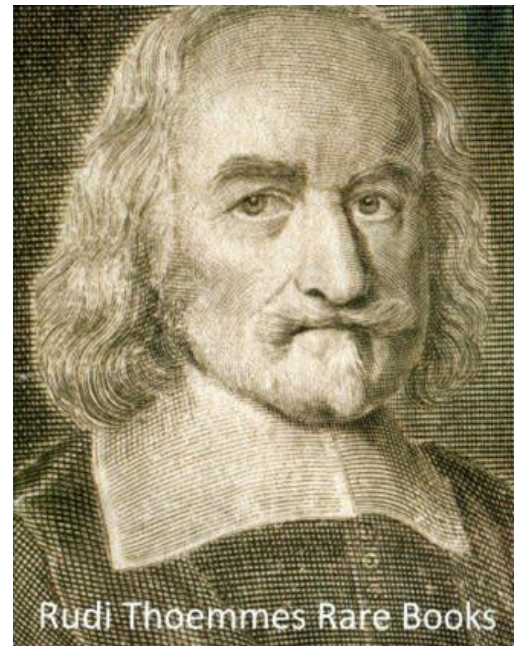

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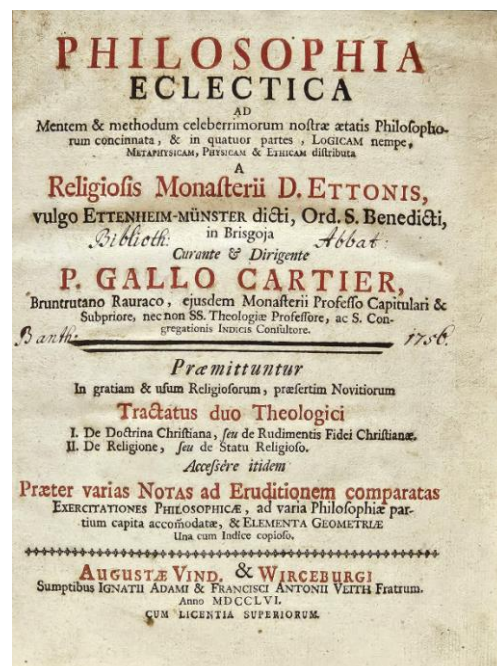


1. CARTIER, Gallus

Philosophia Eclectica. Ad Mentem & methodum celeberrimorum nostrae aetatis Philosophorum concinnata, & in quatuor partes, Logicam nempe, Metaphysicam, Physicam & Ethicam distributa. Augsburg & Würzburg: Ignatii Adami & Francisci Antonii Veith, 1756. £ 300

4to, iv, [viii], 46, [ii], 74, [ii], 495, [xxxviii], 132, [iv], xii, [vi], title-page printed in red and black, 15 folding engraved plates, contemporary blind-stamped pigskin over wooden boards, spine somewhat darkened, with 19th-century red morocco label, brass clasps present, binding rubbed and marked, internally some light browning and scattered spotting, generally a very good copy.

Gallus Cartier, a French Benedictine, was born at Porentruy, in Franco-Switzerland, on April 8, 1693. In 1717 he took holy orders, and was for some time professor of philosophy and theology at the monastery of Ettenheim-Münster, in the Breisgau, and at Gengenbach. He died on April 17, 1777. He was one of the most learned Benedictines of the eighteenth century.



Disciple of Darwin

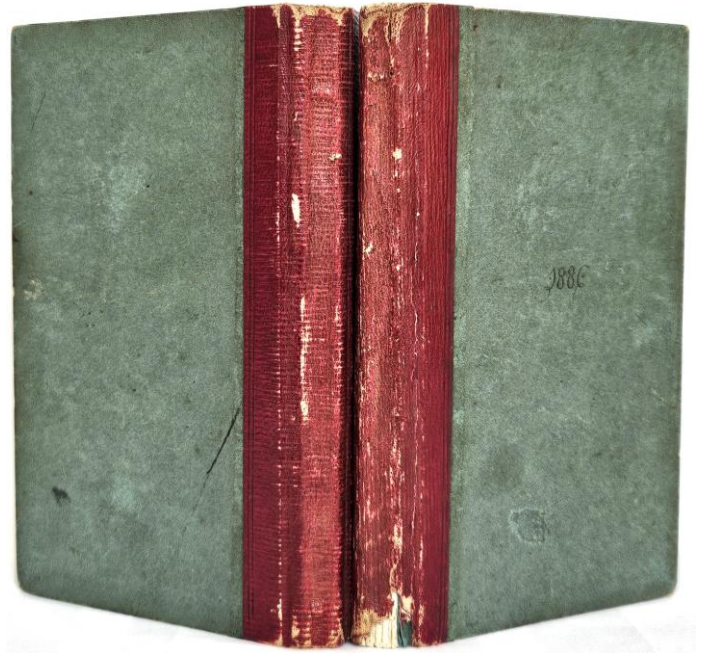
2. COPPEN, John Maurice

Commonplace book from the 1880s on science, religion, philosophy, etc.

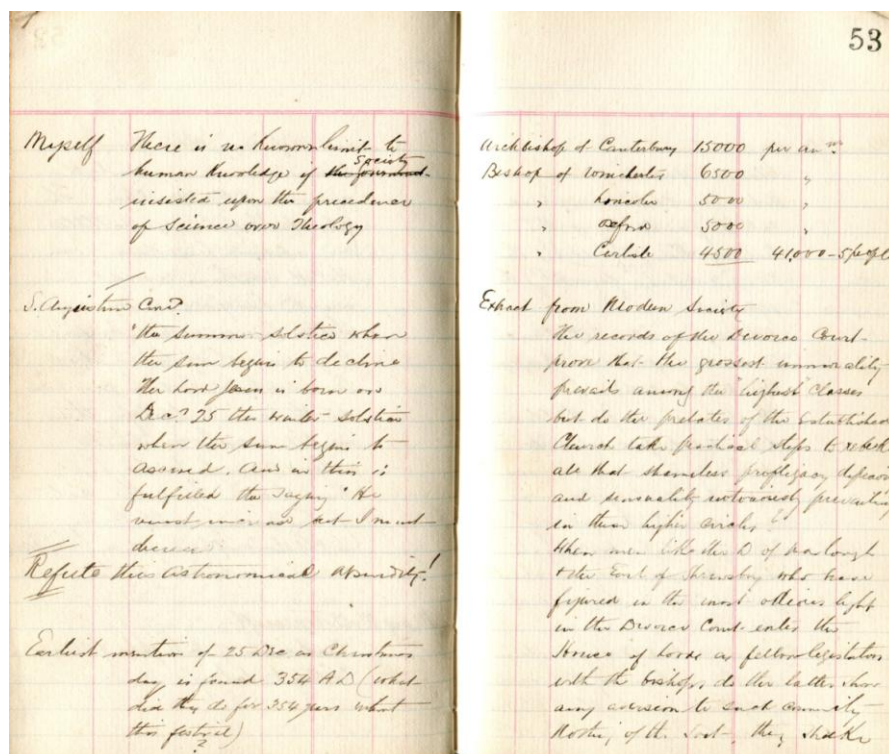
£ 750

2 volumes, 16.5 x 10 cm, 285 pp., manuscript in ink on ruled paper, original morocco-backed boards, rubbed and with loss to one spine foot, the dates 1885 and 1886 written on upper covers, the author identified by name in a note on the first fly leaf by his great-granddaughter.

Commonplace book dealing mostly with the conflict between science and religion in Victorian England. The compiler makes it very clear which side he is on: 'When we review the vast loss of time caused by the successful opposition of the Christian religion to scientific research, say from the era of Galileo, it must cause in the unbiased mind a feeling of indignation that the march of human progress should be harmed by this forceful superstitious organisation (I.2b)'. Transcriptions of extracts from books such as *Early Christian Witnesses* by James Fleming (1878) and *Ancient Religion & Modern Thought* by W.S. Lilly (1884) are interspersed with the author's own critical comments: 'It is impossible to estimate the position humanity would have in the way of scientific knowledge and appliances of a fraction of the means financial and intellectual devoted during this era to the useless mummerly of sacerdotalism had been directed to the management and sustenance of experimental science' (I.3b). 'There is no known limit to human knowledge if society insisted upon the precedence of science over theology' (I.52b). The first 60 pages of the second volume are devoted to writers from classical antiquity. Later there is a discussion of the education of women, and how it has been held back by the Church.



Generally J.M. Coppen's view is a refreshingly progressive one. In his reading notes he applauds new ideas and deplors reliance on tradition and authority. Those quoted or discussed include Kepler, Herschel, Helmholtz, Pasteur and particularly Charles Darwin ("This is more healthy reading"). Other figures referred to at least in passing include Locke, Hume, Kant, Fichte, Schopenhauer, J.S. Mill, William Godwin and Mary Wollstonecraft, Goethe and Herbert Spencer.

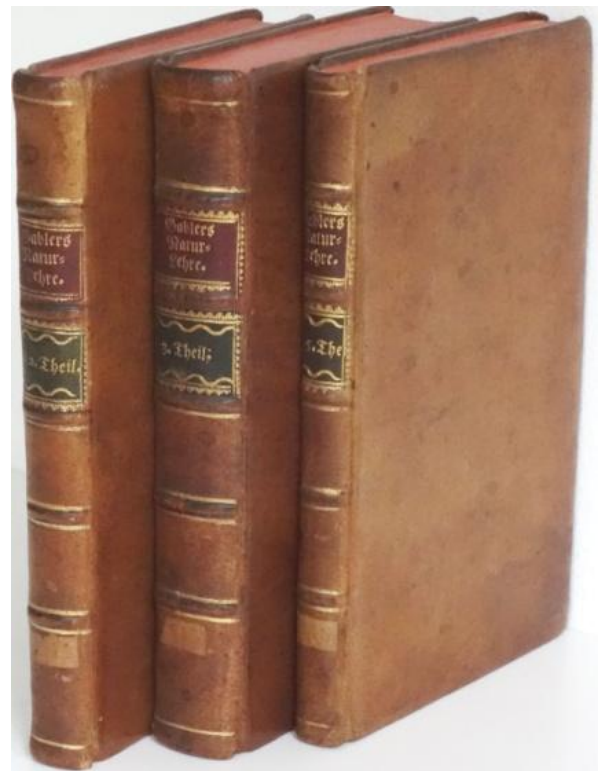
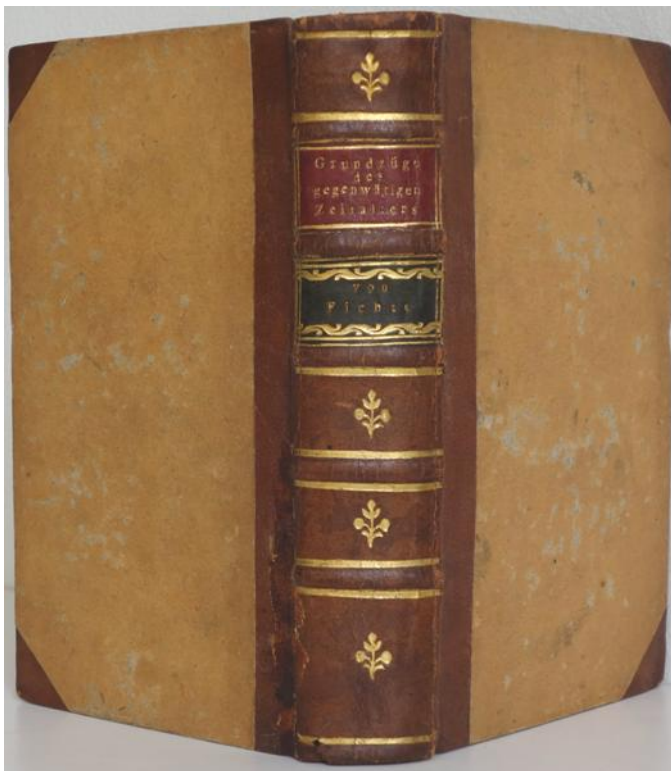


5. FICHTE, Johann Gottlieb

Die Grundzüge des gegenwärtigen Zeitalters. Dargestellt von Johann Gottlieb Fichte in Vorlesungen gehalten zu Berlin, im Jahre 1804-5. Berlin: im Verlage der Realschulbuchhandlung, 1806. £ 600

8vo, viii, [ii], 563 pp., contemporary half calf, spine gilt in compartments with red and green labels, lightly rubbed, bookplate of Eduard Hoffman and his acquisition ticket dated 1927, internally very clean with only isolated light foxing (including the title-page), no stamps or inscriptions, a fine copy.

First edition of Fichte's attempt to show the implications of his 'system of freedom' for a speculative philosophy of history. 'In 1805, Fichte obtained a single-term appointment as a visiting professor at the University of Erlangen, where he presented yet another version of the 'Wissenschaftslehre' and delivered another series of public lectures on the duties of scholars. The latter were published in 1806 as *Ueber das Wesen des Gelehrten* (On the Essence of the Scholar). After returning to Berlin, Fichte delivered (by subscription) two very successful public lecture series, both of which were published in 1806: **Die Grundzüge des gegenwärtigen Zeitalters** (The Characteristics of the Present Age), which is a foray into the philosophy of history, and *Die Anweisung zum seligen Leben* (Guide to the Blessed Life), which is a somewhat mystically tinged treatise on philosophy and religion' (*Dictionary of Eighteenth-Century German Philosophers*).



6. GABLER, Matthias

Naturlehre zum Gebrauche öffentlicher Erklärungen. München: Joseph Alloys von Crätz, 1778-79. £ 550

Five parts in 3 volumes, 8vo, xxiv, 234; [ii], 235-598; [ii], 599-778, [1] pp., 8 folding tables, contemporary calf, spines with raised bands ruled gilt with red and green morocco labels, internally very fresh, a fine copy.

First edition, complete. 'Matthias Gabler (1736 - 1805) became a member of the Jesuit order in 1754, and studied philosophy in Ingolstadt and theology in Dillingen. In 1770, Gabler was ordained and appointed professor of philosophy at Ingolstadt. From 1772, he also taught mathematics as well as theoretical and experimental physics. He became a member of the Academy of Sciences at Erfurt and of the Gelehrte Gesellschaft at Jena. In 1781, he left academia and became a priest in Wemding in 1782. According to Bosl, Gabler was removed from the university because he had been a Jesuit. Gabler's writings mostly deal with physics, with an emphasis on electricity and magnetism' (*Dictionary of Eighteenth-Century German Philosophers*). WorldCat locates 9 copies: 7 in Germany, 1 in Switzerland and 1 at Yale.

7. GERARD, Alexander

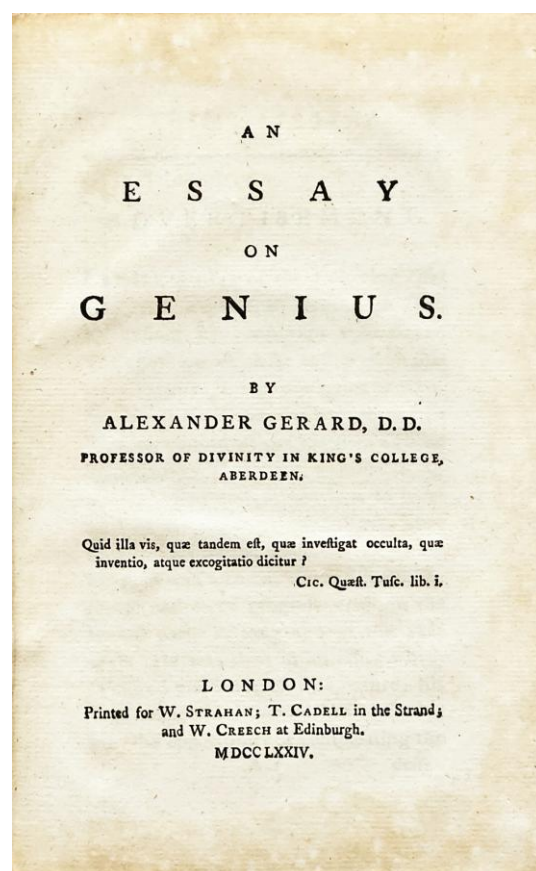
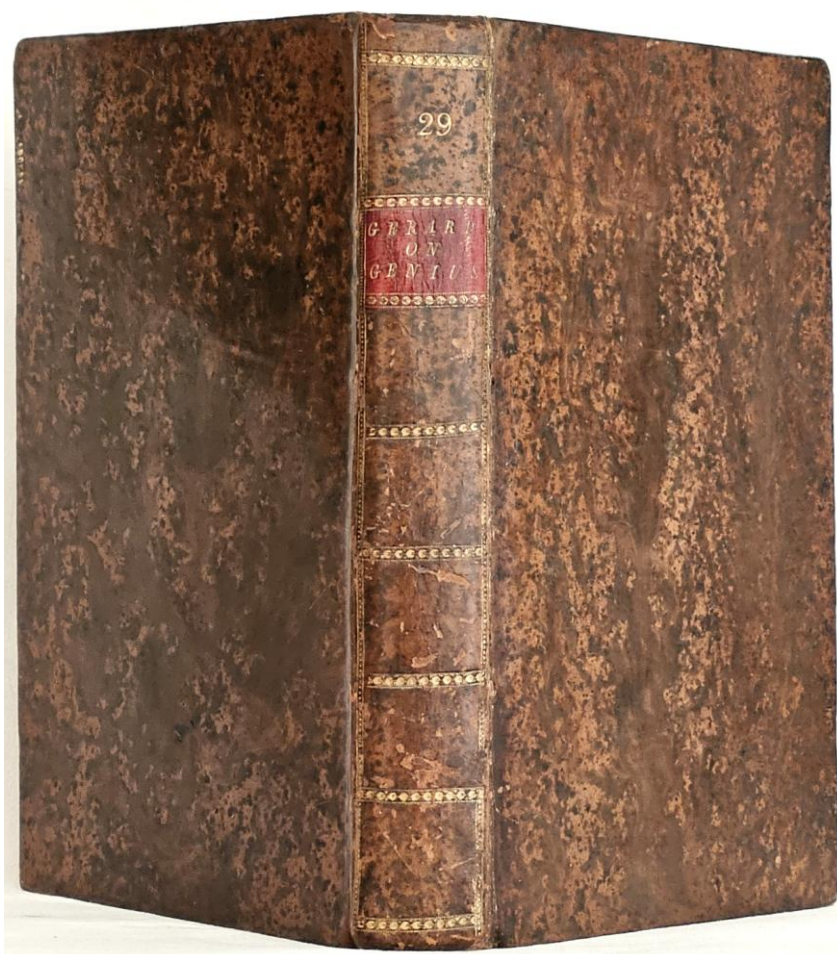
An Essay on Genius. London: printed for W. Strahan; T. Cadell; and W. Creech, Edinburgh, 1774.

£ 650

8vo, vii, [i], 434, [2] pp., contemporary tree calf, spine gilt with red morocco label, slightly scuffed, a fine copy.

First edition. Alexander Gerard (1728-95) was educated at Marischal College, Aberdeen, and became the first professor of moral philosophy and logic there in 1753.

'The success of *An Essay on Taste* may have been instrumental in leading Gerard to explore another of the eighteenth century's seminal abstract nouns, 'genius'. In 1774, he published *An Essay on Genius*, a work that is in many ways more important and philosophically innovative than the book on taste by which he is best known. ... For Gerard, genius is "the leading faculty of the mind, the grand instrument of all investigation"; it is the mind's capacity for invention that makes genius the mind's pre-eminent quality. (Homer is, not surprisingly, cited as the perfect model of genius.) Genius derives from imagination, but the two are not identical: "Genius implies regularity, as well as comprehensiveness of imagination. Regularity arises in a great measure from such a turn of imagination as enables the associating principles, not only to introduce proper ideas, but also to connect the design of the whole with every idea that is introduced". Gerard's introduction of the idea of 'regularity' into his argument may seem to impose restrictions upon genius, but the discipline of organization and arrangement is necessary to bring to fruition the buds of genius' (*Dictionary of Eighteenth-Century British Philosophers*, Thoemmes Press, 1999).



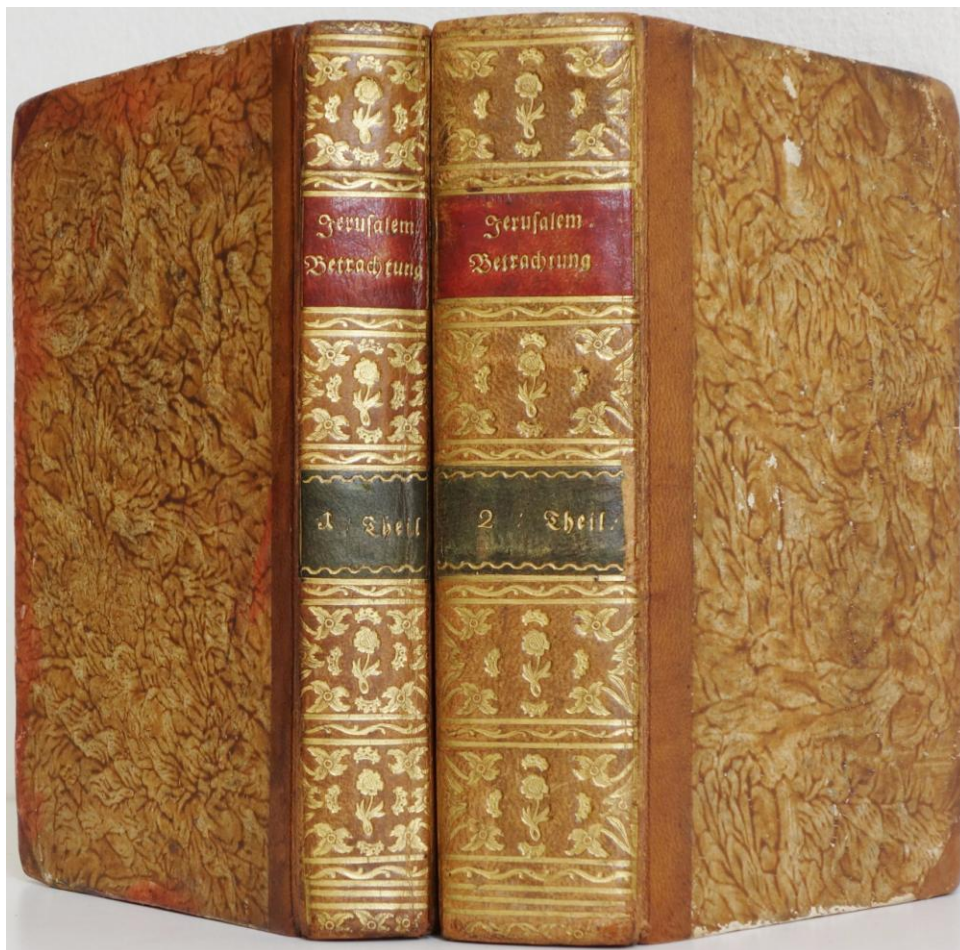
8. JERUSALEM, Johann Friedrich Wilhelm

Betrachtungen über die vornehmsten Wahrheiten der Religion an Se. Durchlaucht den Erbprinzen von Braunschweig und Lüneburg. Braunschweig: Waysenhaus [fourth part Schulbuchhandlung], 1785-1789. £ 400

Four parts in two volumes, 8vo, portrait frontispiece, 14, 336; [i], 288, [10], 289-630 pp., contemporary half leather, a little rubbed, spines richly gilt with red and green labels, uniform light browning, heavier in places in the second volume, some light dampstaining early on in the first volume, no stamps or inscriptions, generally very good, an attractive copy.

First published between 1768 and 1779, this was the uncompleted *chef d'oeuvre* of the Enlightenment theologian and royal tutor J.F.W. Jerusalem (1709–89), whose son was the model for Goethe's Werther. The work went through many editions, and was translated into Dutch and Swedish.

Immanuel Kant had a copy of the 1780 edition in his personal library (Warda, *Kants Bücher*, IX, 6).



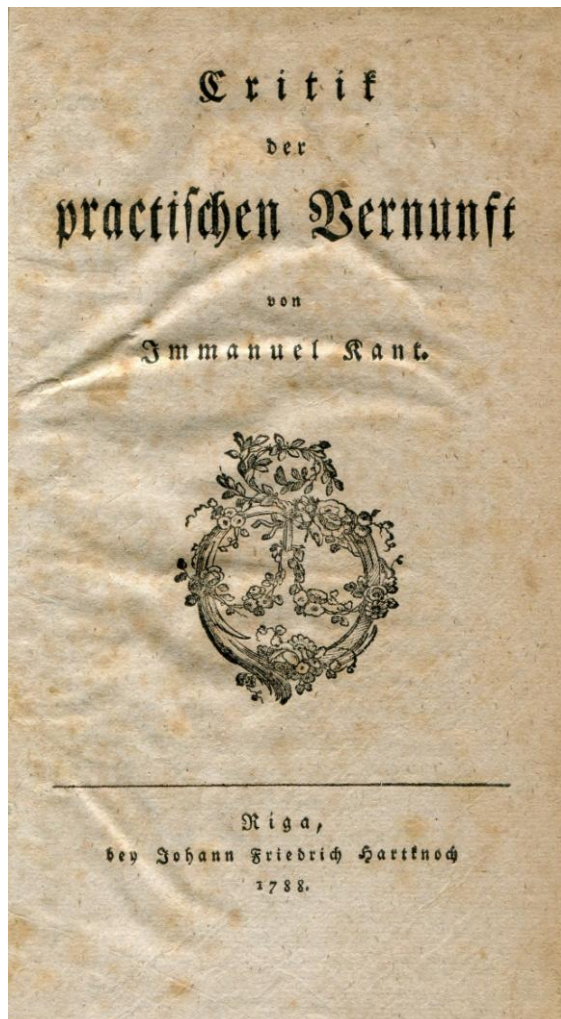
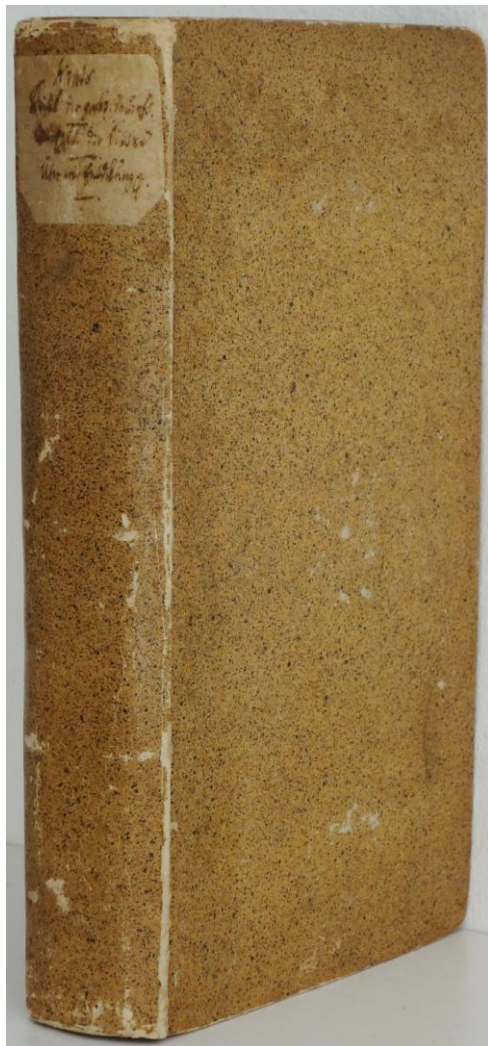
Sammelband including the *Critique of Practical Reason* in first edition

9. KANT, Immanuel

Critik der practischen Vernunft. Riga: Johann Friedrich Hartknoch, 1788 [bound with] Ueber eine Entdeckung nach der alle neue Kritik der reinen Vernunft durch eine ältere entbehrlich gemacht werden soll. Königsberg: Friedrich Nicolovius, 1790 [and] Grundlegung zur Metaphysik der Sitten. Dritte Auflage. Riga: Johann Friedrich Hartknoch, 1792. £ 3200

Three works in one volume, 8vo, 292, 126, [xvi], 128 pp., contemporary speckled boards with paper spine label, rubbed, no library stamps, individual condition noted below.

1) First edition of the second of Kant's three Critiques. The *Critique of Practical Reason* is the primary source for the categorical imperative and Kant's other ethical doctrines. Uniform browning, heavier in some sections, occasional spots, old pencil markings on about 25 pages, still a good copy. Adickes 67; Warda 112.



2) First edition of Kant's answer to the attacks of J.A. Eberhard, who had maintained that whatever was contained in Kant's critical philosophy had already been better expressed by Leibniz and Wolff. Foxed throughout, mainly in the margins. Adickes 70; Warda 132.

3) Third edition of Kant's *Groundwork for the Metaphysics of Morals*, first published in 1785. Uniform light browning and foxing, heavier in places, occasional old pencil annotations and reading marks. Adickes 58; Warda 93.

[Note: we also have first editions of Kant's other two Critiques in stock – please ask for details]

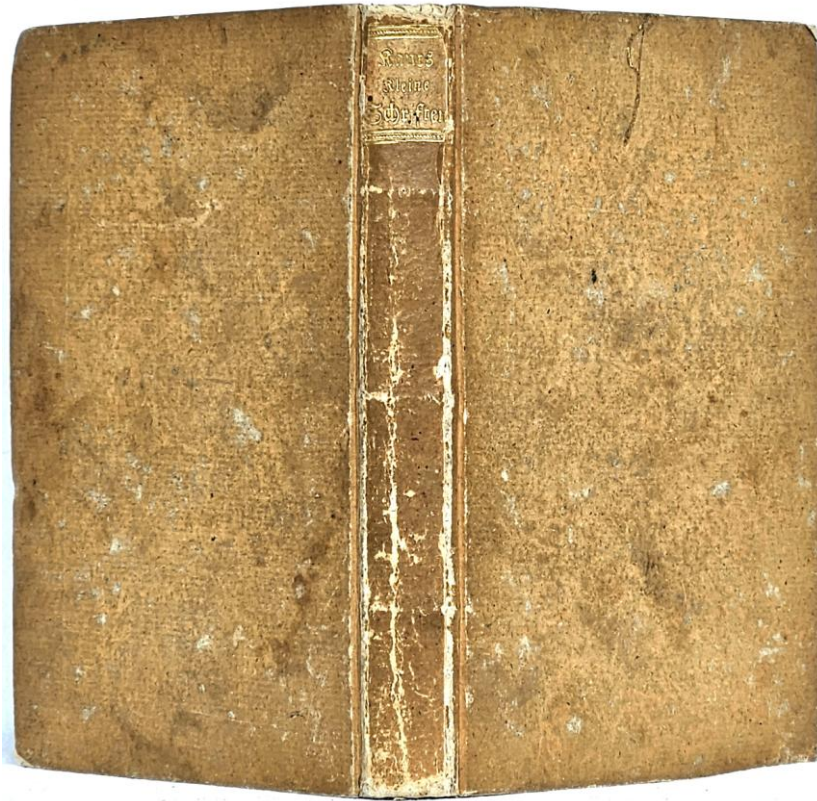
10. KANT, Immanuel

Kleine Schriften. Neuwied: J. T. Haupt, 1793.

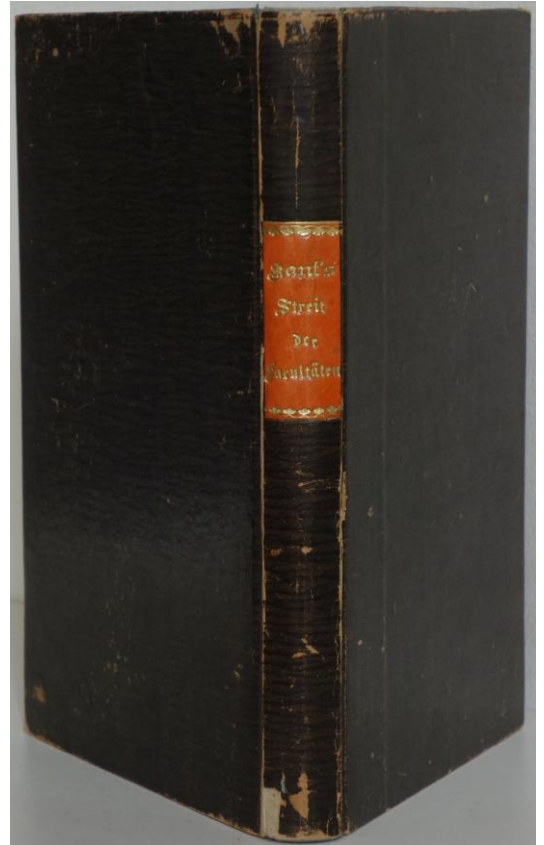
£ 500

Small 8vo, [ii], 239 pp., contemporary pale boards with gilt-lettered spine label, rubbed, reading marks in old crayon on 8 pp., outer leaves including title-page lightly foxed, still a very good copy.

First edition, published without Kant's knowledge. Warda 228, Adickes 5.



item 10



item 11

11. KANT, Immanuel

Der Streit der Facultäten in drey Abschnitten von Immanuel Kant. Königsberg: Friedrich Nicolovius, 1798. £ 550

8vo, xxx, 205 pp., early 19th-century marbled boards with red spine label lettered gilt, rubbed at extremities and chipped at spine foot, internally fresh and clean, with no stamps or inscriptions and only isolated spots, a very good copy.

First edition. This book brought together three essays previously written by Kant but blocked by the Religionsexaminations-Kommission headed by the Prussian censor-in-chief, Johan Christoph Wöllner. Following the death of Frederick Wilhelm II in November 1797 and the consequent sacking of Wöllner, their publication as "The Conflict of the Faculties" became possible. In the Introduction Kant gives the full text of a 1794 letter of reprimand by Frederick Wilhelm and his own answer. He also rejoices that there is now enlightened government again, releasing the human spirit from its chains. 'What follows is a mixed bag. Even though Kant tried to unify these three disparate themes into a book ... it is only the first essay [on the relation between the philosophical and the theological faculties] that deals with such a conflict ... The second is indeed an interesting essay [on whether the human race is progressing] but whether it amounts to a discussion of the relation between the faculty of philosophy and the faculty of law may be doubted ... The third essay [ostensibly on the conflict between philosophy and medicine] is highly interesting for understanding Kant's own view of life and death' (Kuehn, *Kant, A Biography*, pp. 404-6). Warda 193, Adickes 96a.

The Magus of the North

12. (KANT) HAMANN, Johann Georg et al. (ed. F.T. Rink)

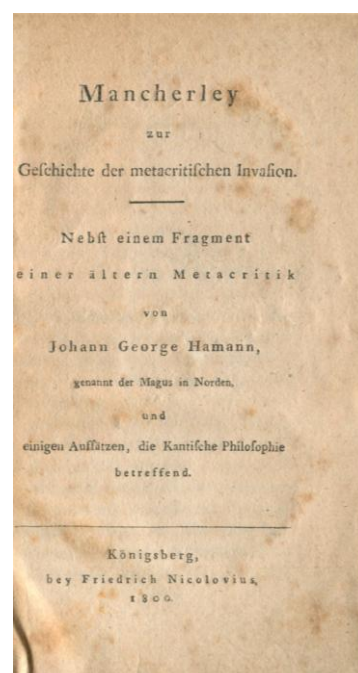
Mancherley zur Geschichte der metacritischen Invasion. Nebst einem Fragment einer älteren Metakritik von Johann Georg Hamann, genannt der Magus in Norden, und einigen Aufsätzen, die Kantische Philosophie betreffend. Königsberg: Friedrich Nicolovius, 1800. £ 4500

8vo, with the half title and errata leaf, xxii, [ii], 256, [1] pp., contemporary stiff paper covers, rubbed at edges, spine creased and with minor loss, joints tender, title-page strengthened at the gutter a long time ago, partly unopened (pp. 115-118, 137-140, 141-144, 217-20), foxing, heavy on the early leaves, a reasonable copy without stamps or inscriptions.

Very rare first edition, including the 'meta-critique' of the *Critique of Pure Reason* by Kant's friend Johann Georg Hamann (1730-88), written in 1781/2 and published here from an old manuscript (pp. 120-34). The preface is by F.T. Rink, who also translated the first essay 'Kurze Uebersicht der Kritik der reinen Vernunft' by Charles Villers (pp. 1-56). The collection contains eleven other pieces of varying lengths. Adickes 2280. WorldCat locates a single copy, at the British Library.

'Hamann had received the first pages of Kant's book in proof from Hartknoch, both his publisher and Kant's, as early as April. [This] article Hamann called the 'Metacritique of the Purism of the Reason'. Playing on the term "metaphysics," which was the name given to the book in Aristotle which followed the Physics, Hamann intends to be the critic who follows the *Critique*. This criticism of Kant was born of the most serious respect on Hamann's part. At the time of the appearance of the *Critique of Pure Reason* Hamann was working on a translation of Hume's *Dialogues Concerning Natural Religion* to which he planned to append his own critique of Hume. When Kant's book appeared it was evident to Hamann that the opponent was no longer Hume, and the project was never resumed' (W.M. Alexander, 'Johann Georg Hamann: Metacritic of Kant', *JHI*, Vol. 27, No. 1, 1966, pp. 137-144).

'Hamann had a profound influence on the Sturm und Drang movement, and on other contemporaries such as Herder and Jacobi; he impressed Hegel and Goethe (who called him the brightest head of his time) and was a major influence on Kierkegaard. His influence continued on twentieth-century German thinkers, particularly those interested in language' (Stanford Encyclopedia of Philosophy).



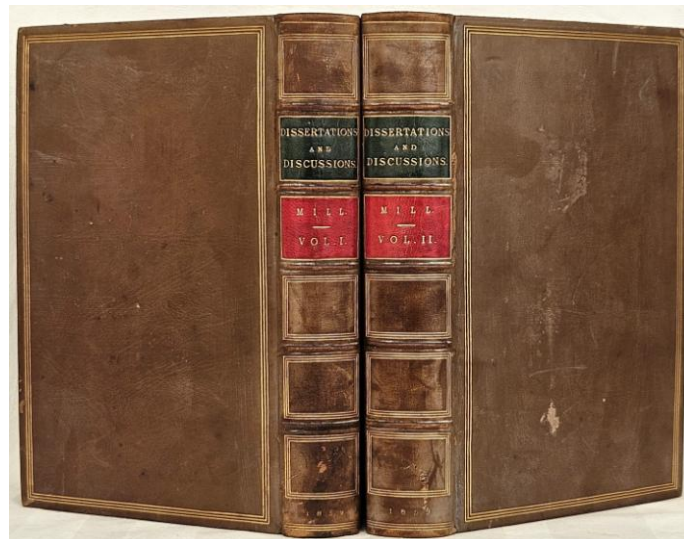
13. MILL, John Stuart

Dissertations and Discussions Political, Philosophical and Historical, reprinted chiefly from the Edinburgh and Westminster Reviews. London: John W. Parker and Son, 1859. £ 450

2 volumes, large 8vo, vi, [i], 474; [ii], 563, [1] pp., early 20th-century panelled calf with some light scrapes, spines ruled gilt in compartments with red and green morocco labels, marbled edges and endpapers, gift inscription dated 1864 on first front free endpaper, outer leaves a little foxed, otherwise internally bright and clean, a very good set.

First editions of these two volumes. A third volume of Mill's Dissertations and Discussions was published in 1867. The longest discussion here is of De Tocqueville's Democracy in America (Vol. II pp. 1-84). Other topics treated include votes for women, the French Revolution, and the writings of George Grote, William Whewell, Jeremy Bentham and Samuel Taylor Coleridge. PROVENANCE: presentation inscription from Francis Warre-Cornish (1839-1916), author and master at Eton College, and subsequently Vice-Provost there.

'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).



14. NICOLAI, Friedrich

Ueber meine gelehrte Bildung, über meine Kenntniß der kritischen Philosophie und meine Schriften dieselbe betreffend, und über die Herren Kant, J. B. Erhard, und Fichte. Eine Beylage zu den neun Gesprächen zwischen Christian Wolf und einem Kantianer. Berlin und Stettin, 1799. £ 650

8vo, 266pp., contemporary marbled paper wrappers, lightly rubbed, early ownership inscription inside front cover, faint stamp on title-page, a very good clean copy.

First edition of Nicolai's intellectual biography, the writing of which was sparked by Kant's attack on him in *Über die Buchmacherey*. *Zwey Briefe an Herrn Friedrich Nicolai* (1798). Adickes 1693.

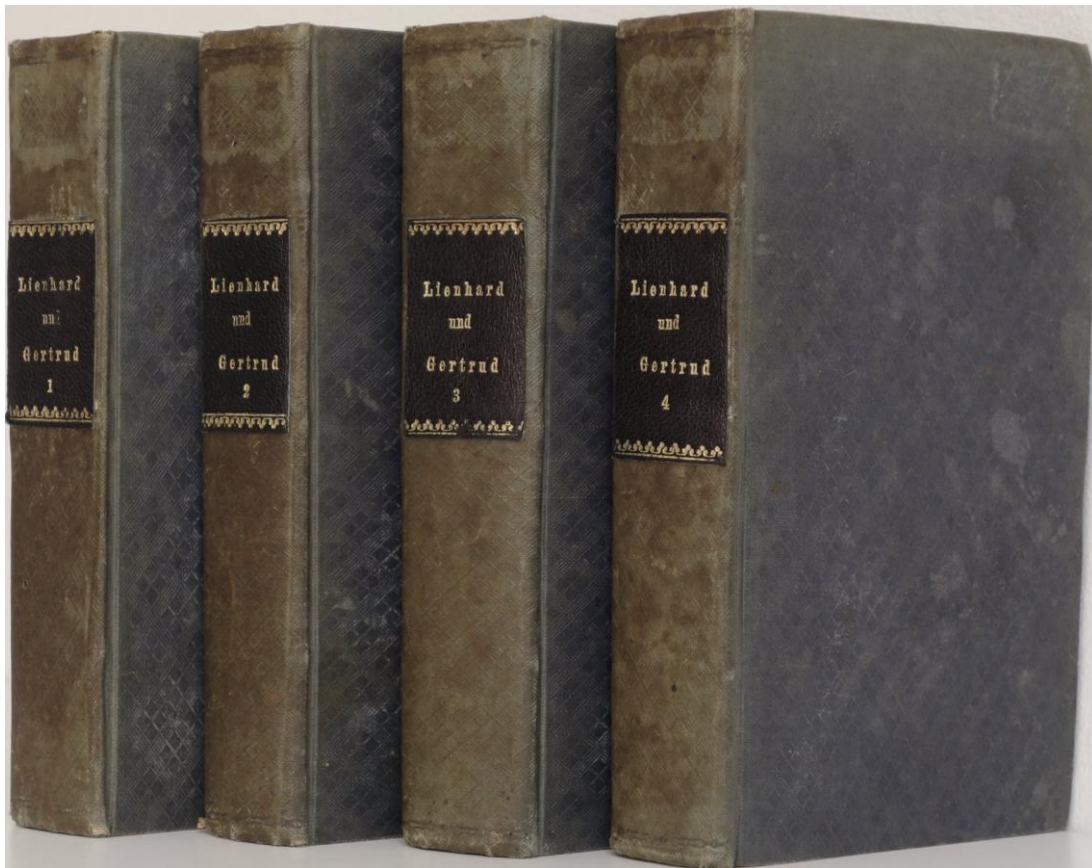
'Nicolai raises questions regarding the meaning of abstraction and the difference between a circular argument and a regress, and elaborates on his objections to 'a priori' arguments. Although frequently missing the key point in the arguments criticized, he did discover contradictions, misleading formulations and simple mistakes in the writings of Kant and his followers. These were then eliminated in later editions of their works but, needless to say, without reference to the fact that it was Nicolai who had first drawn attention to them. The vastness of historical knowledge and the tenacity in scrutinizing arguments and quotations demonstrated by Nicolai over years of intensive, not to say obsessive, philosophical studies are undeniably impressive and admirable, most particularly as, fundamentally, he lacked any formal academic education. In his autobiography *Ueber meine gelehrte Bildung* (On My Scholarly Education, 1799), he goes to considerable lengths to justify his unusual and difficult 'cursus philosophiae' (*Dictionary of Eighteenth-Century German Philosophers*).

15. PESTALOZZI, Johann Heinrich

Lienhard und Gertrud. Ein Buch für das Volk. Berlin und Leipzig: George Jakob, Decker, 1781, [Zweyter, Dritte, Vierter Theile] Frankfurt und Leipzig, 1783, 1785, 1787. £ 600

4 volumes, 8vo, [xvi], 379, folding table of music; [xii], 366; [xvi], 416; [xii], 484 pp., contemporary cloth, spines faded and slightly rolled, later labels, foxing throughout with heavier spots in places and occasional small waterstains, 2 leaves with marginal tears (one with some loss of text, the other not), no stamps or inscriptions, overall a very good set, most uncommon.

Rare first edition of all four parts of Pestalozzi's famous novel foreshadowing the themes of his later pedagogical work. Pestalozzi had planned a fifth and sixth volume, but the manuscript of the fifth was lost in his 1804 trip to Paris and it is not known if a sixth was ever written.



'After the failure of his agricultural and his manufacturing projects, Pestalozzi focused on literature as a means of reform. *Lienhard und Gertrud*, the first part of which was published in 1781, sketches a first paternalistic attempt to solve the problem of freedom and virtue. Its plot centres on the village of Bonnal, ruled by corrupt residents. The decline was precipitated by the failures of the former bailiff. The current bailiff Carl Arner, grandson of the fallible bailiff, represents the ideal Christian-republican magistrate. He takes political and pedagogic measures against the grievances. He curtails the privileges of the rich residents in order to provide the other residents with the means for economic self-sufficiency; he thus promotes republican ideology ...

Beginning in 1782–3, Pestalozzi began to develop an interest in the Berlin Enlightenment, particularly its theories of natural law and the social contract. At the same time, he distanced himself from the political situation in the Swiss republics and sympathized with enlightened absolutism, hoping that he would be considered for the post of a counsellor for public education at the Austrian court. Accordingly, the socio-political context in the following three parts of *Lienhard und Gertrud* (1783/85/87) changes. While in the first part Bonnal is clearly identifiable as a Berne bailiwick, the setting has changed now to a distant court with intrigues and internal power struggles. Correspondingly, Pestalozzi portrays human nature as pre-social and selfish; these features are overcome in the 'social condition' where people are socialized through coercion and discipline. The means to achieve this is the village school ...' (*Dictionary of Eighteenth-Century German Philosophers*).

16. (KANT) REINHOLD, Karl Leonhard

Briefe über die kantische Philosophie. Leipzig: Georg Joachim Göschen, 1790-1792.

£ 480

2 volumes, 8vo, x, [ii], 371, [1]; xii, [iv], 480 pp., contemporary half leather over pale boards, spine a little creased, covers rubbed, worn at edges, spines in compartments with red and green morocco labels and old library shelf tickets, some loss at extremities, edges red, bookplates and early ownership inscription on front free endpapers, internally clean, a good set.

First edition in book form. Originally published separately in *Der Teutsche Merkur* in 1786 and 1787, these letters were revised and expanded for publication in book form first in 1790, with a second volume appearing two years later. Adickes 243 and Adickes 245.

'In 1784, Reinhold moved to Weimar, where he married the daughter of C.M. Wieland, editor of the influential *Der Teutsche Merkur*, to which Reinhold became a regular contributor. By far the most important of his contributions to the *Merkur* was his series of eight *Letters on the Kantian Philosophy*, which began appearing in 1786. What Kantianism meant to Reinhold is clearly expressed in the first of his many private letters to Kant: it resolves the debilitating conflict between faith and reason or 'superstition' and 'disbelief'. Accordingly, Reinhold's Letters emphasized the practical consequences for morality and religion of what Reinhold described as Kant's 'gospel of pure reason', thanks to which belief in God, in the immortality of the soul, and in the reality of free will have finally been placed on a sound philosophical footing' (*Dictionary of Eighteenth-Century German Philosophers*).

The Ghost in the Machine

17. RYLE, Gilbert

The Concept of Mind. London: Hutchinson, 1949.

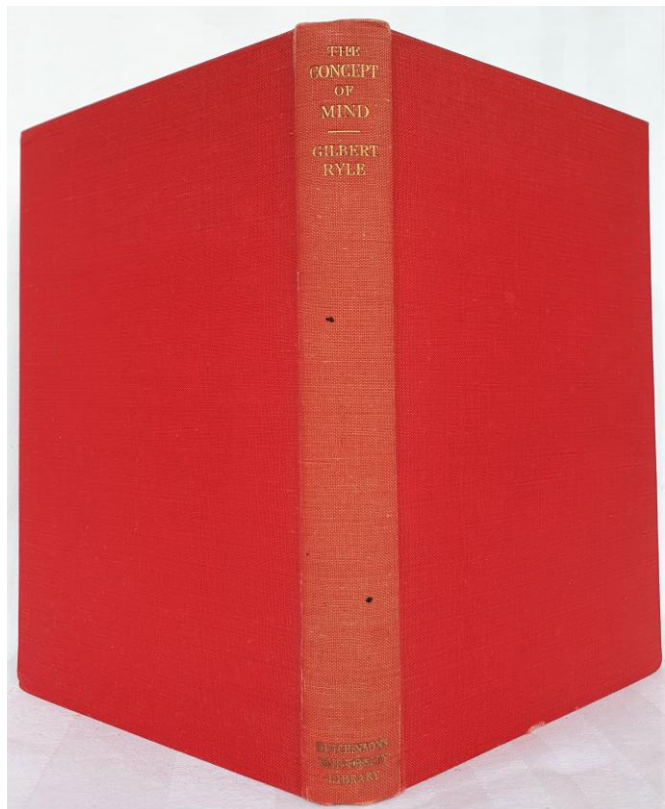
£ 350

8vo, 334 pp., publisher's red cloth without the dustwrapper, spine panel slightly sunned with two small inkspots, a little nick at bottom of front cover, front free endpaper inscribed 'A.C. Crombie', a little foxing on endpapers, otherwise internally very clean.

First edition of one of the key works of mid-20th-century philosophy, originating the phrase 'the ghost in the machine'.

'Ryle saw philosophy as harbouring a host of false oppositions – dilemmas generated by category mistakes – that force us to choose between unpalatable, and ultimately untenable positions. The subject was, therefore, due for a radical housecleaning, and Ryle took the dilemma of Cartesianism's mind-body dualism versus Hobbesian-Watsonian corporeal monism as a first promising target for his methodological broom. The result was *The Concept of Mind*, the foundation for modern philosophy of mind, despite the fact that some of the newer rooms in that now many-chambered mansion are in gross violation of the original building permit' (*Dictionary of Twentieth-Century British Philosophers*, Thoemmes Press, 2005).

Provenance: this copy's first owner was the Australian-born philosopher and historian of science Alistair Cameron Crombie (1915-96) who became a fellow of Trinity College, Oxford.



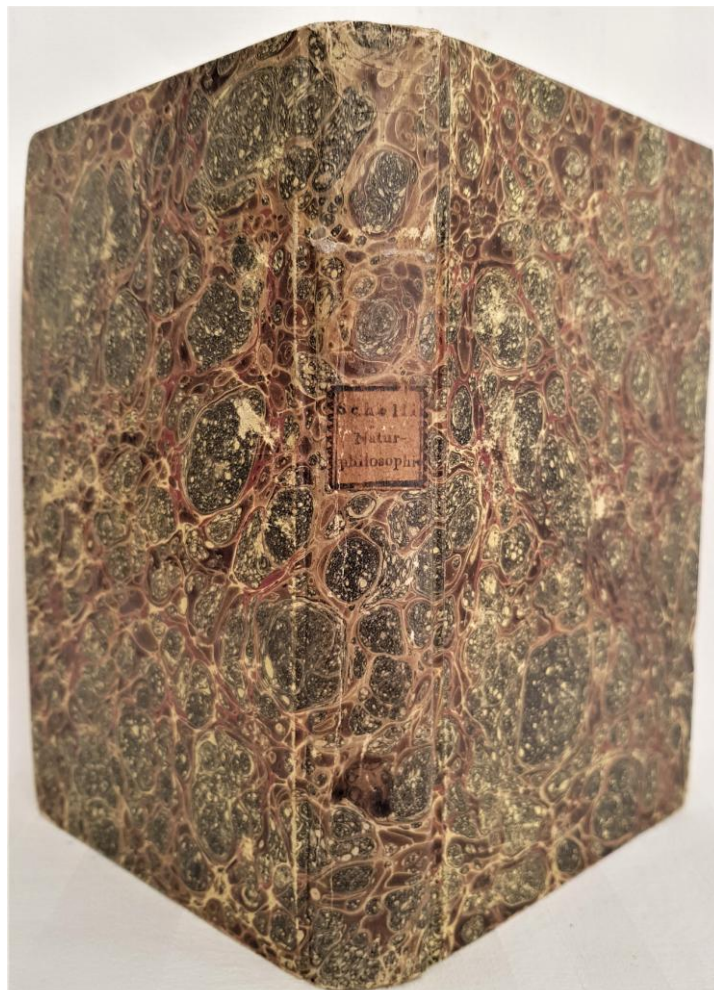
18. SCHELLING, Friedrich Wilhelm Joseph von

Einleitung zu seinem Entwurf eines Systems der Naturphilosophie. Oder: Ueber den Begriff der speculativen Physik und die innere Organisation eines Systems dieser Wissenschaft. Jena und Leipzig: C.E. Gabler, 1799 [bound with] Erster Entwurf eines Systems der Naturphilosophie. Zum Behuf seiner Vorlesungen. Jena und Leipzig: C.E. Gabler, 1799. £ 450

2 works in one volume, 8vo, [ii], 83, [1], [iv], x, 321, [1] pp., contemporary marbled boards with printed spine label, slightly rubbed, a little wear at lower corners, library bookplate on pastedown and early owner's name on front free endpaper, light foxing throughout, with browning and spotting in places, generally sound copies in an attractive binding.

First editions of the two works on *Naturphilosophie* that Schelling published during 1799. Schneeberger 55, 56; Adickes 1976, 1977.

'After the publication of his lectures [*Erster Entwurf eines Systems der Naturphilosophie*], Schelling, under the influence of Goethe, felt the need to clarify and develop an aspect of *Naturphilosophie* that he had neglected, namely the role of experiment and observation. During a particularly intense period, from the middle of September to the middle of October 1799, the two met almost daily to discuss this problem, and together they spent almost a week going over Schelling's *Einleitung zu dem Entwurf eines Systems der Naturphilosophie* (Introduction to the sketch of a system of nature philosophy). Schelling proclaimed that the conversations had produced a great "florescence of ideas" for him. The *Einleitung* stated unequivocally the necessity of experiment in discovering the laws of nature. And indeed, Schelling - the knight errant of idealism - proclaimed that "all of our knowledge stems from experience." It is hard to doubt that Goethe did anything but stimulate, promote, and encourage this appeal to experience as the true Excalibur of natural science. The *Einleitung* clearly marks the deviant path of Schelling's idealism, which led him, within two years, to develop the kind of Spinozistic objectivism that Fichte scorned' (Robert J. Richards, 'Nature is the Poetry of Mind, or How Schelling Solved Goethe's Kantian Problems' in *Kant and the Sciences*, eds Friedman & Nordman, MIT Press, 2005).



19. SCHELLING, Friedrich Wilhelm Joseph von

System des transscendentalen Idealismus. Tübingen: J.G. Cotta, 1800.

£ 600

8vo, xvi, 486, [1] pp., contemporary marbled boards, wear at edges and corners, spine with label lettered gilt and shelf sticker, bookplate on pastedown, leaves uniformly age-toned, isolated light dampstains and a couple of spots, no stamps or inscriptions, a good copy.

First edition. Schneeberger 58. This was Schelling's most systematic and mature exposition of his Naturphilosophie, published seven years after Fichte's Wissenschaftslehre and seven years before Hegel's *Phenomenology of Spirit*. Through Coleridge, Schelling's influence (and particularly that of this book) on the English romantics was considerable.

'The model presented in the *System* impresses not least because, at the same time as establishing the notion of the history of self-consciousness that would be decisive for Hegel, it offers, in a manner which goes beyond its sources in Fichte, a model of the relationship between the subject and its conceptually inaccessible motivating forces which would affect significant parts of nineteenth century thought from Schopenhauer, to Nietzsche, to Freud' (Stanford Encyclopedia of Philosophy). Provenance: from the library of the statesman Wilhelm Ludwig Leopold Freiherr von Berstett (1769-1837).

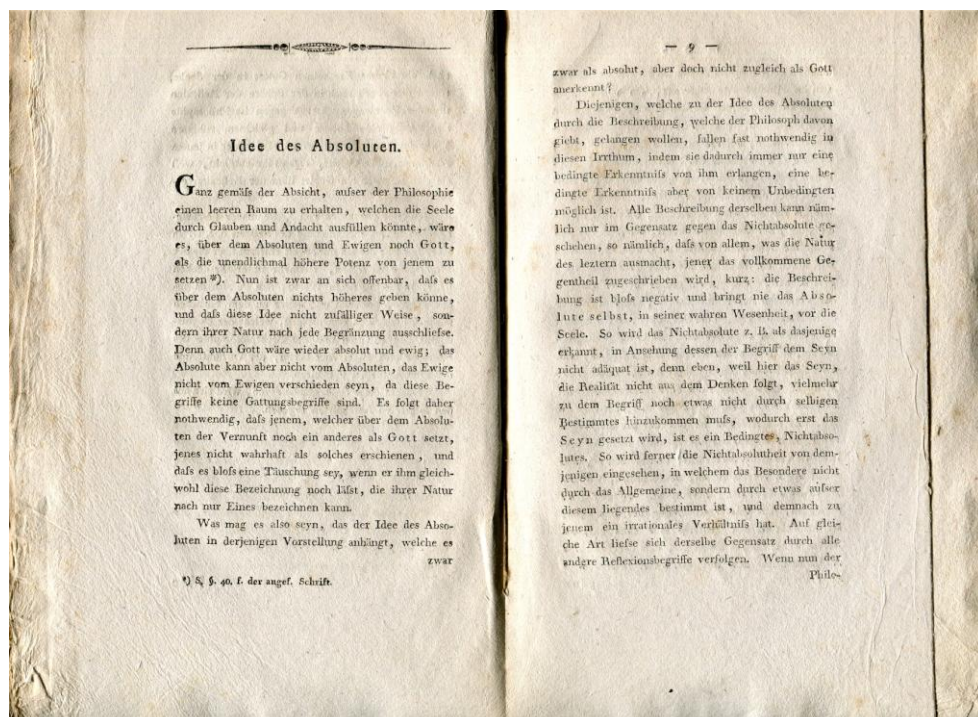
20. SCHELLING, Friedrich Wilhelm Joseph von

Philosophie und Religion. Tübingen: I.G. Cotta, 1804.

£ 350

8vo, vi, 80 pp., contemporary wrappers, dog-eared and with tears at edges, expected loss at spine, internally good and clean, a sound copy with very wide margins, uncut.

First edition. Schneegerger 81. 'Schelling's own dissatisfaction with his early versions of identity theory derives from his rejection of Spinozism. Spinoza regards the move from God to the world of 'conditions' as a logical consequence of the nature of God. Schelling becomes convinced that such a theory gives no reason why the absolute, the 'unconditioned', should manifest itself in a world of negative 'conditions' at all. Schelling is therefore confronted with explaining why there is a transition from the absolute to the finite world. In *Philosophy and Religion*, of 1804, he claims, like Jacobi, that there is no way of mediating between conditioned and unconditioned, and already makes the distinction between 'negative' and 'positive' philosophy, which will form the heart of his late work. Explicating the structure of the finite world leads to 'negative philosophy, but much has already been gained by the fact that the negative, the realm of nothingness, has been separated by a sharp limit from the realm of reality and of what alone is positive'. The question which comes to concern Schelling is how philosophy can come to terms with a ground which cannot be regarded as the rational explanation of the finite world' (Stanford Encyclopedia of Philosophy). Provenance: from the library of the statesman Wilhelm Ludwig Leopold Freiherr von Berstett (1769-1837), with his bookplate.



Scottish idealism for a Kantian readership

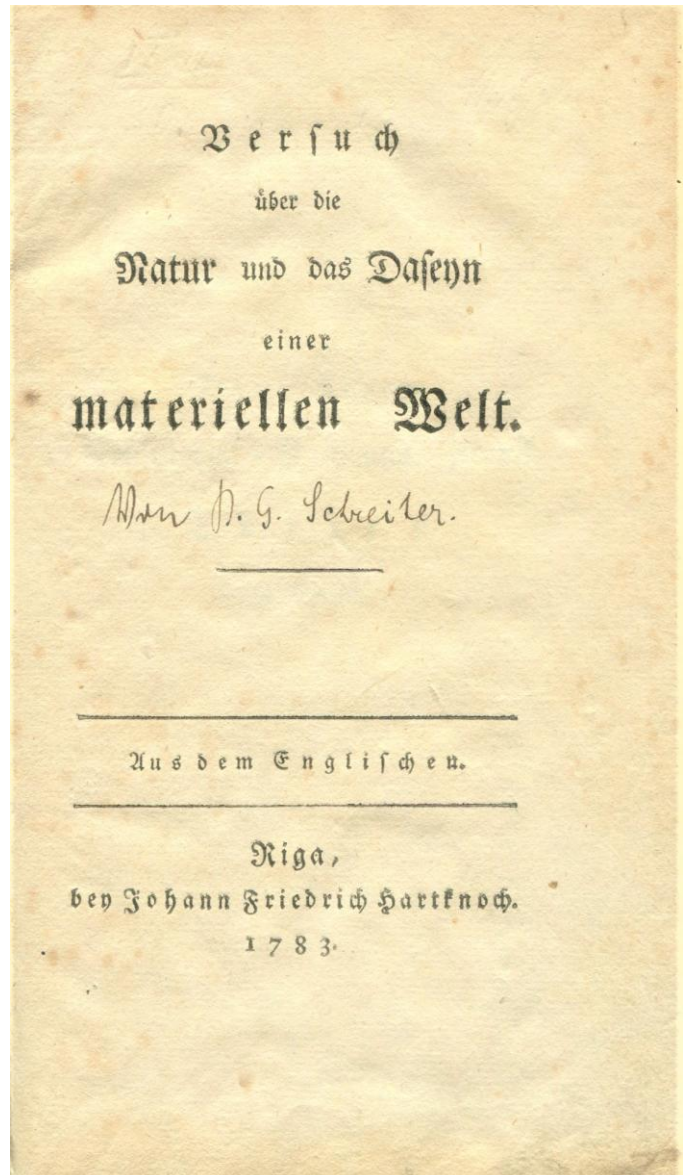
21. RUSSELL, William? (trans. Carl Gottfried Schreiter)

Versuch über die Natur und das Daseyn einer materiellen Welt. Aus dem Englischen. Riga: Johann Friedrich Hartknoch, 1783. £ 800

Small 8vo [175mm x 105mm], 236 pp., numerous mispagnations but complete, contemporary marbled boards with paper spine label, rubbed and with wear at extremities, title-page with translator's name written in, uniform light browning with some heavier foxing at the start, neat annotations in early ink on pp. 198, 203 and 204, a good copy of a very rare translation.

First and only German translation of *An Essay on the Nature and Existence of a Material World*, published anonymously in London in 1781. The English original was dedicated to John Price and Joseph Priestley, and argued largely against the work of the latter. The final section (pp. 175ff) is a curious parable involving a monkey, an eagle and an elephant, intended to illustrate what has gone before. The book leans strongly towards philosophical idealism, which is perhaps why Hartknoch considered a translation worthwhile for his German-speaking market at this time. WorldCat finds 5 copies in Germany, 2 in Denmark and 1 in Switzerland.

'The book's purpose is 'to set aside matter, as being one great source of confusion', arguing that the ideal system is the only system of metaphysics 'that contains nothing hypothetical'. Truth is obtained directly by perception and indirectly by the inferences of reason, and we have no power to alter either the immediate objects of perception or the abstract ideas which are the ground and subject of all reasoning – which itself is guided by experience. The author rejects the notion that reason acts in an intuitive fashion (in the manner of Reid). Hence it follows that 'all knowledge of material things is obtained only from impressions made upon the organs of sense'; and that 'no abstract notions, or combinations of ideas derived from sensible impressions, can represent any external being or existence'. Abstract or general ideas do not represent all the individuals of a class but are indefinite 'and may less be called an idea than a symbolic term'. These account for ideas such as colour, extension, solidity and space. The constant, Humean, theme is that knowledge is determined by, and limited to, experience.



Priestley thought highly of the work and tried without success to find out the name of its author. The author was clearly of radical sympathies. According to Samuel Parr, he was called Russell and subsequently left England for the West Indies. If this is so, a possible candidate must be William Russell (1741–93), a Scottish writer of historical and other works, who visited Jamaica in 1780, subsequently returning to London to pursue his literary career. He was, among other things, a corrector of the press for Hume's publisher, William Strahan. He was made LL.D. of St Andrew's in 1792' (*Continuum Encyclopedia of British Philosophy*, p. 926).

Kant's colleague

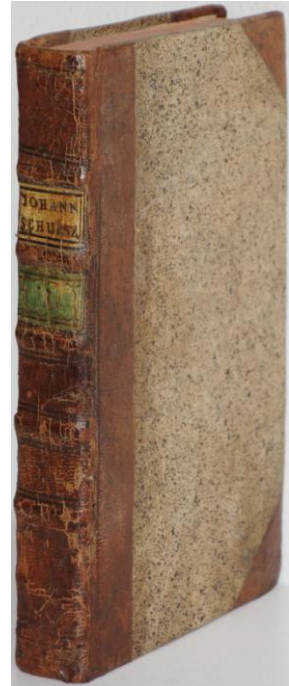
22. SCHULTZ, Johann

Versuch einer genauen Theorie des Unendlichen. Erster Theil [all published]. Vom Unendlichgroßen, und der Meßkunst desselben. Mit zwey Kupfertafeln. Königsberg und Leipzig: Gott. Lebrecht Hartung, 1788. £ 850

8vo, xxxii, 368 pp., 2 folding tables, contemporary half calf over marbled boards, contrasting morocco labels, a few worm traces in spine and boards, title-page with old ownership inscription and stamp on verso, occasional spots, a very good copy.

First edition of a rare work on Infinity by Kant's colleague at Königsberg, the professor of mathematics J.F. Schultz (1739–1805).

'The bulk of his literary efforts were concerned with mathematics, and with the explanation and exploration of Kant's new critical system. Schultz's mathematical writings include several successful textbooks, but of most interest is his work on the parallel lines postulate and [the present work] an essay on infinity which was an entrant for the 1786 Berlin Academy prize essay question asking for a 'clear and precise theory of mathematical infinity'; although unsuccessful, this essay anticipated certain features of Cantor's theory of transfinite numbers (*Dictionary of Eighteenth-Century German Philosophers*).



Early dissertation by the father of Anthroposophy

23. STEINER, Rudolf

Die Grundfrage der Erkenntnistheorie mit besonderer Rücksicht auf Fichte's Wissenschaftslehre. Prolegomena zur Verständigung des philosophierenden Bewusstseins mit sich selbst. Inaugural-Dissertation zur Erlangung der Doctorwürde von der Philosophischen Fakultät der Universität Rostock vorgelegt von Rudolf Steiner. [ii], 46 pp., 1891. £ 1500

Sammelband (21 x 15cm, approx. 900 pp.) with 16 dissertations on Kant, Fichte, Schelling, Schopenhauer and Herbart, 1870-1901, (Steiner's work bound in eleventh place, title-page creased and marginalia in pencil), contemporary half vellum; with a second Sammelband containing 5 philosophical essays and one volume of the journal Vierteljahresschrift für wissenschaftliche Philosophie, 1876-99, both volumes bound uniform.

First printing of Rudolf Steiner's dissertation in philosophy. The following year it was re-published in book form, with a short final chapter added, as *Wahrheit und Wissenschaft: Vorspiel einer Philosophie der Freiheit*, 1892. Unlike the many subsequent writings that made Steiner famous, this early dissertation contains no occult material.

'Steiner spent his seven year period in Weimar completing, in all essential respects, his philosophical canon. When he arrived in Weimar he had not yet earned his doctorate in philosophy, in spite of the fact that he had already written and published an important philosophical work on the theory of knowledge implicit in Goethe's world conception (1886) and had prepared a kind of sequel to that work that might be acceptable as a doctoral dissertation. From the point of view of the authorities in the University of Vienna, Steiner's formal education had been deficient. Having attended only the Realschule and not the Gymnasium he was not eligible to receive a doctorate in philosophy, however brilliant his dissertation. ... Early in his stay in Weimar Steiner came upon a three-volume work on Plato, written by a certain Heinrich von Stein, professor of philosophy at the University of Rostock in northern Germany. Greatly impressed by this work on Plato, Steiner thought it possible that von Stein might be willing to sponsor his dissertation. So he sent off the manuscript and in due course received word that it was acceptable, and instructing him to go to Rostock for his examination, which took place in May 1891. To his disappointment the oral examination was concerned only with Kant, and not, as he had hoped, with Plato, whom he had in the meantime studied intensively. Kant, of course, presented no difficulties.... So Rudolf Steiner earned his doctorate at the age of thirty from a university he had never attended, and did not know, and from a professor whom he met only on this occasion' (Stewart Copinger Easton, *Rudolf Steiner: Herald of a New Epoch*, 1980, pp. 54-6).

24. WILL, Georg Andreas

Vorlesungen über die Kantische Philosophie. Altdorf: Monath, 1788.

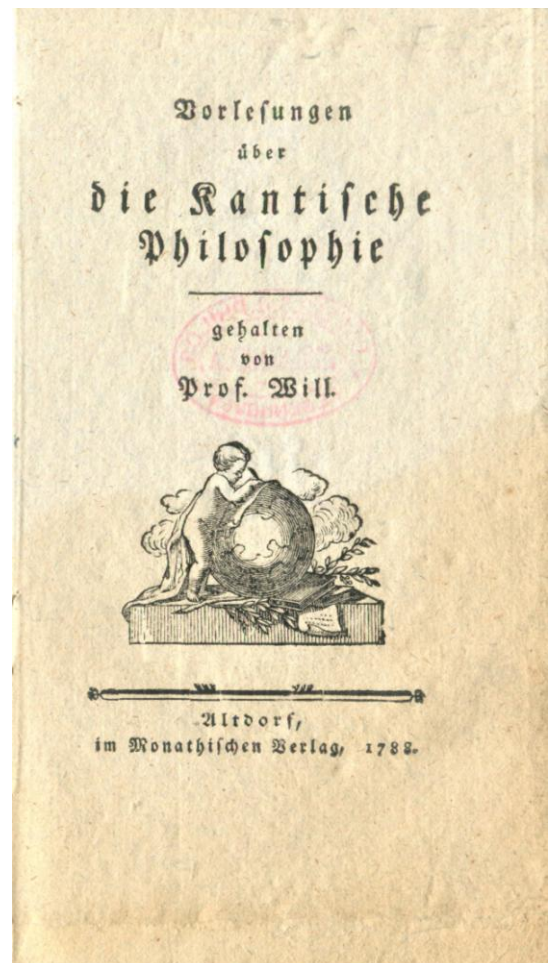
£ 750

8vo, 200 pp., contemporary speckled boards with paper spine label, worn at extremities, library label on pastedown, stamps on title verso (one showing through), light browning spreading from bottom corner (probably from a damp source), still a good copy with wide margins, uncut.

First edition, from the earliest lectures on Kant to be given in Franconia. Distinctly uncommon: WorldCat locates 29 copies worldwide. Adickes 653.

Georg Andreas Will (1727–98) began as a follower of Baumgarten, and while a student at Halle he received the personal encouragement of Christian Wolff. He returned to his native Altdorf and taught there for fifty years until his death.

'Will became a model in southern Germany, influencing figures such as the Catholic early Kantian Maternus Reuss. Nevertheless, Will understood himself simply as a neutral commentator: 'I do not want to be called a Kantian, but even less do I want to refute Kant ... I only want to provide an idea of the Kantian philosophy' (Vorlesungen, pp. 12–13). More meritorious than the difficult-to-understand and easy-to-misunderstand *Critique of Pure Reason* was for him the *Groundwork of the Metaphysics of Morals*, which he viewed as Kant's clearest and most valuable book' (*Dictionary of Eighteenth-Century German Philosophers*).



Admired by Kant, and presentee of the 3rd Critique

25. WINDISCH-GRÄTZ, Joseph Ludwig Nikolaus von

Objections aux Sociétés Secretes. Par le C.D. Windisch-Graetz. Londres: 1788 Mars.

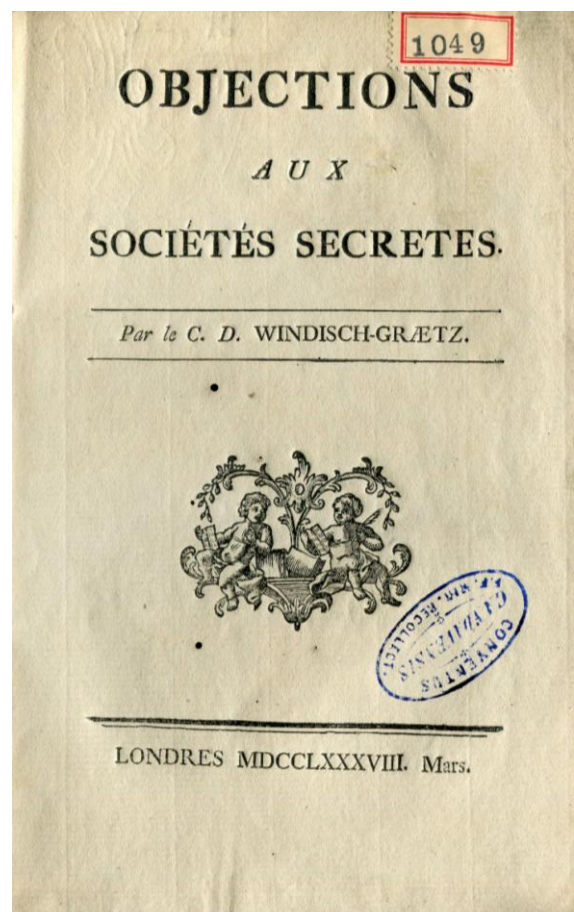
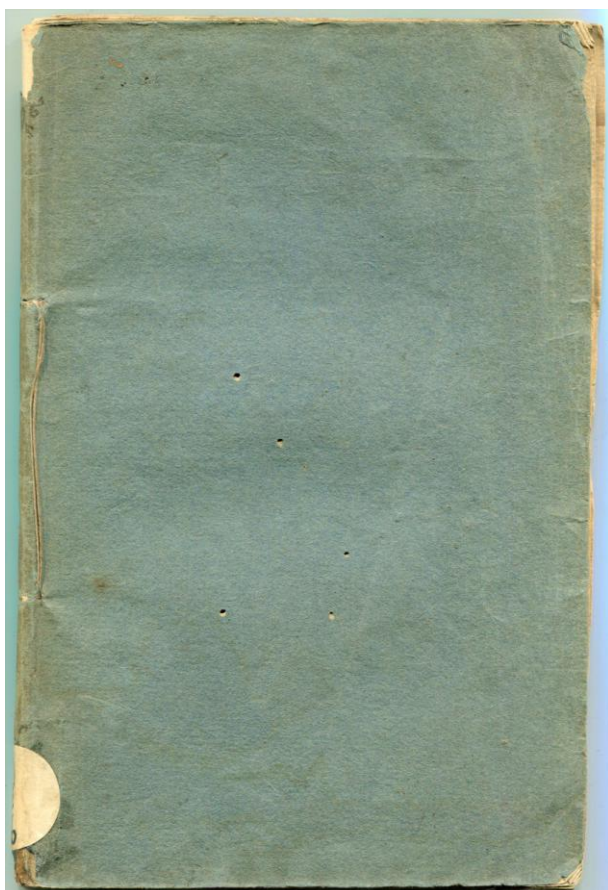
£ 600

8vo, [iv], 56 pp., contemporary sewn blue wrappers, shelf label at foot of spine, some loss to head, title-page with small paper label in top margin and oval library stamp, worm holes in front wrapper and first few leaves, internally clean, a good copy printed on heavy paper.

Rare first edition of a tract against secret societies by the imperial count Joseph Ludwig Nikolaus von Windisch-Grätz (1744–1802). It was immediately translated into German as 'Ueber geheime Gesellschaften, aus dem Französischen des Herrn Grafen v. Windischgrätz, mit Anmerkungen des Uebersetzers (Frankfurt and Leipzig, 1788). Windisch-Grätz was greatly esteemed by Kant, and indeed was one of the five people to whom he instructed his publisher to send special copies of the *Critik der Urtheilskraft*, while the book was going through the press. The other presentees were F.H. Jacobi, K.L. Reinhold, L.H. Jacob and J.F. Blumenbach (Letter to Lagarde, 25 March 1790).

WorldCat locates 4 copies in France, 2 in Belgium and 1 in N. America (Cornell).

'Windisch-Grätz accompanied the Archduchess Marie Antoinette to France, where he became acquainted with the leading members of the Académie, and especially with Condorcet. He undertook philosophical, mathematical and jurisprudential studies, which resulted in a number of publications. Immanuel Kant admired Windisch-Grätz's work, claiming that 'no statesman has heretofore inquired so deeply into the principles of the art of governing men or has ever known how to go about such an inquiry' (Kant, letter to F.H. Jacobi, 30 August 1789). ... Kant was especially impressed with Windisch-Grätz's theory of moral motivation. For the worldly and cosmopolitan nobleman Windisch-Grätz, as for Kant in his more 'scholastic fashion', ethical incentives cannot be explained as mere physical urges. Kant also appreciated Windisch-Grätz's political efforts. In *Toward Perpetual Peace*, Kant lamented that no one has succeeded in solving a problem proposed by Windisch-Grätz, namely how to formulate public laws such that they are open only to a single interpretation. ...Kant's praise for Windisch-Grätz is extravagant: he is 'wise', 'astute' and he writes 'with the clarity and modesty of one who is at home in the great world'. Kant says that he 'longs passionately' to read more of his work. History has not shared Kant's assessment of Windisch-Grätz's significance. Indeed, we might take Kant's words with a grain of salt, as they were explicitly meant to be repeated to the count himself. Though Windisch-Grätz's writings have passed into relative obscurity, they remain interesting as particularly well-expressed examples of moderate enlightened political thought on the subject of the relation between moral philosophy and political right' (*Dictionary of Eighteenth-Century German Philosophers*).



The German Logic

26. WOLFF, Christian

Vernünfftige Gedanken von den Kräften des menschlichen Verstandes und ihrem richtigen Gebrauche in Erkenntnis der Wahrheit. Die fünfte Auflage hin und wieder vermehret. Halle: Renger, 1727. £ 300

Small 8vo, engraved allegorical frontispiece, title-page printed in red and black, [xxiv], 233, [14] pp., rebound to style, a little uniform age-toning but generally a very good clean copy.

Fifth edition. *Vernünfftige Gedanken von den Kräften des menschlichen Verstandes und ihrem richtigen Gebrauch in Erkenntnis der Wahrheit* (1712) (Rational Thoughts on the Powers of the Human Mind and their Correct Usage for the Knowledge of Truth) – otherwise known as the ‘German Logic’ – is Wolff’s most popular book. During his lifetime it went through a total of fourteen editions and several translations.



Rudi Thoemmes Rare Books
Bristol, England

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