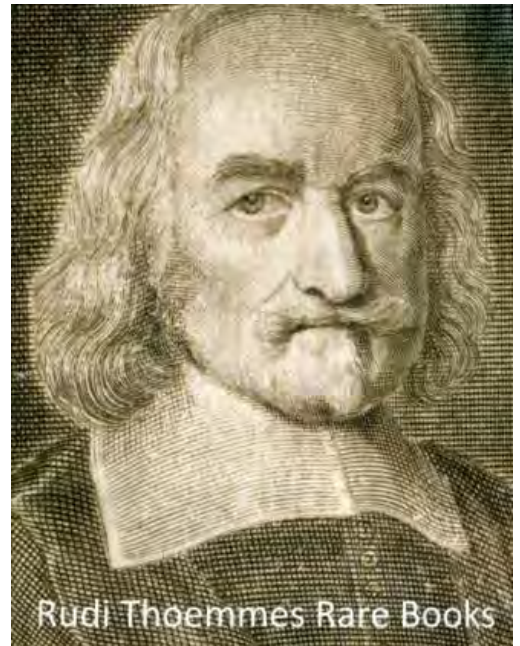

RUDI THOEMMES RARE BOOKS

Catalogue Eighty-Five

Spring 2025

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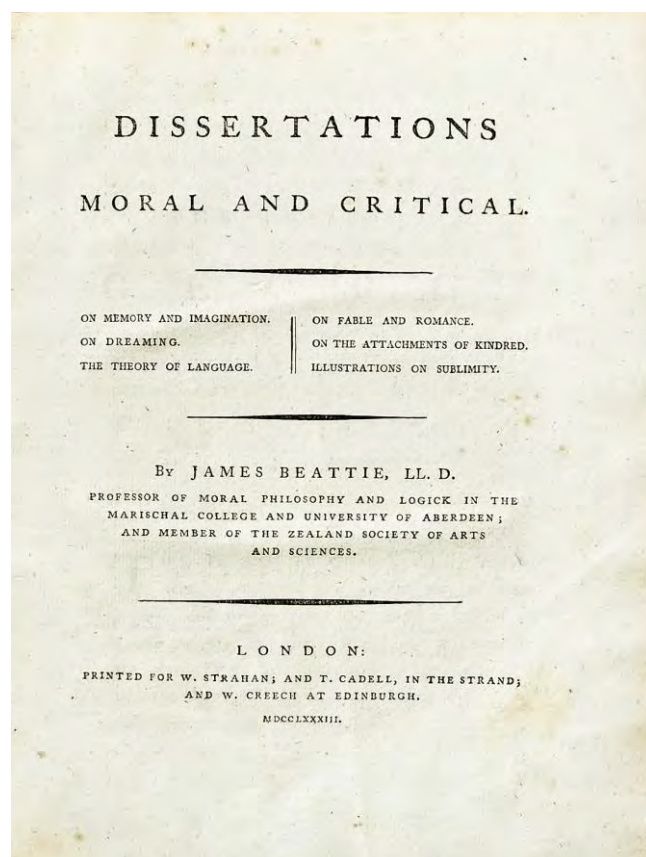
1. BEATTIE, James

Dissertations Moral and Critical. On Memory and Imagination. On Dreaming. The Theory of Language. On Fable and Romance. On the Attachments of Kindred. Illustrations on Sublimity. London: for W. Strahan and T. Cadell; and W. Creech at Edinburgh, 1783. £ 1250

4to, half title, vii, viii, 655 pp., contemporary gilt-panelled tree calf, rubbed and with a couple of small blemishes, rebacked preserving the original red label, corners repaired, engraved armorial bookplate, marbled endpapers, no stamps or inscriptions, scattered light foxing, a very nice copy.

First edition of Beattie's best prose work, notable for his 'Theory of Language' (pp. 231-502), by far the longest and most important dissertation in the volume. Five years later the same publishers reprinted it separately. The Bavarian State Library's copy of the 1788 edition was digitized in 2010 as a Google eBook, and has so far received one 'reader's review': "This book has one main recurring spelling mistake, it is in some words which start with 's' or contain 's', it is replaced with 'f', for example 'supposed' is spelled 'fuppofed'. I haven't read the whole, I've skimmed through most of the book".

'A constant concern in Beattie's philosophy is the fitness of language as the expression of human thought. The Theory of Language (1783) falls into two parts. Part one deals with the origins and the nature of human speech considered as man's privilege and a gift of God. Following in Locke's footsteps, Beattie explains that language is a system of artificial signs determined by conventions (phonetic, semantic and alphabetic). The Epicurean theory of the origins of language is refuted in favour of the traditional Christian approach. Part two of the treatise is devoted to the principles of universal grammar. Beattie distinguishes two categories of words, nouns and attributives, to which two other subclasses are added: interjections; and connectives and articles. Beattie's classification of words is borrowed from James Harris's *Hermes* (1751). To a large extent, *The Theory of Language* also echoes the preoccupations of the *Grammaire générale et raisonnée* of Port-Royal in the seventeenth century. In either case, grammar is studied from a twofold point of view: first the linguistic sign is presented as a system of phonetic sounds translated into the visible signs of the alphabet. The second aspect is that of signification' (*Dictionary of Eighteenth-Century British Philosophers*, Thoemmes Press, 1999). Chuo III, 28.



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). £ 500

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.

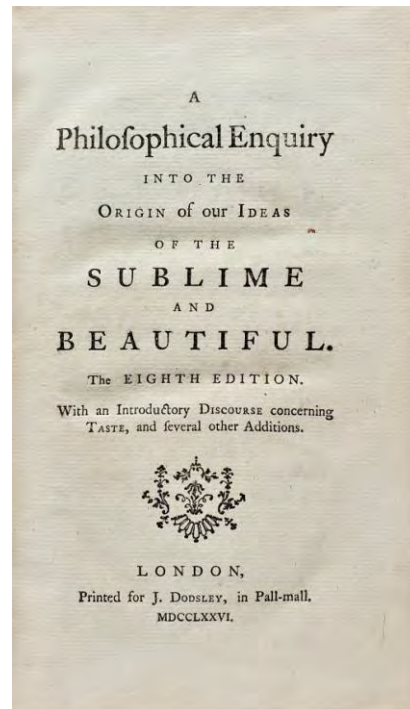
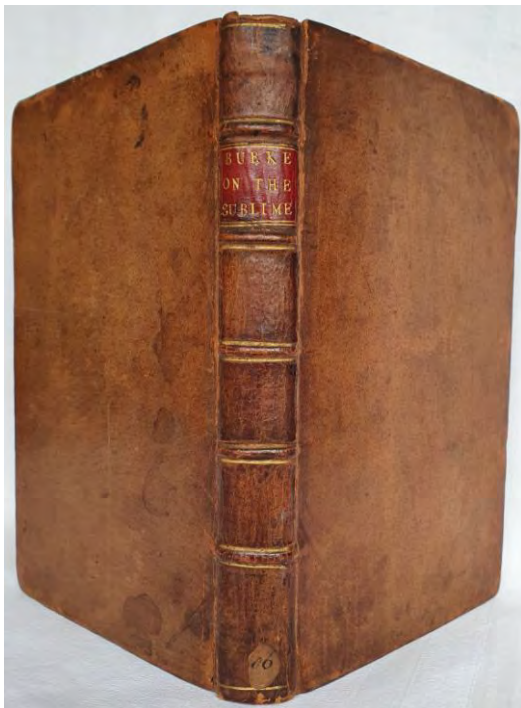
All eight of Bentley's Boyle Lectures, in a mixture of first, second, third and fourth editions, all published by H. Mortlock in London. Richard Bentley (1662-1742) was a protégé of Isaac Newton and eventually became Master of Trinity College, Cambridge. In 1892, A.E. Housman called him 'the greatest 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. [BURKE, Edmund]

A Philosophical Enquiry into the Origin of our Ideas of the Sublime and Beautiful. The Eighth Edition. With an Introductory Discourse concerning Taste, and several other Additions. London:J. Dodsley, 1776. £ 350

8vo, ix, [vii], 342 pp., contemporary speckled calf with red morocco label, slight wear at top of spine, early ownership inscription on front free endpaper, underlining in red crayon on twenty pages, otherwise in good condition.

Originally published in 1757. Burke's central argument is that our enjoyment of beauty comes from obscurity and suggestiveness rather than from intellectual clarity, and that the sublime sparks in us a pleasurable form of terror. Todd, *A Bibliography of Edmund Burke*, No 5h.

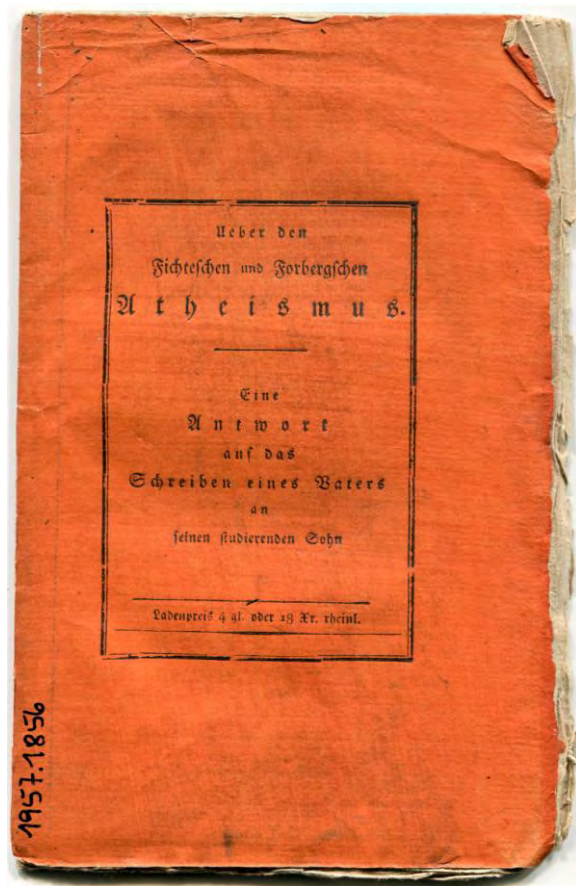


4. FICHTE, Johann Gottlieb

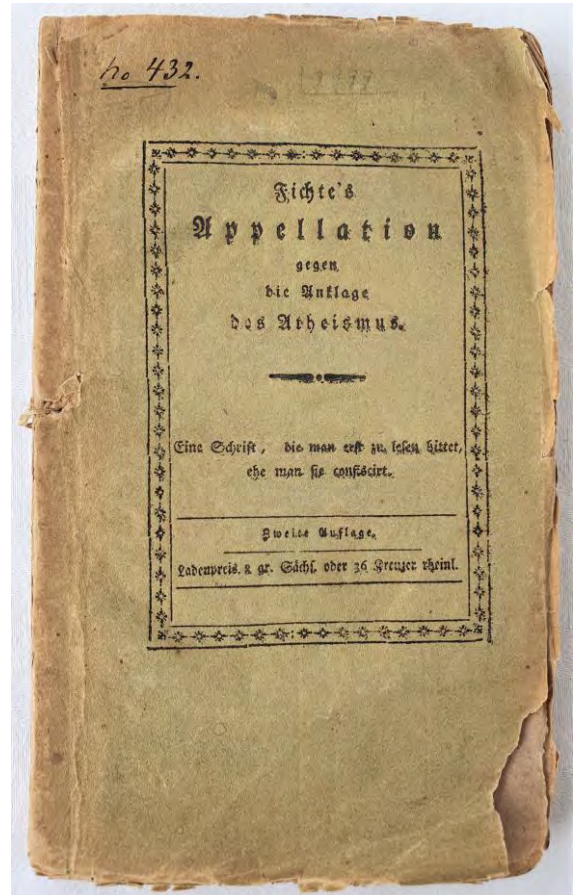
Etwas zur Antwort auf das Schreiben eines Vaters an seinen studierenden Sohn über den Fichteschen und Forbergschen Atheismus. Nebst Andeutungen der Harmonie einiger religiösen Grundsätze Sokrates, Antonins, Jesus, Luthers, Kants, Fichtes und Forbergs. Jena und Leipzig: Christian Ernst Gabler, 1799. £ 400

8vo, 51, [1] pp., contemporary printed orange wrappers with library shelf number handwritten, short tear at top of front hinge, stamp on title-page verso and at foot of final leaf, a very clean copy with wide margins, uncut and almost entirely unopened.

First edition of one of Fichte's replies to an attack on him in the 'Atheismusstreit', that was sparked off by Fichte's introduction to an essay by Karl Friedrich Forberg in the Philosophisches Journal, edited by Fichte and Niethammer. Fichte had appeared to identify God with the 'moral world-order' itself, and was then denounced in the anonymous pamphlet 'Schreiben eines Vaters an seinen studierenden Sohn über den Fichteschen und Forbergschen Atheismus' (1798), to which he replies here. The bitter altercations led to the banning of the journal and Fichte's dismissal as professor at Jena.



item 4



item 5

5. FICHTE, Johann Gottlieb

Fichte's Appellation gegen die Anklage des Atheismus. Zweite Auflage. Appellation an das Publikum über die durch ein Kurf. Sachs. Confiscationsrescript ihm beigemessenen atheistischen Aeußerungen. Eine Schrift, die man erst zu lesen bittet, ehe man sie confiscirt. Jena und Leipzig: Christian Ernst Gabler, Tübingen: J.G. Cotta, 1799. £ 220

8vo, 118 pp., original printed wrappers with small tears at lower corners, shelf number written on front, binding somewhat loose, foxed throughout but still a good copy with wide margins, uncut.

Second edition (published later in the same year as the first) of another of Fichte's contributions to the Atheismstreit, defending his philosophy against the attacks of F.H. Jacobi.

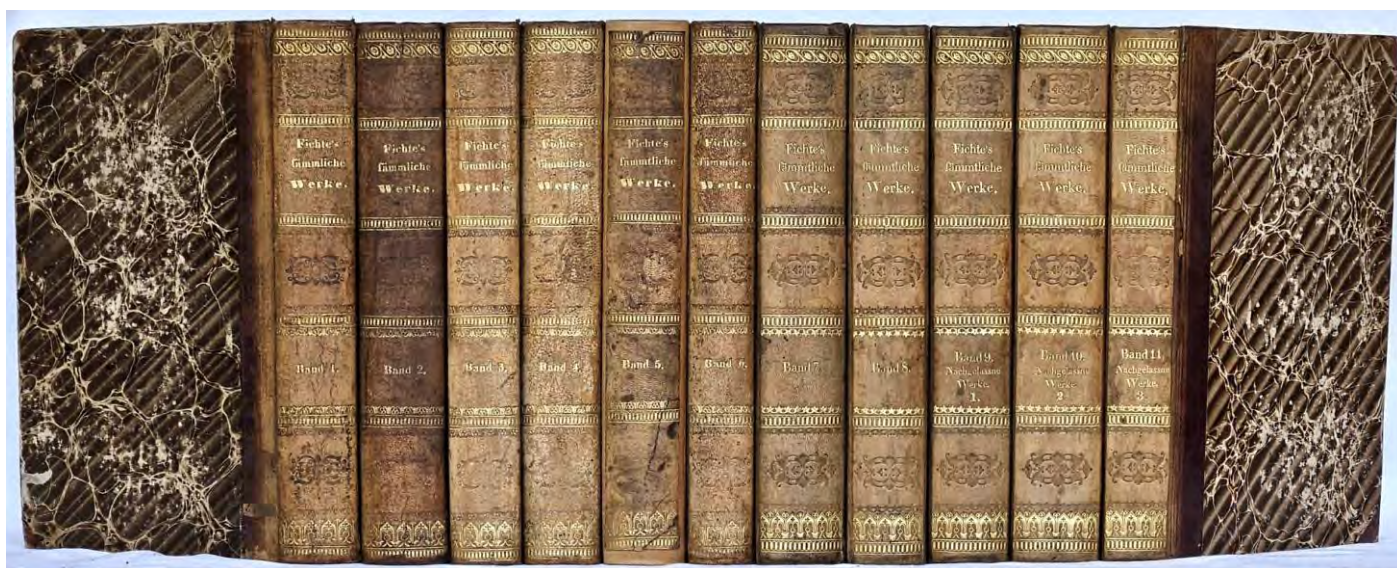
'In 1798 Fichte published in his Philosophical Journal a brief essay "On the Basis of Our Belief in a Divine Governance of the World," in which he attempted to sketch some of his preliminary ideas on the topic indicated in the title and simultaneously to give the first clear public hint of the character of a philosophy of religion "in accordance with the principles of the Wissenschaftslehre." The occasion for this essay was another essay, published in the same issue of the Philosophical Journal, by K.L. Forberg. As it happened, these two essays provoked an anonymous author to publish a pamphlet charging the authors of both essays with atheism and demanding Fichte's dismissal from his post at Jena. The matter quickly escalated into a major public controversy which eventually led to the official suppression of the offending issue of the journal and to public threats by various German princes to prevent their students from enrolling at the University of Jena. The crisis produced by these actions and the growing number of publications for and against Fichte – which included an intemperate Appeal to the Public by Fichte himself (1799), as well as a more thoughtful response entitled "From a Private Letter" (1799) – eventually provoked F.H. Jacobi to publish his famous "open letter" to Fichte, in which he equated philosophy in general and Fichte's transcendental philosophy in particular with "nihilism." As the public controversy unfolded, Fichte badly miscalculated his own position and was finally forced to resign his position at Jena and to flee to Berlin, where he arrived in the summer of 1799' (Stanford Encyclopedia of Philosophy).

6. FICHTE, Johann Gottlieb

Sämmtliche Werke. Herausgegeben von I. H. Fichte. [8 volumes]. Berlin: Veit und Comp., 1845-46 [with] Nachgelassene Werke. Herausgegeben von I. H. Fichte. [3 volumes]. Bonn: Adolph Marcus, 1834-35. £ 950

Together 11 volumes, large 8vo, uniform half leather over marbled boards, rubbed, smooth spines ruled and lettered in gilt, spines somewhat lightened by the sun, spine of second volume a little darker, and volume 5 carefully restored preserving the original spine, library stamps on title-page versos, otherwise internally clean and fresh, a very good set, seldom found complete.

Complete first editions of both parts, uniformly bound. Taken together, these 11 volumes, edited by Fichte's son, constituted the first attempt at a complete edition of his works and are still widely cited and reprinted, most recently by de Gruyter, under the title *Fichtes Werke*.



7. [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. £ 350

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.

Unopened copy

8. GRÄFFE, Johann Friedrich Christoph

Vollständiges Lehrbuch der allgemeinen Katechetik nach Kantischen Grundsätzen zum Gebrauche akademischer Vorlesungen. Erste-Dritte Band [all published]. Göttingen: Vandenhoeck & Ruprecht, 1795, 1797, 1799. £ 750

3 volumes, large 8vo, xxiv, [vii], 512; xvi, [vi], 551; xx, 592 pp. (Dd2 in vol. 3 with taped repair), rebound in modern half calf, title-pages with shelfmarks in early pencil and library stamps on versos, uniform light age-toning and foxing, heavier in places, with wide margins, untrimmed and entirely unopened.

First edition. Adickes 666. 'J.F.C. Gräffe (1754–1816) developed an interest in Kant's philosophy as a means of religious and moral advancement. In 1792, Gräffe was appointed pastor at the St Nikolai church in Göttingen, and he also started giving lectures in catechesis at the university, despite the fact that he did not have an academic degree. Because he wanted to teach philosophy as well, he eventually graduated in 1794 with a treatise defending Kant's view that the distinction between analytic and synthetic judgements had only been discovered recently (*Dissertatio, qua judiciorum analyticorum et syntheticorum*). Gräffe then began giving lectures on Kant's Critique of Pure Reason. In 1797, he obtained a doctorate in theology from the University of Helmstedt with a treatise on the possibility of miracles (*De miraculorum*). In 1801, the Hanover court additionally assigned teaching pastoral theology to Gräffe, much to the dismay of the faculty of theology in Göttingen. He also became a superintendent in Göttingen. Gräffe continued university teaching until his death, without ever being paid for it. Gräffe's main objective was to introduce Kantian principles into practical theology, especially in catechesis (*Grundriß der allgemeinen Katechetik*). Besides his writings on miracles, where he intends to prove that believing in divine miracles is compatible with scientific explanation, he also published 'Commentar über eine der schwersten Stellen in Kant's metaphysischen Anfangsgründen der Naturwissenschaft, das mechanische Gesetz der Stetigkeit betreffend', Celle, 1798' (*Dictionary of Eighteenth-Century German Philosophers*).



Hegel's first book, with wide margins, uncut

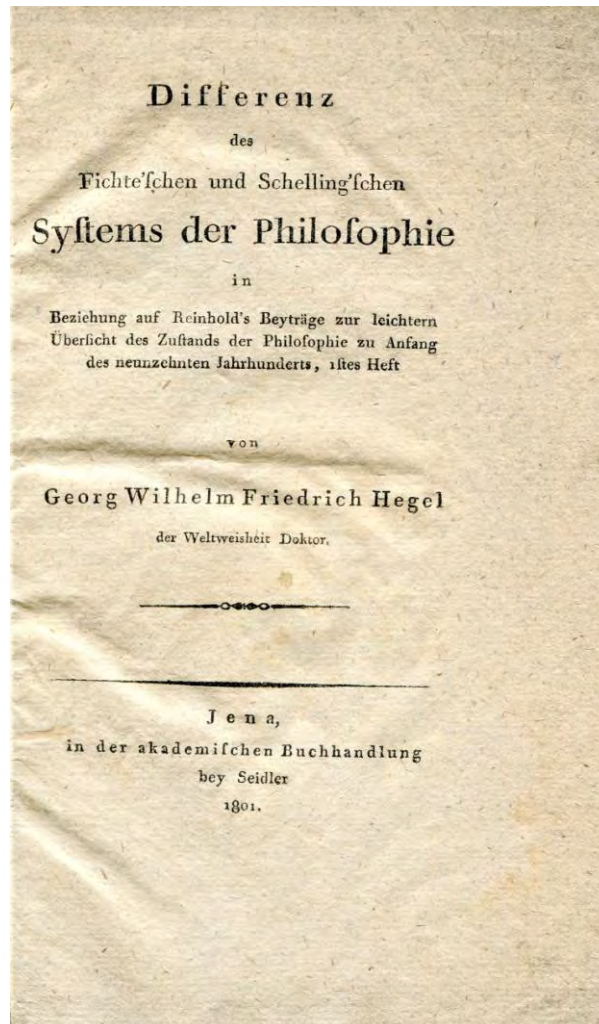
9. HEGEL, Georg Wilhelm Friedrich

Differenz des Fichte'schen und Schelling'schen Systems der Philosophie in Beziehung auf Reinhold's Beyträge zur leichtern Übersicht des Zustands der Philosophie zu Anfang des neunzehnten Jahrhunderts, 1stes Heft. Jena: in der akademischen Buchhandlung bey Seidler, 1801. £ 8500

8vo, xii, [13]-184 pp., 20th-century marbled boards with red spine label lettered in gilt, ownership inscription on front free endpaper, no stamps and no other inscriptions, uniform light age toning and a very few isolated spots, an excellent copy with wide margins, uncut.

First edition of Hegel's first book, the so-called *Differenzschrift*, an important milestone in the development of German idealism post-Kant. For an account of how Hegel's own annotated copy found its way from a Berlin bookshop to the library of the Odawara junior high school in Kanagawa, Japan where it was discovered in 2014, see *Hegel-Studien* Vol. 49, pp. 157-70.

'In *The Difference between Fichte's and Schelling's System of Philosophy*, Hegel set out that difference in terms of a contrast between reflective and speculative philosophy. Dichotomy, rupture [*Entzweiung*], he argued, gives rise to the need for philosophy, a rupturing which reflective philosophy both seeks to resolve and exasperates. The understanding strives to enlarge itself to the absolute, but, in its finitude, it only reproduces itself endlessly, positing oppositions within itself and its products, and so mocks itself. The being of nature, in particular, is either dissolved into abstractions or remains but a deadly darkness within the intellect. Although Fichte was Hegel's prime target here, much of contemporary philosophy was included in his critique. Hegel argued that the identity philosophy of Schelling, however, in which reason raises itself to speculation and provides a positive account of being, overcomes such finitudes and ruptures. The *Kritische Journal der Philosophie* that Schelling and Hegel launched from Jena in 1802, critical of the limitations of proliferating philosophical systems, sought to establish an objective philosophical criticism based upon such a speculative use of reason' (Joan Steigerwald, *Studies in Romanticism*, Vol. 41, No. 4., 2002, p. 545).



The Bacon of the moral world

10. [HELVETIUS, Claude-Adrien]

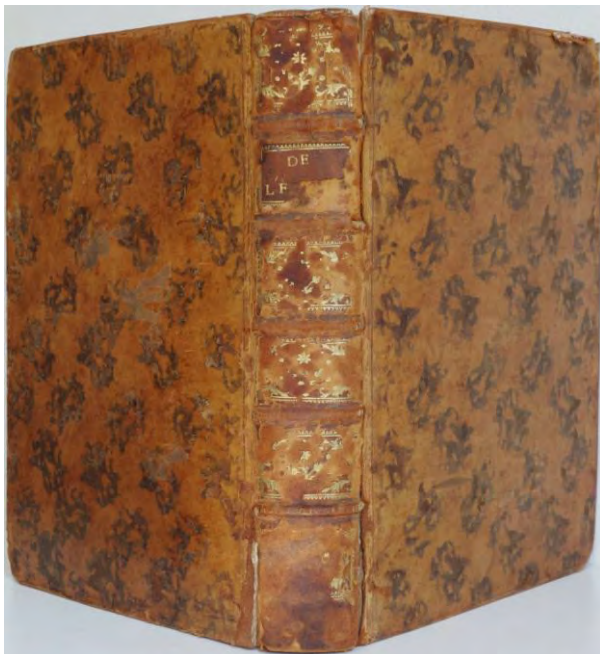
De l'Esprit. Paris: Durand, 1758.

£ 350

4to, with the half-title, [iv], xxii, 643, [1] pp., contemporary cat's-paw calf, rubbed and worn at spine and corners, front joint cracked but holding, all edges red, marbled endpapers with unidentified armorial bookplate, occasional spotting and some sections lightly browned, no library stamps or inscriptions, a sound copy overall.

First edition, the B issue as identified by D.W. Smith ('The Publication, of Helvétius's De l'Esprit', *French Studies*, XVIII, 1964). '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' (Smith).

'Helvetius had the honour of having his book *De l'Esprit* (1758) condemned by the Sorbonne and burnt by the hangman. Bentham read him in 1769 and immediately determined to devote his life to the principles of legislation, saying: "What Bacon was to the physical world, Helvetius was to the moral. The moral world has therefore had its Bacon, but its Newton is still to come". James Mill took Helvetius as his guide in the education of his son John Stuart' (Bertrand Russell, *A History of Western Philosophy*).



The first journal of philosophy

11. HEUMANN, Christoph August

Acta philosophorum, das ist gründl. Nachrichten aus der historia philosophica: nebst beygefügtten Urtheilen von denen dahin gehörigen alten und neuen Büchern. Halle: Renger, 1715-16. £ 300

6 parts in one volume, 8vo, engraved frontispiece, [x], 1073, [23] pp., 5 engraved plates (including a portrait of John Locke), one folding table, contemporary sheep, corners worn, rebacked in modern morocco, endpapers renewed, some browning, a few leaves dampstained at lower outer corner, generally very good.

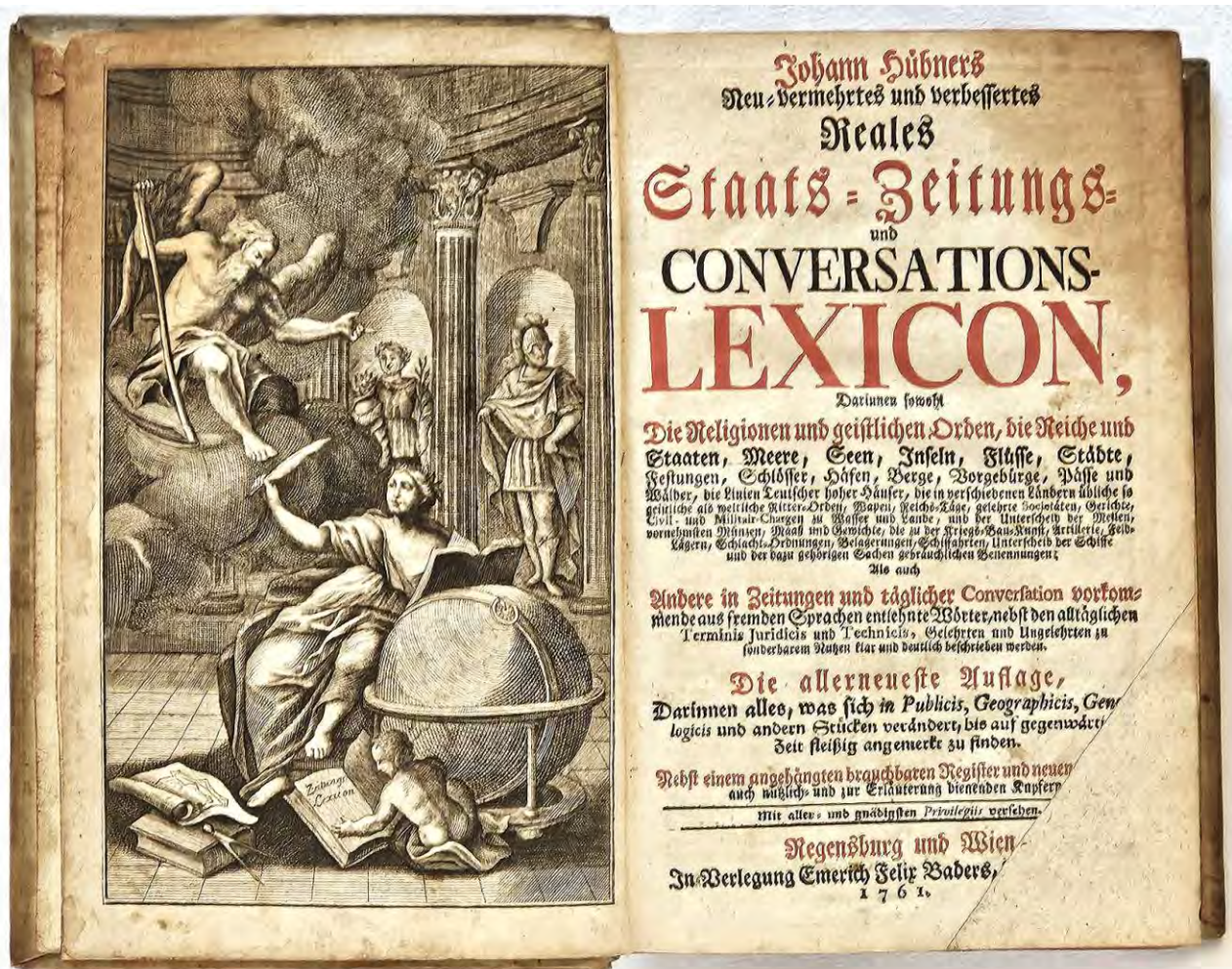
The initial six parts of the first-ever journal of philosophy, the renowned *Acta Philosophorum*, written in German for the general public and published in 18 parts between 1715 and 1727, by Christoph August Heumann's (1681-1764). *Acta Philosophorum*'s articles cover ancient philosophy as well as discussion of the current issues of the day and summaries of major philosophical works. With a broad European focus, contents include a description of the life of Locke, and discussions of Thomas Burnet, Bruno, Galileo and Stanley's *History of Philosophy*.

12. HÜBNER, Johann

Neu-vermehrtes und verbessertes Reales Staats-Zeitungs- und Conversations-Lexicon. Regensburg: Felix Bader, 1761. £ 250

8vo, engraved frontispiece, title-page printed in red and black with a corner cut away, [xxiv], 10 engraved folding tables, 1280, [54] pp., contemporary vellum, waterstaining in top outer corner, uniform light age-toning, a very good copy.

The first truly German encyclopaedia, usually referred to by the name of the writer of its Preface, Johann Hübner (1668-1731), Rector of the Johanneum at Hamburg. This encyclopedia was designed to appeal to the educated classes rather than to scholars. This is recognized and emphasized in the title of the fourth edition (1709) which was enlarged to "Reales Staats-Zeitungs- und Conversations-Lexicon", In this amended title appears the first use of the term "Conversations-Lexicon", and approach to encyclopaedia-making that was essentially German and which has set the style for German encyclopaedias right up to the present day. The encyclopaedia was a great success and ran into thirty-one editions, the last published as late as 1824-28' (Collinson, *Encyclopaedias*, 1966, pp. 99-100).



13. HUME, David

Das Genie des Hrn . Hume. Oder: Sammlung der vorzüglichsten Grundsätze dieses Philosophen ... [trans. J.G. Bremer]. Leipzig: Christian Gottlob Hilscher, 1774. £ 400

8vo, [xvi], 348 pp., contemporary boards, fairly rubbed and with wear at extremities, very light foxing to first and last few leaves, isolated spots, rear endpaper and pastedown with contemporary annotations, generally a good clean copy.

First German translation of the early French anthology of extracts from Hume's writings, *Le Génie de M. Hume, ou Analyse de ses Ouvrages, dans laquelle on pourra prendre une idée exacte des moeurs, des usages, des coutumes, des loix & du gouvènement du peuple anglois*. Londres & Paris, 1770 (Chuo 102). This German translation is much rarer than the French original: WorldCat records only four copies, three in Germany and one at the British Library; to these we can add McGill and NLS.

Little is known about the translator, Johann Gottfried Bremer (b. 1744, Altona). In the same year, Bremer also published a translation from the French of Abbé Batteux's anthology of Epicurus: *Die Moral des Epikur, aus seinen eignen Schriften ausgezogen*, Mitau, 1774.



14. KANT, Immanuel

'Über den Gebrauch teleologischer Principien in der Philosophie' in *Der Teutsche Merkur* vom Jahre 1788, Weimar, pp. 36-52 and 107-136. £ 450

The entire half-yearly volume (Januar - Junius 1788) with all six monthly blue printed wrappers bound in, contemporary marbled boards with hand-lettered paper spine labels, rubbed, worn at corners and spine ends, spine somewhat darkened, title-page with a library stamp, otherwise contents very good and clean.

First printing of Kant's essay 'On the Use of Teleological Principles in Philosophy', published in two parts in the January and February issues of the *Teutscher Merkur*. It is in part a response to Georg Forster's 1786 article in the same journal criticising Kant's views on the concept of race which he put forward in the *Berlinische Monatsschrift* in 1785. Warda 121, Adickes 66.

15. KANT, Immanuel

Die Religion innerhalb der Grenzen der bloßen Vernunft. Frankfurt und Leipzig, 1793 [bound with] Zerstreute Aufsätze. Frankfurt und Leipzig, 1793. £ 650

Two works by Kant bound in one volume, 8vo, xx, [ii], 296, [iv], 220 pp., contemporary half vellum a little marked, front free endpaper cut to remove a signature, some light foxing and occasional spots, very good copies in a nice binding.

1) The first of three reprints of the Religion in the year of its first publication. Warda 142, Adickes 79.

2) First edition of this collection of ten essays. Eight of them had previously appeared in the *Berlinische Monatsschrift*, including Kant's famous answer to the question 'What is Enlightenment?' (pp. 25-37). Warda 229, Adickes 6.



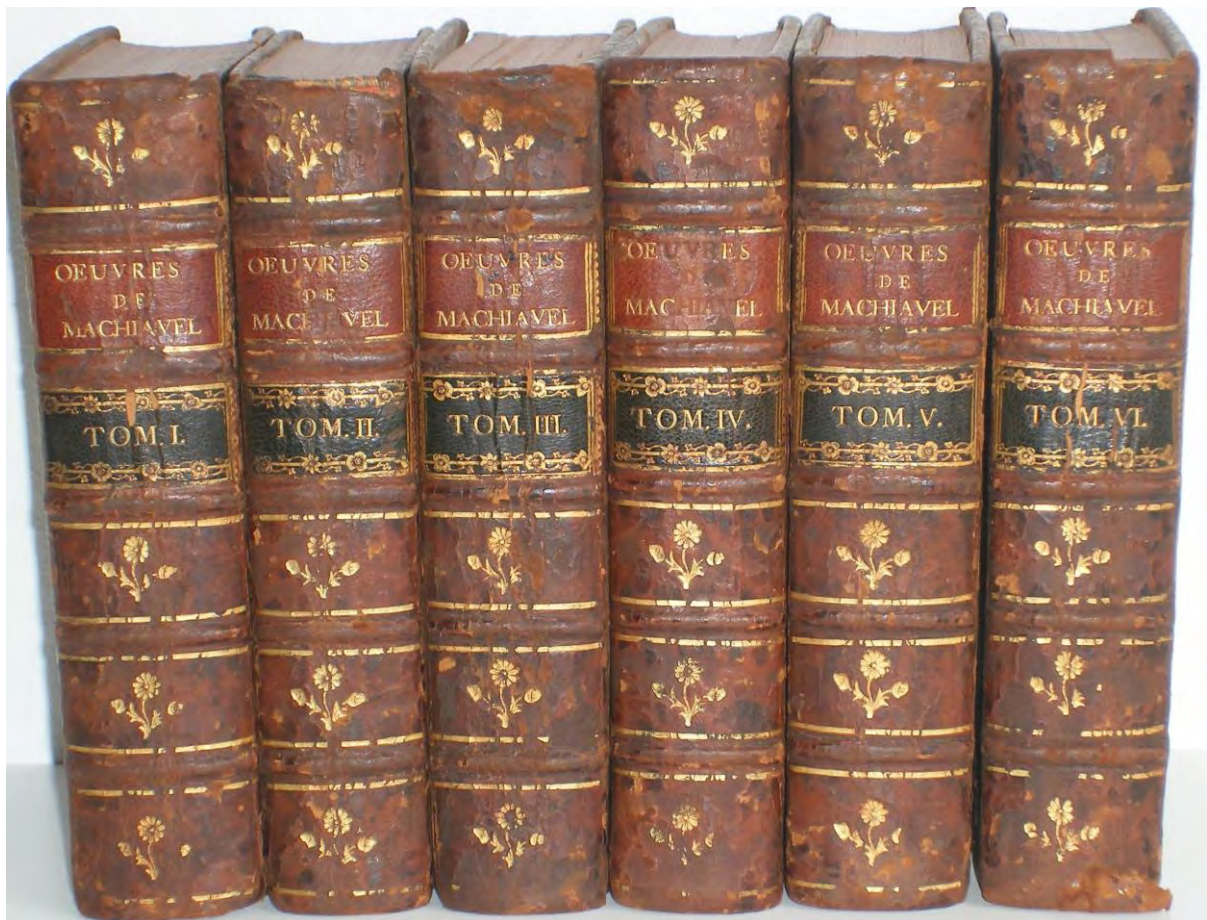
16. MACHIAVELLI, Niccolò

Oeuvres de Machiavel. Nouvelle edition, augmentée de l'Anti-Machiavel & autres pièces. The Hague: aux dépens de la compagnie, 1743. £ 450

6 volumes, 12mo, title-pages printed in red and black, xvi, 591; 429, [1]; xxii, [ii], 374; xxxii, 446; 480; lx, 485 pp., with the seven folding tables and one engraved folding plate in Volume III, contemporary tree calf, rubbed, spines flaky, gilt in compartments with contrasting labels, nicked with loss to some spine ends, bookplates of 'Felicie Ewald et Suurum' and E. Rosenberger, uniform light browning, otherwise a good clean set without stamps or inscriptions.

The first edition to include Voltaire's version of Frederick the Great's *Anti-Machiavel*, his chapter-by-chapter rebuttal of Machiavelli's *The Prince*. Occupying most of Volume VI, the two texts are printed in parallel so that, as Frederick intended, 'the antidote sits next to the poison'.

'The history of the publication of the *Anti-Machiavel* is, of course, fascinating ... the nub of the matter being the coincidence of Frederick's ascending the throne when publication of his work, maintaining that rulers should govern according to the principles of private morality rather than what we would now call *realpolitik*, was embarrassingly imminent. ... As far as content is concerned, Voltaire made some modifications, but not many ... He ruthlessly excised every pleonasm, every redundant (according to classical tenets) image, every tendency to lengthy rhetoric, and every expression of general ideological principles (with which Frederick tended to introduce each chapter of his commentary). As a consequence, Frederick's text was reduced by one third, which, coincidentally, represents the proportion of notes to text for the *Anti-Machiavel*, so that (since the Refutation is not annotated) the two texts are of almost identical length' (Richard Waller, *Modern Language Review*, Vol. 94, no 3, 1999, p. 828).



17. MILL, John Stuart

9 volumes uniform, large 8vo, contemporary polished calf, spines decorated gilt with red and green morocco labels, lightly rubbed and with some marks to joints and edges, one volume with a short split to head of upper and lower joint, the same modern bookplate and a small printed black owners mark to lower corner of rear endpaper of each volume, some spotting to endpapers, a fine and handsome set, including the first edition of *Utilitarianism* in book form. £ 4000

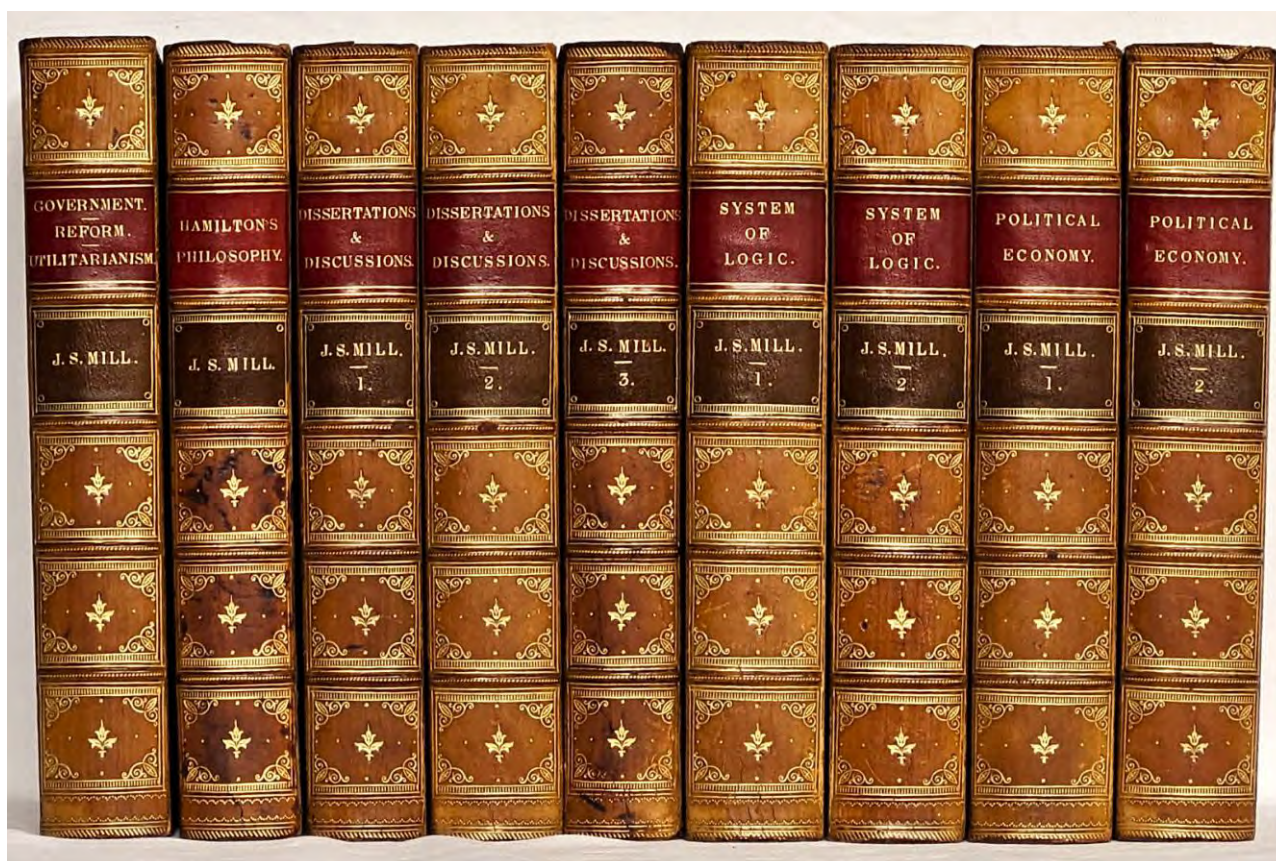
Considerations on Representative Government, second edition, London: Parker, Son, and Bourn, 1861 [bound with] *Thoughts on Parliamentary Reform*, second edition, with additions, London: John W. Parker & Son, 1859, [and] *Utilitarianism*, reprinted from 'Fraser's Magazine', London: Parker, Son, and Bourn, 1863. First edition.

An Examination of Sir William Hamilton's Philosophy. London: Longman, Green, Longman, Roberts & Green, 1865. First edition.

Dissertations and Discussions Political, Philosophical, and Historical. London: John W. Parker and Son, 1859 [Vols 1 and 2], Longmans, Green, Reader and Dyer 1867 [Vol. 3]. 3 volumes. First editions.

A System of Logic, Ratiocinative and Inductive. London: Parker, Son and Bourn, 1862. 2 volumes. Fifth edition.

Principles of Political Economy. London: Parker, Son and Bourn, 1862. 2 volumes. Fifth edition.



'The statement that Mill was Britain's most important philosopher in the nineteenth century looks like a bold assertion, but in fact it should not be even mildly controversial. The Victorians themselves might have thought that someone else, such as Herbert Spencer, better merited this title, but from our perspective Mill has no serious rivals. Indeed, only Charles Darwin could possibly rival Mill's claim to having been nineteenth-century Britain's most important intellectual figure' (*Dictionary of Nineteenth-Century British Philosophers*, Thoemmes Press, 2002).

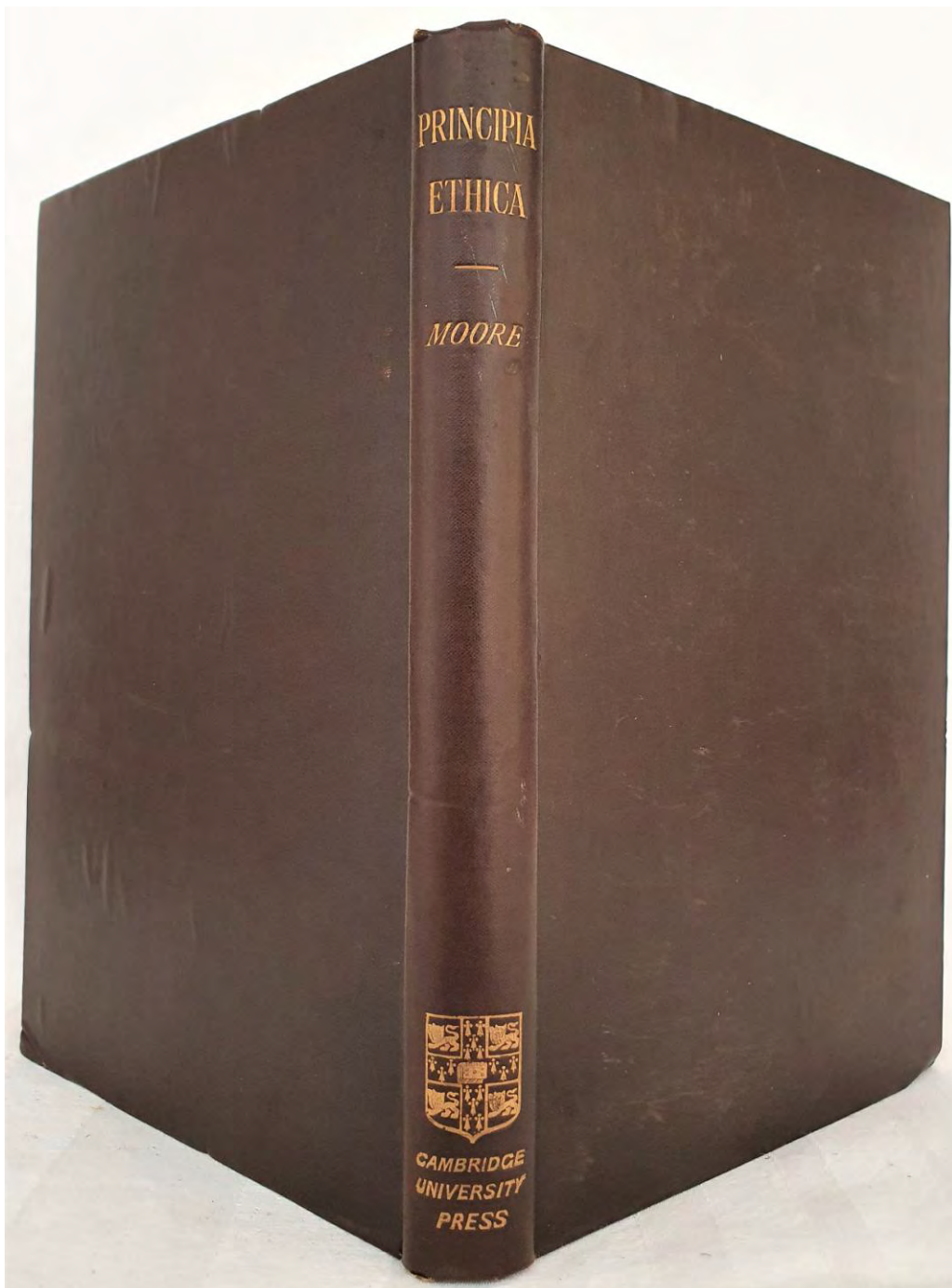
18. MOORE, George Edward

Principia Ethica. Cambridge: Cambridge University Press, 1903.

£ 750

8vo, xxvii, 232 pp., publisher's chocolate brown cloth with gilt spine-lettering, covers rubbed and with slight rippling in a few places, bookplate on pastedown and ownership stamp on half title, otherwise internally clean and unmarked, a very good copy of an important book.

First edition of Moore's famous and influential work in moral philosophy, the title of which was deliberately chosen to evoke Isaac Newton's *Philosophiae Naturalis Principia Mathematica* (as, later, was Whitehead and Russell's *Principia Mathematica*, 1910-13). Here Moore applies the new techniques of analytic philosophy to ethics, examining how we should properly understand moral terms and concepts – in particular the concept of 'good', which he regards as basic and irreducible to anything simpler. The mistake (pointed out earlier by Hume) of deriving ethical conclusions from statements of fact is labelled by Moore "the naturalistic fallacy". Discussion of this fallacy became one of the key strands in twentieth-century 'meta-ethics', of which this book is the founding document.



19. PRICE, Richard, TETENS, Johann Nicolas

Sammlungen zur Geschichte und Statswissenschaft, herausgegeben von Valentin August Heinze. Erster Band, Zweiter Band. Göttingen: Vandenhök und Ruprecht, 1789, 1791. £ 750

Two volumes in one, 8vo, [viii], 392, [ii], 222 pp., numerous tables (of which 15 folding), contemporary marbled boards, rubbed, spine ruled gilt with orange label, a few leaves marked, light dampstain at start of second part, generally a very good clean volume without stamps or inscriptions.

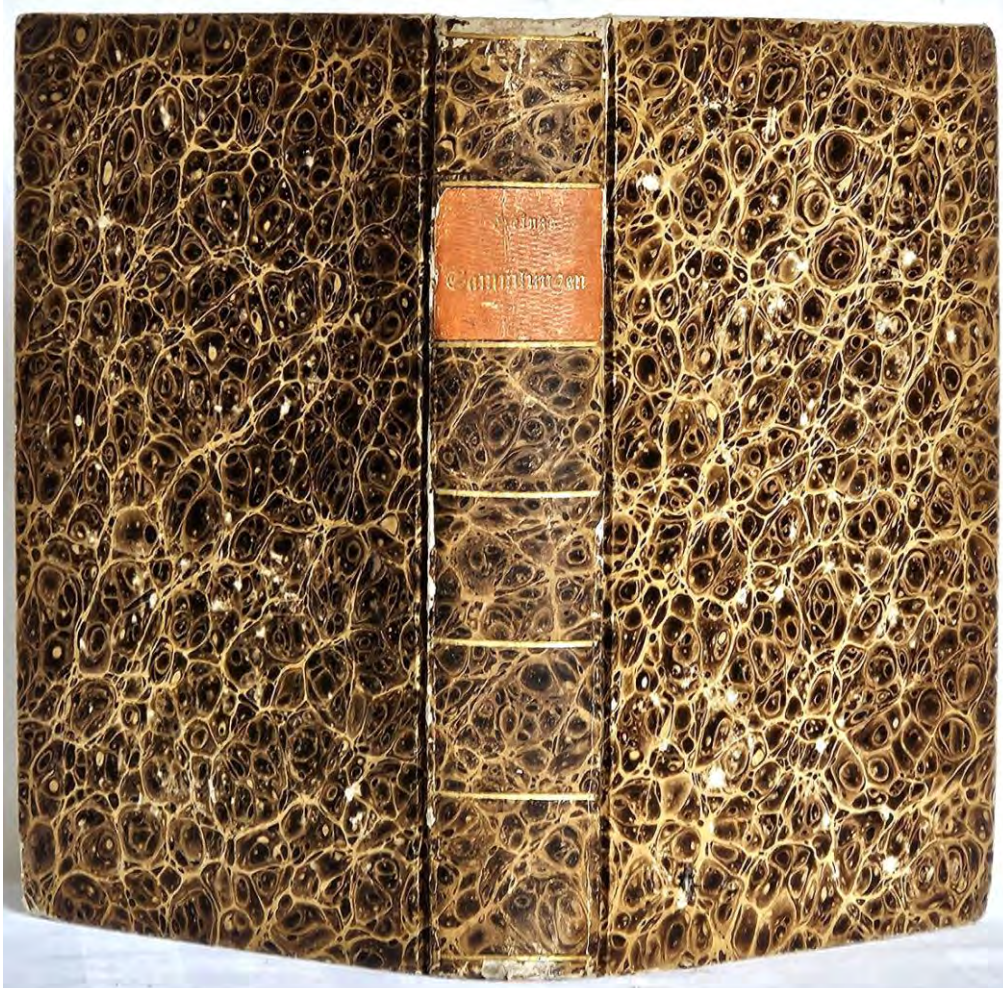
Collection including a rare first German translation of an extract from Richard Price's *Observations on Reversionary Payments* (Vol. 1, pp. 139-202) with a response by Johann Nicolas Tetens (pp. 203-260). The editor-translator Heinze has taken the Price extract from the fourth edition of the *Observations*, London 1783. (A Checklist of the Published Works of Richard Price, P. Jones & D.O. Thomas, in *The Price-Priestely Newsletter*, No 3, 1979, item 11L).

Volume One:

- I. Georg Christian Oeder: Aufsätze die im Jahre 1769 in den Königlichen Dänischen Staaten Volkszählung.
- II. Richard Price vom öffentlichen Credit und Nationalschulden.
- III. Anmerkungen zu den vorstehenden Abhandlung des Herrn R. Price vom Herrn Tetens.
- IV. Des Herrn Dreyer zu Lübeck Beiträge zum Behuf der Holsteinischen Geschichte.
- V. Verordnungen, welche die Aufhebung der Leibeigenschaft in Dänemark betreffen.
- VI. Vermischte Aufsätze.

Volume Two:

- I. Aufsatz eingereicht im Jahre 1772 in Kopenhagen.
- II. Archivalische Nachricht von den Niedersächschlichen Kreisabschieden von D. Dreyer zu Lübeck.
- III. Einige Bemerkungen über die Anwendung des sinkenden Fonds von Herrn Tetens.
- IV. Antwort auf die Frage: Soll man den Adel unterdrücken?
- V. Betrachtungen über di Klage einiger Gutsbesitzer in Jutland ... von Christian Colbiunsen.



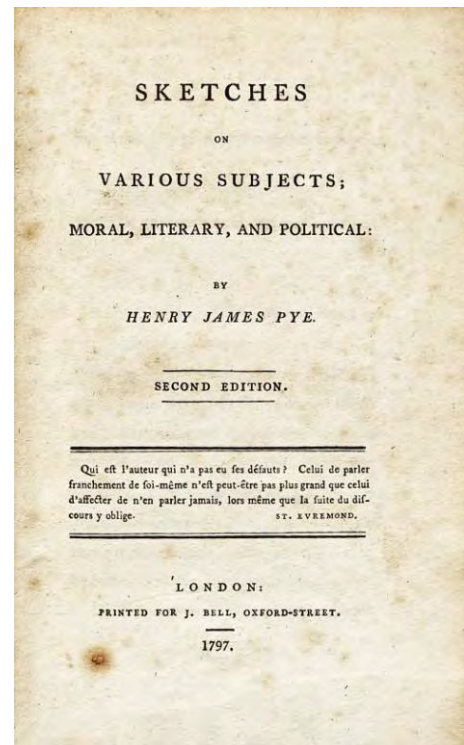
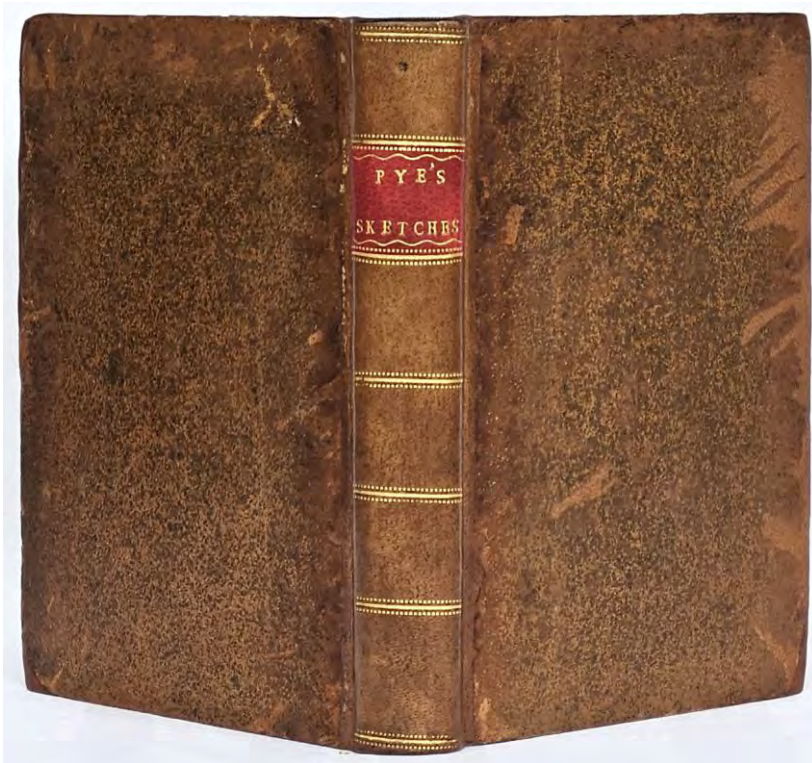
20. PYE, Henry James

Sketches on Various Subjects: Moral, Literary, and Political. Second Edition. London: J. Bell, 1797. £ 250

8vo, half title, x, 297 pp., contemporary sprinkled sheep, scuffed, rebacked with red roan label, engraved bookplate of Rev. William Long, uniform light browning, a few leaves spotted and stained, generally a good copy, rare.

Second edition, published one year after the first edition. WorldCat: UK 4 copies, N. America 8 copies (the first edition is even rarer, 2 and 5 copies respectively).

'Henry James Pye (1745-1813) was born in Faringdon, Berkshire, and died in Pinner, Middlesex. He was educated at Magdalen College, Oxford (MA, 1766), and became a magistrate and MP for Berkshire (from 1784). From the early 1760s he cherished ambitions of becoming a poet, continuing even though his published verses were universally reviled by critics for their sententiousness and turgidity. His appointment as Poet Laureate in 1790, due largely to his unstinting support of Pitt in the House of Commons, was greeted with general outrage. He did, however, produce one outstanding work, a fine English translation of Aristotle's *Poetics* (1788), which he followed with a commentary on the *Poetics* four years later. The commentary is of interest primarily because it illustrates Aristotle's principles with references to English poets of the seventeenth and eighteenth centuries' (*Dictionary of Eighteenth-Century British Philosophers*, Thoemmes Press, 1999). Section VII is entitled 'On a Passage in Hume' and Section LXVI 'Aborigines'.



21. RÄTZE, Johann Gottlob

Ist Glückseligkeit oder Tugend die Bestimmung des Menschengeschlechts? Ein Versuch zur Berichtigung des von Kanten veranlaßten Streites über den Endzweck der Welt, Leipzig: Adam Friedrich Böhme, 1794. £ 250

8vo, 72 pp., contemporary plain boards with minor staining, spine sunned, no stamps or inscriptions, a very good copy.

First edition, directed against Kant's moral philosophy. J.G. Rätze (1760-1839) was a prolific writer who was initially a fan of Kant, but he went on to allege some difficulties in the Kantian system in his 'Supplement to Kant's Critique of Practical Reason' (1792), and in the present work. Adickes 1202.

22. REINHOLD, Karl Leonhard

Versuch einer neuen Theorie des menschlichen Vorstellungsvermögens. Prag und Jena: C. Widtmann und I.M. Mauke, 1789.

£ 600

8vo, [iv], 579, [1] pp., contemporary half leather, rubbed with wear at spine head and top corners, title-page with early ownership inscription, occasional underlining and reading marks, longer annotations on pp. 244, 326, 344, 363 and 562, isolated ink blotches, still a decent copy overall.

First edition, dedicated to Kant (and two others). The 68-page preface is 'Ueber die bisherigen Schicksale der kantischen Philosophie'. 'In 1787 Reinhold moved to the University of Jena, where he held the first professorial chair devoted exclusively to Kantian philosophy. At Jena, Reinhold turned his attention to the theoretical foundations of Kant's critical philosophy, which he believed stood in need of serious systematic revision. The fruit of this revisionist effort was Reinhold's own 'Elementary Philosophy', which ... remains his most substantial and influential contribution to the development of post-Kantian philosophy. He expounded this new Elementary Philosophy in ... 'Versuch einer neuen Theorie des menschlichen Vorstellungsvermögen' (Attempt towards a New Theory of the Human Power of Representation, 1789) ... Reinhold's radical revision and implicit critique of orthodox Kantianism exercised an immense influence upon many of his contemporaries, including the philosopher who followed him at Jena, Johann Gottlieb Fichte, though Fichte did not believe Reinhold had succeeded in discovering the deepest foundations of transcendental idealism' (*Dictionary of Eighteenth-Century German Philosophers*, Thoemmes Continuum, 2010). Adickes 252.



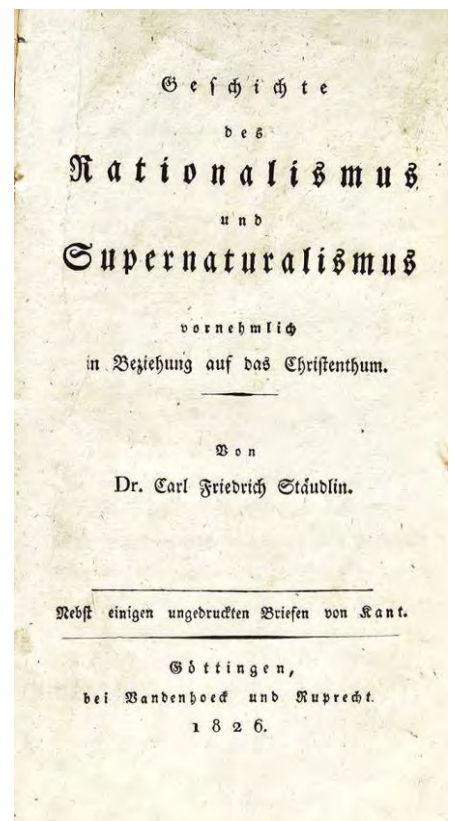
23. STÄUDLIN, Carl Friedrich (Immanuel KANT)

Geschichte des Rationalismus und Supernaturalismus vornehmlich in Beziehung auf das Christenthum. Nebst einigen ungedruckten Briefen von Kant. Göttingen: Vandenhoeck und Ruprecht, 1826. £ 600

8vo, xii, 476 pp., contemporary boards, rubbed and worn at edges, paper spine label, early ink annotations on front free endpaper, a marginal stain on two leaves, isolated spots but generally a good clean copy.

First edition, containing first printings of three of Kant's letters to Stäudlin dated 4 May 1793, 4 December 1794, and 1 July 1798. (Stäudlin was the dedicatee of the 'Streit der Fakultäten'). Adickes 119.

'Carl Friedrich Stäudlin (1761–1826) wrote the first substantial history of philosophical scepticism, and the first good history of moral philosophy. Educated at the Protestant Stift at Tübingen in the years 1779–84, he travelled in Germany, Switzerland, France and England in the years 1786–90, and was named professor of theology in Göttingen in 1790. Kant corresponded with Stäudlin and dedicated his Conflict of the Faculties (1798) to him. In 1801, Hegel characterized Stäudlin's work as superficial, perhaps because he stole Hegel's thunder about scepticism; and Stäudlin certainly did not see the history of philosophy in terms of the grand dialectic that Hegel saw. Nineteenth-century historians of philosophy such as De Gérando cited Stäudlin along with Bayle, Huet, Plouquet, Arrhénius, Kindervater, Langheinrich and Beausobre as a major secondary source on scepticism' (*Dictionary of Eighteenth-Century German Philosophers*).



Presentation copy with letter

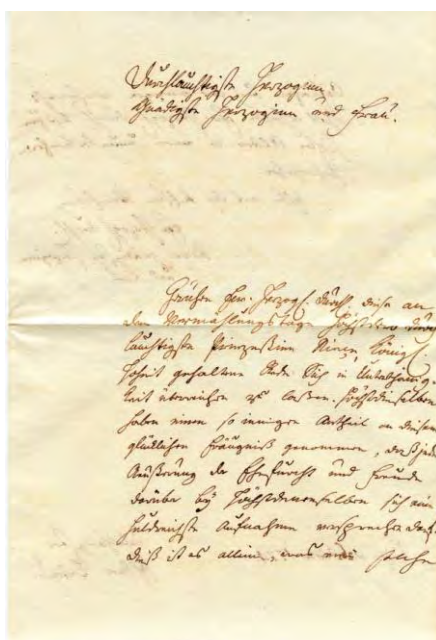
24. TETENS, Johann Nicolaus

Rede an dem höchsten Vermählungs-Tage Ihre Königlichen Hoheiten, des Herrn Friederichs, Erbprinzen zu Dänemark... mit der Prinzessin Sophia Friederica... am 11ten des Weinmonaths 1774, auf der Friederichs-Universität zu Bützow gehalten. Bützow, 1774. £ 850

4to, 23 pp., contemporary gilded boards, slightly rubbed, edges also gilt, stamp *Ex Bibliotheca Academiae Katecliensis* on title verso, a fine copy with wide margins on heavy paper, with a letter from Tetens to Herzogin Sophia Frederica dated 26 October 1774 inserted loose.

Rare first and only edition of a speech by the philosopher Johann Nicolaus Tetens on the occasion of the marriage of Sophia Frederica of Mecklenburg to Prince Friedrich of Denmark at Bützow, where Tetens was a professor at the time. WorldCat locates a single copy at NLS.

Tetens (1736-1807), sometimes called 'the German Locke', had a great influence on Immanuel Kant. 'Tetens discussed with great insight many other extremely complicated problems in metaphysics, ethics, the philosophy of education, and the philosophy of language. His *Philosophische Versuche* exerted a tremendous influence on Kant while he was writing the *Critique of Pure Reason*, and the many similarities between their doctrines are evident. Tetens' doctrines may be compared to Kant's even in their speculative power and importance' (*Encyclopedia of Philosophy*).



Founder of the Illuminati

25. WEISHAAPT, Adam

Ueber die Gründe und Gewisheit der Menschlichen Erkenntniß zur Prüfung der Kantischen Critik der reinen Vernunft. Nürnberg: Grattenauer, 1788. £ 1250

Small 8vo, 204, [4] pp., contemporary yellow boards with paper label hand-lettered, damage to spine and corners worn, title-page with library stamps and early inscription, a smaller stamp also on p. 27, occasional spots and some foxing noticeable in the margins, still a good copy, held in very few libraries.

Rare first edition, by the founder of the Illuminati. 'Adam Weishaupt (1748–1830) calls himself an Idealist, and believes with Kant that philosophy is but a philosophy of phenomena, that we cannot know the essence of things in themselves. He differs from Kant, however, in assuming for the predicates which we ascribe to phenomena, hence for space, extension, etc., substrata in the real things, independent of our modes of presentation' (Adickes 304).

'Influenced by the Göttingen philosopher Johann Georg Heinrich Feder, he tried to bring the latter's work down from the metaphysical heavens to mundane practice. With students, teachers and public officials he founded the secret society of Perfectibilisten in 1776. Weishaupt's intention was to reform education and society. In 1779, the group became more and more successful in all of Germany under the name 'Order of the Illuminati'. The goal of the Illuminati was to reform society according to the Enlightenment ideals by influencing important public officials and office holders. Overriding goals were the promotion of the happiness of humanity, authentic virtue, and useful scientific and scholarly research. The Illuminati also understood themselves as the agents of an enlightened pedagogy. They were themselves responsible for their own improvement or perfection. Weishaupt was known as Spartacus' (*Dictionary of Eighteenth-Century German Philosophers*).



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