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# RUDI THOEMMES RARE BOOKS

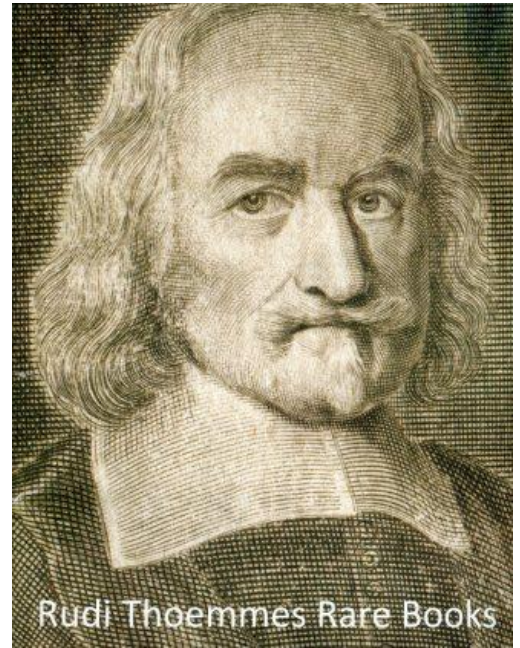
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Catalogue Eighty-Two

Autumn 2024

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## 1. ARNAULD, Antoine

Des vrayes et des fausses idées, contre ce qu'enseigne l'auteur de la recherche de la vérité. Cologne: Nicolas Schouten, 1683.

£ 950

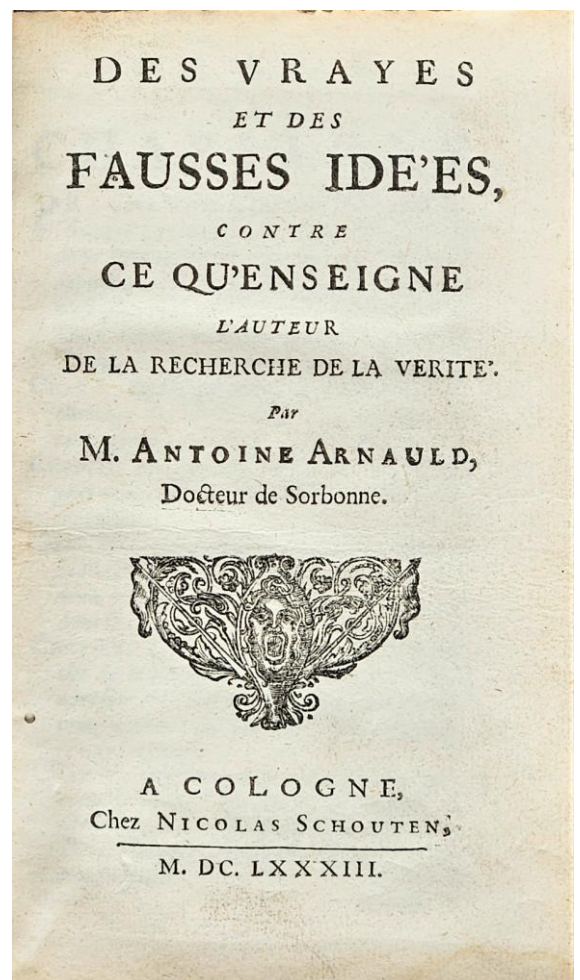
*12mo, [vi], 339, [1] pp., contemporary vellum with yapp edges, upper cover stained, small worm trace running through inner margins, last few leaves waterstained, overall a good copy.*

Rare first edition of Arnauld's famous critique of Malebranche's *Recherche de la vérité* (1674), and in particular his account of 'ideas' in perception and cognition.

The eponymous *fausses idées* are Malebranche's *êtres représentatifs* – his entities present to the mind but metaphysically distinct from it. These entities, insists Arnauld, are chimeras: true ideas are simply acts of the mind, not any kind of mediatory objects somehow present to it.

The book also attacks Malebranche's theory of intelligible extension, his doctrine of the Vision in God, his views on reflexive knowledge of one's own soul, and his position on the demonstrability of the existence of the external world.

This was Arnauld's opening salvo in his dispute with Malebranche that was to last more than twenty years. It was the most vicious and protracted quarrel in the history of early modern philosophy.



## 2. BENTLEY, Richard

The Folly of Atheism. A Sermon Preached at St. Martin's in the Fields, March the 7th 1691/2. Being the First of the Lecture Founded by the Honourable Robert Boyle, Esquire. 4th edition, 1693 [bound with] Matter and Motion cannot Think: Or a Confutation of Atheism from the Faculties of the Soul. Second Lecture, 3rd edition, 1694 [bound with] A Confutation of Atheism from the Structure of Human Bodies. Parts I, II and III (Third/Fourth/Fifth Lectures), 3rd edition, 1694 [bound with] A Confutation of Atheism from the Origine and Frame of the World. (Sixth/Seventh/Eighth Lectures), Part I (2nd edition, 1694) , Part II (1st edition, 1693), Part III (1st edition, 1693). £ 650

*8 parts in one volume, small 4to, [iv], 36, 34 [misnumbered 33], 32, 36, 35, [1], [ii], 34, 40, 42 pp., with a long contemporary annotation on p 32 of the final part, twentieth-century quarter calf, first title-page ragged, stained and dusty, the other seven tidy, occasional pencil stripes in the margins, generally good clean copies.*

All eight of Bentley's Boyle Lectures, in a mixture of first, second, third and fourth editions, all published by H. Mortlock in London. Richard Bentley (1662-1742) was a protégé of Isaac Newton and eventually became Master of Trinity College, Cambridge. In 1892, A.E. Housman called him 'the greatest scholar that England, or perhaps that Europe, ever bred'. Bentley was nominated to give the first series of lectures or sermons endowed by Robert Boyle under the terms of his will, to consider the relationship between Christianity and the new natural philosophy. 'Although the lectures were largely devoted to a conventional defence of the existence of God, the series culminated in an exposition of Newton's natural philosophy designed to explicate the theological position outlined in the earlier lectures and they are thus the first popular presentation of the discoveries otherwise inaccessibly presented in Newton's *Principia* of 1687. The letters that Bentley and Newton exchanged before the publication of the lectures show Newton clarifying his position: in particular he is anxious to emphasize that gravity depends on the constant presence of an agent and that Newtonian cosmology is not intended to justify a self-sustaining universe' (*Dictionary of Seventeenth-Century British Philosophers*, Thoemmes Press, 2000).

## 3. BURGERSDIJK, Franck Pieterszoon

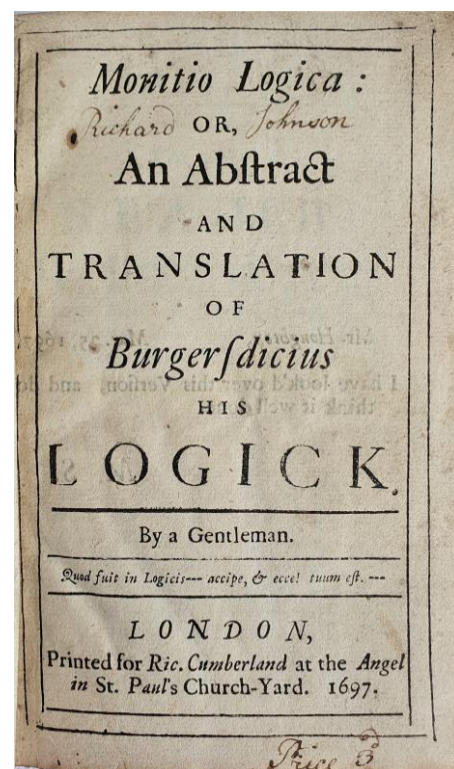
Monitio Logica: or an Abstract and Translation of Burgersdicius his Logick. By a Gentleman. London: Ric. Cumberland, 1697.

£ 1250

*Small 8vo, [xxiv], 128, 113-117, [i], 138 pp., contemporary gilt-ruled calf with gilt devices to corners, loss to spine ends, joints cracked but firm, some light browning and sporadic stains, Bangor Independent College bookplate, marbled endpapers, later plain front endpaper with 'Bala Library' on recto and faint presentation inscription to Bala from 'Lou Francis of Frankton Salop on verso, title-page with early price and ownership inscriptions, a very good copy.*

First edition in English of Burgersdijk's highly influential Latin textbook on logic, first published by Elzevier in 1626. It appeared in at least 27 editions and sought a compromise between Aristotelian and Ramist logic.

This first English edition is extremely rare: ESTC locates 7 copies in the British Isles and 5 in North America.



#### 4. CLARKE, Samuel

A Discourse Concerning the Being and Attributes of God, and the Obligations of Natural Religion, and the Truth and Certainty of the Christian Revelation. In Answer to Mr. Hobbes, Spinoza, the Author of the Oracles of Reason, and other Deniers of Natural and Revealed Religion. Being sixteen Sermons, preach'd in the Cathedral Church of St. Paul's, in the Year 1704, and 1705, at the Lecture Founded by the Honourable Robert Boyle, Esq; By Samuel Clarke, D.D. Rector of St. James's Westminster. The Sixth Edition, Corrected. There is inserted in this edition, A Discourse concerning the Connexion of the Prophecies in the Old Testament, and the Application of them to Christ. There is also added, An Answer to a Seventh Letter, concerning the Argument a priori. London: Printed by W. Botham, for James Knapton, 1725. £ 380

8vo, [xxiv], 119, [xviii], 299, 48, [2] pp., contemporary blind-panelled calf, rebacked, armorial bookplate of William Phelps, the family name and one other also inscribed on pastedown, a very clean unbrowned copy with fresh white pages.

Sixth edition of Samuel Clarke's Boyle Lectures delivered from the pulpit of St Paul's Cathedral in 1704 and 1705. These are among Clarke's most important philosophical writings, and they include probably the most powerful and sophisticated version of the Cosmological Argument for the existence of God ever mounted.

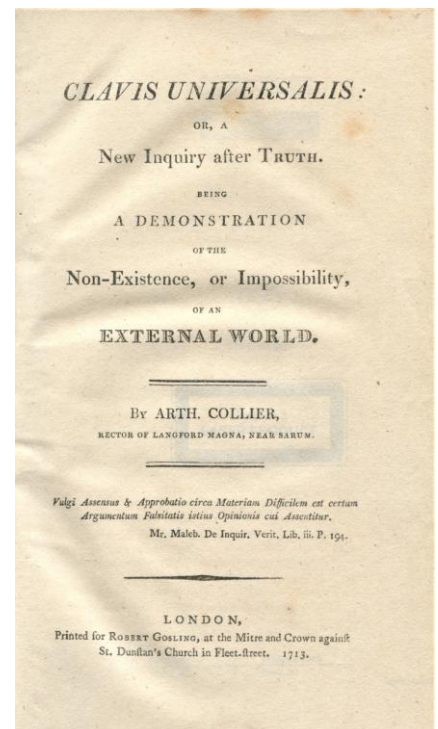
#### 5. COLLIER, Arthur

Clavis Universalis: or, a New Inquiry after Truth. Being a Demonstration of the Non-existence, or Impossibility, of an External World. London: Robert Gosling, 1713 [and] A Specimen of True Philosophy; in a Discourse on Genesis, the First Chapter and the First Verse. Sarum: Charles Hooton, 1730. £ 350

8vo, iv, 100, ci-civ, [105]-140 pp., nineteenth-century half calf over marbled boards, rubbed, spine ruled gilt and titled 'Tracts &c', ends of joints starting, bookplate of Stoneleigh Abbey, isolated spots, a very good clean copy.

This is not the true first of 1730 but a later facsimile edition with line 9 of the title-page printed in open-face type.

The immaterialist drift of this, the chief work of Arthur Collier (1680-1732), is indicated by the subtitle. Thomas Reid observed of it, that while it was 'not deficient in metaphysical acuteness ... [Collier's] ... style is disagreeable, being full of conceits, of new-coined words, scholastic terms, and perplexed sentences. He appears to be well acquainted with Des Cartes, Malebranche, and Norris ... but, what is very strange, it does not appear that he had ever heard of Locke's *Essay*, which had been published twenty-four years' (*EIPM*, II, x). A more recent commentator writes: 'Collier apparently arrived at his opinion on matter as early as 1703, which tends to rule out any influence from Berkeley, although Collier does mention him in letters written c. 1714-15 ... A summary of *Clavis* was published in the *Acta eruditorum* in 1717. A German translation by Johann Christian Eschenbach appeared in 1756. It is not known whether Kant read it, but there has been some speculation about a possible connection between Kant's antinomies and the *Clavis*' (Richard Glauser in *Dictionary of Seventeenth-Century British Philosophers*, Thoemmes Press, 2000).





## 6. DESCARTES, René

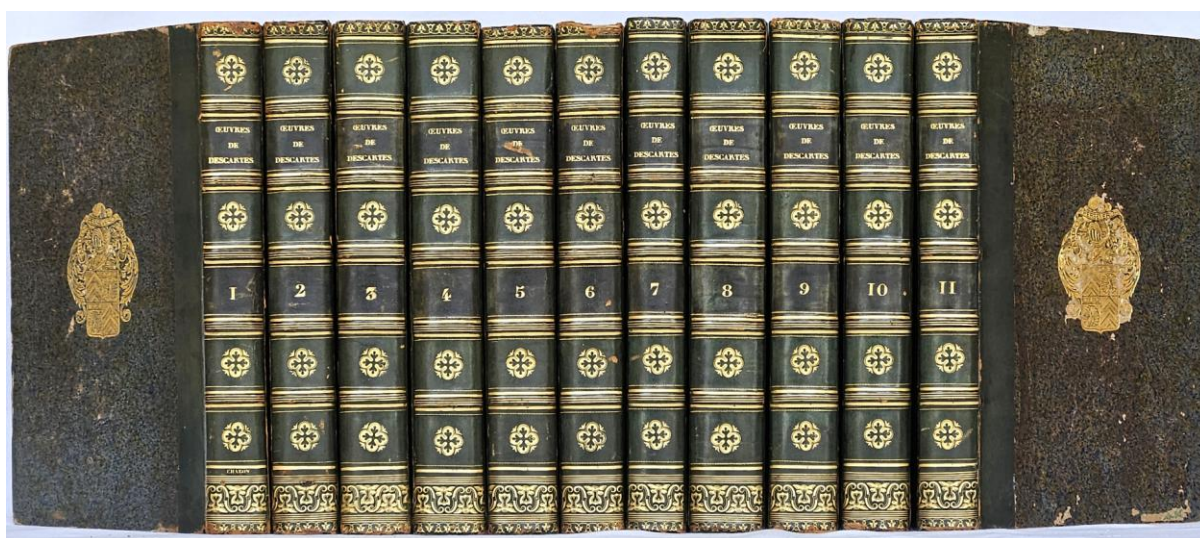
Oeuvres de Descartes, publiées par Victor Cousin. Paris: F.G. Levrault. 1824-1826.

£850

*All 11 volumes, large 8vo, 46 folding engraved plates, contemporary quarter leather, rubbed and with light wear at edges and corners, spines ruled gilt in compartments, minor loss to one headcap, gilt arms supralibros on all upper and lower covers, a different armorial bookplate in Volume 1 only, portrait frontispiece in the first volume, half titles present, occasional foxing but generally clean, a very good set, seldom found complete.*

First appearance of Victor Cousin's Works edition, which contains the first French translations of a number of Descartes's texts, along with extracts from his unpublished manuscripts. 'Cousin launched the modern French Descartes revival with his enthusiastic but hasty edition of the philosopher's works, which served for nearly 80 years' (Gregor Sebba, *Bibliographia Cartesiana: A Critical Guide to the Descartes Literature, 1800–1960*).

Provenance: arms supralibros of the politician Guillaume Pavée de Vendevre (1779-1870); and armorial bookplate of Baron A. de Turckheim



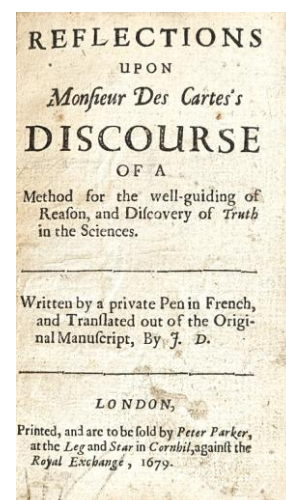
## 7. (DESCARTES) DAVIES, John

Reflections upon Monsieur Des Cartes's Discourse of a Method for the well-guiding of Reason, and the Discovery of Truth in the Sciences. Written by a private Pen in French, and translated out of the Original Manuscript, by J.D. London: Peter Parker, 1679.

£ 950

*Small 8vo, [i], [iv], [vi], 93 pp., wanting one leaf in the Epistle to the Reader, contemporary half cloth over blue boards, spine frayed, later printed label, binding shaken, title-page dusty, dampstaining in the margins, a reasonable copy of a very rare and curious piece of Cartesiana.*

Second edition, not in Wing, first published in London in 1655 (Wing R720). The first edition was included in *Descartes in Seventeenth-Century England*, eds Ariew & Garber, 10 vols, Thoemmes Press, 2002. The editors followed the assumption that the translator was John Davies of Kidwelly, who moved from Oxford to Cambridge in 1646. But a reviewer of the Thoemmes edition wrote: 'Davies claimed that the work was a translation of an anonymous French author. Indeed it is difficult to know which John Davies is the claimed translator here. Regardless of the origin of the work, the author unsympathetically rejected Descartes' method in favor of Aristotle's syllogism, criticized Descartes' arguments of [sic] the existence of God by saying that the idea I have of a more perfect nature is not more perfect than I, and he rejected the use of the cogito as a first principle. Davies' conclusion chastised Descartes, asking if he composed the Discourse while awake or asleep' (Eric P. Lewis, 'Cartesianism Revisited', *Perspectives on Science*, 15:4, MIT Press, 2007, p. 509). Exceedingly rare, only one institutional holding traced (Leeds).



## Two great rarities

### 8. DESCARTES, René

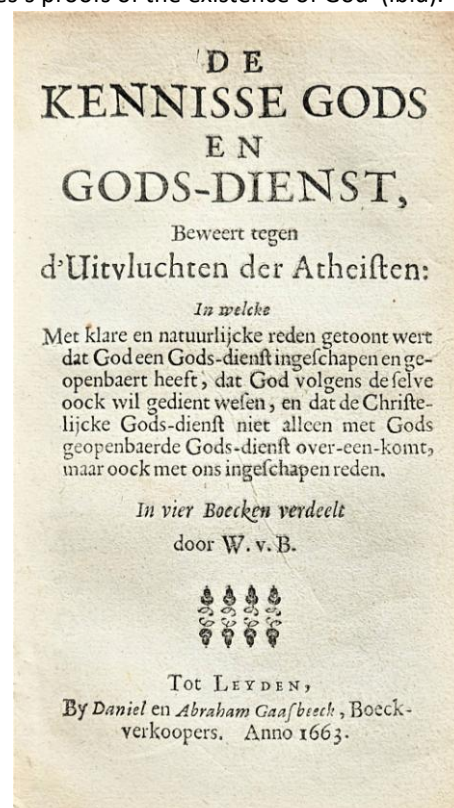
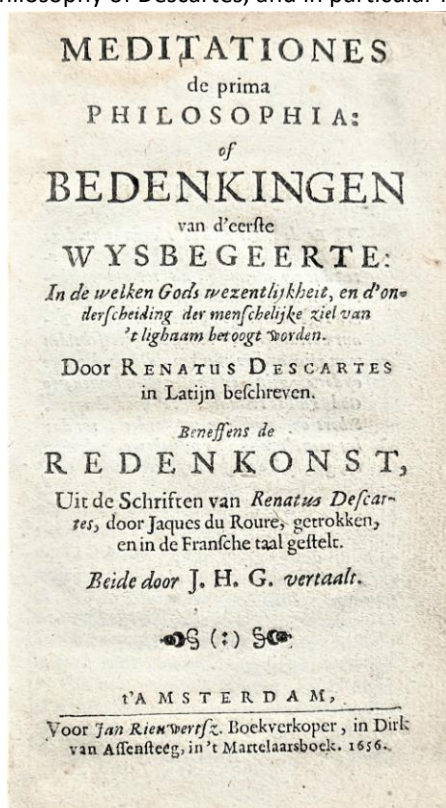
Meditationes de prima philosophia: of bedenkingen van d'eerste wysbegeerte [translated by J. du Roure and Jan Hendriksz Glazemaker. Amsterdam: Jan Rieuwertsz, 1656 [bound with] BLIJENBERGH, Willem van, De kennisse Gods en gods-dienst beweert tegen d'uitvluchten der atheïsten. Leiden: Daniel & Abraham Gaasbeeck, 1663. £ 9500

*Two works in one volume, 12mo, [viii], 124, folding table, [125]-152, [xii], [ii], 311, [9] pp., contemporary vellum with yapp edges, stained, woodcut decorative initials and tail-pieces, water-stained, occasional spotting, uniform light browning, very good copies.*

This is the first Dutch edition of the Meditations, without the Objections, printed in very few copies. (KB Nationale Bibliotheek finds just a single copy, at Amsterdam Universiteitsbibliotheek). The publisher Jan Rieuwertsz brought out a quarto edition including the Objections the following year.

'Jan Rieuwertsz's name is indissolubly connected with Descartes and Spinoza, and with the promotion and popularization of their philosophies. In this way Rieuwertsz helped to pave the way for the early Enlightenment. Rieuwertsz tested the market for Descartes's works in 1656 with a Dutch summary of both Descartes's *Meditationes de Prima Philosophia* (without the 'Objectiones') and *Les Passions de l'Ame* in a pocket-size format. With the indispensable help of Jan Hendricksz Glazemaker, a fellow Mennonite and lifelong translator, he published all the works of Descartes in Dutch, quarto editions. The translation of the *Discours de la Méthode* in 1656 was followed by other translations, including the complete *Meditationes* and the *Principia Philosophiae* in 1657, the *Passions de l'Ame* in 1659, and the *Musicae Compendium* in 1661. In the same year he also produced two volumes of Descartes's Letters, of which a third volume would appear in 1684. The whole set of this costly project, with new illustrations and typographical standards that equalled those of Elsevier's *Opera Philosophica*, was finally issued under the corporate title of *Alle de Werken*, to which Rieuwertsz added a short introduction' (*Dictionary of Seventeenth and Eighteenth-Century Dutch Philosophers*, Thoemmes Press, 2003).

The accompanying text by Willem van Blijenbergh (1632–96) is even rarer – indeed an unrecorded first edition, entirely missed by WorldCat and the main reference work: 'Over the years, many Spinoza scholars have treated Van Blijenbergh's letters as the ravings of a philosophical simpleton, merely intent on demonstrating the superiority of Christian faith to philosophy in general, but this assessment is clearly unwarranted. As a matter of fact, Van Blijenbergh's debut, entitled *De kennisse Gods en gods-dienst* (second edition 1671; no copy of the first edition, presumably of 1663, seems to have survived), amply demonstrates his admiration for the philosophy of Descartes, and in particular for Descartes's proofs of the existence of God' (*ibid*).





### Sammelband of first Dutch translations

#### 9. DESCARTES, René

Meditationes de prima philosophia: of bedenkingen van d'eerste wysbegeerte [incorporating] Aanhangsel, begrypende de vyfde en zevende tegenwerpingen op Renatus Des Cartes Bedenkingen van d'eerste wijsbegeerte: met des zelf Beantwoordingen daar op; en een Brief aan d' E. Vader Dinet. Amsterdam: Jan Rieuwertsz, 1657. £ 7500

*5 parts in one volume, 4to, [xiv], 59, 192, 228, [xiv], 99, [v], 43, [viii], 120 pp., contemporary vellum with a few stains, yapp edges, bookplate of Hanns Heiman, a light dampstain running through lower outer corner, otherwise occasional light browning, no stamps or inscriptions, very good copies of these extremely scarce texts.*

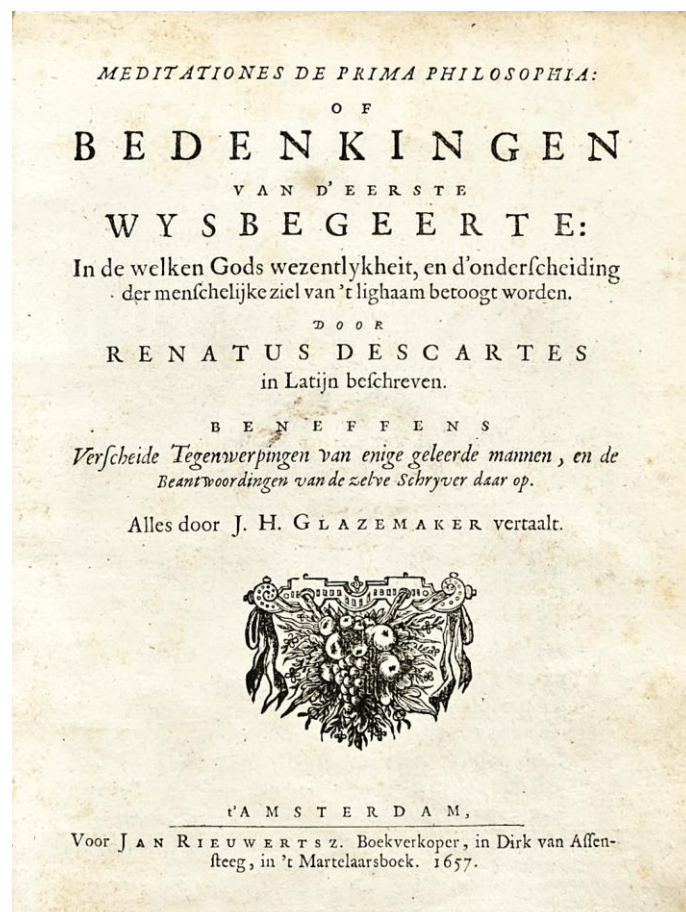
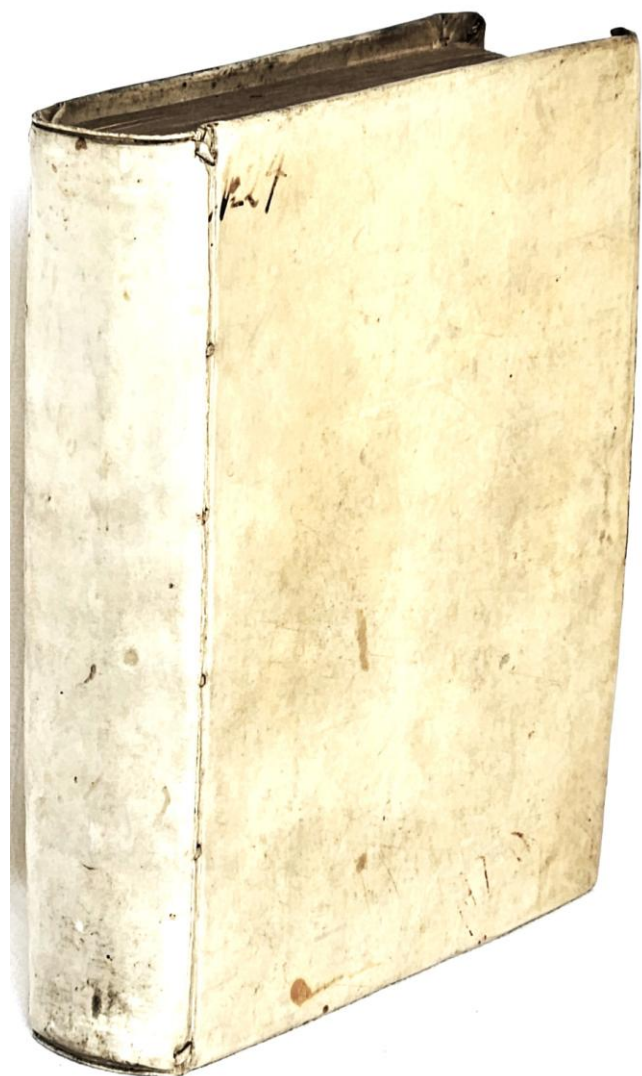
First Dutch edition of Descartes's *Meditations* with the Objections and Replies, translated from the Latin by J.H. Glazemaker. WorldCat 10 copies. The previous year Rieuwertsz had published Glazemaker's translation of the *Meditations* on its own in 12mo in a vanishingly small print-run (only a single copy in KB Nationale Bibliotheek – see the previous item).

The Sammelband also contains first Dutch translations of three other works by Descartes, all of them very rare:

Les passions de l'ame, of de lydingen van de ziel [trans. from the French by J.H. Glazemaker]. Amsterdam, printed by T. Houthaak for J. Rieuwertsz, 1659. Again, Rieuwertsz had published this translation in 12mo in 1656 in very few copies.

Verantwoording aan d'achtbare overigheid van Utrecht. Amsterdam: Tymon Houthaak, 1661.

Brief van Renatus Des Cartes, aan den vermaarden D. Gisbertus Voetius. In den welken overwogen worden twee boeken ... geintituleert Confraternias Mariana, en ... Philosophia Cartesiana. Amsterdam: Rieuwert Dircksz van Baardt, [c.1661].



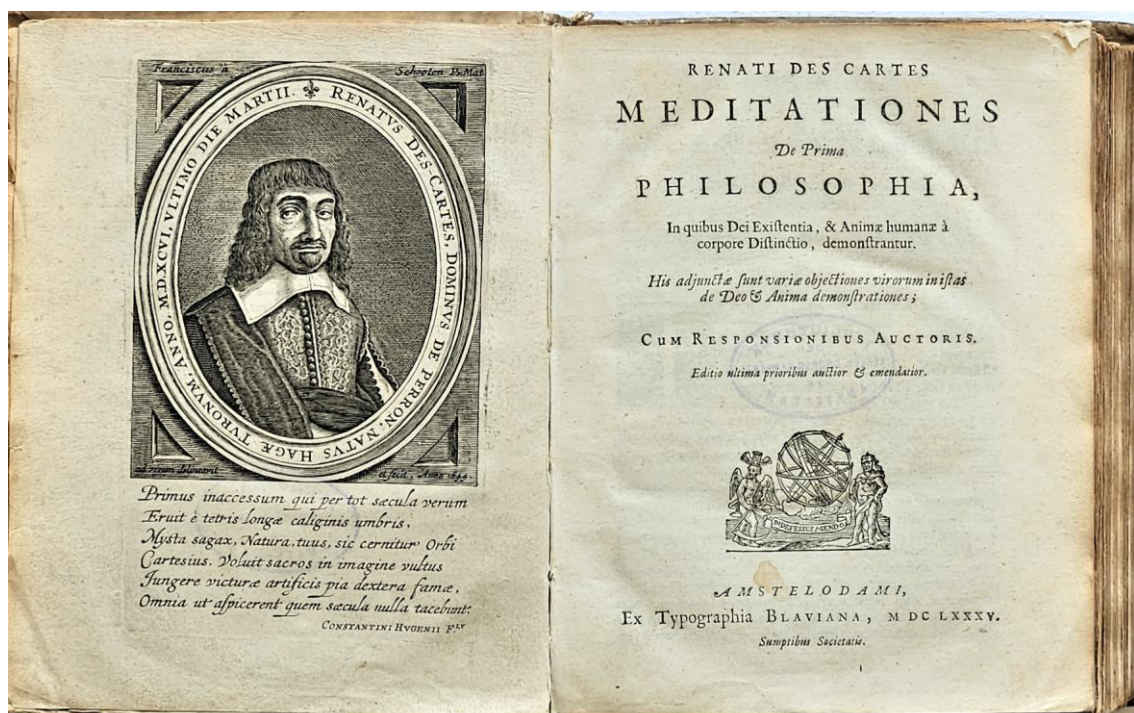
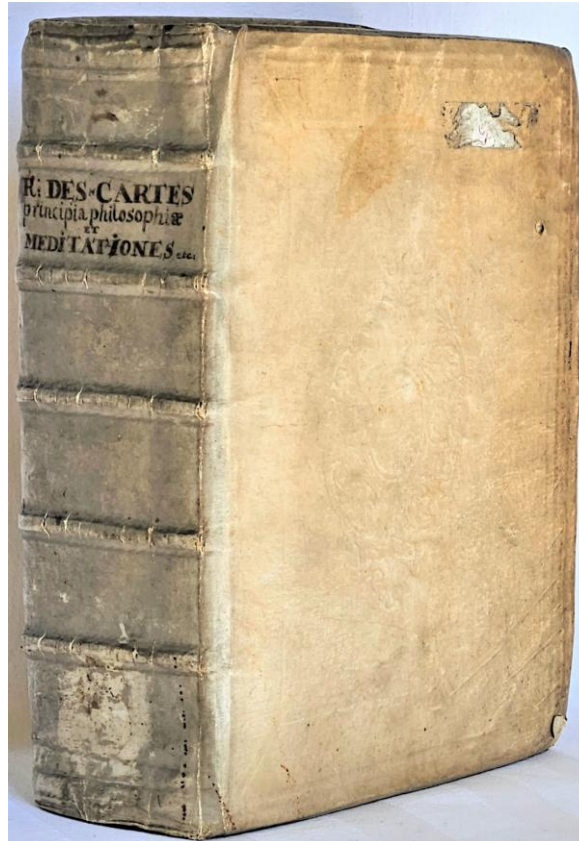
## 10. DESCARTES, René

Opera Philosophica. Editio ultima. Amsterdam: Joan Blaeu, 1685.

£ 3800

Six parts in one stout volume, 4to, half title, portrait frontispiece, [xxxviii], 222, 191, 164, 88, [xvi], 248, [xxiv], 91, [4] pp., contemporary embossed vellum, spine a little darkened, with a mark where a shelf ticket used to be, trace of another ticket on upper cover, lower corners worn, an Amsterdam library stamp in two places, slight browning at edges, occasional spots, generally very good and clean.

First Blaeu imprint of this collection, previously issued by Elsevier in 1678. Contents include the Meditations with Objections and Replies, Principia Philosophiæ, Specimina Philosophiæ: seu Dissertatio de methodo, Dioptrice, Meteora, Passiones animæ, and the correspondence with Voetius. On the Contents page is an early ink note in Dutch saying that this particular volume has been bound out of order.





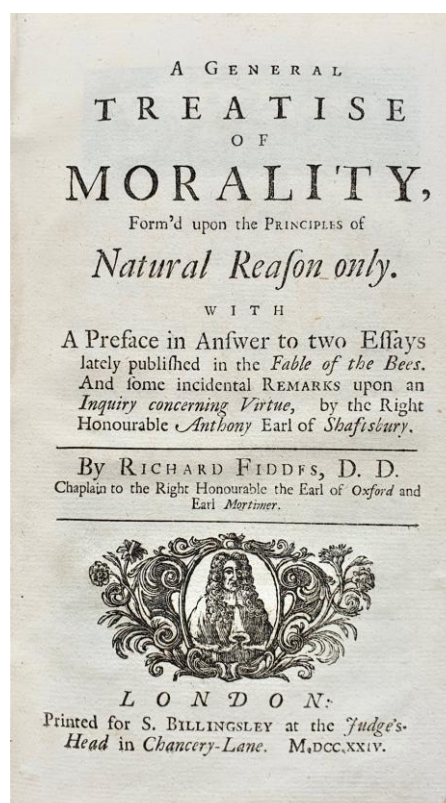
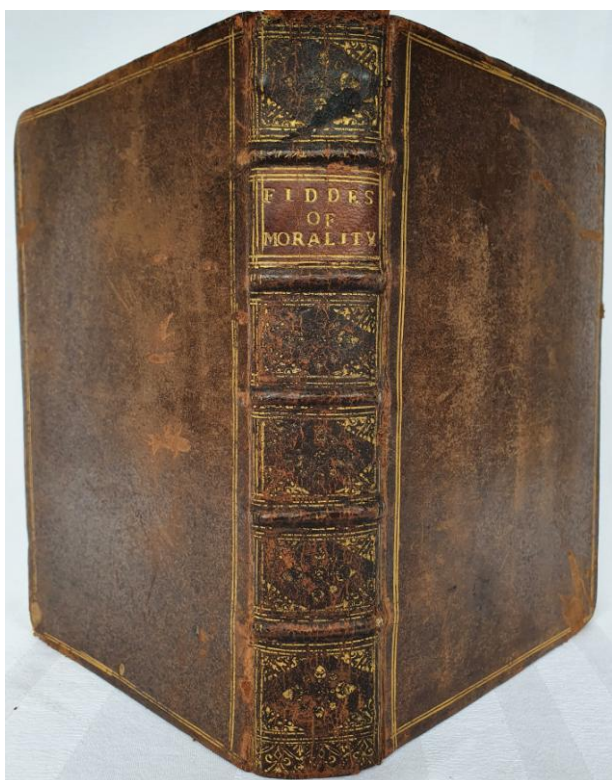
## Against Shaftesbury and Mandeville

### 11. FIDDES, Richard

A General Treatise of Morality, Form'd upon the Principles of Natural Reason only. With a Preface in Answer to two Essays lately published in the Fable of the Bees. And some incidental Remarks upon an Inquiry concerning Virtue, by the Right Honourable Anthony Earl of Shaftesbury. London: printed for S. Billingsley, 1724. £ 800

8vo, [x], cxxviii, cxxxix-cxlv, [ii], 462 pp., contemporary calf with double gilt fillet, spine rubbed and with nicks at head and foot, a few scrapes to covers, internally fresh and unbrowned, a very good copy.

First edition of a work by Richard Fiddes (1671-1725), rector of Hailsham in Holderness, Yorkshire. 'Written against Shaftesbury's *Inquiry Concerning Virtue* and Mandeville's *Fable of the Bees*, and displaying marked sympathy with the works of Malebranche and Norris of Bemerton, this book was a notable defence of revelation against the claims of natural religion' (ODNB).



### 12. [GUICHARD, Louis-Anastase]

Histoire du socinianisme: divisée en deux parties. Où l'on voit son origine et les progrès que les Sociniens ont faits dans differens royaumes de la Chrétienté. Avec les caracteres, les aventures, les erreurs, & les livres de ceux qui se sont distinguez dans la secte des Sociniens. Paris: François Barois, 1723. £ 450

4to, x, [ii], 610, 38, [22] pp., contemporary calf, rubbed and scraped, spine gilt in compartments, worn at head, red morocco label, joints starting but binding firm, engraved bookplate with ducal coronet on pastedown, title-page with two library stamps, uniform light browning, no inscriptions, a good clean copy.

First edition. Père Anastase (d. 1737, Paris) had planned and even written most of a second part of this work, but it was never published. Socinianism dates from the wing of the Protestant Reformation known as the Radical Reformation and has its roots in the Italian Anabaptist movement of the 1540s, such as the anti-trinitarian Council of Venice in 1550. The movement is best known for its non-trinitarian beliefs about the unitary nature of God and the human nature of Jesus. It also contains some other distinctive theological doctrines, such as the denial of divine foreknowledge regarding the actions of free agents and rejection of the pre-existence of Christ.

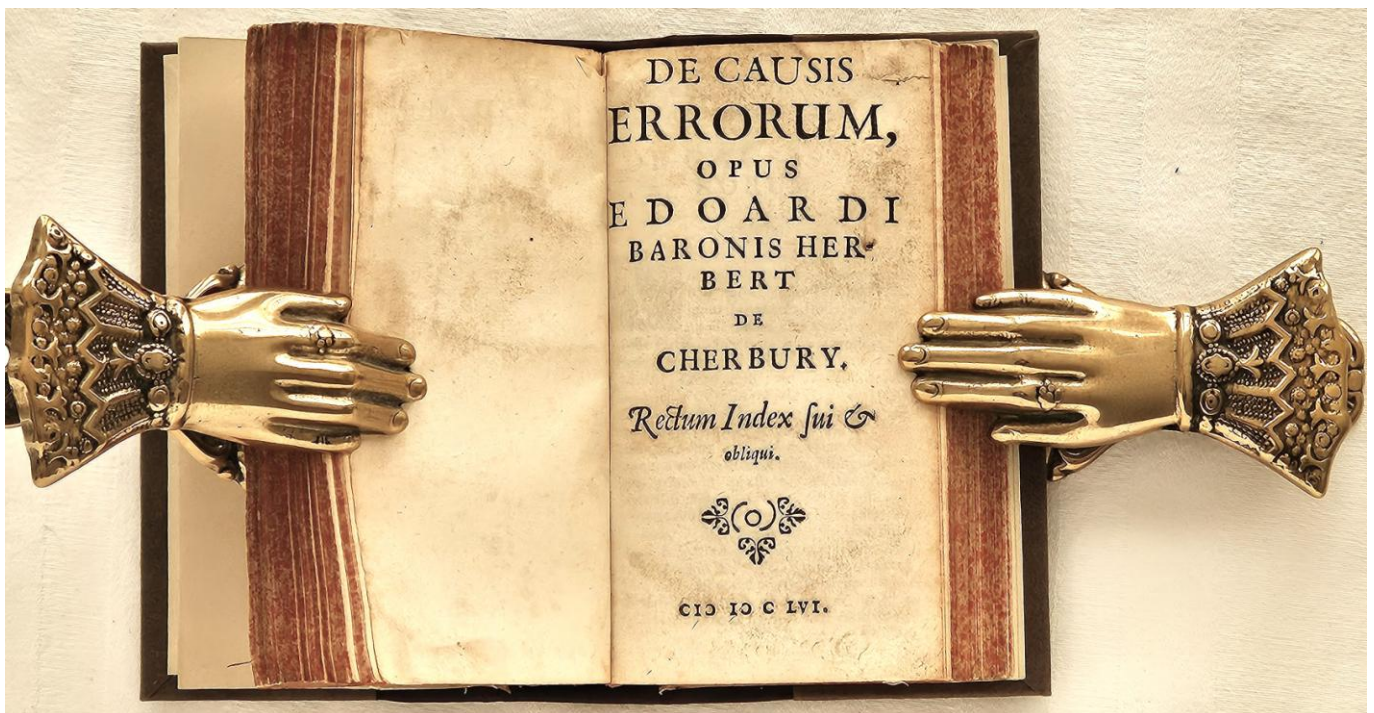


**13. HERBERT, Edward, 1st Lord Herbert of Cherbury**

De veritate, prout distinguitur a revelatione, a verisimili, a possibili, et a falso / Hoc opus condidit Edoardus Baro Herbert de Cherbury in Anglia, et castri insulæ de Kerry in Hibernia, et par utriusque regni. Et lectori cuivis, integri & illibati iudicii dicavit. Edition tertia. 1656 [bound with] De causis errorum Baronis Herbert de Cherbury. 1656. £ 750

*12mo, [viii], 321, [1], 152, 34, [10], [14] pp., recent calf-backed boards, edges red, first title-page torn with considerable loss and a library stamp, a few ink spots early on, uniform light age-toning, a little finger soiling in places, generally sound copies.*

First published in Paris in 1624. 'The book contains an elaborate theory of knowledge linked with some penetration psychology, to which is added a scheme of natural religion; it is in many ways an English precursor of the natural theology and rationalist philosophy expressed by Descartes.... It is clear that Herbert's purpose was to do for natural religion what his friend Grotius had done for natural law, and in doing so he produced the first modern work of metaphysics by an English writer' (PMM 123).



#### 14. HOBBS, Thomas

Oeuvres philosophiques et politiques de Thomas Hobbes. Tome premier, contenant les Elémens du citoyen, traduits en François, par un de ses amis. Tome second, contenant le Corps Politique & la Nature humaine. Neuchatel: Société Typographique, 1787. £ 650

*2 volumes, large 8vo, portrait frontispiece, xviii, 452, [xxii]; iv, 292 pp., contemporary polished tree calf with triple gilt fillet, slight blemish to foot of first volume and lower cover of second volume, spines richly gilt with morocco labels, slight wear to spine ends and lower corners, two wormholes in two joints, all edges gilt, marbled endpapers, endpapers a little dampstained, a few bibliographical notes in neat pencil, otherwise internally clean with isolated spots, generally very good, an attractive set.*

First collected edition in French, containing *De Cive* and *De Corpore Politico* translated by Samuel Sorbière, and *Human Nature* translated by Holbach.



#### Early annotations

#### 15. HOOKER, Richard

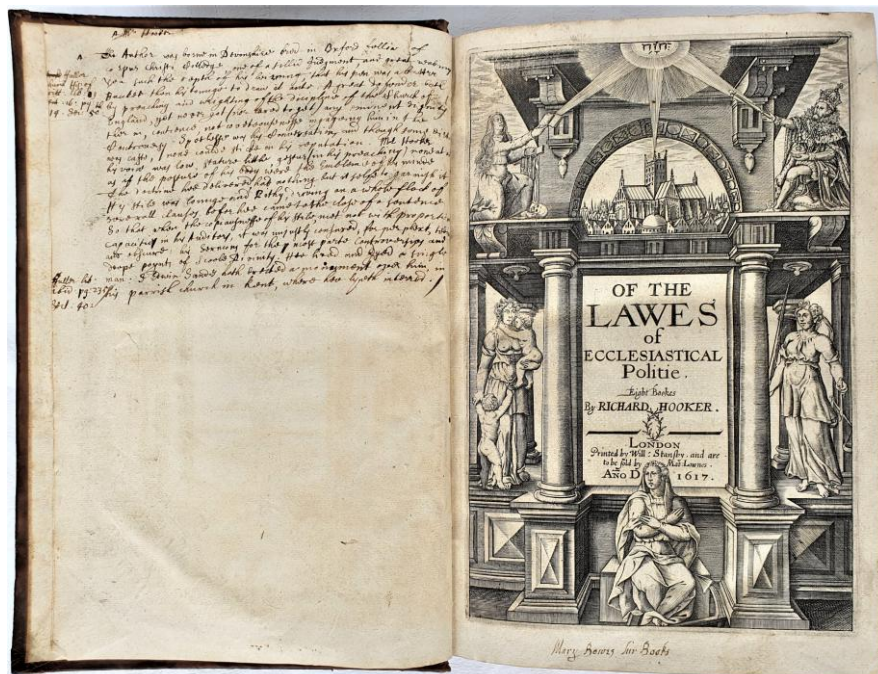
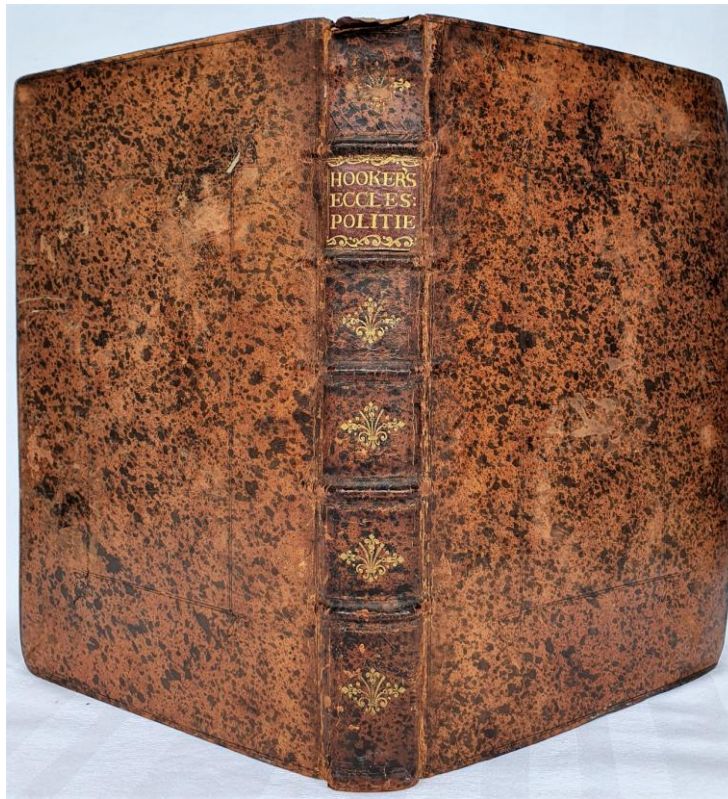
Of the Lawes of Ecclesiastical Politie. Eight Bookes By Richard Hooker. London: Printed by W. Stansby, 1617 [bound with] Certayne Diuine Tractates, And other Godly Sermons. London: Printed for Henrie Fetherstone, 1618. £ 2400

*Folio, with six engraved title-pages, [60], [ii], 453, [ii], 96 pp., contemporary calf, spine gilt in compartments with red morocco label, rubbed, lower joint starting at ends but firm, wear to spine head, copious underlining and annotations in early ink, dampstain affecting a few leaves in the middle, generally very good, an interesting volume.*

Early editions of the first five books of Hooker's great treatise, and the supplementary tractates. See *PMM* 104 for the first edition, which was entered in the Stationer's Register in 1593 under the authorisation of Archbishop John Whitgift. Initially only the Preface and the first four books were published. The fifth book – which is one-third longer than the initial four books combined – came out in 1597. (In our copy Book 5 has a separate title-page dated 1616). A complete edition of all eight books of the *Lawes* was not published until after the Restoration.



The contents of the Tractates are (1) A Supplication made to the Councill by Master Walter Travers, (2) The Answer of Mr. Richard Hooker to a Supplication ... (3) A Learned Discourse of Justification, Works, and how the foundation of Faith is overthrown, (4) Three Learned Sermons: Of Pride, Against Sorrow and Feare, Of the certainty and perpetuity of Faith in the Elect, &c. All but the first have separate title-pages dated 1618.



Annotations: front free endpaper with biographical notes on Hooker (c. 250 words); subsequent title verso with biographical notes on Walter Travers (c. 300 words); elsewhere scattered marginal notes in two different hands, one writing in English, the other in Latin (c. 200 words).

Provenance: 'Mary Bowes her Booke' inscribed in lower margin of main title-page; armorial bookplate of her son Henry Bowes Howard, 11th Earl of Suffolk and 4th Earl of Berkshire (1686-1757) on pastedown.

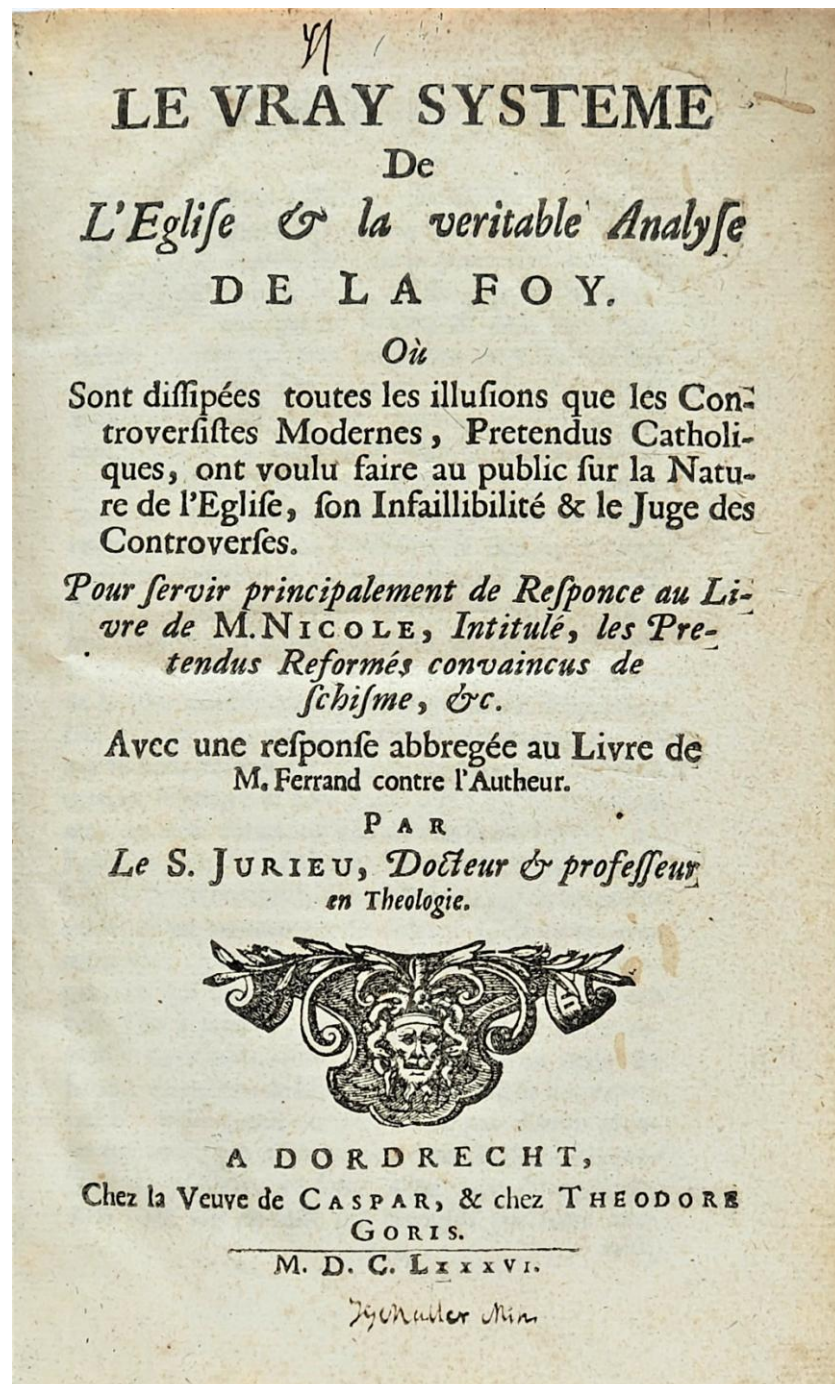


16. JURIEU, Pierre

Le vray systeme de l'eglise & la veritable analyse de la foy. Dordrecht: Veuve de Caspar & chez Theodore Goris, 1686. £ 480

8vo, [xxvi], 652 pp., contemporary vellum with yapp edges, covers dust-marked, a light dampstain running through top corner, occasional spotting and browning, a good copy overall.

Rare first edition of what is mainly a response to Pierre Nicole's book 'Les pretendus reformés convaincu de schism', published after the revocation of the Edict of Nantes in 1685. Pierre Jurieu (1637-1713) was a French Protestant leader. From the 1690s, he was the founder and one of the main organizers of a spy network in France. Based in Rotterdam, the organization had agents in all the major French ports.





**Very rare complete run of the key Enlightenment periodical, including 15 Kant first editions**



**17. (KANT, Immanuel)**

Berlinische Monatsschrift. Herausgegeben von F. Gedike und J.E. Biester.  
Berlin: Unger und Haude und Spener, 1783-96.

£ 16,000

*28 volumes [all published], 8vo, in various contemporary bindings, rubbed and with wear in places, eight volumes with the original blue wrappers bound in, all but two with the portrait frontispieces, Vol. 2 with a worm trace on the spine, browning and a little underlining, internal condition of the other volumes ranging from good to very good, with occasional dampstaining, an extremely rich historical and scholarly resource, hardly ever offered for sale complete.*

The *Berlinische Monatsschrift* was the main publication spreading the Enlightenment in Germany. It was the organ of the Mittwochsgesellschaft, the Berlin 'Wednesday Society', a secret group of 'Friends of Enlightenment' whose members included Johann Friedrich Zöllner and Moses Mendelssohn, as well as the *Monatsschrift* editors, Gedike and Biester. The monthly magazine's 168 issues came out between 1783 and 1796. Fifteen essays by **Immanuel Kant** made their first appearance in its pages, most famously his answer to Zöllner's question 'What is Enlightenment?' in the December 1784 issue (Volume 4).

The journal was published monthly in blue paper covers, with six issues making up each 'Band' or Volume. Every half-year, some subscribers would send their copies to bookbinders for binding up into the numbered volumes, as here. This set originates from different libraries and collectors (and bookbinders would sometimes go out of business anyway), hence the variety of the contemporary bindings here. The final volume in this mixed set contains the publishers' unpaginated Abschiedsblatt, or farewell leaf, which is missing in the other copies we have seen.

The first editions by Immanuel Kant here are these:

- |          |  |              |
|----------|--|--------------|
| Vol. 4:  | 'Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht', Nov. 1784.     | (Adickes 50) |
|          | 'Beantwortung der Frage: Was ist Aufklärung?', Dec. 1784.                          | (Adickes 51) |
| Vol. 5:  | 'Ueber die Vulkane im Monde', March 1785.  | (Adickes 55) |
|          | 'Von der Unrechtmäßigkeit des Büchernachdrucks', May 1785.                         | (Adickes 56) |
| Vol. 6:  | 'Bestimmung des Begriffs einer Menschenrace', Nov. 1785.                           | (Adickes 57) |
| Vol. 7:  | 'Muthmaßlicher Anfang der Menschengeschichte', Jan. 1786.                          | (Adickes 59) |
| Vol. 8:  | 'Was heißt: sich im Denken orientiren?', Oct. 1786.                                | (Adickes 62) |
| Vol. 18: | 'Ueber das Mißlingen aller philosophischen Versuche in der Theodicee', Sept. 1791. | (Adickes 73) |
| Vol. 19: | 'Ueber das radikale Böse in der menschlichen Natur', April 1792.                   | (Adickes 74) |
| Vol. 22: | 'Ueber den Gemeinspruch: Das mag in der Theorie richtig sein', Sept. 1793.         | (Adickes 78) |
| Vol. 23: | 'Etwas über den Einfluß des Mondes auf die Witterung', May 1794.                   | (Adickes 80) |
|          | 'Das Ende aller Dinge', June 1794.   | (Adickes 81) |
| Vol. 27: | 'Von einem neuerdings erhobenen vornehmen Ton in der Philosophie', May 1796.       | (Adickes 86) |
| Vol. 28: | 'Ausgleichung eines auf Mißverstand beruhenden mathematischen Streits', Oct. 1796. | (Adickes 87) |
|          | 'Verkündigung ... eines Tractats zu ewigen Frieden in der Philosophie', Dec. 1796. | (Adickes 88) |

Other famous Enlightenment figures whose essays are in this journal include Moses Mendelssohn (eight contributions), Christian Garve, Justus Möser, Friedrich Nicolai, and Wilhelm von Humboldt.

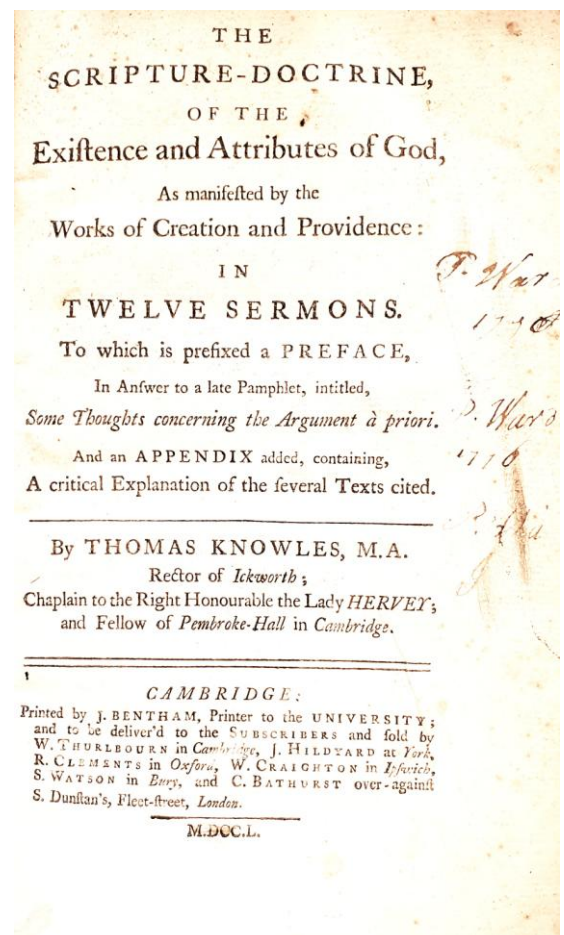
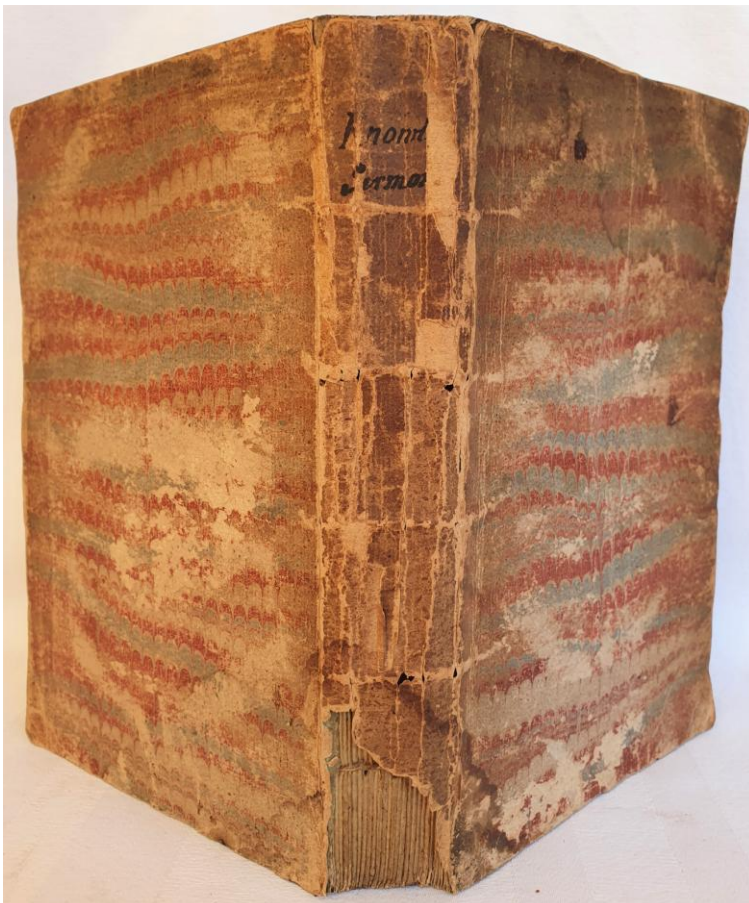
## 18. KNOWLES, Thomas

The Scripture-Doctrine, of the Existence and Attributes of God, as manifested by the Works of Creation and Providence: In Twelve Sermons. To which is prefixed a Preface, in Answer to a late Pamphlet, intituled, Some Thoughts Concerning the Argument a priori. And an Appendix added, containing, A critical Explanation of the several Texts cited. Cambridge: J. Bentham, 1750. £ 650

8vo, xxxiv, [x], 369, [1] pp., contemporary marbled covers rubbed and soiled, spine panel worn with 5cm loss at foot, title-page darkened towards edges and with 18th-century owners' names, a doodle in old pencil on p. 29, no browning but pages a bit crinkly with dampstaining towards the end of the volume.

First edition, by the Cambridge divine Thomas Knowles (1723-1802). ESTC locates nine copies in the British Isles, one in Australia and none in North America.

Knowles published a dozen or so works of theology. *The Existence and Attributes of God Not Demonstrable A Priori* (1746), is a reply to Phillips Glover's anonymous pamphlet *The Argument a posteriori stated and considered*. Knowles argues that an a priori proof of the existence of God is based on the possibility of an "eternal antecedent necessity". God cannot be both the cause and foundation of his own existence: to say that he exists in consequence of himself is to say that 'we have found out a cause, which is prior to the first and superior to the supreme' which is absurd. He argues that this is to confuse priority as conception with priority as fact. Instead Knowles relies on an a posteriori argument concentrating on the evidence for the existence of God as first cause based to some extent on Bentley and also citing the Cambridge Platonist Cudworth. Truth, he asserts, derives from a necessity of nature but this is not antecedent to anything; instead it presupposes and depends on the actual existence of its object in nature. In this sense Knowles was typical of a certain school of Cambridge eighteenth-century thinkers such as Thomas Johnson and Thomas Rutherford. In the same year that Knowles published his pamphlet, a reply, *Some Thoughts concerning the Argument A Priori*, appeared anonymously. One of his theological works, *The Scripture Doctrine of the Existence and Attributes of God*, refers to it in the Preface [as well as in the sub-title] (*Dictionary of Eighteenth-Century British Philosophers*, Thoemmes Press, 1999).





## The New Essays – Leibniz's greatest work

### 19. LEIBNIZ, Gottfried Wilhelm

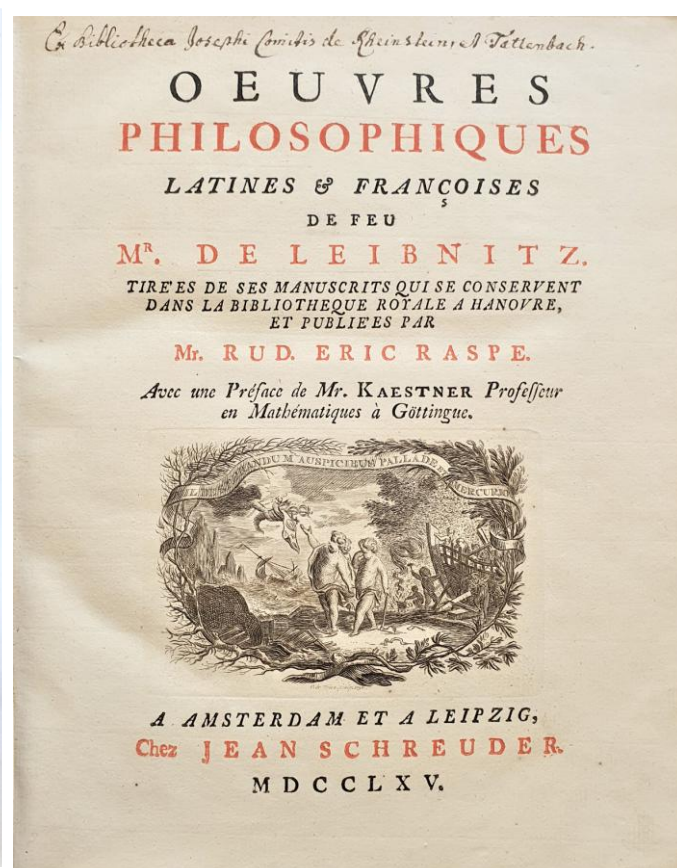
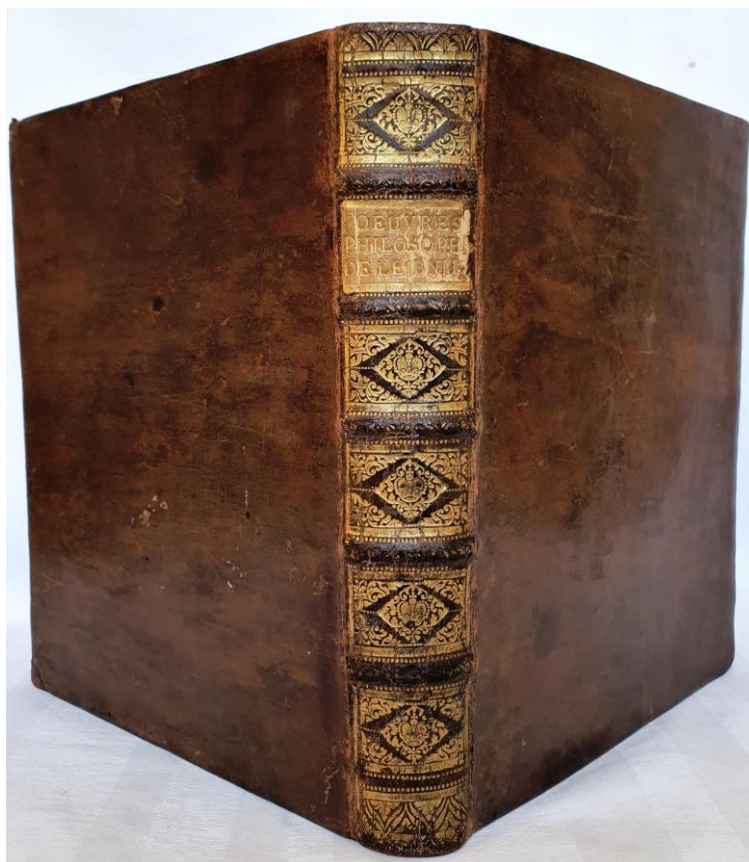
Oeuvres philosophiques latines et françaises de feu Mr. de Leibnitz. Tirées de ses manuscrits ... et publiées par Mr. Rud[olf] Eric[h] Raspe. Avec une préface de Mr. Kaestner... Amsterdam et Leipzig: Jean Schreuder, 1765. £ 3200

4to, half-title, [ii], xvi, [i], 540, [17] pp., contemporary calf, rubbed, spine richly gilt in compartments, morocco label a little worn, armorial bookplate on pastedown and ownership inscription of Joseph (Ferdinand), Count of Rheinstein-Tattenbach on title-page, light foxing in places, a very good copy.

First edition. Ravier 472.

*Nouveaux essais sur l'entendement humain* takes up almost all (520 pages) of this volume. Written in 1703-05 in reaction to John Locke's *Essay concerning Humane Understanding*, Leibniz delayed publication when he heard of Locke's death because he thought it unfair publicly to attack someone who could no longer defend himself. Kant read the text closely four years after publication: 'the year '69 gave me great light' (*Reflexionen* 5037, 18:68).

The title is something of a misnomer: the *essais* are couched in the form of a dialogue between Locke's spokesman Philalethes, who quotes from Coste's translation of the *Essay*, and Theophiles who replies for Leibniz. Modern commentators consider this text a high-water mark: Catherine Wilson calls it 'undoubtedly Leibniz's best composition: the richest, the most tightly argued, the most fertile ...'; and Peter Remnant and Jonathan Bennett say in the introduction to their Cambridge edition 'any attentive reader of the *New Essays* must receive a dominant impression of being in the presence of a powerful, restless, superbly sharp intelligence'.



### First appearance of the Essay

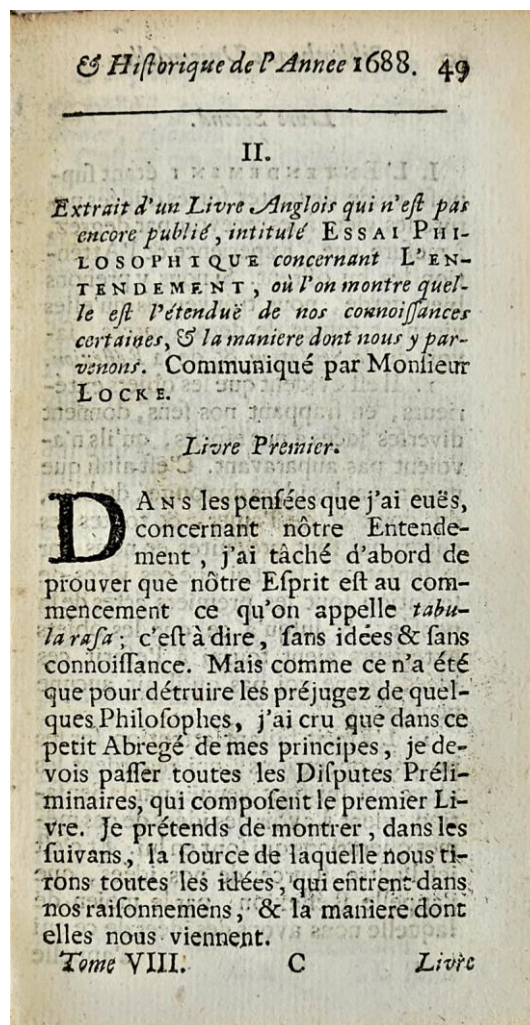
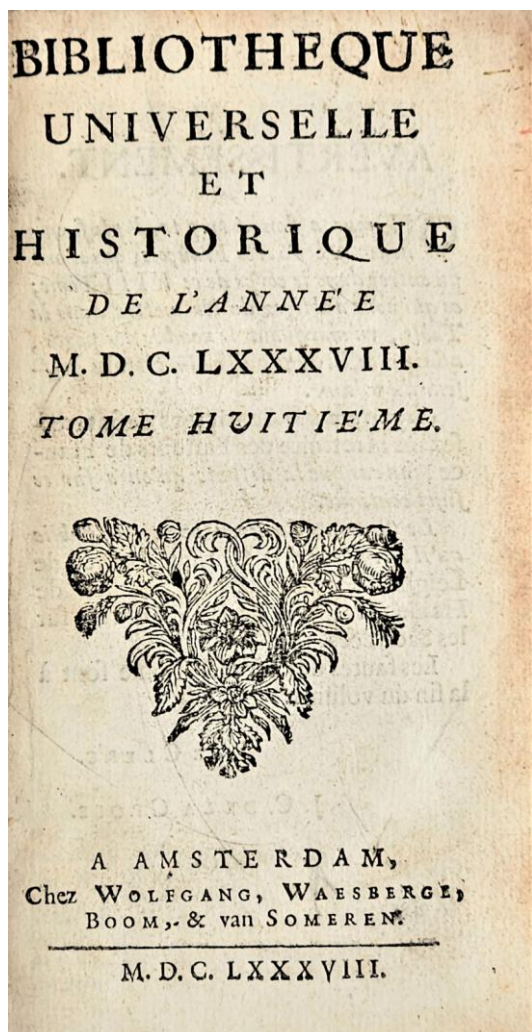
#### 20. LOCKE, John

'Extrait d'un Livre Anglois qui n'est pas encore publié, intitulé Essai Philosophique concernant L'Entendement où l'on montre quelle est l'étendue de nos connoissances certaines, & la manière dont nous y parvenons. Communiqué par Monsieur Locke', in *Bibliothèque Universelle et Historique de l'année MDCLXXXVII* [1688], Tome Huitième. Amsterdam: Wolfgang, Waesberge, Boom & van Someren, pp. 49-142. £ 3500

*12mo, [xii], 538, [10] pp., contemporary sprinkled calf, worn with loss to spine ends, joints cracked but firm, label missing and gilt in the compartments dulled, but internally very good, the Lockean text clean and unbrowned.*

First edition of the earliest appearance in any form of John Locke's *Essay concerning Humane Understanding* (1690). 'Locke finished it in Holland about the end of the year 1687. He made an abridgment of it himself, which his friend Mr. Le Clerc translated into French, and inserted in one of his "Bibliothèques". This abridgment was so highly approved of by all persons of understanding, and sincere lovers of truth, that they expressed the strongest desire to see the whole work' (*The Works of John Locke*, 1714). Volton 273, Christophersen p. 12.

This journal of book notices and reviews was published in French in Amsterdam in two dozen volumes from 1686 to 1693. It was written and edited by Jean Le Clerc and Jean Cornand de Lacroze and, later, Jacques Bernard.





Written partly in collaboration with John Locke

**21. (LOCKE) SYDENHAM, Thomas**

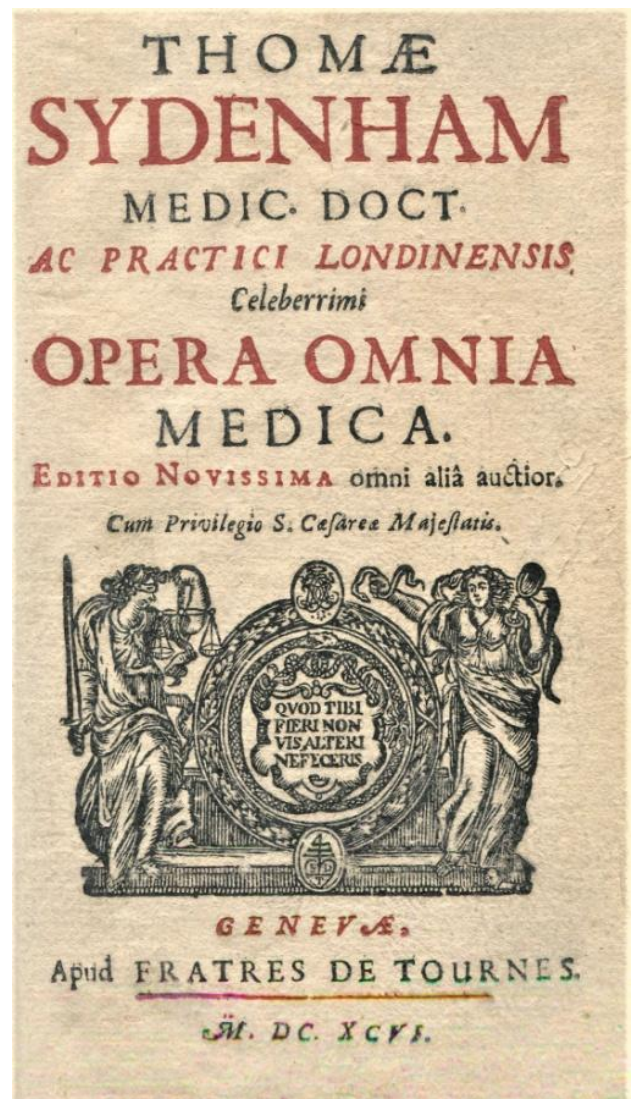
Opera omnia medica. Editio novissima omni alia auctior. Geneva: De Tournes, 1696.

£ 480

*8vo, portrait frontispiece, lxx, 733, [50] pp., contemporary vellum, underlining in neat old ink on about ten pages, uniform light age-toning, isolated spots, a very good and attractive copy.*

Rare early collected edition of the works of the great English physician Thomas Sydenham (1624-89). The first half of the volume comprises Sydenham's chief work, the *Observationes medicae* (1676), written originally in English and translated into Latin by Sydenham's friend Dr John Mapletoft. Sydenham's dedication to Mapletoft includes a tribute to another close friend and collaborator, John Locke, who in turn wrote a poem in praise of Sydenham (Yolton 256), also printed here. It has recently been shown that Locke had a significant hand in writing the Preface: see G.G. Meynell, 'John Locke and the Preface to Thomas Sydenham's *Observationes Medicae*', *Medical History*, 50 (1), 2006, pp. 93-110).

Sydenham's other works, all included here, are the two *Epistolae responsoriae* (1680), one on epidemics, addressed to Robert Brady, the other on venereal disease to Henry Paman; *Dissertatio epistolaris* (1682) on smallpox and hysteria, to William Cole; *Tractatus de podagra et hydrope* (1683); *Schedula monitoria de novae febris ingressu* (1686); and his last completed work *Processus integri* (1692).





## Religious tolerance in the eighteenth century

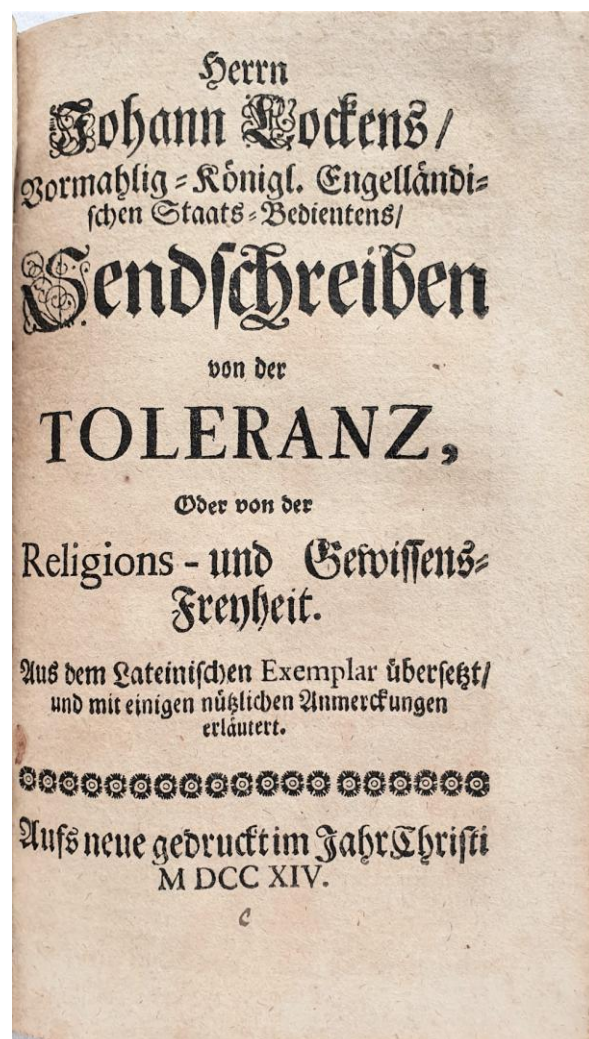
### 22. LOCKE, John and RELAND, Adrianus

Sendschreiben von der Toleranz, oder von der Religions- und Gewissens-Freyheit. Aus dem Lateinischen Exemplar übersetzt und mit einigen nüsslichen Anmerckungen erläutert. Auf's neue gedruckt, 1714 [bound after] RELAND, Adrianus: Zwey Bücher von der Türckischen oder Mohammedischen Religion. Hanover: Nicolaus Förstern, 1716. £ 3500

*Two works in one volume, 8vo, engraved frontispiece depicting the prophet Muhammad, first title-page printed in red and black, [xl], 237, [7], [blank], [xii], 124 pp., contemporary half calf, rubbed, worn with loss at spine ends and front joint, the Reland text with one or two pencilled letters in the margin, uniform browning throughout, some dampstains and spots, reasonable copies of both works.*

Very rare German edition of Locke's famous *Letter on Toleration*, a line-by-line reprint of the first translation by Olearius published four years earlier in 1710. Olearius worked from the original Latin edition *Epistola de tolerantia*, either in its first edition of 1689 or its second of 1705. Yolton 22.

The accompanying work is the rare first German translation of *De religione mohammedica libri duo* (1705) by Adrianus Reland (1676-1718); 'a landmark in the history of the Enlightenment and as a turning-point in Western attitudes towards Islam. It is a compendium of Muslim beliefs, presented rather objectively, in an edition of original Arab manuscripts, with an annotated Latin translation. In the second part Reland offered a systematic confutation of the numerous legends and misapprehensions concerning Islam. It was the first time that a study of Islam had been written without the clear intention to convert Muslims' (*Dictionary of 17th and 18th-Century Dutch Philosophers*, Thoemmes Press, 2003).





### 23. MILTON, John

Pro populo anglicano defensio, contra claudii anonymi, alias salmasii, defensionem regiam. Londini [i.e. Amsterdam], typis Du Gardianis [i.e. Louis Elzevier], 1651. £ 300

*12mo, 260, [12] pp., contemporary speckled calf with double gilt filet, rubbed, upper joint starting but firm, corners worn, title-page with woodcut arms of the Commonwealth, woodcut head- and tail-pieces and decorative initials, occasional minor worm trace or water-staining to lower margins, uniform light browning, a decent copy.*

From the year of the first edition (there are quarto and even folio editions dated 1651 as well).

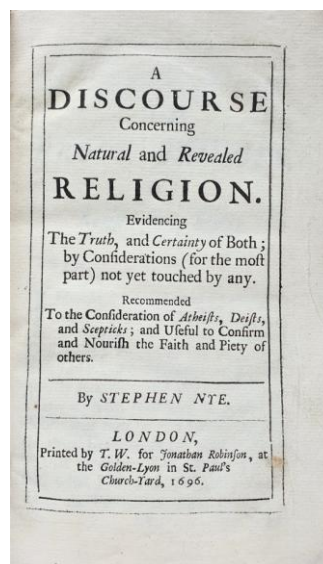
### 24. NYE, Stephen

A Discourse concerning Natural and Revealed Religion. Evidencing the Truth and Certainty of both; by Considerations (for the most part) not yet touched by any. Recommended to the consideration of Atheists, Deists, and Scepticks ... London: Jonathan Robinson, 1696. £ 1850

*8vo, [x], 235 pp., contemporary calf panelled in blind, rubbed, worn at corners, some careful restoration to spine, outer endpapers partly gone to reveal printer's waste on the pastedowns, K2 with a paper flaw, isolated spots, a tiny worm trace in bottom margin late on, no stamps or inscriptions, a very good clean copy.*

Rare first edition by Stephen Nye (1648-1719), with one of two variant title-pages from the same year. ESTC 14 copies in the British Isles, 2 in Europe and 7 in N. America. The book was reprinted in Glasgow by Foulis in 1752.

'In this book, in which Nye claimed to be pursuing the design of the Boyle Lectures, he distinguished two traditions of atheism. Against the first, which he traced to the ancient atomists and associated with Hobbes, he offered two of the *a posteriori* arguments for the existence of a powerful and wise Creator – 'from the beauty, immensity and stability of the cosmical system' and 'from the aims, designs, or ends, so manifestly appearing in parts of the world'. Some of Nye's arguments are relevant to both kinds of atheist. But he thought the second kind, whom he regarded as the 'most dangerous', needed a special refutation. Against them he sought to establish that the world was contingent and had to have a cause outside itself. Nye had shown his manuscript to others before having it published and his correspondence about it with a radical Socinian, Henry Hedworth ('H.H.'), was included as an Appendix. Hedworth disputed whether his answer to Spinoza was an adequate one. Nye's reply indicates his failure to take the measure of Spinoza's position. He assumed, wrongly, that Spinoza was committed to the view that the Sun's motions depended on its eternal nature and thought it sufficient to establish that, on the contrary, the Sun is a contingent thing. Another issue raised by Hedworth was in relation to his argument for an afterlife based on the 'universal belief among all nations' and therefore on the supposedly innate principle that every virtuous action must have its reward and every evil one an appropriate punishment. Hedworth drew attention to Locke's objections to innate principles in his Essay, and Nye's reply is of some interest in this context as a defence of innatism' (*Dictionary of Seventeenth-Century British Philosophers*, Thoemmes Press, 2000).



**25. PASCAL, Blaise**

Thoughts on Religion and Other Curious Subjects. Written originally in French by Monsieur Pascal. Translated into English by Basil Kennet D.D. The Second Edition. London: Jacob Tonson et al, 1727. £ 300

*8vo, xlv, 315, [1] pp., contemporary panelled calf, spine decorated gilt in compartments, red morocco label, upper joint cracked but holding, armorial bookplate on title verso, pages white and unbrowned, a fresh copy.*

Second edition, first published under a slightly different title in 1704, of Basil Kennett's English translation of the French polymath Pascal's *Pensées*. An important contribution to late Renaissance theology which introduced the concept of 'Pascal's wager': "Let us weigh the gain and the loss in wagering that God is. Let us estimate these two chances. If you gain, you gain all; if you lose, you lose nothing. Wager, then, without hesitation that He is."





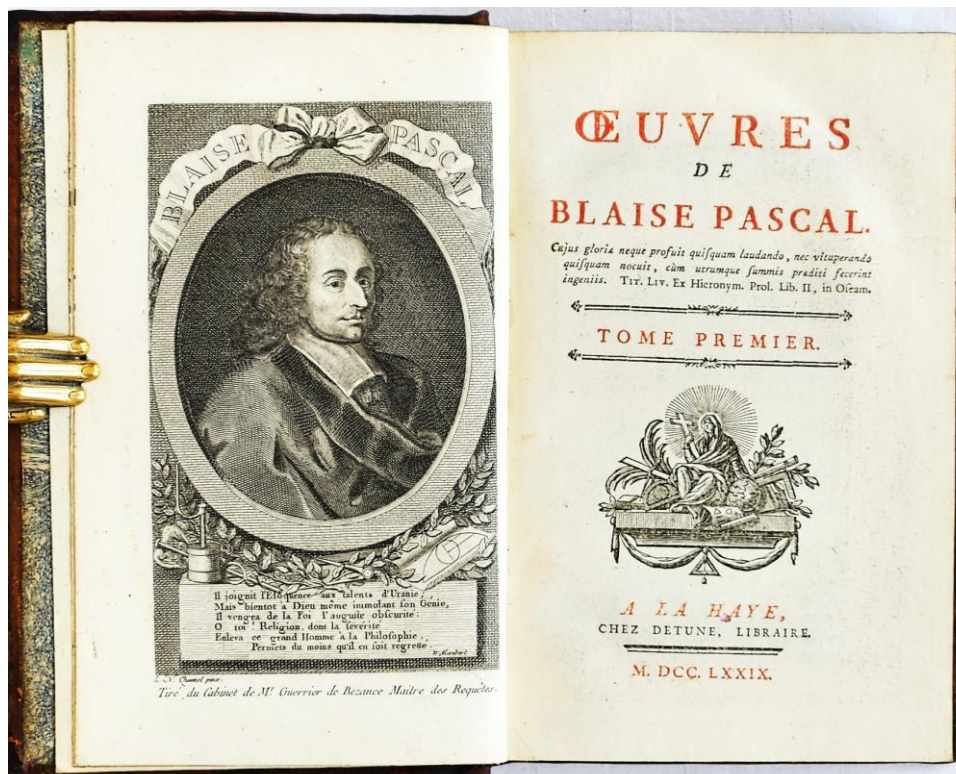
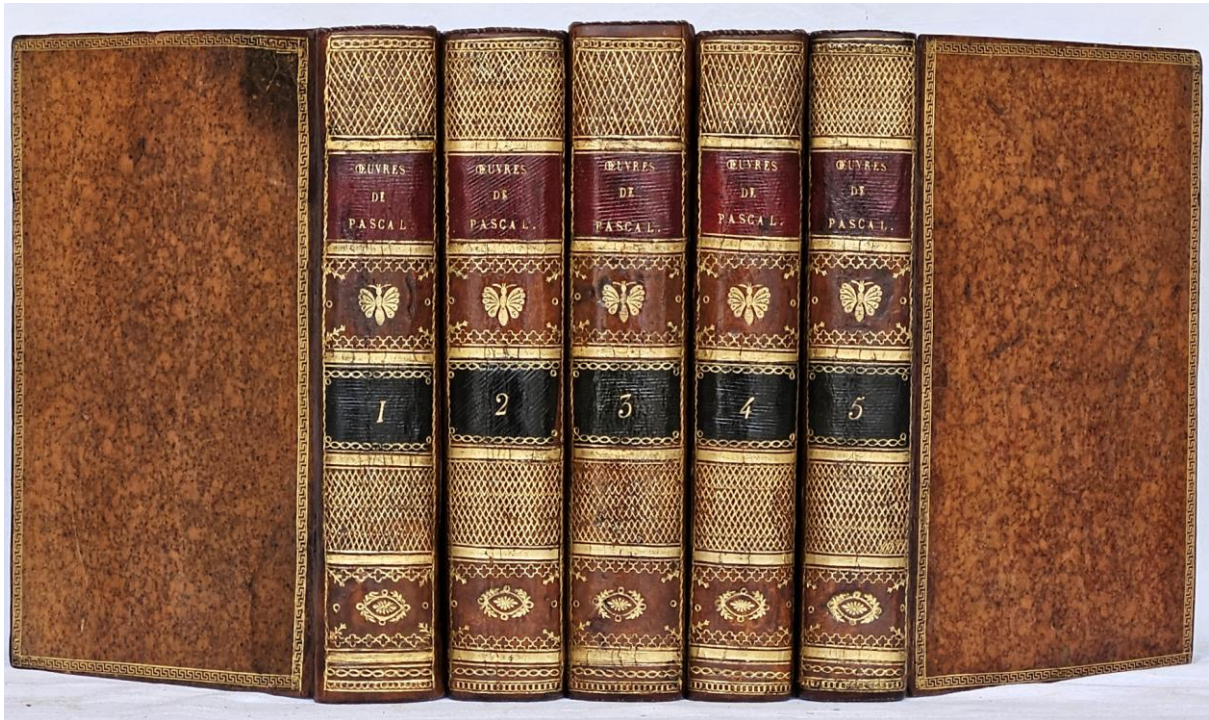
**26. PASCAL, Blaise**

Oeuvres. A la Haye: Detune [Paris: Nyon], 1779.

£ 2500

5 volumes, large 8vo, frontispiece portrait after L.N. Quesnel, 128, 425; xii, 549; viii, 526, viii, 456; viii, 462 pp., 14 engraved tables, contemporary calf panelled with gilt roll, a little rubbed, spines decorated gilt in compartments with red and green labels, marbled edges and endpapers (to which a little fading along the top), no stamps or inscriptions, internally very fresh, a fine set.

First collected edition. The tables show mathematical figures, scientific experiments, calculating machine models, and the famous triangle arithmétique, or 'Pascal's Triangle'.





## 27. PELLING, Edward

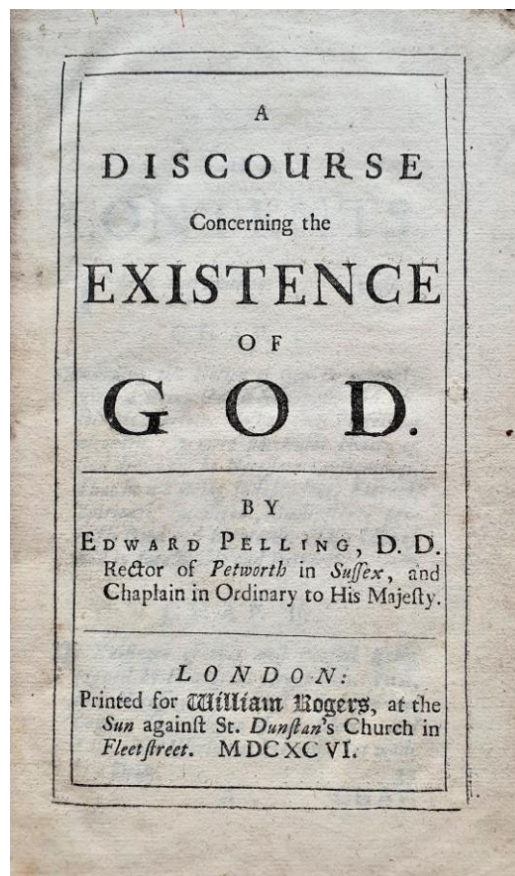
A Discourse Concerning the Existence of God. London: William Rogers, 1696.

£ 1200

8vo, [viii], 1-224, 257-455 [459] pp., (text continuous despite irregular pagination), contemporary panelled calf, rubbed, wear at corners and loss to spine ends, joints cracked but holding, contemporary inscriptions on pastedown and front free endpaper, reducing worm trace in top corner of first 15 leaves, internally good and clean.

First edition. ESTC: 8 copies in N. America, 13 in the British Isles. It was reissued in 1704 with the added subtitle: 'Wherein the principles of the Epicureans and Hobbists of our age are particularly shewn; the great Absurdities of them proved; the Existence of the Ever Blessed God vindicated; the Reasonableness and Wisdom of Religion insisted on; and several necessary Ways proposed, for the Improving in People a Religious Sense of God'.

Pelling (1640-1718) entered the fray of political and religious debate in the late 1670s. In 1680 he published his magnum opus, *The Good Old Way*, which argued that the Church of England's polity, doctrine, and rites (including high-church practices such as signing the cross and kneeling at communion) were apostolic and approved by God, and that dissenters were simply 'Seditious and Brain-sick People'. In 1682 he defended divine-right monarchy, indefeasible hereditary right, and passive obedience. He wrote strongly in favour of Sir Robert Filmer ... by the early 1690s he was chaplain to William and Mary. It is interesting to note that his sermons before the king and queen were markedly different in tone from most of his other printed works. There were none of the combative, defensive apologetics ... Pelling gave £848 14s. 9d. worth of South Sea stock in the settling of his estate, which, one hopes, [his family] sold off quickly' (ODNB).



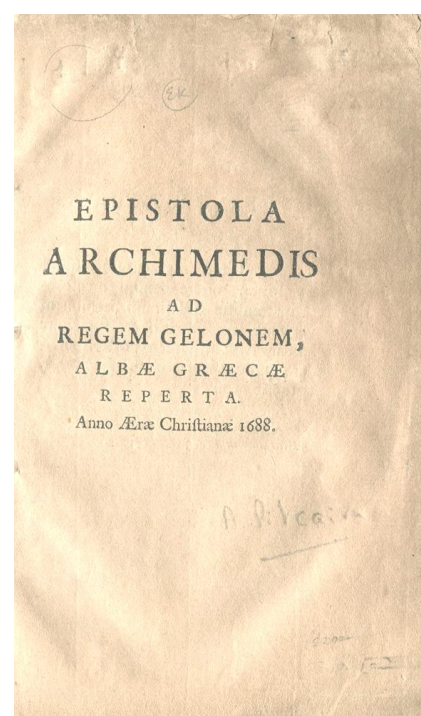
## 28. [PITCAIRNE, Archibald]

Epistola Archimedis ad Regem Gelonem, Albae Graecae reperta. Anno Aerae Christianae 1688. [No place, printer or date but the Netherlands, c. 1712].

£ 1850

8vo, 48 pp. + errata, mid-20th-century plain wrappers, title-page with author's name and other notes in faint pencil, browned throughout, first and last two leaves with slight loss at edges, still a good copy.

Exceedingly rare pamphlet by the Edinburgh physician and professor of medicine Archibald Pitcairne (1652-1713). ESTC locates copies only at BL and NLS. Pitcairne was a close friend of David Gregory, and his pupils included George Cheyne, Richard Mead, and John and James Keill. He had a reputation for heavy drinking and atheism, though he professed to be a deist. After his death his library was sold to Peter the Great.





The work purports to be a newly-discovered letter from the ancient mathematician Archimedes (c. 287-212 BC) to King Gelo, co-ruler of Syracuse with his father Hiero before their deaths in 215 BC. In fact it is Pitcairne's own sharp satire on religious superstition, which obliquely mocks certain central Christian doctrines such as the trinity and the real presence. By publishing anonymously in Latin and in the Netherlands, Pitcairne was staying safe and also aiming at a wider international readership. He had connections with free-thinking Dutch intellectuals, probably dating from his time in Leiden. The *Epistola* was re-published in quarto by Henry Schleureer, who also printed works by the English free-thinkers Collins and Shaftesbury. Schleureer was closely connected to Charles Levier, the printer in 1719 of *La vie et l'esprit de Mr. Benoit de Spinoza*, otherwise known as the *Traité des trois imposteurs*.

See Alasdair Raffe, 'Archibald Pitcairne and Scottish heterodoxy, c.1688-1713', *The Historical Journal*, vol. 60, no. 3, 2017, pp. 633-657. Raffe states that the *Epistola* survives in four different printed versions. But ESTC finds just two – the present edition and one other, known in only a single copy at the British Library.

## 29. ROUSSEAU, Jean-Jacques

Emile, ou de l'éducation. Amsterdam: Jean Néaulme, 1763.

£ 380

*4 volumes, small 8vo, 4 engraved frontispieces and half titles, [vii], [i], 338; [i], 255; 240; 318 pp., contemporary half calf over speckled boards, spines gilt with red labels, some abrasions, no stamps or inscriptions apart from an old ownership signature on the first half title, frontispieces foxed, otherwise internally very good and clean.*

Early octavo edition, printed in the the year following first publication, of Rousseau's great treatise on education which he considered 'the best and most important of my writings' (Confessions).

'Emile was actually printed by Duchesne; however, Néaulme was called before the authorities for his involvement and forbidden to sell a later edition he did print. The Bibliographical issue points for it are complex. McEachern writes that the first edition was printed in both duodecimo and octavo formats, and that although the duodecimo was the first from the press, the octavo was the first to be "published" ('L'édition originale de l'Emile' in *Bulletin du Bibliophile*, I, 1987, 20-30). However, McEachern's *Bibliography of the Writings of Jean Jacques Rousseau to 1800* (1989) gives priority to the duodecimo, but concludes: "the question of the order of printing has not yet been resolved to everyone's satisfaction" (F. Michael Walsh, *Philosophy & Bibliophily*, Toronto, 2004).

## 30. SCHUPP, Johann Balthasar

De Speelpop van der weerelt, ontkleed ten toon gestelt, in eene redivoering over de meening, of inbeelding der menschen. Amsterdam: Nicolaas ten Hoorn, 1716 [bound with] *De Verstandige Heekelaar ...* Amsterdam: Nicolaas ten Hoorn, 1705.

£ 250

*2 works in one volume, small 8vo, [ii], 124, [viii], 208 pp., contemporary vellum with some marks, and spine and page edges darkened, internally clean with only a little mild browning and isolated spots, both texts very rare.*

Johann Balthasar Schupp (also Schuppius, pseudonym Ambrosius Mellilambiu Antenor, 1610-1661) was a German satirical novelist and song writer.

### 31. (SPINOZA) NIEUWENTYT, Bernard

Gronden van zekerheid, of de regte betoogwyse der wiskundigen, so in het denkbeeldige, als in het zakelyke: ter wederlegging van Spinosaas denkbeeldig samenstel; en ter aanleiding van eene sekere sakelyke wysbegeerte. Amsterdam: J. Pauli, 1720. £ 340

*4to, title-page printed in red and black, [lvi], 458 pp., contemporary calf, worn particularly at corners and spine (where label gone and a large piece missing from foot), yet internally well-preserved.*

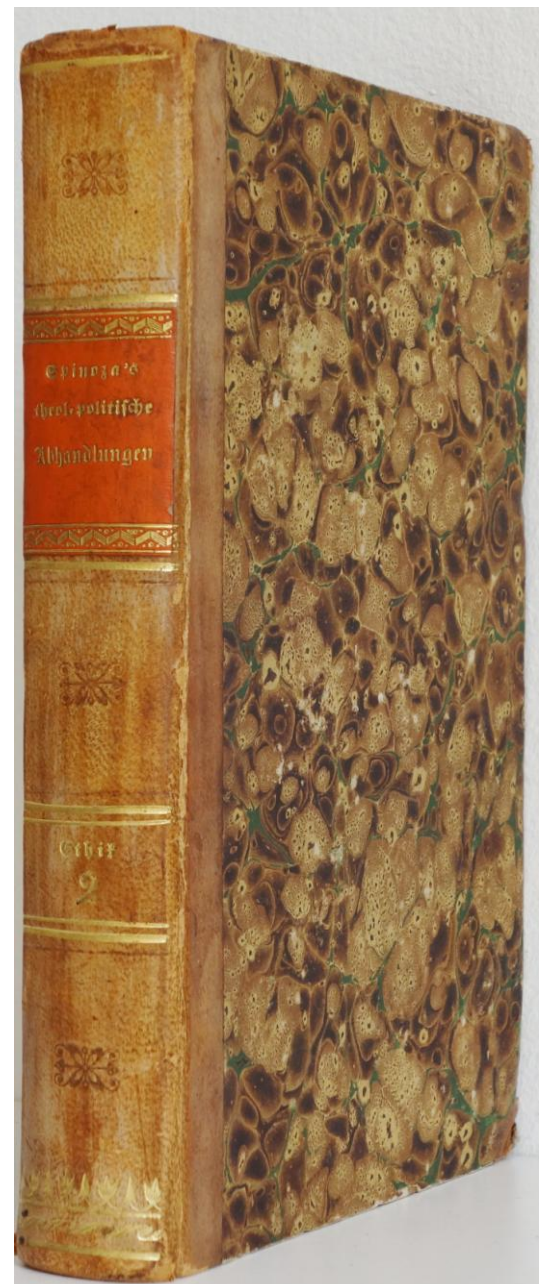
First edition of Bernard Nieuwentyt's famous attempt to refute atheism in general, and contemporary Spinozism in particular. There were new editions in 1728, 1739, 1741 and 1754. *Gronden van zekerheid* is a kind of sequel to Nieuwentyt's *Het regt gebruik der werelt beschouwingen* (1715). It tries to undermine the scientific pretensions of Spinoza's philosophy by attacking its deductive mathematical method – this, argues Nieuwentyt, can never teach us anything about the real world.

### 32. SPINOZA, Benedictus de

Theologisch-politische Abhandlungen von Spinoza. Freye Uebersetzung und mit Anmerkungen begleitet von J. A. Kalb. München: Joseph A. Finsterlin, 1825. £ 550

*8vo, xlviii, 432, [1] pp., contemporary half calf over marbled boards, spine ruled gilt with morocco label, a little rubbed with wear at corners, edges red, no stamps or inscriptions, occasional light spotting, a very good copy.*

First edition. 'Less than half a century after Ewald's *aufklärerische* translation Dr J.A. Kalb, a former Catholic who had converted to Protestantism, issued this free translation of the *Tractatus*. (In 1802 Christoph Gottlieb von Murr already provided an edition with Spinoza's annotations: *Benedicti de Spinoza Adnotationes ad Tractatum theologico politicum*). Kalb eulogizes Spinoza as the 'Plato aller Jahrhunderte' and acknowledges his debt to Spinoza's bible criticism in his introduction: "I am happy to acknowledge that in my biblical researches Spinoza has been my only guiding light, and that I have been following only his directions in this matter for the past twenty-one years" (pp. xx-xxi). Kalb was probably the co-author of the short-lived periodical *Bibel'sche Orient* (1820-21), which according to Graetz breathed the spirit of Schelling (*Geschichte der Juden*, ii, 428). Kalb used for his translation a copy of an edition of the *Tractatus* containing Meyer's *Philosophia Scripturae S. interpres* (cf. no. 41). He therefore assumed that this work was also by Spinoza: 'I would not know how better to end my preface than Spinoza in his own for this second part (Phil. S. Script. Interpres)' (p. xxii). He then quotes the final remarks in Meyer's prologue. Kalb claimed he had also finished a translation of Meyer's work – although a published edition is not known. The present translation is rare because the larger part of the edition was allegedly confiscated by the Bavarian police, presumably because of Kalb's attack on the Pope and Catholicism. (There is, however, a copy of a title-edition with the imprint 'Philadelphia 1838' in at least one private collection). Kalb rejected Catholic institutions as infested with 'monasticism, inquisition, Jesuit entrapment, and washed out hollow dogmatism, mendacious and treacherous abstraction' (p. xvi)' ('Spinoza as Guide to a Free World', Bibliotheca Philosophica Hermetica exhibition, 2008, item 47).





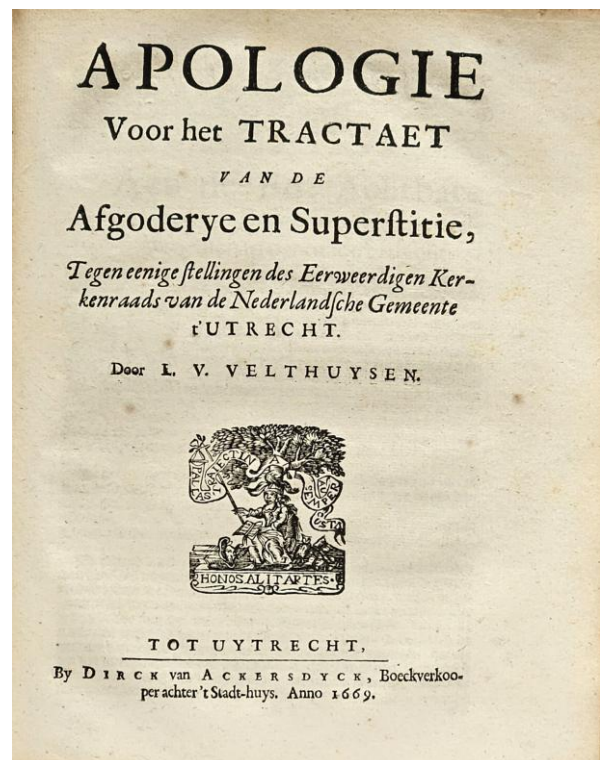
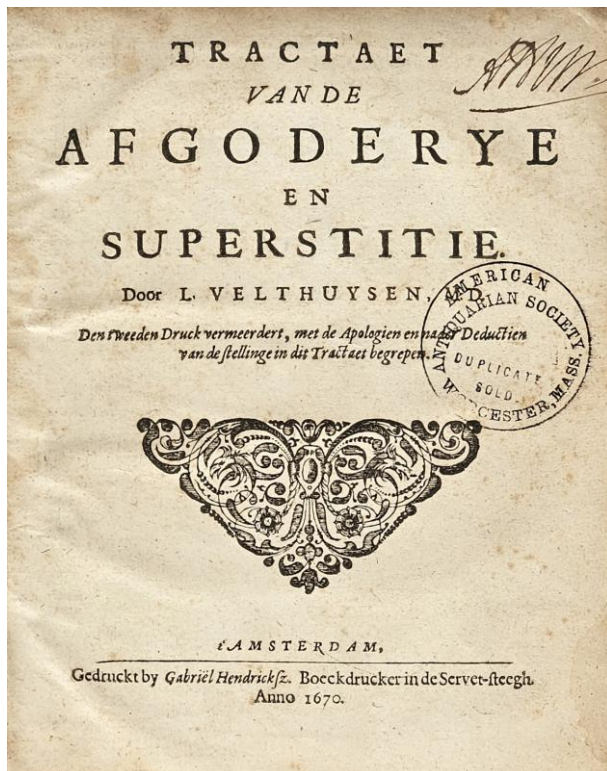
### 33. VELTHUYSEN, Lambert van

Tractaet van de afgoderye en superstitie. Amsterdam, Gabriel Hendricksz, 1670 [bound with] Apologie voor het Tractaet van de afgoderye en superstitie ... Utrecht: Dirck van Ackersdyck, 1669 [and] Tweede apologie voor het Tractaet van de afgoderye en superstitie ... *ibid*, idem, 1671 [and] Derde apologie, voor het Tractaet van de afgoderye en superstitie ... *ibid*, idem, 1669 [and] Vierde apologie voor het Tractaet van de afgoderye en superstitie. Dienende tot een antwoord op het Extract uyt de acten des E: Kerkenraats van den 31e January 1670. Noch een recueil, ofte kort verhaal van de argumenten en redenen, wedersijds ... by gebracht ... *ibid*, idem, 1670. £ 4800

4to, [ii], 140, 42, 32, 32, 32 pp., contemporary blind-stamped vellum with minor stains, first title-page with the cancelled stamp of the American Antiquarian Society, the first and last texts uniformly browned, generally good or very good copies, all rare, some extremely so.

An excellent sammelband of related works. Velthuysen's work on idolatry and superstition, together with his subsequent defences of the work in reaction to the protests of the Protestant Consistory to Utrecht magistrates. Velthuysen (1622-1685) was a Dutch theologian, philosopher, physician and administrator, who was a correspondent and friend of Spinoza. The pair defended Descartes against the Calvinist theologian Voetius.

'During the 1650s and 60s, Lambert van Velthuysen (1622–85) was regarded by his contemporaries as a radical author, ready to embrace the two major 'new' philosophies, namely those of Descartes and Hobbes, and in the view of Voetians ... what made him a particularly dangerous representative of the novatores was his willingness to present these novelties not only in Latin, but also in Dutch. The fact is, however, that by the end of the 1660s Van Velthuysen, instead of representing the most radical wing of Dutch Cartesianism, decided to attack both Lodewijk Meyer and Spinoza, since he felt these authors were indeed subversive in the way in which they turned Cartesianism into an essentially atheist and materialist philosophy that threatened to undermine the very basis of Christian society. But after having accused Spinoza, in a brief but exciting exchange of letters that took place in 1671, of 'teaching sheer atheism', the two seem to have become quite friendly' (*Dictionary of Seventeenth and Eighteenth-Century Dutch Philosophers*, Thoemmes Press, 2003).



**Author's presentation copy**

**34. VOETIUS, Gisbertus**

Politica ecclesiastica. Amsterdam: Johannes Janssonius van Waesberge, Elizaëus Weyerstraten, 1663, 1666, 1669, 1676. £ 4800

*3 parts in 4 volumes, 4to, [xiv], 1000, [60]; [viii], 970, [53]; [vii], 1139, [43]; [xiv], 982, [34] pp., contemporary vellum, rubbed and marked, vols III and IV with yapp edges (vellum lifting along the upper yapp of vol. III), traces of old paper stickers on spines, contemporary inscriptions on two title-pages and three flyleaves, 'Pars secunda' with a folding letterpress table, woodcut head- and tail-pieces and decorative initials, the odd marginal tear or small area of loss, some spotting and light staining, 4 leaves lightly browned in vol. II (Qqq), generally a very well-preserved set, all in first edition.*

Rare complete set of this monumental work on ecclesiastical life by the Dutch Calvinist theologian, Gisbertus Voetius (1589-1676), who famously clashed with Descartes. 'Voetius's project of building a Reformed scholastic theology led him to answer detailed questions of a practical nature. His *Church Politics (Politica Ecclesiastica)* discusses everything from church organization and ecclesiastical law to the fine points of Protestant ritual, the daily life of a minister and the appropriate Calvinist attitude towards other churches' (*Dictionary of 17th and 18th-Century Dutch Philosophers*, Thoemmes Press, 2003).

Provenance: title-pages inscribed 'Ex donatione Auctoris' (Vol. I) and 'Ex dono D.D. Voetij' (Vol. II). Early inscriptions on the flyleaves of Vols I and III identify the presentee as Lodewijk Gerardus van Renesse (1599-1671), Rector Magnificus of the Illustrious School at Breda, which he had founded after the defeat of the Spanish there in 1637, to help win the city and its surroundings over to the cause of Protestantism. His son was the painter Constantijn van Renesse, a pupil of Rembrandt.






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