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HERMAN H.J. LYNGE & SØN A/S Since 1821

2000

ANNIVERSARY CATALOGUE
200 YEARS – 200 BOOKS

200

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PREFACE

We are proud to present this catalogue in celebration of the 200th anniversary of Herman H.J. Lyng & Søn A/S, the oldest antiquarian book shop in Scandinavia.

We found it fitting to choose 200 books for this event and have endeavored to choose the ones that together best represent what Herman H.J. Lyng & Søn A/S is today and what areas most excite us. The books presented cover all our main fields, which taken under a broader term would be history of ideas or milestones in science and the human spirit. We have a special focus on the sciences, technology, discoveries, medicine, philosophy, economics, politics, and related areas. The 200 books here cover all periods that we deal in, from manuscripts written before Gutenberg invented printing up until near contemporary milestones in scientific and political thought.

The books are organized chronologically and are divided into five sections that follow the entangled trajectories of the antiquarian book trade in Copenhagen and the history of Herman H.J. Lyng & Søn A/S since its beginnings.

If you are interested in seeing what else we have in stock, please go to our web-site *www.lyng.com*, where you will be able to search and browse another 25.000 books.

Copenhagen, November 2021
Maria Girsel



I

BOOKS PRINTED BEFORE 1649

Herman H.J. Lynge & Søn A/S is the oldest antiquarian bookshop in Scandinavia still running. It is furthermore the first scientific book shop in Scandinavia, a tradition that we are proud to continue to this day, where it also remains the largest scientific bookshop in this part of Europe. Since its beginnings 200 years ago, it has played a central role in the history of the antiquarian book trade, both internationally and nationally, and in the intellectual history of Copenhagen. Kierkegaard was a customer in the bookshop, as was presumably Hans Christian Andersen, and due to the knowledge and expertise of the distinguished towering figure of Danish antiquarian book trade, Herman H.J. Lynge, it was a defining part of cultural life in the Danish golden age.

The shop is inextricably linked to the centre of Copenhagen, where it was founded and where it continues to be situated to this day.

Copenhagen existed as a settlement more than 6.000 years ago, but its first written record dates to the year 1043 AC. During the following centuries, fishing and trading would turn the village into a flourishing town, and in 1343, Copenhagen became the capital of Denmark.

In the years following Arch Bishop Absolon's appointment as advisor to the king in 1160, the city grows tenfold in size, numerous churches and abbeys are founded, and economy blossoms due to the lucrative fishing trade. Foreign merchants begin coming to Copenhagen, craft guilds are established, and a university is founded in the year 1478. It is also around this time that we find the earliest evidence of bookselling in Copenhagen. Then, bookselling was undertaken by travelling merchants who would announce their arrival dates beforehand, on commercial flyers distributed throughout the city, as well as a list of the books they would bring with them.

By the time of Christian IV's coronation in 1596, Copenhagen was a wealthy and powerful city, and during his reign, which lasted until 1648, Copenhagen grew significantly; many important buildings were completed, including the stock exchange, and to foster international trade, the East India Company was founded in 1616. It is also during this period that we begin seeing signs of more permanent bookselling in Copenhagen, where booksellers would set up booths in church chapels in order to sell their books.

This first selection of books in the catalogue contains the earliest printed books that we will be presenting – spanning the earliest days of bookselling history – up until 1649, when Copenhagen expands to include the street in which Herman H.J. Lynge & Son will later be established.

EARLY 15TH CENTURY ILLUMINATED ARMENIAN MANUSCRIPT

ARMENIAN TETRAEVANGELION MANUSCRIPT

**Tetraevangelion (The Four Gospels) in Armenian. Manuscript on polished paper.
Written and illuminated by Izit the Monk in the Monastery of Narek, South of Lake Van.**

Monastery of Narek (Modern day southern part of Lake Van, Turkey), 1405.

4to. Binding measuring 180x145 mm. Strictly contemporary full calf binding over wooden boards. Extra-ordinarily, this manuscript has been preserved in its first binding, which was made by Dom Sarkis (Sergius), priest from Sebaste [as stated on colophon]. The more than 600 year old binding is very worn, especially back board and spine. It is missing some of the leather spine and the lower part (ab. 1/5) of the back board (both wood and leather on recto). Some small holes to front board, from ties and presumably some kind of ornamentation. Quite magnificently, the binding has never been exposed to restorations of any kind, and we have left it as it is, providing us full view of the cloth underneath the leather spine, the original stitching and the original capital cords, and the red silk between the wooden board and the leather. Remains of one tie to inside of back board.

The last portion of leaves is quite worn at the bottom, where the binding has not been able to protect it due to the missing lower part of the back board. The leaves here at the end are curled, affecting script on the last ab. eight leaves. The damage to the leaves is marginal on the remaining portion of leaves at the end and does not affect the script. Apart from that, the leaves are quite worn in places and the book has evidently been well used and read. The first three leaves have extensive worming, causing loss of text, and a number of leaves towards the middle and end of the block have old re-enforcements to inner margins (an old kind of paper pulp). The block is worn at extremities, sometimes causing loss to marginal illustrations/notes. Some of the leaves are loose. The splendid full-page illuminations are somewhat worn.

363 ff. Leaves measuring 180x140 mm. Written space 130x90 mm. 17 lines in double columns, in Bologir script.

Text:

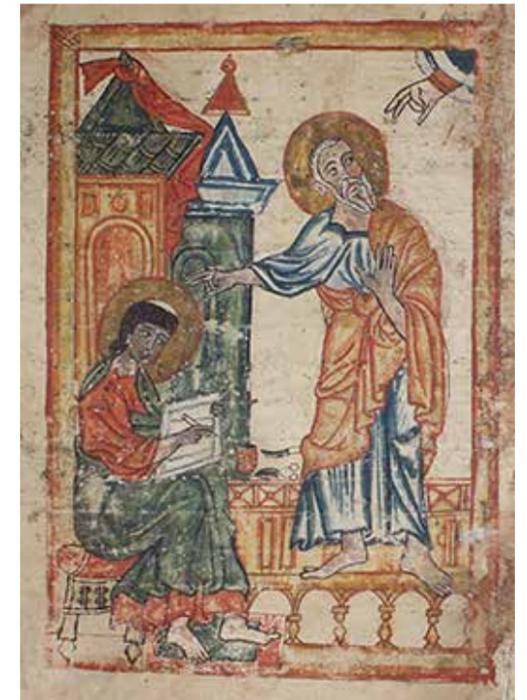
1. Gospel according to St. Mathew. 106 ff. Lacking first leaves of genealogy of Jesus.
2. Gospel according to St. Mark. 67 ff.
3. Gospel according to St. Luke. 109 ff.
4. Gospel according to St. John. 81 ff.

Three illuminated title-pages (lacking the first for the gospel of St. Mathew) and three half-page headpieces and zoomorphic initials and opening lines of text.

The manuscript was written for Taddeus the Monk, Priest and Philosopher, by Stephanos the Monk (Birth name Izit.), son of Amirbek and Turmeled, bother to Thoma Priest, Lazarus and Stephanos. Stephanos (Izit) is definitely the scribe and with all probability also the illuminator. The manuscript was donated by Taddeus, son of Khnkik and

Avta, grandson to Khaceres and Shamam, brother to Stephanos, Astvazatur, Martiros, Tata, Elkhatur, Markhatun, Mama Tikin Zmrukht (Emerald), to the Religious order of the Church of Saint Teothokos, Dom Hussik, Monastery of Narek, near Lake Van (Prior: Lazar the Monk).

[Full transcription in Armenian and translation into english of all four colophons are available upon request].



An early Armenian manuscript from the Monastery of Narek on the southern shore of Lake Van, one of the most active Armenian centers of illumination and manuscript production, in its original binding. The four extensive colophons, one colophon following each of the four gospels, are preserved and give a detailed picture of the provenance of the manuscript. Armenian gospel books usually contain a miniature of the evangelist preceding the corresponding gospel, which is also the case here, followed by canon tables (which, uniquely in Armenian art, follow rather than precede the full-page miniatures).

The scribe Stephanos the Monk (Birthname Izit) was active in the first quarter of the 15th century and is amongst other manuscripts known from a fragment consisting of 7 folios divided between Seattle and Montreal (cat. no. 46 in Mathews, 'Treasures in Heaven'). Izit's style is characterized

by details rather than expressive characters which also was a dominating trait for the manuscripts produced in the Lake Van region:

"Gospel illumination at Lake Van is the art of a conservative and conserving community. It sprang from, and supported, a sense of identity. Most Gospels were donated by the owner to a church or monastery, with the request that those who later might look at its pictures or reads its text remember the owner and his or her family, and pray for them. These requests reflect the basic purpose of the book. People bought them in order to be remembered and saved. The illuminations had a role in that process, perhaps even the principal role". (Mathews, *Treasures in Heaven*, p. 99).

"In the fourteenth century, a flourishing in manuscript production occurred around Lake Van, featuring a naive style probably of native Armenian inspiration. Figures with very

EDITIO PRINCEPS OF ONE OF THE MOST IMPORTANT WRITINGS ON THE CATHOLIC CHURCH

AUGUSTINUS, AURELIUS.

De moribus ecclesie catholicae.

(Coloniae (Köln), Bartholomaeus de Unckel (Unkel), ca. 1480).

4to. Bound in a newer full limp vellum in old style, with leather ties. Two ex-libris to the inside of the front board and neat pencil annotations. Opening five-line initial supplied in hand and decorated in red ink. A further three 2-line initials in red and initial-strokes in red throughout. One leaf (Cc1) with a marginal tear, not affecting lettering. Text-leaves with light even browning. A very nice copy. 34 ff., the first and last being blank.

Incredibly scarce first edition, being also the only separate incunable-edition, of Augustine's extremely influential "Morals (or Customs) of the Catholic Church", one of the most important works on the Catholic Church ever written and Augustine's foremost polemical writing in vindication of the Catholic Church against the heresy of the Manichaeans.

"Saint Augustine was a Latin philosopher and theologian from the Africa Province of the Roman Empire and is generally considered as one of the greatest Christian thinkers of all times. His writings were very influential in the development of Western Christianity. According to his contemporary Jerome, Augustine "established anew the ancient Faith." In his early years he was heavily influenced by Manichaeism and afterward by the Neo-Platonism of Plotinus. After his conversion to Christianity and his baptism in 387, Augustine developed his own approach to philosophy and theology, accommodating a variety of methods and different perspectives. He believed that the grace of Christ was indispensable to human freedom, and he framed the concepts of original sin. Augustine developed the concept of the Catholic Church as a spiritual City of God, distinct from the material Earthly City. Augustine's City of God was closely identified with the Church, the community that worshiped the Trinity." (from the 2012-edition of the English translation of "On the Morals of the Catholic Church").

Augustine converted to Christianity from Manichaeism in the year 387 and the following year, he wrote the present work, which was to become fundamental for the development of Catholicism. In his *Retractations* (i. 7), he states: "When I was at Rome after my baptism, and could not bear in silence the vaunting of the Manichaeans about their pretended and misleading continence or abstinence, in which, to deceive the inexperienced, they claim superiority over true Christians, to whom they are not to be compared, I wrote two books, one on the morals of the Catholic Church, the other on the morals of the Manichaeans."

The work commences thus:

"ENOUGH, probably, has been done in our other books in the way of answering the ignorant and profane attacks which the Manichæans make on the law, which is called the Old Testament, in a spirit of vainglorious boasting, and with the approval of the uninstructed. Here, too, I may shortly touch upon the subject. For every one with average intelligence can easily see that the explanation of the Scriptures should be sought for from those who are the professed teachers of the Scriptures; and that it may happen, and indeed always happens, that many things seem absurd to the ignorant, which, when they are explained by the learned, appear all the more excellent, and are received in the explanation with the greater pleasure on account of the obstructions which made

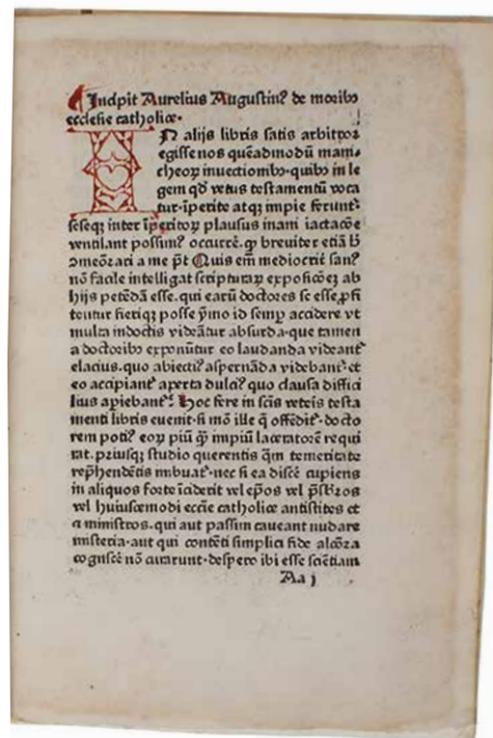
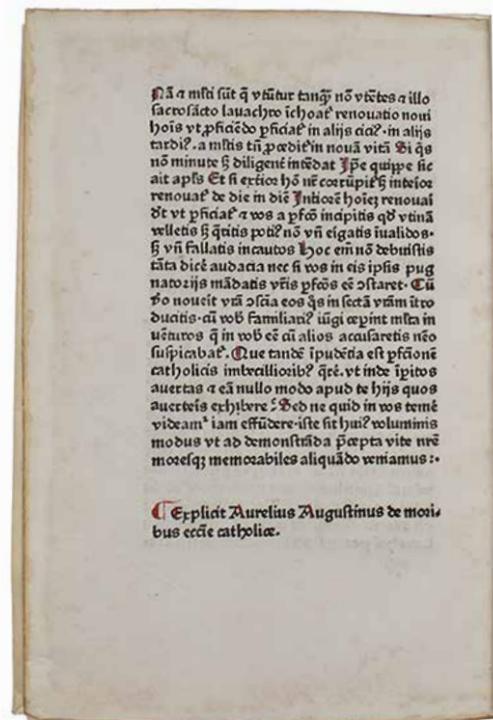
round faces and large eyes with dark pupils were usually drawn against the unpainted white of the paper (Hakobyan 1976, Zakarjan 1980, Leyloyan-Yekmalyan 2009).

"The iconography was often quite different from that of Greater Armenia or Cilicia, displaying echoes of an ancient tradition and at times an imaginatively original interpretation of the text; notable among many talented artists were Tzerun at the end of the fourteenth century and Khach'atur of Khizan in the mid-fifteenth century" (Der Nersessian 1973b).

Pictorial art from Artsakh/Karabagh is known essentially from fewer than twenty manuscripts of the thirteenth and fourteenth centuries, as indicated in surviving colophons or attribution through stylistic or other criteria (Hakobyan

1989). Iconographically, the art is closely associated with that of the neighbouring Armenian provinces of Siunik' and Van/Vaspurakan. "The art is monastic or provincial rather than courtly; naïf and primitive rather than classicizing. The paintings are full of innocent charm. They are immediate in their appeal. The subjects are often rare, sometimes unique, and the inspiration at times dates back to the palaeo-Christian art of Syria and Palestine and the apocryphal Infancy Gospel (Leroy 1964). The pictures in the Gospels, whatever their ultimate sources, display a freshness and beauty that delight all viewers. They are full of surprises and enigmas, which, along with those of Vaspurakan, reveal a popular art, but one that is both original and sophisticated (Kouymjian 2012)" (Kouymjian, "Armenian Medieval Illumination, Armenia Imprints of a Civilization").





it difficult to reach the meaning. This commonly happens as regards the holy books of the Old Testament, if only the man who meets with difficulties applies to a pious teacher, and not to a profane critic, and if he begins his inquiries from a desire to find truth, and not in rash opposition. And should the inquirer meet with some, whether bishops or presbyters, or any officials or ministers of the Catholic Church, who either avoid in all cases opening up mysteries, or, content with simple faith, have no desire for more recondite knowledge, he must not despair of finding the knowledge of the truth in a case where neither are all able to teach to whom the inquiry is addressed, nor are all inquirers worthy of learning the truth. Diligence and piety are both necessary: on the one hand, we must have knowledge to find truth, and, on the other hand, we must deserve to get the knowledge." (Transl. by Richard Stothert).

Having converted a year before writing the present work, Augustine finds himself in the midst of a religious feud that is to change the world and the entire course of modern thought. In 382, the Roman emperor Theodosius I had issued a decree of death for all Manichaean monks, and merely three tears after Augustine's "On the Morals of the Catholic

Church", he declared Christianity to be the only legitimate religion for the Roman Empire.

Due to the heavy persecution, the religion almost disappeared from Western Europe in the fifth century and from the Eastern portion of the empire in the sixth century. After having adhered to the Manichaean faith for a bit less than a decade, Augustine became a Christian and a potent adversary of Manichaeism, seeing their beliefs that knowledge was the key to salvation as too passive and not able to effect any change in one's life.

Manichaeism was a major religion founded in the 3rd century AD by the Parthian prophet Mani (ab. ?216-274 AD), in the Sasanian Empire. Manichaeism taught an elaborate dualistic cosmology describing the struggle between a good, spiritual world of light, and an evil, material world of darkness. Through an ongoing process that takes place in human history, light is gradually removed from the world of matter and returned to the world of light. Its beliefs were based on local Mesopotamian religious movements and Gnosticism. It revered Mani as the final prophet after Zoroaster, Gautama Buddha, and Jesus.

Manichaeism was quickly successful and spread far through the Aramaic-speaking regions. At its height, it was one of the most widespread religions in the world and was briefly the main rival to Christianity before the spread of Islam, in the competition to replace classical paganism.

The work is rare and we have been able to find no other copies at auction over the last 50 years.

Hain-Copinger: 2108; BMC I:242

"At its beginning Christianity had a set of scriptures incorporating many moral injunctions, but it did not have a moral philosophy. The first serious attempt to provide such a philosophy was made by St. Augustine of Hippo (354-430). Augustine was acquainted with a version of Plato's philosophy, and he developed the Platonic idea of the rational soul into a Christian view in which humans are essentially souls, using their bodies as a means to achieve their spiritual ends. The ultimate objective remains happiness, as in Greek ethics, but Augustine conceived of happiness as consisting of the union of the soul with God after the body has died. It was through Augustine, therefore, that Christianity received the Platonic theme of the relative inferiority of bodily pleasures. There was, to be sure, a fundamental difference: whereas for Plato bodily pleasures were inferior in comparison with the pleasures of philosophical contemplation in this world, for Christians they were inferior to the pleasures of spiritual existence in the next world. Moreover, Christians came to regard bodily pleasures not merely as inferior but also as a positive threat to the achievement of spiritual bliss." (Encycl. Britt.).

"Augustine was perhaps the greatest Christian philosopher of Antiquity and certainly the one who exerted the deepest and most lasting influence. He is a saint of the Catholic Church, and his authority in theological matters was universally accepted in the Latin Middle Ages and remained, in the Western Christian tradition, virtually uncontested till the nineteenth century. The impact of his views on sin, grace, freedom and sexuality on Western culture can hardly be overrated. These views, deeply at variance with the ancient philosophical and cultural tradition, provoked however fierce criticism in Augustine's lifetime and have, again, been vigorously opposed in the twentieth and twenty-first centuries from various (e.g., humanist, liberal, feminist) standpoints. Philosophers keep however being fascinated by his often innovative ideas on language, on skepticism and knowledge, on will and the emotions, on freedom and determinism and on the structure of the human mind and, last but not least, by his way of doing philosophy, which is-though of course committed to the truth of biblical revelation-surprisingly undogmatic and marked by a spirit of relentless inquiry." (SEP)

THE STANDARD INTRODUCTION TO ASTROLOGY IN WESTERN EUROPE

ALCHABITIUS [AL-QUABISI, ABU AL-SAQR, ABD
AL-AZIZ, IBN / BIN OTHMAN / UTHMAN, IBN / BIN ALI].

Libellus isagogicus... Interpretationum a Johannes Hispalensis.
[Al-madkhal... i.e. Introduction to the Art of Astrology. Translated by Johannes Hispalensis].

Venice, Erhard Ratdolt, 1482 (on Colophon).

4to. 31 lines to a page. 18th century full calf boards, expertly recased around 1900, with lovely gilt spine. First leaf with a small expertly repaired hole to the top, affecting the name of the author in the title and two words on the verso (name of the author presumably attempted removed on purpose). A small, barely noticeable restoration to the blank upper, inner margin of the first leaf. Apart from that an excellent copy with only light scattered brownspotting. A couple of contemporary corrections in the text. Title printed in red. Large woodcut diagrams to first and last leaf. Lovely woodcut initials and tables in the text. Good margins. 32 ff.

Scarce first Ratdolt-edition and second edition overall of the principal surviving work by the great Arab astronomer, astrologer and geometrician Al-Quabisi (fl. ca. 950). The work, which is an introduction to the fundamental principles of astrology, might not have been original in its contents, but its influence was profound and throughout centuries, it was highly valued as a textbook. The work was written in the 10th century and quickly became the standard introduction to astrology in Western Europe. With the emerging universities, Alquabisi's "Introduction" became the most widely read book on astronomy in the middle ages. "By the mid twelfth century there was a shift away from the Cathedral schools to the emerging universities... With the establishment of curricula in the Faculty of Arts, and set texts for astronomy, al-Quabisi's text became the astrological text that was most commonly included in the syllabus."

"The date of this work is fixed by his use of the year 948/949 as a example in the fourth section... There are many Arabic manuscripts (including some in Hebrew script), although it was never found to need a commentary, and it was translated into Latin in 1144, and into French (presumably from the Latin) by Pelerin de Pousse in 1362. Johannes' Latin version

was commented on by Johannes de Saxonia at Paris in 1331 and by V. Nabod in 1560, and was also the text commented on by Francesco degli Stabili, called Cecco d'Asoli, who lived between 1269 and 1327." (D.S.B.).

As is evident from the hundreds of manuscripts, translations, commentaries and, after Gutenberg, early printings, the work exercised an enormous influence throughout both the Arabic and Western world. It was printed for the first time in 1473, and the present version of the work constitutes the second printing, by the eminent printer Ratdolt, who also made a reprint from the present edition in 1485. The work in its Latin version continued to be very popular well into the Renaissance, and numerous editions appeared throughout the 15th and 16th centuries.

"Alcabitus' owes his reputation to a single work: his Book of the "Introduction to the Craft of Astrology", which survives in at least twenty-five Arabic manuscripts (two written in Hebrew script), and in a Latin translation of which there are more than two hundred manuscripts, and twelve printings between 1473 and 1521. The reputation of this text in the Islamic world was such that: according to the biographer,

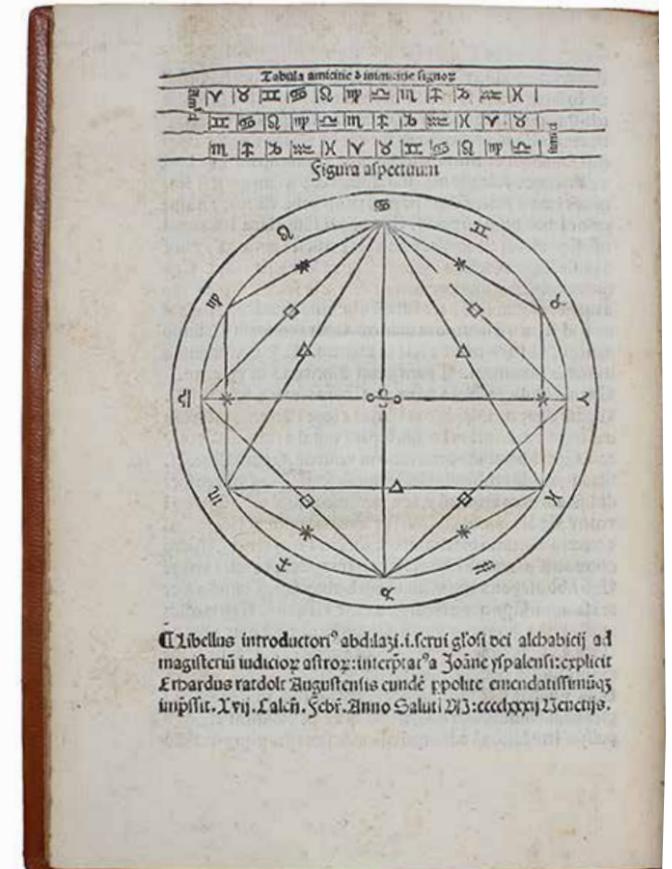
al-Bayhaqi (ca. 1106-74), it "ranked among the works on the stars like Hamasa among Arabic poetry". The Latin text received several commentaries, and was, in turn, translated into several of the European vernaculars. In the universities where astrology was taught (often as part of the curriculum in medicine), the "Introduction" was the first, and often the only, set text. Along with 'Albumasar', 'Alcabitus' became a household name as an authority in astrology." (From Charles Burnett's 2004-edition of the work).

"By the mid twelfth century there was a shift away from the Cathedral schools to the emerging universities... With the establishment of curricula in the Faculty of Arts, and set

texts for astronomy, al-Quabisi's text became the astrological text that was most commonly included in the syllabus." (Fontaine, "Studies in the History of Culture and Science", pp. 48-49).

This excellent second edition of the work, from 1482, is of the utmost scarcity. We have only been able to locate two or three copies on OCLC, and only four copies at auction over the last 40 years.

Hain-Copinger: 616; Brunet: I:147; Graesse: I:61
(erroneously stating 1472 instead of 1482)



THE FIRST MAN OF LETTERS

PETRARCA, FRANCISCUS.

Epistole Familiars.

Venice, Johannes & Gregorius de Gregoriis de Forlivio, 13. September, 1492.

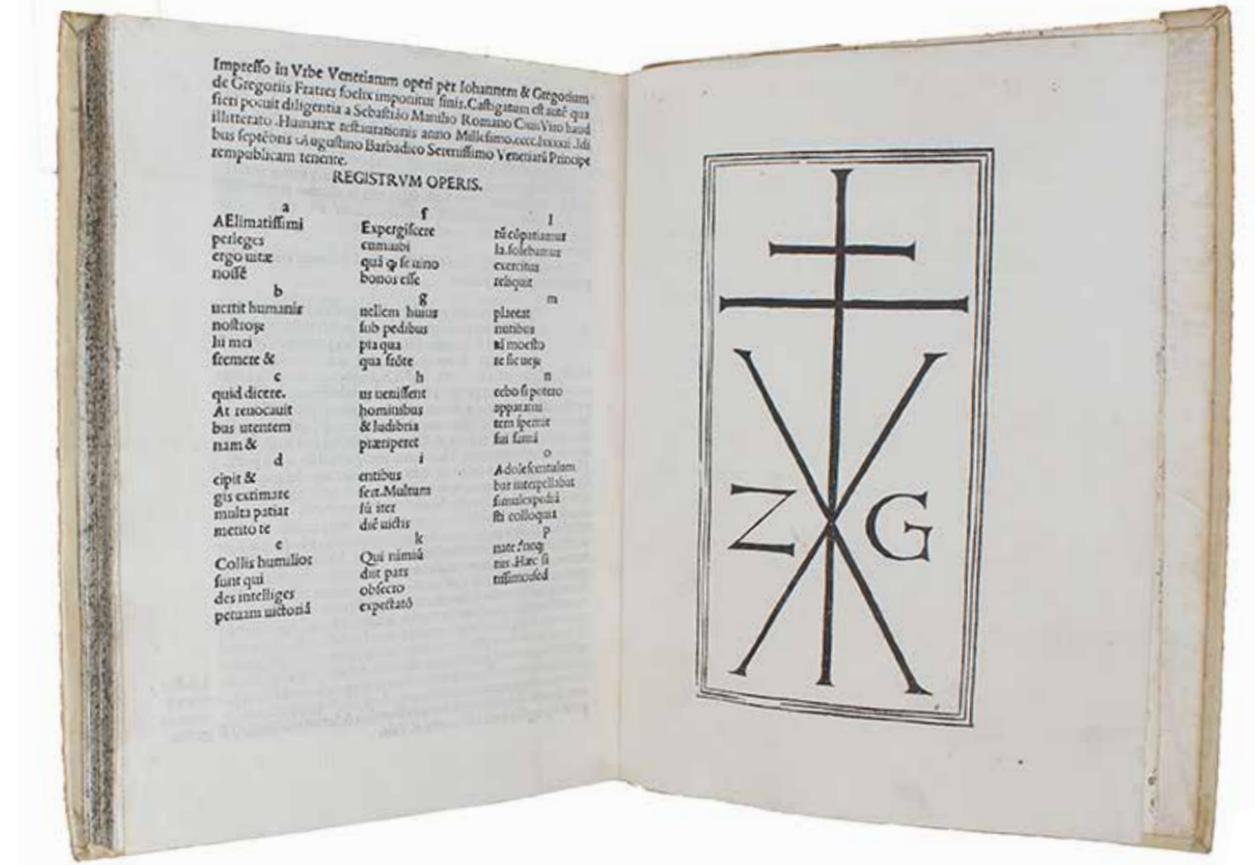
4to. Very nice contemporary full vellum binding with lovely later (ab. 1750) gilding to spine and boards. Spine with gilt title-label and gilt lines and boards with triple gilt line-borders and a gilt dotted line-frame with gilt corner-pieces. Upper margin shaved, sometimes cutting into the headline. Otherwise a very nice and fine copy. Clean and fresh with only a bit of light occassinal brownspotting or dampstaining. (6, -index), 117, (1, -printer's device) ff. With full-page woodcut printer's device on final leaf.



Very rare first edition of the most important and influential of Petrarca's publications, his seminal "Epistolae Familiars", which constitutes one of the most significant works of the Renaissance – the first documentation of "modern man".

The present publication constitutes the only separately published incunable edition of Petrarch's letters. Later on, in all 350 letters to his friends were published; the present work is made up of the first 102 and the publication thus marks the beginning of one of the most important enterprises of humanism, namely the publication of the letters that reveal to us the man Petrarch. Petrarch is the first modern man whose life can be traced accurately (due to the publication of his letters) and he is considered the embodiment of the transition from the Middle Ages to the Renaissance. The many outer and inner conflicts that we witness in the person Petrarch is a testament to the times in which he lived – a time in which the Middle Ages evolved into the Renaissance and in which man became the centre of the world, a time in which humanism was born.

One of the prime focus points of the Renaissance was the rebirth of antiquity, especially of classical literature, and Petrarch is one of the first to catch on to this world-altering trend. His "Epistolae Familiars" have been carefully edited for the use of publication after a purely classic pattern, making them a prime example of this re-birth that became the Renaissance. Furthermore, they caused Petrarch to be now



considered "The first Modern Scholar and Man of Letters" (Robinson).

The groundbreaking "Epistolae Familiars" are decisive for the understanding of Petrarch's other works; they constitute, for instance "an "interpretative key to the "Canzonere", for each explores, more or less systematically, one or other of Petrarch's concerns in the vernacular poems..." (Brand and Pertile: Cambridge History of Italian Literature, 1966, p. 107).

Goff P:399

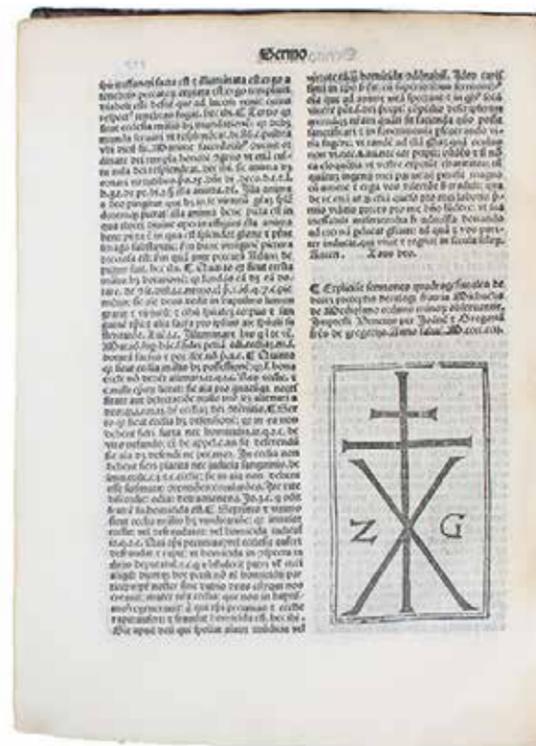
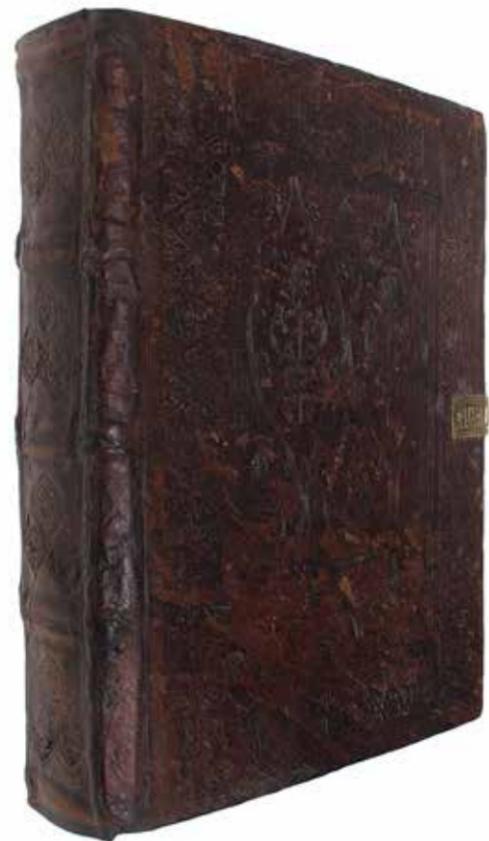
THE FIRST DESCRIPTION OF THE MOUNT OF PIETY BANKING SYSTEM

CARCANO, MICHAEL de.

Quadragesimales fratris Michaelis de Mediolano de decem preceptis.

Venetijs (Venice), Per Joane & Gregoriu fres de Gregorijs (Joannem & Gregorium fratres de Gregorijs), (1492).

4to. Bound in a beautiful contemporary blindstamped full calf binding with brass clasp, neatly recased preserving most of the old binding. First leaf browned, a bit soiled, and with a small library stamp. Back free end-paper with professional repair in lower outer margin. A bit of minor dampstaining to a few leaves, but overall very nice and clean (possibly carefully washed). A fine copy. 227 (numbered) ff. + 5 (last blank) ff.



First printing of Carcano's posthumously published landmark work constituting the very first description of the Monte di Pietà/Mount of Piety banking system – an institutional pawnbroker run as a charity in Europe, developed in cities as a reform against Jewish money lending. Incunables relating to economics and especially banking are of the utmost scarcity; Kress lists only two works, both by Bernadino di Siena, and Goldsmith lists six works.

which were not easily available, needed for the new Monte. The solution, albeit a paradoxical one, was soon found. The Jews, seen as docile victims, were called upon to furnish to the pious institute the first means of subsistence, in the form of an interest-free loan amounting to the enormous sum of 3000 florins “to establish and expedite the above-mentioned Monte” as the institute for moneylending.” (Myers, *The friars and jews in the Middle ages and Renaissance*).

Not in Kress, Einaudi nor Goldsmith.

Goff: C:193

GW: 6133

BMC: V:343

Hain-Copinger: 4504

ISTC No. ic00193000

Pellechet: 3297

According to Christian belief, money lending or usury (usury, in the scholastic thought of the Middle Ages, referred to a lender's intention to obtain more in return than the principal amount of the loan. As a general rule this meant that any interest-taking was usurious and forbidden) was prohibited.

This, however, did not affect the demand for capital, and since it was acceptable for Jews to charge interest rates for money, they in effect soon became the bankers of the day. The disparity between the supply and demand of money consequently resulted in the interest rates soaring to unreasonably high percentages – sometimes reaching as much as 40%.

These excessively high rates soon became a practical ethical problem; the rates resulted in very little economic mobility and many people within the Church found them morally reprehensible: “In the second half of the 15th century the advent of montes pietatis presented a new development in the area of credit. Designed to provide credit facilities for the needy small borrowers, the creation of these montes, or charitable pawnshops, was caused by the desire to counter the influence of the private money-lenders and ultimately to expel the Jewish pawnbrokers who had been invited by many Italian municipalities to run the small loan business.” (Houkes, P. 159)

“In the spring of early 1462 the Franciscan friar Michele Carcano of Milan was preaching in Perugia, having returned to Italy after a stay of over one year in the Holy Land. His demands, directed at to the Priori of the city, were that the moneylending charter granted to Jews be rescinded immediately to release “the above-mentioned city of Perugia from the bonds of excommunication” and that there be established a Monte di Pietá for the relief of the poor. The Council of Priori met and decided to comply with the friar's request, approving officially his proposals. At the same time the city's government set up a plan to raise the funds,

REVIVING SCEPTICISM – ONE OF THE EARLIEST INTERPRETATIONS OF THE CONSEQUENCE OF THE DISCOVERY OF AMERICA

PICO DELLA MIRANDOLA, GIOVANNI FRANCESCO
[GIANFRANCESCO, GIANFRAN, JOHANNES
FRANCISCUS PICUS].

De morte Christi & propria cogitanda libri tres. Eiusdem de studio divinae
et humanae philosophiae libri duo.

Bologna: Benedictus Hectoris, 1497.

4to. Early limp vellum (around 1600-1650) with handwritten title to spine. A very fine and clean copy, internally as well as externally. Nice crisp, clean, and fresh pages, with only very light occasional minor brownspotting. A small tear to the last page, not repaired, and no loss. The colouring of the initials has gone through on some versos, but there is no obscuring of text. Handwritten ex libris to the first page (Collegii Parisiensis Societatis, 1688), an early handwritten note to pasted-down front end-paper as well as a shelf mark, a printed late nineteenth-century Italian bookseller's description and the small book-label of William Le Queux. Handcoloured blue and red initials and other capitals touched in yellow. 72 leaves. A lovely copy of a beautiful and charming book.

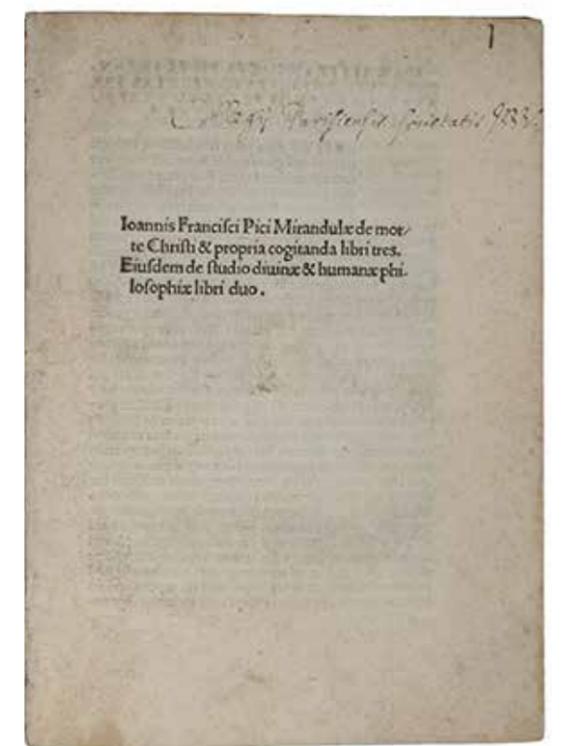
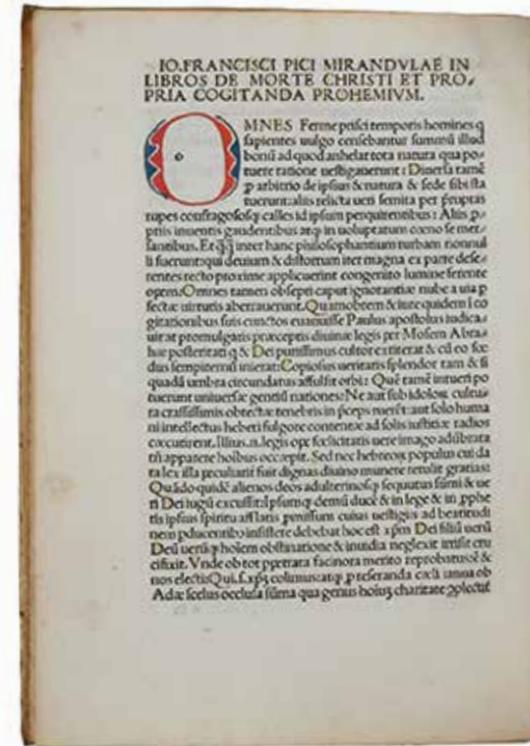
FROM THE LIBRARY OF WILLIAM LE QUEUX. "William Le Queux was a famous journalist, writer and celebrated novelist, a master of the spy genre, and a vociferous critic of Britain's weak military defences before the First World War, known at the time and for the next twenty years as "The Great War". He is acknowledged as the principal precursor of that famous spy story author of the second half of the twentieth century, namely Ian Fleming."

See: Schill, "Gianfrancesco Pico della Mirandola und die Entdeckung Amerikas", 1929; Popkin: "The History of Scepticism. From Savonarola to Bayle", 2003; Schmitt: "Gianfrancesco Pico della Mirandola (1469-1533) and his critique of Aristotle", 1967; Copenhaver & Schmitt: "Renaissance Philosophy", 1992; Garin: Italian Humanism", 1965.

Exceedingly scarce first edition of the two highly important works "On Remembering the Death of Christ and Oneself", which is dedicated to Savonarola in the year before he was condemned and hanged, and "On the Study Divine and Human Philosophy", being Gianfrancesco Pico's seminal first philosophical work, in which the foundation for his philosophical theories are laid and which foreshadows the scepticism of his "Examen", for which he became famous as the first modern Sceptic. The present publication is furthermore the first in which Gianfr. Pico refers

to the discovery of America; the work was written merely a couple of years after Columbus' discovery became known – printed a mere three years after the Columbus Letter – and Pico's references in the present work constitute one of the first testimonies to the awareness of the meaning and importance of the discovery of the New World and is considered a highly important piece of 15th century Americana.

The present publication is of the utmost importance to Renaissance thought and the development of the modern world.



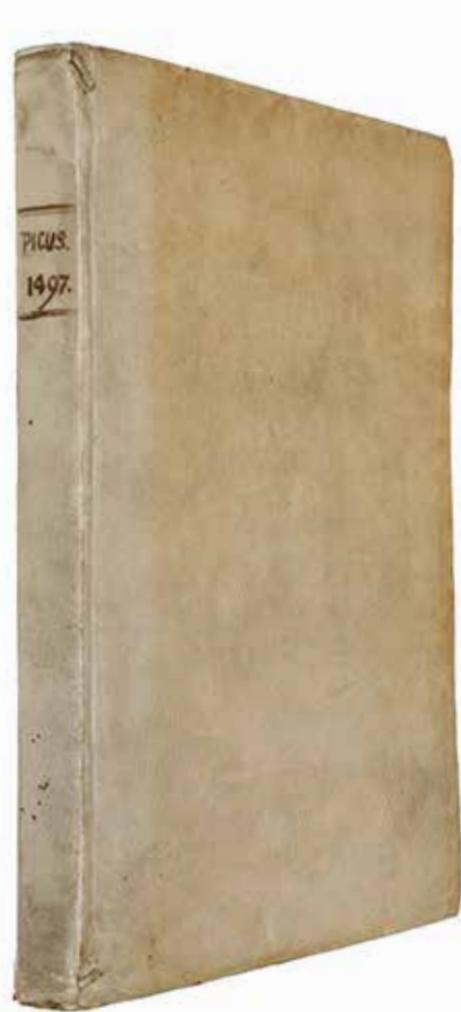
It constitutes one of the earliest testimonies to the general influence of the discovery of America upon contemporary Europe as well as being the first serious attempt we have of reviving the Scepticism of Sextus Empiricus and utilizing it in modern thought, providing a seminal premonition of the exact way that scepticism was to be used ab. 70 years later. Pico also directly influenced the translators of the first printed edition of any of Sextus' writings (1560's).

Giovanni Francesco [Gianfrancesco] Pico della Mirandola (1470-1533), not to be confused with his uncle Giovanni Pico della Mirandola (1463-1494) was a highly important Renaissance thinker and philosopher, who was strongly influenced by the Neoplatonic tradition, but even more so by the preaching of Girolamo Savonarola, whose thought he defended throughout his life.

The first of the two treatises printed here "De morte Christi & propria cogitanda" is the first work that Pico dedicates to Savonarola, the year before his condemnation, and it marks

his lifelong devotion to the prophetic Renaissance preacher. As Schill points out, this important treatise was finished at the most three years after Columbus' discovery of America became known. It is the first treatise in which Pico mentions and treats the seminal discovery, an interest that he was to maintain throughout all of his later writings. Gianfr. Pico was very well connected, not least through the merits of his uncle, and he keeps appearing in close connection with the most important and famous early scholars, historians, publicizers and popularizers of the discovery of America. For instance, he was a close friend and correspondent of Matthaeus Ringmann, the man who gave to America its name. As such, Pico played an important role in the earliest history of the discovery of America, both due to his influential connections and due to his insightful reflections upon this discovery and the meaning it would have and had on man, his relationship to Christ, God, and the Universe.

The work deals with the discovery in the most interesting way, enrolling it in man's relation to the universe and to



God. It is a religious-moral treatise on the duty of man to remember Christ's death and his own. Gianfr. Pico establishes an inner connection in man with the human nature of Christ and uses the discovery of this new part of the world to express the limitless inner connection of man with Christ.

The effect that the Columbus Letter (1493) had upon the people of the Renaissance – the wondrous astonishment that this discovery affected, although at the time it was merely thought to be a discovery of a continent that had been known since Antiquity, namely Asia – can only properly be understood when reading the earliest sources of this discovery. Pico was among the very first to describe what this discovery meant to man, and his work is an invaluable source to the early history of the discovery of America. He inscribed Columbus' discovery in Christianity and in man's inner relation to Christ. He explains how, through unceasing pious contemplation and a true, inner, heartfelt urge, it will be possible for man to obtain an inner connection with Christ. "And it does not even require great effort. It is not about reaching India; not to explore the erithrean shores [...] On the contrary, we are drawn to him by a natural force." (De morte Christi). "And thus, the younger Pico here appears from the very beginning as a diverse and stimulating character, who does not refrain from weaving in to his pious or learned discussions experiences of daily life and contemporary history as examples and comparisons, and which due to this very fact also becomes an unerring mirror for the true, inner participation of the intellectual upper class of Europe in such events that concern us here." (Own translation from the German of Schill, p. 20).

Schill provides many further examples of Pico mentioning and using Columbus' discovery in this his first work and the importance the work thus comes to have on our knowledge of the earliest understanding of the consequences of the discovery. "Even where he doesn't directly mention the discoveries, suddenly allusions to them appear woven into a biblical or otherwise spiritual quotation, be it involuntary, or be it intentionally, providing a special emotional momentum." (Own translation from the German of Schill, p. 22).

Just like his uncle, Gianfr. Pico devoted his life to philosophy, but being a follower of Savonarola and having a Christian mission, he made it subject to the Bible. He even depreciated the authority of the philosophers, above all of Aristotle.

"His [i.e. Gianfrancesco Pico] uncle and his uncle's circle of Florentine friends were important influences on the younger Pico, who also continued the older philosopher's devotion to Savonarola, even after Florence tired of him in 1498. Gianfrancesco lived longer than his uncle, from 1469 to 1533, but he spent much of his time fighting his relatives to keep the little principedom that he bought from Giovanni in 1491, so his published output of more than thirty works, about a third of them philosophical, is remarkable. Savonarola taught him to exclude reason from religion and to distrust philosophers as infidels, and Gianfrancesco modified the friar's views mainly by reinforcing them with his greater learning. As early as 1496 [written in 1496, printed in 1497], in one of his first works, "On the Study of Divine and Human Philosophy", he distinguished divine philosophy, rooted in scripture, from human philosophy based on reason; he denied that Christians need human wisdom, which is as likely to hinder as to help the quest for salvation." (Copenhaver & Schmitt, p. 245).

This seminal treatise, one of his very first productions, and the earliest philosophical one that he wrote, sharply differentiated human philosophy, based on reason, from divine philosophy, based on scripture, and dismissed human and rational philosophy as useless, and perhaps even harmful. It is to those means that Gianfr. Pico, as the first thinker since Antiquity, uses the teachings of Sextus Empiricus. Even the violent condemnation, hanging, and burning of Savonarola in the main square of Florence in 1498 did not prevent Pico from spreading his radical views.

"At the very beginning of the 16th century [recte end of the 15th], Gian Francesco Pico, the nephew of Pico della Mirandola, had predicted the final failure of all attempts at reconciliation of the different philosophical movements. Gian Francesco Pico was a thinker of very considerable stature and a follower of Savonarola. There was a touch of tragedy about his personality. For his life was suspended, as it were, between the scaffold of Savonarola and incessant family feuds – in the course of one of which he was finally killed. No wonder that he borrowed from the scepticism of Sextus Empiricus in order to destroy philosophy to make more room for religion." (Garin, p. 133).

Gianfr. Pico, a learned scholar and apt reader of classical texts, was the first Renaissance thinker that we know to have seriously studied and used the works of Sextus Empiricus, which were not printed until the 1560'ies, causing a revolu-

tion in Renaissance thinking. "The printing of Sextus in the 1560s opened a new era in the history of scepticism, which had begun in the late fourth century BCE with the teachings of Pyrrho of Elis. [...] Before the Estienne and Hervet editions, Sextus seems to have had only two serious students, Gianfrancesco Pico at the turn of the century and Francesco Robortello about fifty years later." (Copenhaver & Schmitt, pp. 240-41).

"No significant use of Pyrrhonian ideas prior to the printing of Sextus' "Hypotyposes" has turned up, except for that of Gianfrancesco Pico della Mirandola [...] His writings may seem isolated from the main development of modern scepticism that began with the publication of the Latin translations and modernized formulation of ancient scepticism offered by Michel de Montaigne. However, they represent a most curious use of scepticism that reappears in the early seventeenth century with Joseph Mede and John Dury and the followers of Jacob Boehme and in the early eighteenth century in the writings of the Chevalier Ramsay, the first patron of David Hume, to fortify or justify prophetic knowledge." (Popkin, p. 20).

Gianfr. Pico develops his sceptical arguments to their fullest extent in his "Examen" (1520), which is considered his main work. However, the foundation of all these ideas are laid in the present work, which must be considered, not only his first philosophical treatise and the beginning of all of his philosophy, but also one of, if not the, earliest printed testimonies to the use of scepticism and a premonition of the role that scepticism came to play in Renaissance thought, primarily after the first printings of Sextus in the 1560'ies.

"No discovery of the Renaissance remains livelier in modern philosophy than scepticism". (Copenhaver & Schmitt, p. 338). "The revived skepticism of Sextus Empiricus was the strongest single agent of disbelief". (ibid., p. 346).

In the writings of his last years (1492-94) Giovanni Pico, Gianfr. Pico's famous uncle, known as the "Phoenix of his age", had moved closer to the views of Savonarola and became a follower of Savonarola's religious reform movement just before his death. Gianfr. Pico was heavily influenced both by his uncle and by Savonarola, with whom he became involved in 1492, being attracted to his ideas and probably also by the anti-intellectual tendencies of the movement. Thus, in the middle of the 1490'ies, at the very beginning of

his career, Gianfr. was clearly resolved to discredit all of the philosophical tradition of pagan antiquity. "Gianfrancesco Pico's first writing on philosophy [i.e. *De Studio Divinae & Humanae*], completed during Savonarola's period as spiritual leader of Florentine democracy, sought to delineate the difference between (true) Christian knowledge and pagan and non-Christian opinions.[...] Pico's later attitudes apparently held the seeds of the antiphilosophy developed by his nephew." (Popkin, pp. 20-21). "Pico was visited by Johannes Reuchlin in 1490 and showed him his kabbalistic materials. His nephew, Gianfrancesco Pico, already a disciple of Savonarola, was making the views of Sextus Empiricus available in Latin and also became involved with Reuchlin." (Popkin, 25).

"As the only Greek Pyrrhonian sceptic whose works survived, he [Sextus Empiricus] came to have a dramatic role in the formation of modern thought. The historical accident of the rediscovery of his works at precisely the moment when the sceptical problem of the criterion had been raised gave the ideas of Sextus a sudden and greater prominence than they had ever before or were ever to have again. Thus, Sextus, a recently discovered oddity, metamorphosed into "le divin Sexte", who, by the end of the seventeenth century, was regarded as the father of modern philosophy. Moreover, in the late sixteenth and seventeenth centuries, the effect of his thoughts upon the problem of the criterion stimulated a quest for certainty that gave rise to the new rationalism of René Descartes and the "constructive skepticism" of Pierre Gassendi and Martin Mersenne." (Popkin, p. 18).

"The revival of ancient philosophy was particularly dramatic in the case of scepticism. This critical and anti-dogmatic way of thinking was quite important in Antiquity, but in the Middle Ages its influence faded [...] when the works of Sextus and Diogenes were recovered and read alongside texts as familiar as Cicero's "Academia", a new energy stirred in philosophy; by Montaigne's time, scepticism was powerful enough to become a major force in the Renaissance heritage prepared for Descartes and his successors." (Copenhaver & Schmitt, pp. 17-18).

But not only in being the first serious attempt that we have of reviving the Scepticism of Sextus Empiricus, was Gianfr. Pico's work on divine and human philosophy of great importance to the development of Renaissance thought. The entire foundation upon which the work is based – a sharp differentiation between human philosophy (reason) and divine phi-

losophy (scripture) – comes to play a dominant role in the development of 16th century Renaissance thought.

The work, "dedicated to Alberto Pio of Carpi, shows certain indications of Savonarola's influence and gives us the first glimpse of Pico's unfavourable attitude toward secular philosophy, a viewpoint which will be developed in greater detail in his "Examen Vanitatis", published in 1520. (Schmitt, p. 50).

"Throughout the early modern period, from Ficino and Pico to Newton and Leibniz, such convictions [of the unity of truth] supported a pattern of historiography that could never have emerged without the humanists, even though it did not preserve their fame for modern times. Other myths of classicism and Christianity outlived the fable of ancient theology because they conflicted less flagrantly with the findings of history.

The purpose of the ancient theology was to sanctify learning by connecting it with a still more ancient source of gentile wisdom that reinforces sacred revelation. Rather than baptize the heathens as Ficino or the older Pico wished, some early modern critics damned them, and one of the most aggressive thinkers of this school was the younger Pico. He saw an impassable gulf between Christian and pagan belief where his uncle had tried to build bridges." (Copenhaver & Schmitt, p. 337).

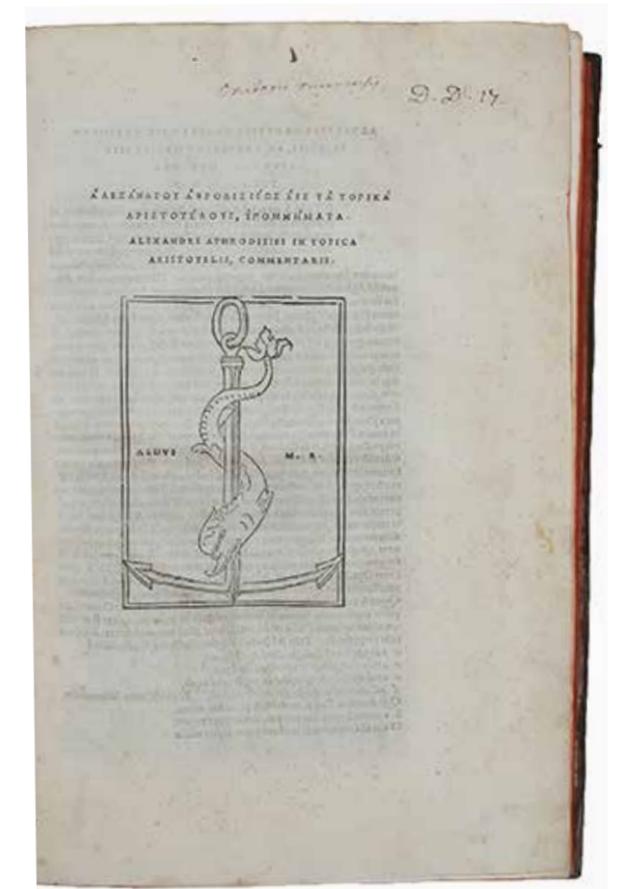
BMC VI:843; Goff: P644

DISCOVERING THE FIRST PRINCIPLES OF THOUGHT ALEXANDER OF APHRODISIAS.

In topica Aristotelis commentarii [Graece].

[Venice, House of Aldus and Andrea of Asola, September 1513].

Folio. A lovely late 17th or early 18th century full calf, beautifully re-backed to style with raised bands and elegant blindstamped ornamentations. Boards with lovely blindstamp-decorations, in style constituting a forerunner of the Cambridge-style binding. A very nice, clean, and fresh copy with the often lacking final leaf with the large woodcut Aldine anchor-dolphin device to verso. Woodcut printer's device to title-page as well. Without the blank A9 (almost always removed when bound). (4), 3-281, (3) pp.



The scarce editio princeps of Alexander of Aphrodisias' extremely influential commentary of Aristotle's "Topics", which is responsible for our understanding and utilization of this most fundamental text for the thought of mankind. Aristotle's "Topics" occupies a central place in the development of science and philosophy since Antiquity. It is this work that sets the boundaries for what we can meaningfully talk about, and even how to talk about it. Through the "topics" mankind will be able to state the true premises that form the foundation upon which we build science and philosophy. Alexander's commentary on this fundamental work is the most important and influential that we have. It was of the utmost importance to Renaissance philosophy, science, scholarship and learning, and it greatly influenced the path of Aristotelian scholarship as well as almost all original thought and philosophy within this period. Alexander came to influence all reading of Aristotle in the Renaissance and with his commentary on the "Topics", he came to profoundly influence our understanding of the first principles of thought as well as the dialectical and philosophical training that is necessary for our understanding of them.

Without the "topics" of Aristotle, we cannot be certain that we are discussing that which we ought to be discussing. Aristotle's "Topics" provides us with the general basis for all forms of inquiry; as he himself states: "Our treatise proposes to find a line of inquiry whereby we shall be able to reason from opinions that are generally accepted about every problem propounded to us, and also shall ourselves, when standing up to an argument that, avoid saying anything that will obstruct us." (Topica 110a18-22, in Ross' translation, Oxford, 1928).

"Alexander of Aphrodisias was the leading ancient commentator on Aristotle in the Aristotelian school. He wrote around AD 200, more than five hundred years after Aristotle's death. His commentaries had an immense influence first on the Neoplatonist school and then on Medieval Philosophy in Islam and eventually in the Latin West.

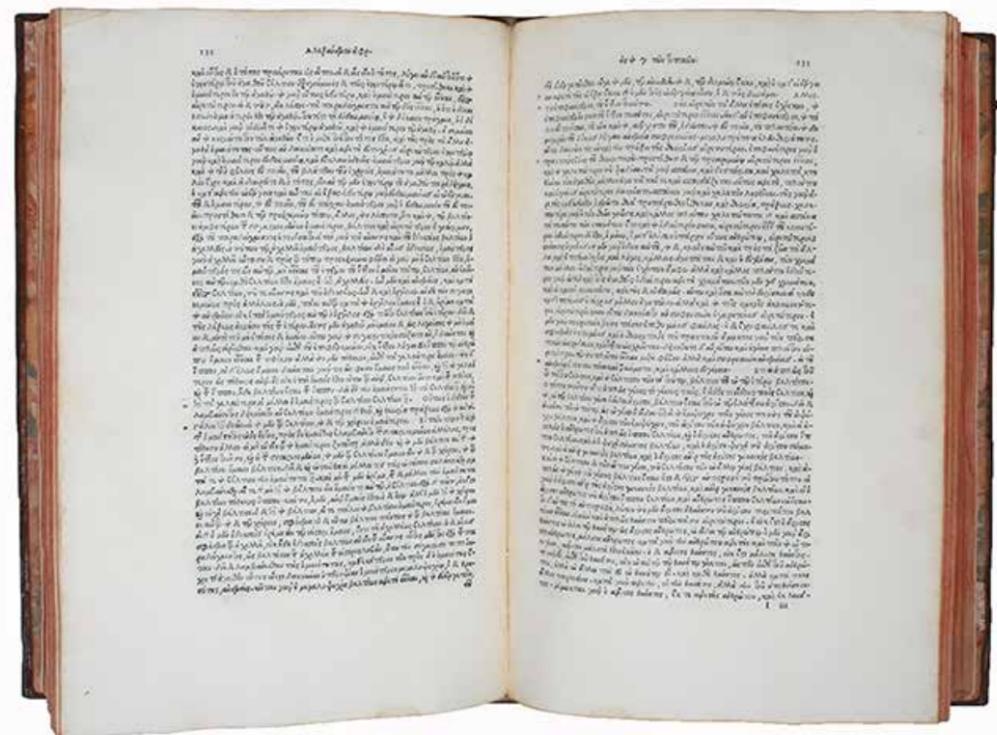
His commentary on "Topics" Book 1 opens the door on a major argument between the Stoics and the Aristotelians on how to think of syllogistic. He discusses how to define Aristotelian syllogistic and why it stands up against the rival Stoic theory of inference." (Richard Sorabji, Preface to Ophuijsen's Translation of Alexander's commentary, in the "Ancient Commentators on Aristotle"-series, ed. by Sorabji. p. (IX).).

It is a curious but generally accepted conception that with the rise of the Renaissance came the fall of Aristotle. Whether this is actually true can be disputed, but it is a fact that with the recovery of many lost works of ancient literature, the widening of the range of classical studies and the renewed interest in Plato, Aristotle was no longer the sole authority on a huge number of fields. That this should mean a total ignorance of the teachings of Aristotle must be considered somewhat of a myth (though a very frequently repeated one), and in fact with the grand humanists of the late 15th and early 16th century, the study of Aristotle fits perfectly with the broader comprehension of scholarship. The great humanists like Ficino, Pico and Pomponazzi had not forgotten about Aristotle, and the revival of learning did not mean the neglect of the prince of philosophers. On the contrary, with the appreciation of the knowledge of Greek and the invention of the printing, works were being printed like never before, which meant that the greatest of the humanists could be acquainted with the Greek texts of Aristotle and the Greek commentaries of "The Commentator", Alexander.

The present editio princeps of Alexander's commentary on the "Topics" is a prime example of this fundamental development. We here have the first printing of the interpretation of the greatest of all commentators of one of the most important works in the history of philosophy. The importance of this printing can hardly be overestimated, as it came to influence an entire generation of philosophers, humanists and thinkers. Among the wide range of thinkers of the following centuries that were profoundly influenced by Alexander's exposition of Aristotle's "Topics", we count for instance Descartes and Vico, to mention a couple.

Of course Aristotle's text was also read, but it was through the interpretation of Alexander that the influence of it was most widely felt. It was Alexander who modified Aristotelian doctrine in a more naturalistic and anti-Platonic direction that was more readily acceptable for the great "modern" thinkers.

"With reference to those works of Aristotle which were and remained the center of instruction in logic and natural philosophy, the most important changes derived from the fact that the works of the ancient Greek commentators became completely available in Latin between the late fifteenth and the end of the sixteenth centuries and were more and more used to balance the interpretations of the medieval Arabic



and Latin commentators. The Middle Ages had known their works only in a very limited selection or through quotations in Averroes. ... When modern historians speak of Alexandrism as a current within Renaissance Aristotelianism that was opposed to Averroism, they are justified in part by the fact that the Greek commentators, that is Alexander and also Themistius, Simplicius, and many others, were increasingly drawn upon for the exposition of Aristotle." (Kristeller, Renaissance Thought and its sources, 1979, p. 45).

"The group of innovating "Alexandrists" who appear at the end of the century derive their name from Alexander of Aphrodisias, the best of the Greek commentators on Aristotle, whom they studied and cited; ... but the Averroists had likewise cited Alexander; his views they found discussed by the commentator himself. ... And we find strong Humanistic interests." (Randall in: Cassirer, Kristeller and Randall, The Renaissance Philosophy of Man, 1956, p. 260).

"Although the ancient commentators on Aristotle left a much larger literature than that surviving from Aristotle himself, only a few of their commentaries were known to the medieval West. In the four decades after 1490, the interpretations of Alexander, Themistius, Ammonius, Philoponus, Simplicius,

and other Greek commentators were added to the familiar views of Averroes, Albert and Thomas, thus stimulating new solutions to Aristotelian problems." (Copenhaver & Schmitt, Renaissance Philosophy, 1992, pp. 13).

"Equally important for the continued growth of the Peripatetic synthesis was the recovery and diffusion of the Greek commentaries on Aristotle. These treatises, about ten times longer than the works they discuss, were written by pagans and Christians, Platonists and Peripatetics in late antiquity, between the second and seventh centuries in the Greek world of the Eastern Mediterranean, and then again in twelfth-century Byzantium. The most important of the two dozen commentators were Alexander of Aphrodisias, Ammonius, Simplicius, Themistius and John Philoponus. Of these five, only Alexander and Themistius were Aristotelians..." (Copenhaver & Schmitt, p. 68).

This magnificent first edition of the text was possibly reprinted in Venice, 1526 (Graesse states that it "est douteuse"). The first Latin translation followed in 1520 and appeared numerous times thereafter.

Sandy II: p. (104) Graesse I: p. 69

THE GREAT PETIT & BADIUS-EDITION

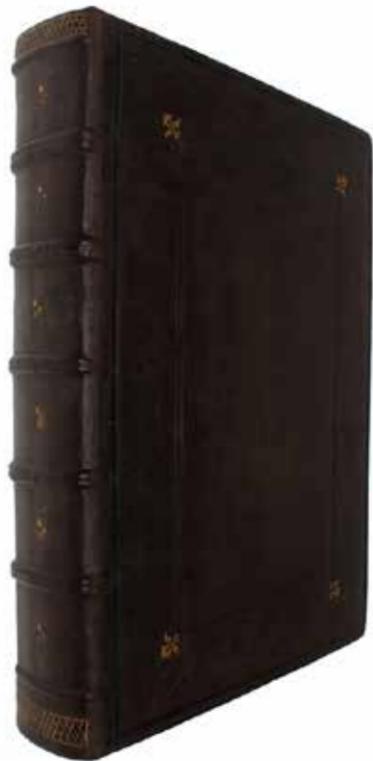
PLATON [PLATO].

Opera a Marsilio Ficino traducta: adiectis ad eius vitae & operum enarrationem Axiocho ab Rodulpho Agricola: & Alcyone ab Augustino Datho tralatis.

(Paris), Iannes Parvus & Ioducus Badius [Jean Petit & Josse Bade), (1518).

Small folio. A magnificent pastiche-binding of full brown calf, with raised bands and elegant gilt decorations to spine, blindstamped lineborders and gilt cornerpieces to boards, all edges gilt. Contemporary manuscript ownership inscription of the Franciscan library of Munich – St. Antonius – (“Monachii ad PP. Franciscanos, Bibl.”) to title-page and contemporary handwritten annotations to margins (slightly shaved), mostly to first part. A leaf of handwritten index at end. A fairly small, mostly vague damp stain to upper margin and some small worm holes, otherwise a very nice, clean, and fresh copy.

Beautiful woodcut border and printer’s device on title-page, woodcut initial letters throughout. [8], CCCLXXXIX ff.



First edition thus, being one of the most important (and beautiful) Plato-editions, namely the famous first Jean Petit and Badius-edition, which includes for the first time the pseudo-Platonic dialogues “Axiochus” (translated by Rodolphus Agricola) and “Halcyon” (translated by Agostino Dati), alongside Ficino’s seminal translation of Plato’s works. This edition became the standard Plato-edition for decades to follow; numerous editions followed this first, and it greatly influenced Renaissance readings of Plato.

Josse Bade and Jean Petit were two famous and highly important contemporaries of Erasmus. Together they are responsible for some of the most finely printed and widely used editions of classical texts. Among the finest and most widely spread is the famous 1518-edition of Plato’s works.

Josse Bade (or Jodocus Badius) (1462-1535) was an associate of Erasmus and an outright pioneer of the printing industry. He was a scholar of considerable repute and a renowned grammarian. He studied in Brussels and Ferrara and taught Greek in Lyon from 1492 to 1498. It was in Lyon that he began working as a proofreader and editor, for the printer Jean Trechsel.

He later moved to Paris, where Jean Petit – one of the four powerful “grand libraires” and the most important bookseller and publisher of the era – helped him establish his own printing house in 1503. The printing house quickly flourished and turned in to one of the most prolific and important presses of the 16th century. It took on the name “Prelum Ascensianum” and specialized in classical texts in Latin and works by contemporary humanist writers, who frequented the printed house from where much Renaissance thought was disseminated.

Ficino is arguably the most significant of all Renaissance thinkers and his influence on this most crucial period in the development of modern thought remains unsurpassed. He is the chief representative of Renaissance Platonism and is largely responsible for spreading – and re-shaping – Platonism in the modern world.

“The most central and most influential representative of Renaissance Platonism is Marsilius Ficinus, in whom the medieval philosophical and religious heritage and the teachings of Greek Platonism are brought together in a novel synthesis.” (Kristeller, *Renaissance Thought*, p. 59).

“If Florence enjoyed an age of gold in the quattrocento, it minted no coin brighter than the refined spirituality of Ficino’s refurbished Platonism.” (Copenhaver & Schmitt, *Renaissance Philosophy*, p. 163).

His translations of and commentaries on the writings of Plato generated the Florentine Platonist Renaissance that influenced European thought for two centuries.

“Whereas for Cusanus Platonism was an important part of his background, it constituted for Marsilio Ficino the very center of his work and thought. His Latin translation of Plato made the entire “Corpus” of Plato’s dialogues available to Western readers for the first time, and hence it must be recorded as a major event in the history of Platonism and of Western thought...”. (Kristeller, *Renaissance Thought and its Sources*, p. 160).

It is difficult to overstate the significance of Ficino’s Platonic achievements and the impact they had on the development of early modern thought. They shaped and defined the form and contents of philosophical thought of the centuries to come.

Graesse V:320

THE RAREST AND MOST IMPORTANT EDITION OF THE SYPHILIS-POEM

FRACASTORIUS, HIERONYMUS
[GIROLAMO FRACASTORO OF VERONA].

Syphilis, sive morbus gallicus.

Roma, Apud Antonium Bladum Asulanum (on colophon), 1531, mense Septembri.

4to. Sown, uncut and unbound. Title-page and a few other leaves with a bit of minor brownspotting; overall a very nice and well-preserved copy of this beautifully printed, extremely scarce work. Two quires with loose leaves. Floriated large initial at beginning. [32] ff. (being title-page, 29 ff. text, 1 f. errata, 1 f. blank).

The exceedingly scarce second edition (the “Rome text”) of “[t]he most famous of all medical poems” (Garrison & Morton), the poem which gave to the disease syphilis its name, being the most important edition of the work, the first complete edition (with the two lines of the first book printed for the first time – not found in any other contemporary editions of the work), the only authoritative version of the text to appear contemporarily, and by far the rarest edition – with only four known copies at the time of the official bibliography (Baumgartner and Fulton, 1935) (whereas the first edition from the year before, 1530, was known in 30 copies) – our copy also with the final blank leaf (H4), “not preserved in any copy examined” (Baumgartner & Fulton, p. 38).

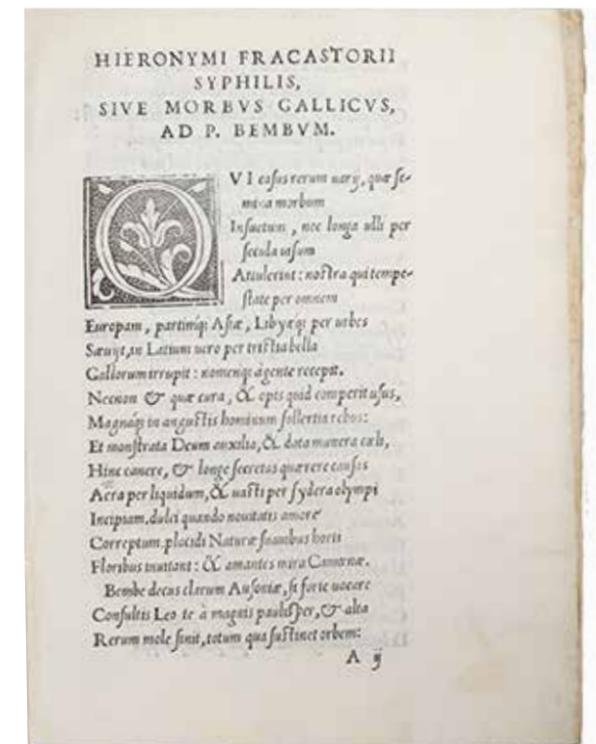
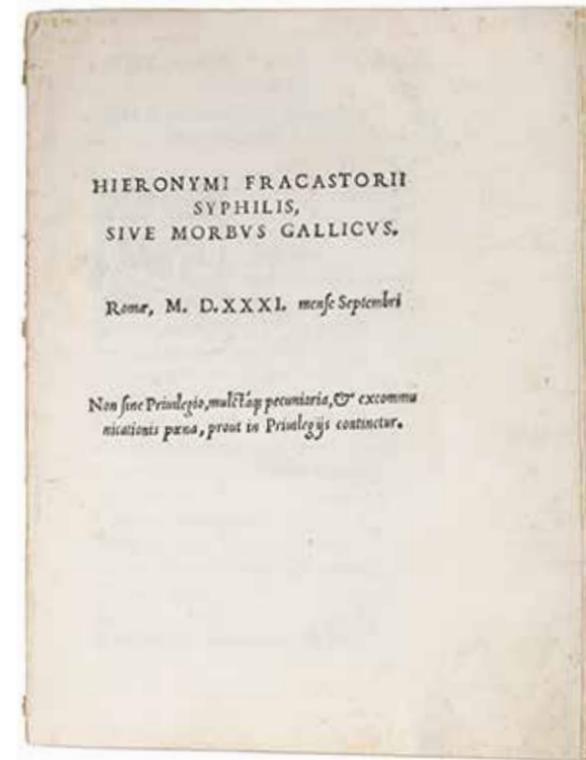
“The edition published at Rome (no. 2) in the following year is a finer piece of printing, AND IT IS EVIDENTLY A MUCH RARER WORK SINCE ONLY FOUR COPIES HAVE BEEN TRACED, WHILE AT LEAST 30 COPIES OF THE VERONA EDITION (i.e. the first edition) ARE KNOWN.” (Baumgartner & Fulton, p. 37).

Apart from the work itself being of the greatest impact on the history of medicine, giving to Syphilis its name and epitomizing contemporary knowledge of the illness, and the author being one of the most renowned physicians of the Renaissance, being compared in scope and excellence to

Leonardo da Vinci, the present work in the present second edition has yet another feature, apart from its utmost scarcity, which contributes to its excellence; it is printed by the excellent Italian printer Antonio Blado, whose works are scarce and very sought after.

“Textually, as well as typographically, this is the most important edition of Fracastoro’s poem, since, unlike those which follow, it bears evidence of having been supervised by Fracastoro himself, the two lines which had been omitted from Bk. I of the Verona edition being here included (verses 1 and 2 on leaf C2b) in exactly the form in which they were written on the vellum copy of the 1530 edition mentioned above (see end of note)... Among his other achievements in typography Antonio Blado can claim the distinction of having issued the most beautiful edition of Fracastoro’s poem of any of the sixteenth century. The format is larger than that of the Verona edition and the fount of large italic type seems particularly well suited to Fracastoro’s even lined verses. As with the other editions of this period the capitals are in Roman throughout; the ornamental capital (Q) at the beginning of Bk. I is particularly well executed. Bks II and II have spaces at the beginning for an illuminated initial.

THE BOOKS OF ANTONIO BLADO ARE APPARENTLY AS RARE AS THEY ARE EXCELLENT, AND THEY HAVE LONG BEEN SOUGHT AFTER BY ITALIAN



COLLECTORS. Blado was born in 1490 at Asloa in northern Italy. In 1515 Blado settled in Rome where he remained until his death in 1567. He was a bold and original printer, who, as Fumagelli points out, almost invariably undertook new things, never reprinting classics, and only occasionally, as in the case of Fracastoro’s poem, reprinting the work of a contemporary. In 1532 he issued the first edition of Machiavelli’s “Il Principe”, and in 1549 he became official printer to the Papal See...” (Baumgartner & Fulton, p. 39).

“Girolamo Fracastoro (1484-1553), a Veronese of thick-set, hirsute appearance and jovial mien, who practiced in the Lago di Garda region, was at once a physician, poet, physicist, geologist, astronomer, and pathologist, and shares with Leonardo da Vinci the honour of being the first geologist to see fossil remains in the true light (1530). He was also the first scientist to refer to the magnetic poles of the earth (1543). His medical fame rests upon that most celebrated of medical poems, “Syphilis sive Moribus Gallicus (Venice, 1530), which sums up the contemporary dietetic and therapeutic knowledge

of the time, recognizes a venereal cause, and gave the disease its present name...” (Garrison, History of Medicine, p. 233).

The magnificent medical poem is about the main character, a young shepherd called “Syphilis”, who induces the people to forsake the Sun God, who in return bestows upon man a new, horrible plague, which Fracastoro names after the shepherd. “It epitomized contemporary knowledge of syphilis, gave to it its present name, and recognized a venereal cause. Fracastorius refers to mercury as a remedy.” (Garrison and Morton).

The work must be described as seminal, and its great influence and importance has continued throughout centuries. As stated in the bibliography by Baumgartner and Fulton, which is devoted exclusively to the poem, “[t]he full extent of the influence exerted by a work which has received such wide recognition cannot be adequately estimated without searching bibliographical analysis”, and thus they have traced 100 editions of Fracastoro’s Syphilis-poem, including

translations into six languages. 18 of these appeared in the 16th century, but it is curious to see, how the work continues to resurface up until the 20th century. Almost 200 years after the work originally appeared, Italy witnessed a great revival of Fracastoro and his poem, and the first Italian translation appeared in 1731, with a preface by the great Enlightenment philosopher Giambattista Vico, and by 1739 five Italian editions had appeared. Another revival of the work took place as late as the 20th century, with four new English translations appearing between 1928 and 1935.

“Le poème de Fracastor sur la Syphilis restera toujours un chef-d’oeuvre, parce que le pinceau est large, l’imagination hardie, la versification harmonieuse, et que le poète agrandit son sujet ingrat en remontant aux cases celestas, en montant la main des Dieux s’appersantissant pour punir la terre; la fiction, surtout, qu’il a imagine pour retracer la découverte du mercure, est un tableau digne des plus grands maîtres.” (Achille Chéreau, *Le Parnasse medical francais*, 1874, p. xv).

Baumgartner & Fulton, *A Bibliography of the Poem of Syphilis sive Moribus Gallicus by Girolamo Fracastoro of Verona: no. 2 (our copy follows exactly the collation given here – and also has the final blank leaf mentioned but not found in any of the examined copies).*

Garrison and Morton: 2364.

“There is every reason to believe that the first edition of 1530 was personally supervised by Fracastoro as it was passing through the press. The printer, however, omitted two verses in the first book, which have been inserted in manuscript, apparently by Fracastoro himself, in the copy on vellum now preserved in the Bibliothèque Nationale. As these two lines are included in the Rome edition of the following year, it is likely that Fracastoro also supervised this, the second edition, and that this should be regarded as the authoritative text, since there is no evidence of textual changes in seven subsequent editions during his life.”

EDITIO PRINCEPS OF THE ELEMENTS OF EUCLID & PROCLUS’ COMMENTARY

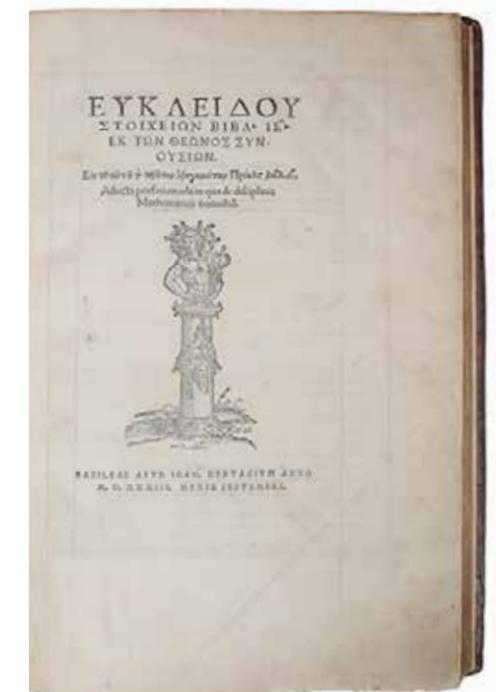
EUCLID OF ALEXANDRIA – PROCLUS – PROKLOS.

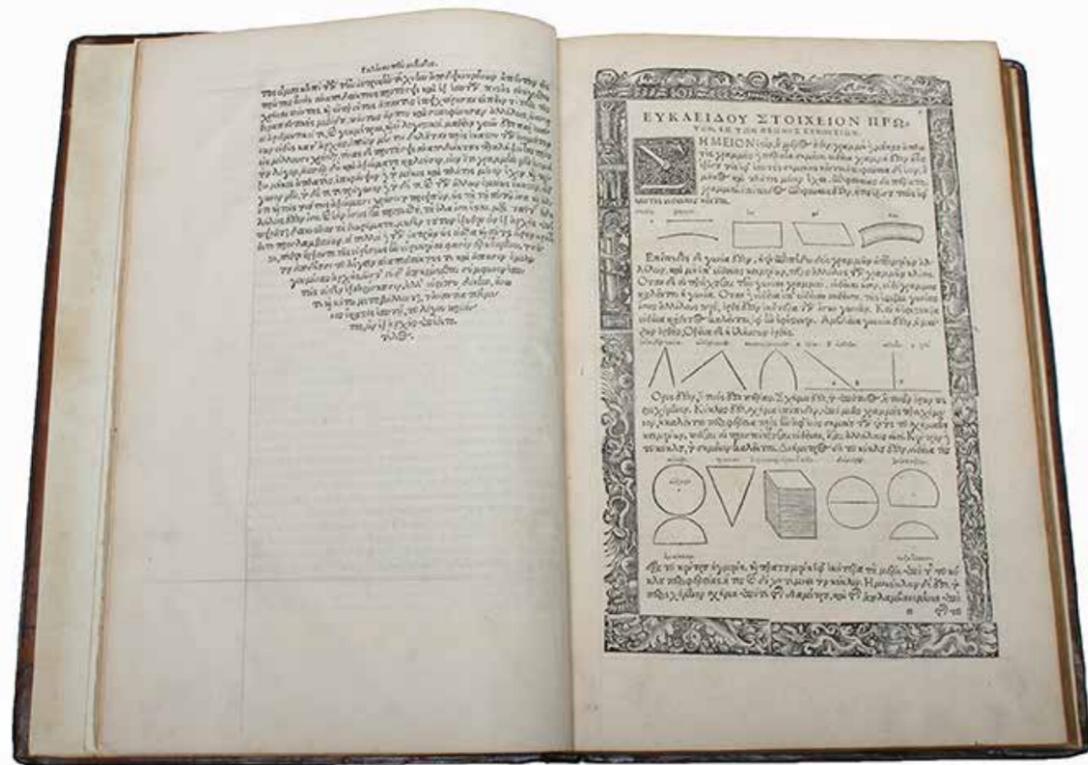
STOICHEION BIBL. IE’ EK TON THEONOS SYNOUSION.

Eis tou autou to proton, exegematon Proklou bibl. d. (Greek). (Elementa geometriae). 1533.

Basel, Johannes Herwegen, 1533.

Folio. (323x220 cm). Contemporary full blind-tooled calf with a broad border of ornamental rolls with corner-pieces, inside which an oblique blind-tooled parallelogram and a rectangular tooled decoration, also with corner-pieces. Professionally re-backed in old style, with seven raised bands blindstamped ornamentations to all compartments. Corners professionally and neatly restored. (12), 268; 115, (1) pp. including last page with large woodcut printer’s device. Numerous woodcut diagrams in the text. The last page of Grynaeus’ foreword with a half-page note on Euclid, Proclus and Grynaeus in 18th century hand. One contemporary marginal note. First three leaves with faint finger-soiling to lower right corner. The text framed throughout by a decorative but faint ink-border. Verso of title-page with two small stamps. Title with woodcut printer’s device. The first text-page framed with a broad woodcut border, many smaller and larger woodcut initials throughout. Internally a very fine and clean copy with wide margins.





The monumental editio princeps of the “Elements” of Euclid, “the greatest mathematical textbook of all times”, being the first printing of the original Greek text, including the first printing of Proclus’ seminal commentary to the first book (the so-called “Herwagiana”). The present editio princeps constitutes one of the most important publications in the history of scientific (and philosophical) thought, and it profoundly influenced Renaissance, and in turn all modern, thought. The first printing of the original Greek text of the “Elements”, which is edited by the famous Basel-professor of Greek Simon Gryneaus the elder, served as the basis for all later texts and translations of the “Elements” until the nineteenth century. Proclus’s seminal commentary to the first book, which had never been printed before, is considered the earliest contribution to the philosophy of mathematics and “one of the most valuable documents in ancient philosophy” (Morrow, p. XXXII). It profoundly influenced Renaissance and modern readings of Euclid’s Elements and is responsible for the role that this magnum opus came to play during the Renaissance. It is not until Proclus (ca. 410-485), the great Neoplatonist, applies Plato’s manner of thinking to Greek geometry that it

achieves completion as a real system. His view of mathematics as part of a larger system of thought was perfectly in tune with the currents of Renaissance thought, and with the commentary of Proclus, the Renaissance student of Euclid was carried beyond the ostensible boundaries of mathematics into the paths of cosmological and metaphysical speculation, paving the way for these fields in modern thought.

But Proclus’ commentary is not only of seminal importance to the antique and Renaissance interpretation of the work, it also provides us with invaluable information regarding geometers and the history of geometry prior to Euclid. “Its numerous references to the views of Euclid’s predecessors, many of them otherwise unknown to us, render it an invaluable source for the history of science.” (DSB, pp. 160-61). “These numerous and sometimes very extended references to opinions and accomplishments of his predecessors, taken together with the material rescued from Eudemus’s early history of geometry, make Proclus’ “Commentary” a priceless source of information regarding the geometry of the previous nine or ten centuries.” (Morrow, p. XXVIII). –“Yet the value of the matter it contains regarding the foundations of mathematics

and geometry in particular is even greater, though less widely recognized.” (Morrow, p. XXXII).

Proclus here explains the meaning of “Element” in geometry, he states the theoretical and pedagogical purposes of an elementary treatise, and offers a striking evaluation of the excellence of Euclid’s own work. Furthermore, he famously defends pure mathematics, and geometry in particular, against its critics, and includes an important interpretation of the attitude of Plato, who was often used by these critics, against mathematics. Proclus furthermore raises questions that are absolutely fundamental to the understanding of both Plato and the science of Euclid, namely what the nature of the objects of mathematic enquiry is, and what the validity of the procedures used to handling them are. Posing these absolutely fundamental problems for the first time makes Proclus the first real philosopher of mathematics. “Proclus’ treatise is the only systematic treatise that has come down to us from antiquity dealing with these questions”. (Marrow, p. XXXIII).

Proclus’ commentary, which takes up the second part of the book, pp. 1-115, is also known as the “Herwagiana”, named after the printer. Apart from the above-mentioned elements of the commentary, it also constitutes the first criticism of Euclid to question the “Parallel-axiom”, – hereby paving the road to “NON-EUCLIDEAN GEOMETRY”. Proclus was the first commentator to be very explicit about his objection to the Parallel axiom, as he refused to count it among the postulates. To justify his opinion he remarks that the converse (the sum of two angles is less than that of two right angles), is one of the theorems proved by Euclid (Book I. Prop. 17), and he thinks it impossible that a theorem, the converse of which can be proved, is not itself capable of proof. He says: “This (postulate) ought even to be struck out of the postulates altogether; for it is a theorem involving many difficulties, which Ptolemy, in a certain book, set himself to solve, and it requires for the demonstration of it a number of definitions as well as theorems, and the converse of it is actually proved by Euclid himself as a theorem.” – Proclus’ proof, taking up another axiom, was essentially correct, but he substituted one questionable axiom for another. (Se Bonola: Non-Euclidean Geometry).

It goes without saying that Euclid’s treatise itself, the “Elements” also directly influenced all scientific thought ever since its appearance. The exemplary role of geometry after Euclid enjoyed uncontested supremacy for centuries, until

the discovery of non-Euclidean geometry introduced entirely new questions for mathematical thought and forced it to a new interpretation of its own logical structure.

“There are few books that have played a larger part in the thought and education of the Western world than Euclid’s “Elements”. For more than twenty centuries it has been used as an introduction to geometry, and only within the last hundred years has it begun to be supplemented, or supplanted, by more modern textbooks. “This wonderful book”, writes Sir Thomas Heath, “with all its imperfections, which indeed are slight enough when account is taken of the date at which it appeared, is and will doubtless remain the greatest mathematical textbook of all times. Scarcely any other book except the Bible can have been circulated more widely the world over, or been more edited and studied”. (Morrow, pp. XXI-XXII).

“The most famous source of Greek geometry is the monumental work of Euclid of Alexandria, called the “Elements” (around 300 B.C.). No other book of science had a comparable influence on the intellectual development of mankind. It was a treatise of geometry in thirteen books which included all the fundamental results of scientific geometry up to his time. Euclid did not claim for himself any particular discovery, he was merely a compiler. Yet, in view of the systematic arrangement of the subject matter and the exact logical procedure followed, we cannot doubt that he himself provided a large body of specific formulations and specific auxiliary theorems in his deductions. It is no longer possible to pass judgment on the authorship of much of this material; his book was meant as a textbook of geometry which paid attention to the material, while questions of priority did not enter the discussion” (Cornelius Lanczos in “Space through the Ages”).

Riccardi 1533.1 – Thomas-Stanford No 7 – Max Steck III:29 – Adams E 980 – Dibdin I:519 – As to Proclus: Stillwell No 210.

EDITIO PRINCEPS OF “THE BIBLE OF ASTROLOGY”

PTOLEMAEUS, CLAUDIUS – PTOLEMY.

[Tetrabiblos]. Hoc in libro nunquam ante typis aeneis in lucem edita haec insunt. [Greek:] KLAUDIOU ptolemaiou plousieos tetrabiblos sotaxis, pros Syron adelfos. TOU AUTOU karpos, pros ton auton Syros. [Latin:] Claudii Ptolemaei Pelusiensis libri quatuor compositi Syro fratro. Eiusdem fructus librorum suorum, sive Centum dicta, ad eundem Syrum. Traductio in linguam Latinam librorum Ptolemaei duum priorum, & ex aliis praecipuorum aliquot locorum, Ioachimi Camerarii Pabergensis. Conuersio Centum dictorum Ptolemaei in Latinum Iouiani Pontani. Annotatiunculae eiusdem Ioachimi ad libros priores duos iudiciorum Ptol. Matthaei Guarimberti Parmensis opusculum de radiis & aspectibus planetarum. Aphorismi Astrologici Ludouici de Rigiis ad patriarcham Constantinopolitanum.

Norimbergae [Nürnberg], (Apud Ioannem Petreium), 1535.

4to. Bound in a beautiful contemporary full blindstamped vellum binding over wooden boards. Boards with blindstamped borders with portraits of Marcus, Johannes, Mattheus and Lucas, inside which a large square blindstamped centre-piece with floriated decorations and small portraits. Three raised bands to back. Brass clasps to boards partially preserved. A bit of overall wear and general use. Overall a very nice and tight copy. Internally very nice and clean with only a bit of occasional minor brownspotting and soiling. Two leaves with a spot to outer margin (looks like remain of wax or lacquer), far from affecting text. Last four leaves of Greek text with dampstaining. First leaf of Latin text with coloured initial and a couple of red and green underlinings. Woodcut initials. First ab. 10 leaves of text with neat contemporary annotations in Latin and Greek. (6), 59, (4) ff. + 84, (24) ff. (The four leaves in between the Greek and the Latin text being the title page: “Librorum de Iudiciis Astrologicis quatuor, duo priores conuersi in linguam Latinam à Ioachimo Camerario Pabergense. Annotatiunculae in eosdem. Aliquot loci translati de tertio & quarto libro Ptolemaei, per eundem Camerarium.”, two leaves of preface/ dedication, dated 1535, one blank).

The very rare first Greek/Latin edition, i.e. the editio princeps of the Greek text and the first edition of Camerarius' seminal translation into Latin (directly from the Greek), of Ptolemy's famous textbook of astrology known under the name “Tetrabiblos” or “Quadripartitum”, derived from its four books, the work which “ranks as the Bible of Astrology” (Stillwell) and which Ptolemy himself considered the natural complement to his “Almagest”: “as the latter enables one to predict the positions of the heavenly bodies, so the former expounds the theory of their influences on terrestrial things.” (D.S.B. XI:198). The present edition also contains the editio princeps of the Greek text of the “Karpos”, or “Centiloquium” (because of its 100 aphorisms), erroneously attributed to Ptolemy, as well as Pontano's famous Latin version of it.

The “Tetrabiblos” is considered one of, if not the, most important surviving ancient texts on astrology, and its impact and influence on this field has been immense. It was by far the most popular astrological work of Antiquity and it also greatly influenced the Islamic world, the Medieval Latin West, and the Renaissance. It was reprinted continuously for centuries, and its great popularity is often attributed to the fact that it is a textbook on the art of astrology itself and a “scientific” defense of it rather than a mere manual instructing lay people on how to practice the art.

“Of Ptolemy's genuine works the most germane to and significant for our investigation is his “Tetrabiblos”, “Quadripartitum”, or four books on the control of human life by the



stars... In the “Tetrabiblos” the art of astrology receives sanction and exposition from perhaps the ablest mathematician and closest scientific observer of the day or at least from one who seemed so for succeeding generations. Hence from that time on astrology was able to take shelter from any criticism under the aegis of his authority...” (Thorndike I:111).

As opposed to the “Karpos”, almost all research points to the fact that the “Tetrabiblon” must genuinely be by Ptolemy, and as such, it is to be considered of the greatest importance, not only to astrology, the history and impact of the science, but also to astronomy and to the understanding of the man who wrote one of the most important astronomical works of all times. In the “Tetrabiblos” Ptolemy first discusses the validity of the art of judicial astrology, and the introductory

chapters are devoted to defending astrology against charges that it is uncertain and useless. According to Ptolemy, the laws of astronomy are beyond dispute, but the art of predicting human affairs from the movement of the stars should be attacked using more reason than that, and his main argument is that one should not reject the art itself merely because it can be abused, and frequently is, by impostors, or because it is an art not yet fully developed and may be difficult to handle properly. In book I Ptolemy goes on to explain the technical concepts of astrology, in book II, the influences on the earth in general, and in books II and IV, the influences on human life. “Although often dependent on earlier authorities, Ptolemy often develops his own dogma. The discussion in books III and IV is confined to what can be deduced from a man's horoscope...” (D.S.B. XI:198).

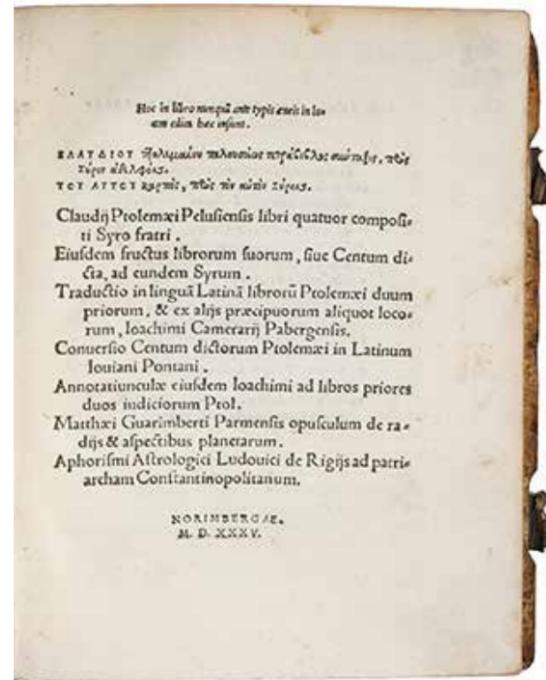
THE FIRST TRANSLATION OF THE ODYSSEY INTO ANY MODERN LANGUAGE

HOMER.

Odyssea, Das seind die aller zierlichsten und lustigsten vier vnd zwantzig buecher des eltisten kunstreichsten Vatters aller Poeten Homeri von der zehen jaerigen irrart des weltweisen Kriechischen Fürstens Vlyssis beschriben unnd erst durch Maister Simon Schaidenreisser, genant Minervium, diser zeit der Fürstlichen statt München stattschreiber, mit fleiß zu Teütsch transferiert, mit argumenten und kurtzen scholiis erkläret, auch mit Beschreibung des lebens Homeri gemeret/ nit unlustig zulesen.

Augsburg, Alexander Weissenhorn, 1537.

Folio. Bound in a late medieval liturgical manuscript-leaf of vellum with handpainted capitals in blue and red, over cardboard-binding. Housed in a vellum-box. Title-page with a small paper-restoration to the blank, outer margin far from affecting printing or illustration. Light brownspotting throughout, but overall a truly excellent copy with no significant flaws. The woodcuts are all clear and bright. (6), CII ff. Large woodcut title-illustration and 18 large woodcut illustrations in the text (measuring 10,8x14,3 cm).



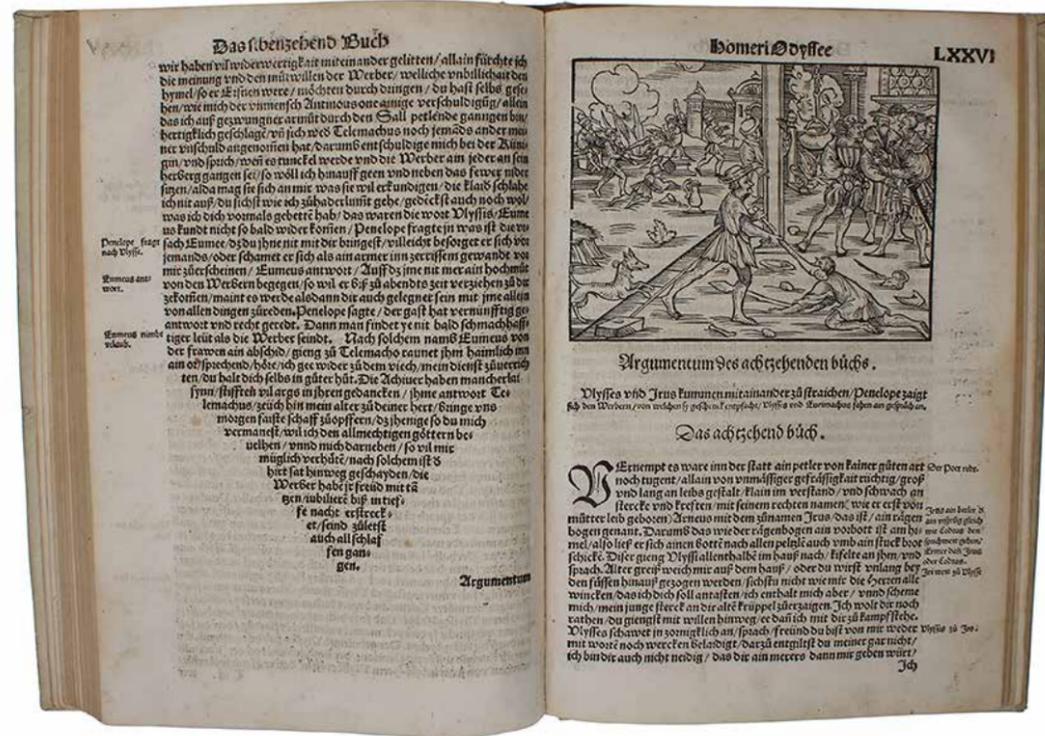
"The great influence of the "Tetrabiblos" is shown not only in medieval Arabic commentaries and Latin translations, but more immediately in the astrological writings of the declining Roman Empire, when such astrologers as Hephæstion of Thebes, Paul of Alexandria, and Julius Firmicus Maternus cite it as a leading authoritative work. Only the opponents of astrology appear to have remained ignorant of the "Tetrabiblos", continuing to make criticisms of the art which do not apply to Ptolemy's presentation of it or which had been specifically answered by him." (Thorndike I: 115-16).

Camerarius's translation of the "Tetrabiblon", here printed for the first time, is probably the most important and influential of the many Latin versions of the text. It is considered the best, most widely used, and most important for the spreading of Ptolemaean astrology in the Renaissance, where this came to play a great role at the universities and beyond. "Melancthon never doubted the scientific accuracy of astrology. For instance, in 1535 Joachim Camerarius' edition of Ptolemy's "Tetrabiblos" was warmly received by Melancthon; in the same year he began lecturing on Ptolemy's work at Wittenberg and stressed the scientific character of the work in his opening

address. And in the following year he commented on the second book, beginning with an exhortation to appreciate the philosophical arguments of the first book..." (Stefano Caroti in: Paolo Zambelli ed., "Astrologi hallucinati" Stars and the End of the World in Luther's Time, 1986, p. 113).

It is widely accepted that it is the present first Greek/Latin edition, i.e. the editio princeps of the Greek text together with Camerarius' Latin version of it, that has played the most dominant role in the spreading and interpreting of Ptolemy's astrology in the Renaissance. Astrology, as derived from Classical Antiquity, with Ptolemy as the greatest exponent of them all, came to play a seminal role in Renaissance understanding of both exact sciences and philosophy, and thus this period witnessed a huge number of discussions and interpretations of astrology in general, but of the astrology of Ptolemy's "Tetrabiblion" in particular. Many of the main proponents of Ptolemy's astrology in the Renaissance are known specifically to have owned or read the present Greek/Latin edition and refer to Camerarius' Latin version and to the original Greek text which had now become available for the first time.





Exremely scarce first edition, first printing (with the 1537-title-page), of the very first translation of the *Odyssey* into any vernacular language. This monumental work represents a milestone in the history of classical literature and marks the beginning of the dissemination of the Homeric works to a wider Renaissance-audience.

Not only is this the first German translation, in the exceedingly scarce first printing, and the first translation into any vernacular language, of one of the most important works in the history of literature, antiquity, and Western culture – one of the oldest extant works of literature still read by contemporary audiences – it is also the very first edition of any Homeric work to appear in any language other than Greek or Latin, and as far as we can see, also the first illustrated edition of this masterpiece to appear, containing the very first printed illustrations of Homer’s *Odyssey*.

Together with the Bible, Homer’s *Odyssey* constitutes one of the most influential texts in world history, and the present edition constitutes the forerunner of the thousands of translated editions available today.

“This is the first modern-language translation of the “*Odyssey*”. Thirty printings of Latin translations of the *Odyssey* and *Iliad* had been produced in German-speaking territories before it, and Schaidenreißer’s translation represents the Humanist push for the dissemination of ancient texts to an audience beyond traditional learned circles. Translators feared that the less educated could misunderstand or misuse classical thought, but believed the benefits were great enough to attempt the undertaking. For these reasons, 16th-century translators took steps to ensure a ‘proper’ understanding of classical authors. Schaidenreißer (ca. 1500-1573) employs a contextualizing introduction and illustrations that highlight the most pedagogically useful content to make the story relevant to readers of Reformation-era Germany and to downplay morally ambiguous content.” (From the exhibition at the Beineke-library, Yale).

The book is wonderfully printed, on large paper of excellent quality, and with many large woodcut illustrations. The illustrations, which are of enormous importance in the history of the reception of the *Odyssey*, are attributed to the school of Hans Weidiz (Röttinger) or Jörg Breus.

“The “*Iliad*” and the “*Odyssey*” have inspired artists in all periods and mediums. The dramatic scenes and detailed descriptions invite visual representation and stimulate creative interpretation. Ancient artists depicted scenes from the Homeric epics on vases, wall paintings at Pompeii, and miniature marble Roman tablets. A handful of surviving illustrated manuscripts suggest the possibilities for illustrating and decorating the texts. Since the sixteenth century, artists and sculptors have portrayed many scenes and characters from the *Iliad* and the *Odyssey* as both narrative and allegory. Giulio Romano, Peter Paul Rubens, Angelica Kauffmann, Nicolas Poussin, Claude Lorrain, Eugène Delacroix, Auguste Rodin, Georgio de Chirico, Henri Matisse, and Andy Warhol (after de Chirico) are just a few examples. Early printers of Homer focused on making the texts of the epics available for study rather than producing expensive illustrated editions. It didn’t take long, however, for printers to discover that illustrations could expand their audience and potential profits.” (University of Chicago Library).

The present edition represents the earliest example of this endeavor considering the *Odyssey* and inscribes itself in an ancient tradition that goes back to early Greek vases.

The philologist, author, and humanist Simon Schadenreisser (1497-1572) is today primarily remembered as the seminal first translator of the *Odyssey* into a modern language and thus as the founder of the tradition of translating Homer.

“Schaidenreisser’s prose translation of the “*Odyssey*” represents an obviously important landmark in the reception of the literature of antiquity in German sixteenth century” (“*Odyssea. Zu Teütsch transsferiert durch Simon Schaidenreisser. Faksimiledruck der Erstaussgabe Augsburg 1537*”, ed. by Günther Weydt and Timothy Sodmann (Book Review)).

“In German-speaking lands, the *Odyssey* initially fared much better than the *Iliad*, perhaps because Odysseus’s adventures could be packaged as a hybrid of travel narrative and popular romance. A 1570 reprint of the 1537 German translation of the *Odyssey* by Simon Schaidenraisser promises its readers “a beautiful, useful, and funny description of the life, luck, and misfortune” (ein schone nutzliche und lustige Beschreibung von dem Leben, Gluck und Ungluck) of its hero, while the original 1537 translation advertises the poem as “very delicate and funny” (aller zierlichsten und lustigen), phrasing that

accords with the common tendency (stemming from Aristotle [Poetics 1453a]) to view the *Odyssey* as a comic poem, or at least as a “tragedy with a happy ending” (tragedia a fin lieto), as the Italian literary critic Giraldo Cinzio termed it (Cinzio 1554, 220 - 4)” (Jessica Wolfe in: *Cambridge Guide to Homer*, p. 497).

The first edition of this landmark printing is of the utmost scarcity. We have not been able to locate one single complete copy for sale at auctions within the last 50 years anywhere in the world. OCLC lists three copies worldwide, two in the US, one in the UK.

Goedeke II: 319,3
Graesse III: 334
Moss: I, 542 (“This is by no means of common occurrence”) Not in Adams; not in STC (merely second issue)

THE FIRST BOOK PRINTED IN BERLIN – FROM THE LIBRARY OF ADOLF HITLER

KIRCHENORDNUNG BRANDENBURG

Kirchen Ordnung im Churfurstenthum der Marcken zu Brandenburg, wie man sich beide mit der Leer vnd Ceremonien halten sol. (Und) Cate(c)hismus oder kinder Predig, wie die in dem Churfurstenthumb der Margken zu Brandenburgk allenthalben gepredigt werden. (Und) Von dem gebrauch der heiligen Hochwirdigen Sacramenten, Auch von den ceremonien so darbey gehalten, vnd andern Kirchenvbungen, die in Unserm Churfurstenyhum vnd Landen abgethan, oder behalten werden sollen. (3 Theile).

Berlin, (Johann Weiss), 1540.

4to. Bound – presumably in 1933, for Hitler, when he was given it as a present – as a pastiche in a full pigskin over wood, profusely blindtooled with rolls and stamps perfectly imitating a typical contemporary German binding. Raised bands and blindtooled compartments. Double sewn headbands. With brass clasps and catches. Handwritten title on front edge. All leaves unnumbered. 68 (last blank), 124, 94 leaves. Three large coat of arms of Markgraf von Brandenburg (on the two title-pages and on verso of the second) and one bischopric. Some large woodcut initials. The last part partly printed in red and black and many leaves with musical notes. The first part with a faint dampstain in inner lower margins (decreasing) and with some headlines in old hand added in upper margins. A few contemporary underlinings and notes in the second part. Title-page to the second part with a hole in the paper in lower margin, no loss of letters. Some annotations on the title-pages. On the first title-page and on one of the last leaves a contemporary owners name: “Johannes Køppring”. Internally clean and fine.

On front free endpaper a printed linen-label (47x85 mm) “Privateigentum des Führers/ Nr.”, under this is typed (after “Nr.”) “556/27 – 1933 – Geschenk der Stadtbibliothek/ Lübeck dem Kanzler/ Adolf Hitler”. As Hitler became Reichkanzler in 1933, this could indicate that he received the book as a gift when he was installed as Chancellor. In upper compartment the booknumber 556 is repeated in black letterpress. At the top of the number a monogram “GL”, also in black.

The extremely scarce first edition – from the library of Adolf Hitler – of the first Church Ordinance for Mark Brandenburg, being the first book printed in Berlin. The work was given to Hitler by the State Library of Lübeck upon his installation as Chancellor in 1933 and was presumably bound for the occasion.

The printer Johann Weiss was called by the Marggraf to Berlin in 1539 to found the first bookpress here, and he received his privilege in 1540: “Geben mit unserm Secret besiegelt zu

Coln an der Sprew Dinstag nach Jubilate, Im funffzehnhundertsten und vierzigsten Jahr” (Begnadung und Befreyhung des Druckers, folio 1).

An the library of Adolf Hitler: The first description of his private collection was published in 1942. Hitler’s private books that were kept in the Reich Chancellery in Berlin were confiscated by the Soviets and sent to Moscow. Books in Munich and Berchtesgaden (as well as Hitler’s Globe from Berchtesgaden) were taken as war booty by individual



American soldiers. 3,000 were later discovered in a Berchtesgaden salt mine, and they were taken by the Library of Congress. As many books from Hitler’s three locations were looted by American and Russian servicemen and soldiers in the vicissitudes of the destruction of the Third Reich, it is impossible to trace the offered item, but as it is obviously one of the scarcer and more valuable books from Hitler’s library, it is probably removed from the Reich Kanzellei in Berlin.

“According to Beierl (Florian Beierl, the head of the Archive for the Contemporary History of the Obersalzberg, in Berchtesgaden), Hitler’s Berghof experienced successive waves of looters: first local residents, then French and American soldiers, and eventually members of the U.S. Senate. Beierl showed me archival film footage (taken by the legendary World War II photographer Walter Rosenblum) of a delegation of American senators – Burton Wheeler, Homer Capehart, and Ernest McFarland – emerging from the Berghof ruins with books under their arms. “I doubt if they were taking them to the Library of Congress,” Beierl said.” (Timothy W. Ryback – see his “Hitler’s forgotten Library” – www.Theatlantic.com).



Brunet III, 666 and IX, 179-80 – Graesse IV, 20

THE EARLIEST KNOWN VERSION OF ANY PART OF THE HOMERIC CORPUS TO APPEAR IN ITALIAN

HOMER.

Il primo libro de la Iliade d'Homero, tradotta di Greco in volgare per M. Francesco Gussano.

Venice, Trino di Monferrato, 1544.

Small 8vo (15x10 cm). Bound in a late 17th century manuscript leaf of vellum, with neat decorative handwriting. Title-page with a closed tear, affecting the "R" in the title, but with no loss. Small, restored marginal wormhole to outer blank margin of all leaves, far from affecting text. Title-page a little dusty, otherwise very nice throughout. A well preserved and charming copy. Old owner's signature ("Giovanni de Brignoli") to verso of title-page. Large woodcut device to title-page. 23 ff. + 1 blank leaf at end.

Exceedingly scarce first edition of the very first translation of any part of the *Odyssey* or the *Iliad* to appear in Italian translation. This slim volume constitutes a milestone in the history of the Homeric reception and is the earliest known version of any part of the Homeric corpus (naturally not counting the *Batracomiomachia*) to appear in Italian. The Italians had to wait another 20 years for another part of the Homeric corpus to see the light of day in their own language.

"There is no doubt that Italy played a central role in the diffusion of the Homeric text among Italian humanists and the rest of Europe. It seems, however, that at the end of the sixteenth century, French scholars and publishers were the ones to take over Italy's leadership and advance Homeric studies in Europe. The first translation of Homer into Italian is the version of book 1 of the *Iliad* by Francesco Gussano, published in Venice in 1544. The first edition of Lodovico Dolce's translation in octaves of both the *Iliad* and the *Aeneid* was published posthumously in 1570. ("Translating Homer", Curated by Pablo Alvarez, Special Collections Library).

"In Italy, Homer's entry into the vernacular was far slower: partial translations of the "*Iliad*" dribbled out in 1544 (Gussano), 1564 ("*Iliad*" 1-5, Paolo la Badessa), 1570 ("*Iliad*" I, Luigi Groto Cieco)... But a complete Italian *Iliad* did not ap-



pear until ... 1620." (Jessica Wolfe in: *Cambridge Guide to Homer*, pp. 496-97). The work is of the utmost scarcity, and we have not been able to trace a single copy at auction anywhere in the world within the last 50 years at least. According to OCLC, only six libraries worldwide own a copy, four being in the US, and two in the UK.

Moss: I, 534 ("A very rare edition")

THE MAIN WORK OF RENAISSANCE PLATONISM

FICINO, MARSILIO.

Sopra lo Amorem o ver' Convito de Platone.

Firenze, Néri Dorteláta, 1544.

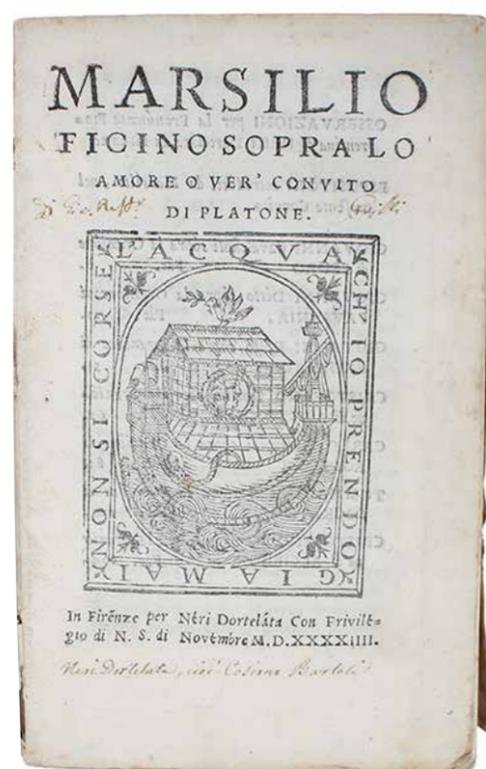
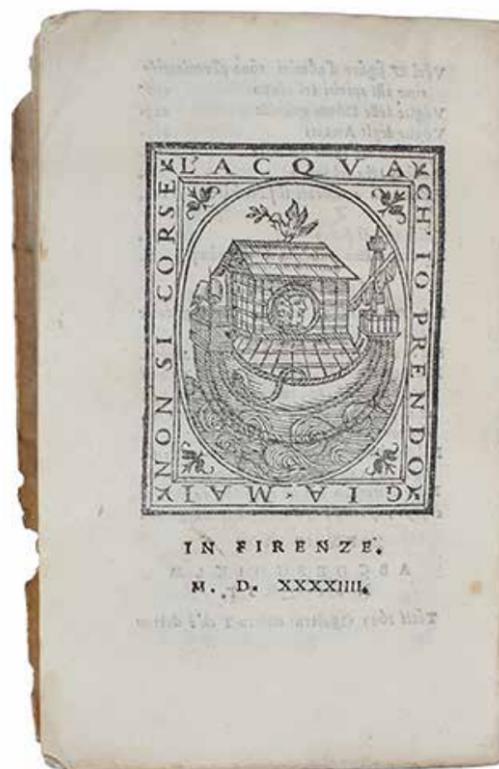
8vo. Contemporary full vellum with handwritten title to spine. Binding with some soiling and inner front hinge opening. Binding worn, but still fine, intact, and completely unrestored. Internally very nice and clean, with only a bit of mild scattered brownspotting. Neat contemporary owner's inscription to title-page. Woodcut printer's device on title-page and verso of final leaf. (19), 1 (blank) ff., 251, (45) pp.

Scarce first edition thus of Ficino's most important work as well as one of the most influential texts of the Renaissance. This is the *editio princeps* of the Italian text, being Ficino's own Italian translation of the work; furthermore, this Italian edition constitutes the first separate edition of the work and it contains several additions and emendations compared to the Latin version.

The "Commentary", as it is often referred to, was not published separately in Latin; its earliest publication was in the first edition of Ficino's translation of the "Opera" of Plato, and its first separate publication was the Italian version (the present). "Immediately after the completion of the Latin "Commentary", Ficino himself translated it into Italian, dedicating the translation to Bernardo del Nero and Antonio Manetti. The earliest edition of this translation referred to by della Torre, Saitta, or Hasse is that of Cosimo Bartoli, 1544. Bartoli says in a letter that he made his edition from an original copy of Ficino's translation. Hasse made his German translation of the "Commentary" from this 1544 edition of the Italian translation, choosing the Italian rather than the Latin, because, as he says, the Italian contains several additions and emendations. " (Jayne, pp. 14-15).

Ficino is arguably the most significant of all Renaissance thinkers and his influence on this most crucial period in the development of modern thought remains unsurpassed. He is the chief representative of Renaissance Platonism and is





largely responsible for spreading – and re-shaping – Platonism in the modern world.

“The most central and most influential representative of Renaissance Platonism is Marsilius Ficinus, in whom the medieval philosophical and religious heritage and the teachings of Greek Platonism are brought together in a novel synthesis.” (Kristeller, *Renaissance Thought*, p. 59).

“If Florence enjoyed an age of gold in the quattrocento, it minted no coin brighter than the refined spirituality of Ficino’s refurbished Platonism.” (Copenhaver & Schmitt, *Renaissance Philosophy*, p. 163).

His translations and commentaries on the writings of Plato (especially that on the *Symposium*) generated the Florentine Platonist Renaissance that influenced European thought for two centuries.

“Whereas for Cusanus Platonism was an important part of his background, it constituted for Marsilio Ficino the very center of his work and thought. His Latin translation of Plato made

the entire “Corpus” of Plato’s dialogues available to Western readers for the first time, and hence it must be recorded as a major event in the history of Platonism and of Western thought. To this translation we must add his introductions and commentaries, among which the commentary on the “Symposium” was especially famous and influential”. (Kristeller, *Renaissance Thought and its Sources*, p. 160).

It is difficult to overstate the significance of Ficino’s Platonic achievements or the impact that they had on the development of early modern thought. They shaped and defined the form and contents of philosophical thought of the centuries to come. Especially his commentary on the “Symposium” – which is part commentary, part an original dialogue based upon Plato’s – came to influence Western thought and is undoubtedly one of the most popular and influential treatments of Plato ever written.

“The “Commentary” (i.e. on Plato’s *Symposium*) is the logical work with which to begin the study of Ficino. Not only is it his most important work, but it was written by Ficino with the avowed purpose of providing a condensed

view of his theory and ideas. Giuseppe Saitta, indeed, the foremost authority on Ficino’s philosophy and author of the material on Ficino in the “Enciclopedia italiana”, calls this Ficino’s most original commentary and says it is the one that contains the most vital part of his philosophy. This “Commentary”, moreover, is generally recognized as having had more influence on later Neoplatonists than any other single work by Ficino. It was Ficino who introduced Plato to the awakening Europe of the fifteenth century. He is, in consequence, an important connecting link in several chains of thought: in the chain of Platonism from Socrates to dean Inge; in the chain of Idealism from Plato to the Absolute Idealists; in the chain of Christianity from Aquinas to some forms, at least, of present-day religion. Ficino is of interest to the student of logic, because his logic is a departure from the Aristotelian logic of the Middle Ages, in the direction of that of the Ramists. Ficino’s conception of Beauty, both in form and influence, is important to the student of Aesthetics as the most thorough exposition of the theory of “beauty as the influence of the Ideal” between Aristotle and Kant. Finally, to the student of literature, the influence of Ficino will be recognized, not only as powerful and deeply formative in the Renaissance, but as unended even in our day.” (Jayne, pp. (2-3)).

The editor of the work is Cosimo Bartoli, who received an original copy of Ficino’s Italian text and then published it. He prefaced it with the “Osservazioni per la pronunzia fiorentina di Neri Dortelata da Firenze” (pp. [6]-[38] at beginning), which is one of the earliest texts to deal with the correct representation of the sounds of the Italian language, by means of accents and the introduction of new letters (j and v, as distinct from i and u, etc.).

Brunet II:1245. Not in Graesse. Not in Adams (only recording a later edition).

See:
S.R. Jayne: *Marsilio Ficino’s Commentary on Plato’s “Symposium”*, 1944.
Kristeller: *Renaissance Thought and its Sources*, 1979.
Kristeller: *Renaissance Thought. The classic, Scholastic, and Humanist Strains*, 1961.
Copenhaver & Schmitt: *Renaissance Philosophy*, 1992.

THE FIRST SUCCESSFUL VERSION OF THE ILIAD IN MODERN FRENCH VERSE

HOMER.

Les dix premiers livres de l'Iliade. Traduitz en vers françois par M. Hugues Salel.

Paris, (Jehan Loys, for:) Vincent Sertenas, 1545.

Small folio. Nice eighteenth century full calf binding with six raised bands to richly and elegantly gilt spine (matching the style of the illustration-borders) and triple gilt line-borders to boards. Spine richly gilt with seven raised bands. A bit of wear to extremities. Title-page has been professionally restored and reinforced, and the upper 3 cm with the first line of the title has been reinstated. Otherwise, the copy is in excellent condition, with only very mild, light brownspotting, clear, bright paper, and good margins. CCCL, (1) ff.

Roman type, italic side-notes, translator's note to the reader in verse and errata on final, unnumbered leaf. Colophon on verso of last leaf, with Loys' large woodcut device, title woodcut of Homer as the Fountain of Poetry (14,2x10,4 cm), ten woodcuts, one at the beginning of each book (the first the same size as the title-illustration, the rest ab. 8,6x8,6 cm) and all set within the same four-piece ornamental border, the upper border containing the French royal arms, the lower a small coat-of-arms (possibly Salel's), lovely large initials.

Very rare first edition of Salel's groundbreaking translation of *The Iliad*, constituting the first serious attempt at a modern verse rendering of either the *Iliad* or the *Odyssey* and one of the most important Homer-translations ever made. This first successful version of the *Iliad* in modern French verse served as the basis for other early vernacular translations, perhaps most famously the first English (Arthur Hall, 1581), which is a direct translation of Salel's. This splendid work is furthermore renowned for its beauty and is considered "one of the handsomest books printed at Paris" (Fairfax Murray). The translation includes the first 10 books of the *Iliad*. Salel died, before he could finish the remaining books, which were translated by Amadis Jamyn and published in 1577.

"Hugues Salel was a compatriot of Clement Marot, Eustorg de Beaulieu, and Olivier de Magny. He was born, according to the Abbé Goujet, toward the end of 1504, in Casals, Quercy, in P6rigord (Cahors). He is therefore, like several of the poets of the first half of the century, a man of the South.

Salel began writing verse at a very early age. At the order of the king, Francis I, he undertook a translation of the *Iliad*. As a reward he was made "valet de chambre" of the King, and in 1540 we find him as the first "abbé commendataire" of the abbey of Saint-Chéron of the diocese of Chartres. From letters of the King, dated from Fontainebleau in 1544 (January 18), we learn of the permission granted to Salel to publish his translation of the *Iliad*"... (Hugues Salel, *Poet and Translator* (uchicago.edu)).

"The history of the first translations of the Homeric poems into the main European languages is fascinating, for it often reveals both the political and cultural mood of the recently created European nations. With the multiplication of printed editions of the poems, an increasingly larger pool of scholars made enthusiastic attempts to translate an ancient language into a new idiom. These new versions were not only philological achievements at that time but also a reason for national pride, since an ancient epic could be made alive within the context of new national exploits.



The second half of the sixteenth century represents the high point in the assimilation of Homer into French humanist culture. Unlike England... France, and particularly Paris, quickly followed Italy's example to provide its own Homeric texts... This trend was particularly strong after the founding of the Collège de Lecteurs Royaux by François I in 1530. This institution was established to teach the three ancient languages-Greek, Latin, and Hebrew-and to provide its students with editions and commentaries of ancient texts. Moreover, French translations also contributed to the awareness of the Homeric epics. The first successful version in modern French verse was made by Hugues Salel who translated the first ten books of the "Iliad" (From the exhibition "Translating Homer", Curated by Pablo Alvarez, Special Collections Library).

Ezra Pound in his essay on Salel calls this translation of Homer "delightful... he has authenticity of conversation as would be demanded by an intelligent audience not yet laminated with aesthetics; capable of recognizing reality. He has the repetitions of the chanson de gestes. Of all the French and English versions, I think Salel alone gives any hint of some of these characteristics' (Homer: Printed editions of the *Iliad* and *Odyssey* in Greek and in Translations and Landmarks in Homeric Scholarship).

"The first serious attempts at a modern verse rendering (of the *Iliad* and *Odyssey*) were made in France by Hugues Salel, with his 1545 version of the *Iliad*" (Gilbert Highet, *The Classical tradition: Greek and Roman Influences on Western Literature*, p. 114).

The book is renowned for its splendid woodcuts, one at the beginning of each book. These woodcuts are set within magnificent ornamental borders containing the French royal arms and "are clearly influenced by Geoffrey Tory with their lack of shading and outline depiction of the figures, and may be the work of the Maître à l'F gothique (Brun's appellation), Mortimer's F artist (sometimes identified as the Lyonese printer François Fradin), whose woodcuts illustrate several of Denys Janot's imprints. The italianate style introduced into the French book by Tory, and continued in volumes from the press of Denys Janot, reaches its height in these illustrations." (Mortimer).

The work is very rare, and we have only been able to locate three complete copies sold at auction over the last 50 years.

Brunet III, 290

Harvard/Mortimer 293

FOUNDING MODERN EPIDEMIOLOGY

FRACASTORO, GIROLAMO.

De Sympathia et Antipathia rerum. Liber unus. De Contagione et Contagionis Morbis et Curatione. Libri III.

Venice, 1546.

4to. Contemporary full vellum. Neatly recased, endpapers renewed. A (mostly fairly faint) damp stain throughout and a marginal worm tract, far from affecting text. Inner blank margin of title-page reinforced. Some contemporary marginal annotations. Woodcut title-vignette and woodcut printer's device to final blank verso. (4), 76, (4) ff.

Scarce first edition of this milestone in the history of medicine, the foundational work of modern epidemiology, which was the first to state the germ theory of infection.

This epochal work "establishes Fracastoro as one of the foremost scientists of all time, and earns him the title of founder of modern epidemiology. "De contagione" contains the first scientifically reasoned statement of the true nature of infection, contagion, and the germ theory of disease and is the foundation of all modern views on the nature of infectuous diseases... Fracastoro's influence is also clearly reflected in the work of such modern scientists as Louis Pasteur, Joseph Lister, and Robert Koch as they broadened and furthered man's knowledge of infectuous diseases." (Heirs of Hippocrates).

"This book represents a landmark in the development of our knowledge of infectuous disease. Fracastorus was the first to state the germ theory of infection. He recognized typhus and suggested the contagiousness of tuberculosis. Haeser describes him as the "founder of scientific epidemiology". (Garrison & Morton).

Fracastoro's theories on contagions and epidemics were far ahead of their time, but they were still widely respected. The magnificent theories here constitute the first correct illustrations of how contagions might spread: by simple contact as in scabies and leprosy; by "fomities" or inanimate carriers, such as clothing or sheets; and at a distance, without direct con-



tact or carriers, as in plague, smallpox, etc., attributing their transmission to the action of the air – and his ideas on the spreading and controlling of epidemics were of vital importance to Renaissance man and to the further development of our knowledge within this field. The work furthermore gives the first accurate account of typhus as well as several other contagious diseases, together with the affirmation of the contagiousness of tuberculosis. With this work, Fracastoro was also the first to enunciate the modern doctrine of the specific characters and infectious nature of fevers.

Heirs of Hippocrates: 101; G&M: 2528; Wellcome: 2393; Govi: 83

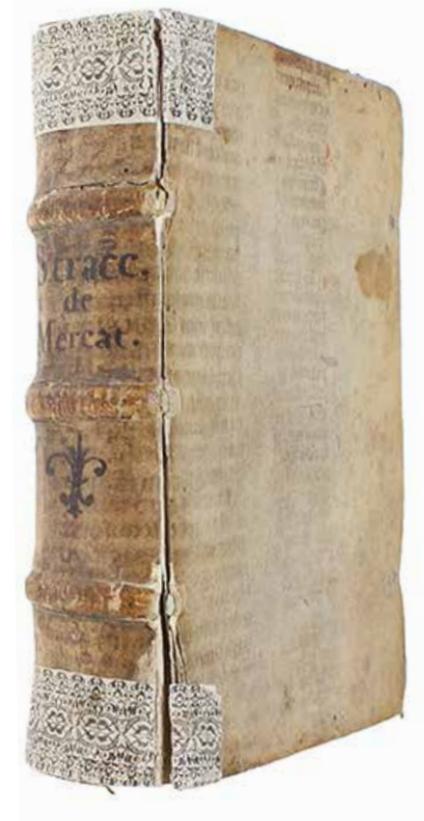
INTRODUCING MARITIME AND COMMERCIAL LAW

STRACCHA, BENUENUTI. (BENVENUTO STRACCA).

De mercatura, seu Mercatore tractatus.

Venetiis (Venice), Cum Preivilegio (Paolo Manuzio), 1553.

8vo. In a contemporary unrestored vellum binding with three raised bands. Later paper labels pasted on to upper and lower part of spine. "Stracc. / de / Mercat." written in contemporary hand to spine. Upper and lower part of front hinge slightly cracked. "sum Marii D'Abbatis" written in contemporary hand to pasted down front free endpaper. Early oval stamp on verso of title-page with monogram. Aldine woodcut device to title-page (Ahmanson-Murphy device no: B2). Occasional marginal annotations and very light occasional marginal water-staining. Tiny wormhole in blank outer margin, not affecting text. A very nice, clean, and completely unrestored copy. (40), 287, (1) ff. (with the four blanks 5+6-8 and 2N8). As usual with the typographical errors: "63 '64', 85 '87', 87 '85', 102 '106', 165 '167', 174 '176', 176 '178'". These errors are to be found in all published copies.



THE BIRTH OF MODERN POLITICAL THOUGHT

MACHIAVELLI, NICCOLO.

Le Prince. Traduit d'Italien en Francoys Par Guillaume Cappel.

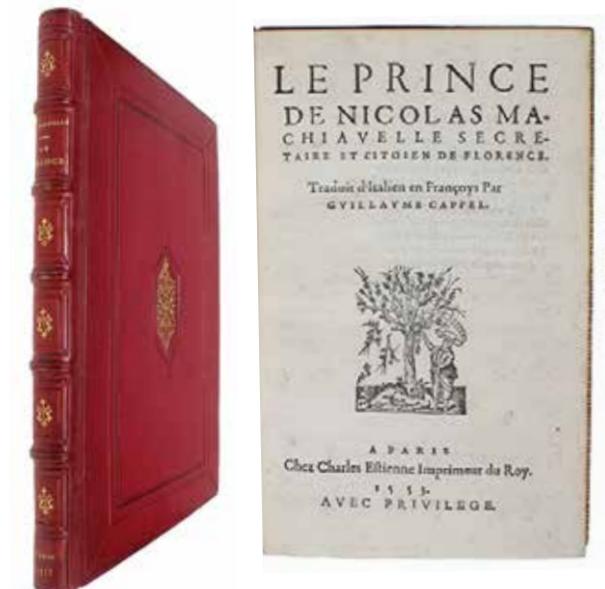
Paris, Charles Estienne, 1553.

Small 4to. Bound in a lovely 19th century red morocco binding with five raised bands and gilt ornamentations to spine. Boards with blindstamped frame-borders and gilt ornamental centre-pieces. All edges of boards gilt and inner gilt dentelles. All edges gilt. "E. THOMAS" discreetly printed to top of front free end-paper. Front free end-paper with woodcut armorial book-plate (Bibliothèque du Plessis Villoutreys). First and last leaves with a bit of brownspotting, otherwise very nice and clean throughout. The last three leaves with neat restorations – neatly closed tear, with no loss and a couple of small restorations to top margin (far from affecting text). (8), 148 pp. Estienne's printer's device to title-page and woodcut initials.

The extremely rare first translation printed in any language, being the first printed French translation, of one of the most important and influential works in the history of mankind, Machiavelli's "The Prince". After the original printing in Italian, the present is arguably the most desirable edition of the seminal masterpiece that is Machiavelli's magnum opus.

"The Prince" constitutes the beginning of modern political philosophy and one of the most influential works in the history of modern thought. It founded the science of modern politics on the study of mankind, and even today no political thinker can disregard the importance of this masterpiece of political theory.

The translation not only inaugurated the tradition of translating "The Prince" into other languages than Italian, it also exercised the greatest influence upon the entire Machiavellian tradition and constitutes an immeasurable historical source in its own right. Although the work was never reprinted and this extremely scarce edition is the only available version of the text, the effects of it are still clearly visible in our times. It secured the diffusion of the text throughout Europe and it served as the basis for the most important of the later translations, e.g. Jacques Gohory's from 1571, which is considered not much more than a slight reworking of Cappel's trans-



lation. As Jean Bingen points to, Cappel's translation also directly influenced (and influences) almost all modern translations of the work. The reason for this continued direct and strong influence is of course not only due to its priority in time over all other translations, it is also due to the fact that Cappel's translation always has been and still is considered the most "Machiavellian" translation of "The Prince" ever

Exceedingly rare first edition of Stracca's highly important work on merchant-, economic insurance-, and insurance-law. With the present work, Stracca provided the first systematic exposition of commercial law, in particular maritime law, which he was the first to view as distinct from civil law. He was furthermore the first to consider these aspects of the law from a practical point of view, thereby breaking with the late Medieval scholastic law-tradition.

Maritime law, often referred to as admiralty law, was developed in Venice in the middle of the 13th century, prompted by the extensive Mediterranean sea trade in which the republic engaged. Legal agreements concluded between consortiums were ad hoc and even though by the time of Straccha, the practice was both well-established and quite refined when one compares to the rest of Europe, no full and systematic exposition of the subject had been published, until Straccha wrote his influential treatise. The work was extremely influential and extremely popular with eight reprints in the 17th century (after the present first edition from 1553: 1555, 1556, 1558, 1575, 1576, 1595, 1599). Numerous reprints in the course of the 17th century bear witness to its longstanding influence.

"In the sixteenth and seventeenth centuries, continental jurists began to regard the affairs of merchants as matter of sufficient interest to warrant special attention and separate treatment in legal writing. Beginning with Benvenuto Straccha's *De Mercatura, seu Mercatore Tractatus* published in Venice in 1553, a substantial literature on commercial law developed." (Rogers, *The Early History of the Law of Bills and Notes*, p. 151).

Stracca's work deals with the merchant class and commerce in general; mercantile contracts, maritime law, and how to deal with bankruptcy. "His work contains information of interest to economists. He shows the usefulness of trade and navigation; discusses the restrictions on certain branches of trade, and expresses comparatively moderate opinions on the theory of usury." (Palgrave).

The aspect of insurance was particularly important to Venetian traders, for whom the loss of a single ship could mean bankruptcy. Initially, smaller companies went into cooperation with other smaller companies and created consortiums in order to spread out the risk. Eventually, the practice of insur-

ing oneself through such consortiums became commercialized which lead to the emergence of companies that profited from this line of business: "A separate sector in which there were many opportunities for making profit from money was insurance. In this sector the *damnum emergens* [ensuing expense] had a purely hypothetical basis, not a real one. Certainly the element of risk played a plausible role in the case of transport by sea: a subject that was particularly dear to the Ancona jurist Benvenuto Stracca, author of one of the first treatises on trade law and editor of a large collection of writings on mercantile doctrine and jurisprudence." (Palgrave).

Not in BM STC

Renouard 156:6. "Ce volume imprimé en petites lettres rondes est rare."

Einaudi 5491

Kress 69

Goldsmiths 52

Adams S.1911

Ahmanson-Murphy 444

Houkes p. 237

ESTABLISHING THE ENLIGHTENMENT

POMPONAZZI, PIETRO (PETRUS POMPONATIUS).

De naturalium effectuum causis, sive de Incantationibus, Opus abstrusioris philosophiae plenum, & brevissimis historiis illustratum atque ante annum XXXV compositum, nunc primum uerò in lucem fideliter editum. Adiectis breuibus scholijs à Gulielmo Grataro Io Physico Bergomate. Felix qui potuit rerum cognoscere causas. [I.e. De Incantationibus].

Basel, (Per Henrichum Petri, 1556 – on colophon).

An absolutely lovely copy of the exceedingly scarce first edition, first printing, of one of the most influential and important works in the history of modern thought. A work that has for a long time been overlooked due to the gross neglect of the history of Renaissance philosophy, but which has nonetheless been seminal to the development of scientific and philosophical thought from the 16th century and onwards. With a purely naturalistic and immanent view of the natural process, Pomponazzi here frees man's thought from the bounds of religion and provides modern thinkers and scientists with pure empiricism and naturalism. "Er will das "Wissen" and die Stelle des "Glaubens" stellen" – "die "dämonische" Kausalität des Glaubens weicht der Kausalität der Wissenschaft" (Cassirer, p. 110 + 111).

8vo. Contemporary full limp vellum, with vellum cords to hinges. Remains of vellum ties to boards. A bit of brown-spotting, but all in all a lovely, completely unrestored copy in its first binding. Five large woodcut initials and large woodcut printer's device to verso of last leaf. (16), 349, (3).

Adams: P-1827; Wellcome: I:5153; DSB: XI:71-74.

A.H. Douglas: "The Philosophy and Psychology of Pietro Pomponazzi", 1910.

M.L. Pine: "Pietro Pomponazzi: Radical Philosopher of the Renaissance", 1986.

Thorndyke: "A History of Magic and Experimental Science", Vol. V, 1966 (4th printing)

P.O. Kristeller: "Eight Philosophers of the Italian Renaissance", 1965.

J.H. Randall, in: "The Renaissance Philosophy of Man", 1956 (4th impression).

B.P. Copenhaver & C.B. Schmitt: "Renaissance Philosophy", 1992.

E. Cassirer: "Individuum und Kosmos in der Philosophie der renaissance", 1969 (3. Aufl. – orig. 1927).

See also: Kristeller: "Renaissance Thought and its Sources"; "Medieval Aspects of Renaissance Learning"; "Renaissance Thought II, Papers on Humanism and the Arts".

"Pomponazzi's thought and reputation were extremely influential in the centuries after his death. Even before it was printed, his treatise "On incantations" circulated widely in manuscript among philosophers, physicians and early modern naturalists (see Zanier 1975). Due to his mortalist theory of the soul, 17th-century "free thinkers" regarded Pomponazzi as one of their own, portraying him as an atheist (see Kristeller 1968; Paganini 1985). Enlightenment thinkers of the 18th century pushed to extremes his distinction between natural reason and faith, while 19th-century positivists, such as Ernest Renan and Roberto Ardigò, saw in Pomponazzi a forerunner of their own beliefs and a champion of naturalism and empiricism." (SEP).

made and the one closest to the source – both in time, in style, and in rendering of the content. Cappel was the only of the early translators who was himself a Machiavellian and his respect for and understanding of the text shines from the pages.

"Besides being a politically charged text, the "Principe" was also a piece of beautiful and clear Italian prose, and its tightness and brevity constituted a decisive advantage over the "Discorsi". An awareness of the literary qualities of the text is also evident in the preface Guillaume Cappel wrote to his translation (dedicated to Jean Bertrand, Lord Privy Seal), in which he underlines Machiavelli's use of an appropriate style and the good use to which he puts his knowledge of history... These qualities prompted Cappel to undertake his translation

Cappel's enterprise was praised for his literary qualities by the members of the Pléiade who had their own poems inserted at the end of the translation. More recently, his version had been justly praised as "very literal and sinewy". It has also been noted, however, that it was not reprinted, though Jacques Gohery's version, published 1571, followed it "almost verbatim". (Petrina, Machiavelli in the British Isles, p. 12).

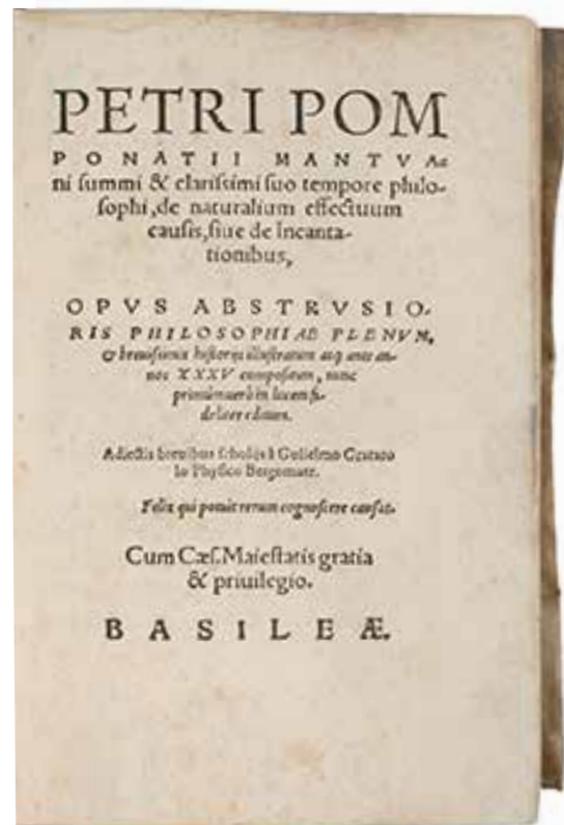
"Guillaume Cappel II, sieur de Preigny (1530-86), was widely known in medicine for his work on nutrition and his editing of texts on how to avoid the plague and on general medical diagnosis. A member of the Catholic League, he was determined not only to bring up his brother's children in the Catholic faith but also to exploit Tilloy to his own profit. However, in 1586 he was killed in an affray with the enemies of the League... Family divisions of the kind that occurred at Le Tilloy were customary during the religious wars, but it is not because of his part in them, nor even because of his Catholic enthusiasm and his medical reputation, that Guillaume Cappel deserves attention. In 1553, at the age of twenty-three, he published a French translation of Machiavelli's "Prince", dedicating it to a powerful patron, the "Garde des sceaux" Jean Bertrand. Appended to the book were poems praising Machiavelli, and Cappel as his French interpreter, by Marc-Antoine Muret and Rémy Belleau, and other verses about the relative merits of French and Italian princes by Etienne Jodelle. Guillaume Cappel clearly mixed in the foremost literary circles of the time. He claimed to be a student of politics, as well as of medicine and letters, and in his dedication to Bertrand, which he modelled on Machiavelli's own prefatory letter to Lorenzo de' Medici, he expressed an

admiration for Machiavelli that knew no bounds. Politics, he remarked, constituted the highest branch of philosophy, itself the queen of the "sciences". Other political writers were sophists producing utopias, but Machiavelli wrote of government as it really was. Cappel went on to argue in his preface that men were more ungrateful towards their ruler than any animal towards its master. The exercise of power was shaped by necessity, not by virtuous intentions, and only those who understood this could govern successfully. For his part, the ruler necessarily pursued two aims, to keep his authority intact and to extend his dominions. According to Cappel, Machiavelli had boldly analysed the faults committed by princes in the past, had shown how problems could be dealt with in the future, and had brilliantly explained the causes of political upheavals.

Guillaume Cappel's translation of "The Prince" was the first of three to be published in France before the massacre of St. Bartholomew, when the black legend of Machiavelli became dominant... Guillaume Cappel was not only the first translator of "The Prince" but also the one most in sympathy with Machiavelli himself. He scornfully refuted those who accused his author "de faconner un prince trop rigoureux." A good doctor, said Cappel in his dedication, did not worry whether his patient disliked the remedy he prescribed, but merely whether the cure would work. Cappel refused to take up the rumor whether Machiavelli was an atheist, because, he claimed, there was nothing he had written that could support or deny the charge... Cappel's translation was sharper, and truer to the original than Gaspard d'Auvergne's or Gohery's.... The young Guillaume Cappel was, at this time at least, a true Machiavellian." (McMillan Salmo, Renaissance and Revolt, pp. 62-63).

The work is of the utmost scarcity, with only few copies known. According to the "Catalogue général" of the Bibliothèque National, at least thirty-five editions of three French translations of "The Prince" appeared between 1553 and 1664. "The doctor Guillaume Cappel is credited with the first French translation of "The Prince" (1553), followed by Gaspard d'Auvergne (1553) and Jacques Gohory (1571)." (Jacob Soll, Publishing The Prince, p.73).

(See PMM 63 – first edition).



Exceedingly scarce first edition of Pomponazzi's seminal "De Incantationibus", perhaps the most original work of natural philosophy of the Renaissance and arguably the first work of what comes to be the Enlightenment. The work, which is one of Pomponazzi's most important productions (along with his treatise on the immortality of the soul), constitutes a forerunner of Naturalism and Empiricism and could be considered the first true Enlightenment work ever, causing Pomponazzi, our greatest Renaissance philosopher, to be generally considered "The last Scholastic and the first man of the Enlightenment" (Sandy, Randall, Kristeller). The appeal to experience is the main concern of the work, and its strict and completely novel way of treating the subject matter resulted in a hitherto unattained elevated position of philosophy in the Latin West, providing to philosophy a new method that remains dominant to this day and without which we would scarcely be able to imagine modern philosophy.

Proclaiming the victory of philosophy over religion, the "de Incantationibus" changed the entire history of philosophy – philosophy being to Pomponazzi the supreme truth and the final judge of all phenomena.

"Pomponazzi's conclusion [in the "De Incantationibus"] results from a dramatic change in method which in turn is based on a profoundly new attitude toward philosophical inquiry. Medieval theologians and philosophers as well as most Renaissance thinkers were content to limit the role of reason in nature because they sincerely believed that the Christian God intervened in the natural order to create miraculous occurrences. As we have seen, this belief prevented their scientific convictions from destroying Christian doctrine by exempting central Biblical miracles from natural process. Even those who held that Christian revelation and Aristotelian science were irreconcilable maintained a sincere fideism which allowed each universe

to remain intact, each standing separate from the other. But once Pomponazzi applied the critical method of Aristotelian science to all religious phenomena, Christian miracles were engulfed by the processes of nature. Absorbed by the "usual course of nature", the miracle could no longer be the product of divine fiat. Indeed Christianity itself became merely another historical event, taking its place within the recurring cycles of nature, and destined to have a temporal career within the eternal flow of time." (Pine, p. 273).

"De Incantationibus" constitutes one of the single most important works of the Renaissance. Bringing everything in the world under the general laws of nature, the history of religion as well as all other facts in experience, "De Incantationibus" gives us, for the first time in the history of philosophy an outline of a philosophy of nature and of religion, an outline that came to be seminal in the history of philosophy and science throughout the following centuries. With the main aim of the work being to determine the fact that there is no such thing as "supernatural", no magic, no omens, no witchcraft, no divine intervention, no apparitions, etc., etc. – all marvelous events and powers observed in experience or recorded in history have their natural, scientific explanation, they are all within the scope of principles common to all nature –, it is no wonder that it was placed on the index of forbidden books immediately upon its publication, as the only of Pomponazzi's works ever. The analysis of the history of religions and the theory of the nature and use of prayer that Pomponazzi here develops is hugely interesting and so far ahead of its time that one hardly believes it. E.g. the notion that religious doctrines all aim, through fables and myths (which he disproves), to preserve the social order rather than to discover the truth, is not something you will find in any other work of the Middle Ages or the Renaissance. "[H]e brings the whole phenomena of religious history – the changes of religious belief, and the phases of thaumaturgic power – under certain universal laws of nature. Of these facts as of all others, he suggests, there is a natural and a rational explanation; in them the powers that are at work in all nature are still operative; and they are subject to the laws and conditions that govern nature generally – the laws of change, of development, of growth and decay, and transformation in decay." (Douglas, p. 299).

"In regard to the religious issue, I have tried to show that he makes a claim for the absolute truth of philosophy and relegates religion to the purely practical function of controlling the

masses. Religious doctrines contain a kind of truth because they can persuade men to act so as to preserve the social order. But religious doctrine has social value rather than speculative veracity. [...] rational truth is the only truth. It is really compatible only with complete disbelief. And I think that this is the statement that Pomponazzi makes. The only doctrines that he accepts are those of philosophy. Philosophy rejects the personal Christian God acting within history and eliminates the miracles of religion. Philosophy reduces to the absurd the notion of a life after death. And finally philosophy destroys revelation itself by viewing it as the product of heavenly forces rather than the act of divine will." (Pine, pp. 34-35).

The work was originally written in 1520, but was not published in Pomponazzi's life-time. It circulated in manuscript form, however, and was also as such widely noted. In 1552, 27 years after Pomponazzi's death, the manuscript was brought to Basel by Pomponazzi's student Guglielmo Gratarolo, who had had to flee Italy due to his anti-religious views. Here, in Basel, he had the book printed for the first time, with a foreword written by himself, in 1556. This was the very first time that the book was published, as it had also not been included in the standard edition of Pomponazzi's collected works, published at Venice the year after his death, 1525 – presumably due to its dangerous and revolutionary views.

In his preface, Gratarolo expresses fear that someone may think him either over curious or less Christian for publishing this book. He furthermore explains that he had purchased the manuscript 20 years earlier and brought it with him North when leaving Italy 6 years previously. "Granting, however, that there may be something in the work which does not entirely square with Christianity, Gratarolo thinks that it should not be suppressed or withheld from the scholarly public, since it contains more solid physics and abstruse philosophy than do many huge commentaries of certain authors taken together." (Thorndyke, V, p. 99-100).

Come the Renaissance, the idea of eliminating demons and angels and attempts at a showdown with magical transformations and the like were not completely novel in themselves. Much scientific thinking of the Middle Ages and the Renaissance carried such beliefs that had in some form or other been current for a long time. But up until Pomponazzi's treatise, these ideas had always been surrounded by hesitance and a clear aim at still protecting the miraculous nature of Christianity itself, not leading the theories forward and not letting

them bear any relevance. “Let us pause here a moment to estimate the place of this radical treatise [i.e. “De Incantationibus”] in the history of European rationalism. [...] It was Pomponazzi’s achievement to go beyond these earlier hesitations and qualifications, particularly in regard to the astrological determination of religious belief. By dramatic shifts of emphasis and the extension of certain ideas to their logical limits, Pomponazzi utterly transformed the context in which these earlier views occurred. In their newly radicalized form, they challenged the supremacy of revelation by elevating philosophy to a position hitherto unattained in the Latin West”. (Pine, p. 268).

“[...] Even this brief sketch makes clear that Pomponazzi came at the end of a long scientific tradition which had absorbed, and to some degree, subordinated Aristotelian-Arabic science and astrology to the Christian universe. But if we look at each strand of this tradition, we can see how Pomponazzi carried these concepts to their furthest limits.” (Pine, pp. 268-72).

Pomponazzi clearly sought to explain all miraculous cures, events, etc. through natural powers. All sequences and concoctions which could seem magical or supernatural are within the same framework as other observed sequences and concoctions in nature. We may not be able to explain all of them (although Pomponazzi does attempt in the treatise to provide specific and elaborate natural, physical explanations of a large number of “magical” and “supernatural” events), but that is merely a lack in our intellect or understanding and by no means because these occurrences or events are not governed by nature and the physical laws of nature.

“This whole mode of explanation of the marvelous in nature and history is constantly pitted against the orthodox theory which attributed magic and miracles to the agency of angels or demons. The book “De naturalium Effectuum Causis” is a uniform polemic against that theory, as essentially a vulgar superstition. It is the tendency of the vulgar mind, he says, always to ascribe to diabolic or angelic agency events whose causes it does not understand.” (Douglas, p. 275).

“These fictions are designed to lead us to truth and to instruct the common people who must be led to the good life and turned away from evil just like children, that is to say, by the hope of reward and the fear of punishment; and it is by these vulgar motives that they are led to spiritual knowledge, just as children pass from delicate nourishment to more solid

nourishment. Hence it is not far from my concept or from the truth that Plato taught the existence of angels and demons not because he believed in them but because it was his aim to instruct the ignorant.” (Pomponazzi, “De Incantationibus”, 10, pp. 201-202).

In order to understand the monumental accomplishment of Pomponazzi’s “De Incantationibus”, one must realize which tradition he is inscribed in, namely that of Italian Aristotelianism (as opposed mainly to the Renaissance Platonism). It is within this long tradition that he effects a revolution. “In the Italian schools alone the emerging science of nature did not mean a sharp break with reigning theological interests. To them it came rather as the natural outcome of a sustained and co-operative criticism of Aristotelian ideas. Indeed, that mathematical and mechanical development which by the end of the sixteenth century produced Galileo owes very little to the Platonic revival but received powerful stimulus from the critical Aristotelianism of the Italian universities.” (Ren. Phil. of Man, p. 12).

Pomponazzi stood at a crossroad in the history of Aristotelianism. He still studied the great logicians and natural philosophers of the 14th century, which his Italian humanistic colleagues had given up (focusing instead on “man” and his place in the universe), but at the same time he had a highly original approach to the teachings of Aristotle and a unique uninhibited approach to the nature of the universe, and he responded philosophically to the achievements of humanism, always seeking the truth and the “naturalist” explanation.

Of that critical Aristotelianism which sought to find the true meaning of the works of Aristotle, lay them bare, and develop them further to find the true nature of the universe, to explain how the world functions without any preconceived notions (like the belief in Christ, etc.), Pomponazzi was a forerunner. With his “De Incantationibus”, this “last scholastic and the first man of the Enlightenment” paved the way for the Enlightenment of the centuries to come, for rational free thinking. His quest against the theologians and “his scorn for all comfortable and compromising modernism in religion, and his sober vision of the natural destiny of man” (Randall, p. 268) combined with his refusal to leave the bounds of the Aristotelian tradition, his meticulous use of the medieval method of refutation, and his thorough rationalism, enabled him to revolutionize the Aristotelianism of the 16th century – and indeed the entire trajectory of philosophy of the ages to

come – and invoke the period of scientific free-thinking that breaks free of Christian doctrines and which later comes to be the Enlightenment. “Against Pico’s denial of astrology as incompatible with human freedom, he tried to make an orderly and rational science of the stars, opposed to all superstition – the naturalist’s answer to the Humanist”. (Randall, p. 277).

“During the twelve decades or so between Pomponazzi’s arrival (1484) and Galileo’s departure in 1610, the learned community that Shakespeare called “fair Padua, nursery of arts”, achieved a distinction in scientific and medical studies unmatched elsewhere in Europe. Thus, Pomponazzi’s career in northern Italy brought him close to the most exciting advances of his time in science and medicine. In keeping with the nature of his university appointments, he approached Aristotle from a perspective quite distant from Bruni’s humanism or Lefèvre’s theologizing. [...] Pomponazzi’s Aristotelianism developed entirely within the framework of natural philosophy”. (Copenhaver & Schmitt, p. 105).

“With this final explanation, Pomponazzi has discovered natural causes for all miraculous events and hence has eliminated the miracle as a category for understanding the process of nature. [...] As we have seen, Pomponazzi’s theory offers three fundamental natural explanations of events which Christianity ascribes to the miraculous intervention of angels and demons. [...] Here Pomponazzi’s method takes its most radical turn. Biblical miracles are now also found to have natural causes. Moses, we learn, performed his task by natural means. The “dead” revived by the prophets were not really dead. And the acts of Christ and the Apostles can be explained “within natural limits”.” (Pine, pp. 254-56).

“The histories of other religions record miracles similar to those of Christianity, and Pomponazzi justifies his frequent citation of historians in a philosophical work as authorities for past natural events of rare occurrence. Such is the most detailed and carefully worked out, the most plausible and at the same time most sweeping expression of the doctrine of astrological control over the history and development of religions that I have seen in any Latin author.” (Thorndyke V, pp. 108-9).

FULLER DESCRIPTION AVAILABLE UPON REQUEST.

THE MONUMENTAL FIRST FRENCH EDITION OF THE HISTORIES OF HERODOTUS

HERODOTUS.

Les neuf livres des Histoires. Plus un recueil de George Gemiste dict Plethon, des choses auenues depuis la iournée de Martinée. Le tout traduit de Grec en Francois par Pierre Saliat.

Paris, Iean Roigny, 1556.

Folio. In contemporary limp vellum, with three (of four) of the original vellum ties. Binding with wear and inner hinge weak, but in completely original state, with no restorations. Only some light scattered brownspotting and a worm-tract to inner margin, just occasionally touching a few letters. Book-plate to pasted-down front end-paper. A lovely copy. (4), CCXLIII ff.



Sandys points out, it is from this that all of Montaigne's Herodotus-quotations are taken (Sandys, vol. II, p. 197).

Pierre Saliat had published a small work in 1552 consisting in the first three books of Herodotus, and in 1556, his monumental translation of the complete work appeared; for the first time, all nine books were accessible in the French language. "Little is known of Saliat's life except that he had produced two previous translations from Latin, Erasmus' "On Methods of Instructing Children" and a collection of Roman speeches. Both translations of Herodotus are dedicated to the king, Henry II, and Saliat notes that the work on the first three books had taken him six years to complete and that it had taken him a further five years to translate the remaining six books. In the preface to the 1556 translation, Saliat compares at length the scale and grandeur of the Persian Wars with Henry's recent invasion of Germany. Henry's deeds are portrayed as greater than those described by Herodotus... [The preface] reads as a salutary encomium of Henry's military and political prowess." (Brill's Companion to the Reception of Herodotus in Antiquity and Beyond, p. 127). In short, Saliat views Herodotus' work as a manual for or collection of examples of warfare that is fully transferable to other times, rather than a mere memorialization of great deeds.

Graesse: III:256

The scarce first edition of Saliat's translation of the complete Histories of Herodotus, being the extremely popular first French edition and arguably the most important French edition of the work ever published.

Saliat's monumental 1556-translation of Herodotus was extremely influential and widely used and quoted. It greatly influenced the way that Herodotus was used and understood in Renaissance France. It was used by virtually all contemporary French intellectuals as the main reference – as for instance

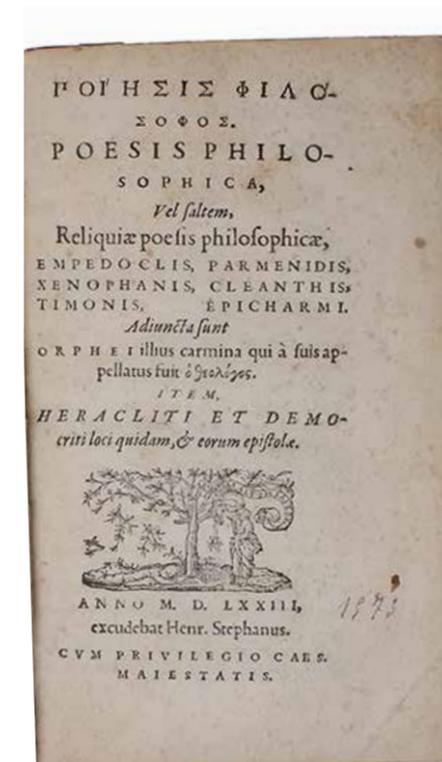
EDITIO PRINCEPS OF THE FRAGMENTS OF THE PRE-SOCRATICS

THE PRE-SOCRATICS – HERACLITUS, DEMOCRITUS, EMPEDOCLES, XENOPHAN, CLEANTHOS, TIMONUS, EPICHARMUS.

Poesis filosofos (Greek). Poesis philosophica, vel saltem, reliquiae philosophicae, Empedoclis, Permenidis, Xenophanis, Cleanthis, Timonis, Epicharmi. Adiunta sunt Orphei illius carmina qui à suis appellatus fuit "Ho Theologos" (Greek). Item Heracliti et Democriti loci quidam, & eorum epistolae. [Edited by Henri Estienne (Stephanus), with notes by Scaliger].

(Geneva), Stephanus, 1573.

8vo. Later (ab. 1850) green half calf with gilt title-label to spine. Spine with a bit of wear, especially to upper capital. Light occasional brownspotting and a light damp stain to ab. 10 leaves. A fine copy. Annotations in ink to front free end-paper and to some blank pages. Pencil annotations to final free end-paper and to margins. 222 pp.



The very rare first edition of the first anthology of pre-Socratic thought. This milestone publication, edited by Henri Estienne and with Latin notes by J.J. Scaliger, constitutes the first printing of the surviving fragments of Pre-Socratics – the originators of Greek philosophy – and the first work devoted solely to Pre-Socratic thought. Up until it was published, the modern world had only known the Pre-Socratics indirectly, e.g. through references in Plato or Aristotle. "Modern interest in early Greek philosophy can be traced back to 1573, when Henri Estienne (better known under his Latinized name Stephanus) collected a number of presocratic fragments in "Poesis philosophica"." (Giannis Stamatellos: "Introduction to Presocratics", p. 7).

Within the history of modern philosophy and modern thought in general, the importance of the present work can hardly be over-estimated. Containing for the first time on their own the fragments of the pre-Socratic philosophers: Heraclitus, Parmenides, Pythagoras, Empedocles, Xenophanes, Cleanthes, Democritus, etc., this foundational work is "A VOLUME OF MAJOR IMPORTANCE TO THE HISTORY OF

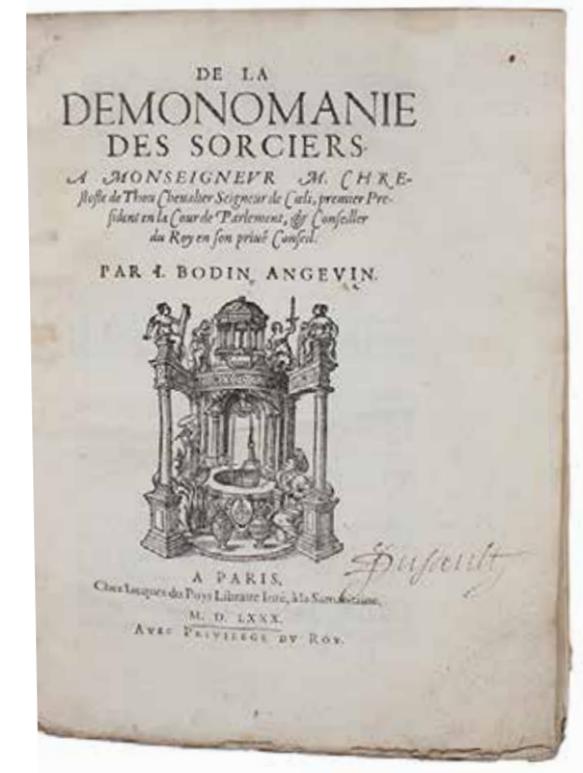
THE MOST IMPORTANT BOOK ON WITCHCRAFT OF THE ERA

BODIN, JEAN.

De la demonomanie des sorciers.

Paris, J. du Puys, 1580.

4to. Contemporary full vellum with contemporary hand-written title to spine. Binding somewhat warped, but unrestored and tight. A (mostly very faint) damp stain to upper black margin of some leaves (not affecting text), but otherwise internally very nice, clean and fresh. Old owner's name to title-page (Dufault) and old acquisition note to front free end-paper. Woodcut title-vignette, woodcut headpieces, woodcut end-vignette, and a few woodcut initials. A large copy with good margins. (14), 252 (recte: 256) ff.



WESTERN THOUGHT, which rightly belongs on the same shelf with the first editions of Plato and Aristotle". (Schreiber).

As Plato and Aristotle form the foundation for Western thought, so the Pre-Socratics form the foundation for Plato and Aristotle.

"The first philosophers paved the way for the work of Plato and Aristotle – and hence for the whole of Western thought. Aristotle said that philosophy begins with wonder, and the first Western philosophers developed theories of the world which express simultaneously their sense of wonder and their intuition that the world should be comprehensible. But their enterprise was by no means limited to this proto-scientific task. Through, for instance, Heraclitus' enigmatic sayings, the poetry of Parmenides and Empedocles, and Zeno's paradoxes, the Western world was introduced to metaphysics, rationalist theology, ethics, and logic, by thinkers who often seem to be mystics or shamans as much as philosophers or scientists in the modern mould." (Robin Waterfield (ed. And transl.): "The First Philosophers: The Presocratics and Sophists", introduction).

This first edition of the foundational fragments, the fragments of the works upon which Western thought rests, gave to the modern world the opportunity of studying Pre-Socratic thought as such.

"... Henri Estienne's 1573 publication of "Poesis philosophica", the first anthology of pre-Socratic thought. Diverse fragments of Heraclitus were found in the works of Plato, Aristotle, Plutarch, Sextus Empiricus, Stobaeus, among others, but were generally presented there in other philosophical contexts. Estienne's anthology, which contained some 40 Heraclitean fragments, or about one third of what we have today, allowed Heraclitus to be read on his own and provided the opportunity to grasp the overall philosophy of the master of the oracular epigram." (Jerry C. Nash's review of Françoise Joukovsky's "Le Feu et le Fleuve: Héraclite et la Renaissance française").

With this publication came the revival of Pre-Socratic thought and the birth of Pre-Socratic scholarship. Being now available to Renaissance thinkers, the Pre-Socratics could now be studied as they deserved, and this seminal publication is responsible for the direction that much modern philosophy was to take, for centuries to come. Only in the 19th century

did a new edition of the Pre-Socratic fragments compete with Estienne's great anthology.

"How did you study the Presocratics in the Renaissance? ... In 1567 Élie Vinet did so by commenting on a late Latin text, itself adapted from Greek sources: the "De die natali" of Censorinus. In less than a decade Henri Estienne and Joseph Scaliger did so in a far more original and systematic way, by collecting and analyzing fragments quoted by Clement of Alexandria, Simplicius and Sextus Empiricus." (Note: "Estienne and Scaliger 1573"). (C.B. Schmitt, The Cambridge History of Renaissance Philosophy, p.767).

With this publication, for the first time since Plato and Aristotle, the Pre-Socratics came to once again directly influence Western thought. For instance, "[Francis] Bacon could have found an important precedent in Henri Estienne's "Poesis philosophica" (1573), a collection of the fragments of pre-Socratic poets that included Empedocles. After Estienne's book appeared in print, the idea of assembling pre-Socratic wisdom became more common among scholarly men of Bacon's generation." (Gerard Passannante, "The Lucretian Renaissance", p. 145).

Adams P-1682; Schreiber 142

Scarce first edition of Bodin's seminal "Demon-Mania", the most important book on witchcraft of the era. The work profoundly influenced the position on witchcraft of the following half century and directly influenced the course of witch trials of this period. The work is furthermore of fundamental importance to the understanding of Bodin's tripartite world picture and constitutes an invaluable supplement to his "Six livres de la république".

"Jean Bodin's "On the Demon-Mania of Witches" (*De la démonomanie des sorciers*) appeared in 1580 and rapidly became a major publishing success. It underwent at least twenty-three editions and was translated from its original French into German, Italian and Latin. It was surely the most published work of the era on the subject of demons and witches. Because of its wide distribution, it has been considered by generations of historians to have been an extremely influential book, responsible in itself for large-scale prosecutions of witches in the four or five decades following its appearance." (Pearl, p. 9).

The present first edition constitutes not only the original version of the work, but also the model for all French editions that followed (as well as the later translations) – as many as 11 between 1581 and 1616. Bodin edited an edition in 1587, which contained some additions; that edition is considered very flawed, however, and no subsequent editions were based upon it.

Jean Bodin (1529/30-1596), "one of the towering figures in the history of French thought" (Scott), was a lawyer, economist, natural philosopher, historian, and one of the major political theorists of the sixteenth century. His main work, the "Six livres de la république" is one of the most important works of modern political thought. Here Bodin gave the first systematic statement of sovereignty and coined the term "political science". With his theory of the State and statement of Sovereignty, he fundamentally changed the history of political thought in the West. The "Six livres de la république" is Bodin's most famous and frequently read work. Due to the seemingly "supernatural" contents of the "Démonomanie", scholars have had difficulties recognizing the Bodin of the "Six livres" in this work, which, within its domain, was just as influential. There has been, however, increasing recognition of the political contents of the "Démonomanie", and a tendency towards reconciliation

of the great works by this towering figure of early modern French thought.

First of all, the work is written with the same impressive thoroughness and style as Bodin's other works. Second, although based upon a concrete sorcery case, the "Démonomanie" is of the utmost importance to the understanding of Bodin's tripartite world picture and his attempts at maintaining a clear line of separation between the world of nature and the supernatural. His monumental conception of "Theatrum Naturae" is just as dominant as a thematic background in his "Démonomanie" as it is in his "Six livres" and there ought to be no doubt about the fact that the basic features of his system of thought are dominant in the present work, which due to its concrete matter of investigation is all the more interesting. In fact, the "Démonomanie" is now considered an invaluable source for the general thought of the great political thinker.

With its two-fold turn of focus on social problems and questions of natural-philosophical and theological character, the "Démonomanie", in accordance with Bodin's scientific plan of life, marks the transition from "human sciences" to "the science of natural and divine things". "Contrary to the judgment of the Enlightenment thinkers, this midway-position does not reduce its value in the Bodin corpus; on the contrary: Precisely this work is suitable for clarifying and illustrating the unity of his works." (Own translation from the German. Lange, p. 162).

Concerning himself with witchcraft and demonology, it is in this work that we find an emphasized statement of Bodin's thoughts on women, on punishing and sentencing, and on the general threats of state and society.

Having experienced severe criticism of his earlier works, Bodin's critics became more serious and dangerous with regard to his "Démonomanie". In his letter of dedication (December 20, 1579) to Christophle de Thou, the first president of the Parlement of Paris, Bodin explained his motives for writing the work. "First, he hoped to denounce the mania, the spiritual errors, and distraction, as well as the "fury" that sorcerers possess as they "chase after the devil." He wrote this treaty with two purposes in mind: on the one hand, "to use it as a warning to all who will see him [the devil]," and on the other hand, "to alert readers that there is no crime that could be more atrocious or deserve more serious punishment." Bodin wished to speak out against those who

"try by all means to rescue the sorcerers through printed books." He reminded all that "Satan has men in his grasp who write, publish, and speak claiming that nothing that is said about sorcerers is true." It was essential to provide the tools to magistrates and judges, who were confronted by the accused sorcerers, in order to face this formidable problem. The work was bold and perilous for its author. Many wondered if Bodin, so curious about this topic, such an expert, so convinced of the devil's existence, may not himself have been involved with witchcraft. These suspicions alarmed the authorities, and on June 3, 1587, the general prosecutor to the Parlement of Paris ordered the general lieutenant of the baillage of Laon to proceed with a search of Bodin's home, on suspicion of witchcraft. This inspection brought no results due to the intervention of eight prominent citizens and two priests who registered their support of Bodin." (SEP).

"The conclusions of the proceedings against a witch, to which I was summoned on the last day of April, 1578, gave me occasion to take up my pen in order to throw some light on the subject of witches, which seems marvelously strange to everyone and unbelievable to many... And because there were some who found the case strange and almost unbelievable, I decided to write this treatise which I have entitled "The Demon-Mania of Witches", on account of the madness which makes them chase after devils: to serve as a warning to all those who read it, in order to make it clearly known that there are no crimes which are nearly as vile as this one, or which deserve more serious penalties. Also partly to respond to those who in printed books try to save witches by every means, so that it seems Satan has inspired them and drawn them to his line in order to publish these fine books." (Bodin's Preface).

A feature which clearly distinguishes Bodin's theories on witchcraft from late medieval and early Renaissance demonology is his struggle against skepticism, and the gender strategies that he deploys in the present work to thwart Skeptics, constitute a central feature of his modern demonology – a demonology that came to be dominating for more than half a century.

The "Démonomanie" is a work designed to update a vast corpus concerned with the identification and punishment of witches. It provides us quite clearly with Bodin's thoughts on divinity, punishment, practice of law, and not least on women – women in general and women in society. "[W]omen generally serve as means to an end in Bodin's thought. The

wife's natural inferiority to the husband provides an analogy for a nonreciprocal relation of command and obedience that he establishes between the sovereign and his subjects in "De la république". In "De la démonomanie", Bodin's portrayal of women as the possessors of unsavory secrets and his characterization of the confessions of witches as fragments of a grandly devilish design create the need for hermeneutical expertise – expertise that he claimed to have. In using women to "think with", the author of "De la démonomanie" had much in common with his opponent, the Lutharen physician Johann Weyer, who protested against the witch trials in "De praestigiis daemonum" (1563)." (Wilkin p. 53).

An important part of Bodin's defence of the existence of witchcraft lies in the latter part of the present work, namely the pages 218-252, which constitute the famous refutation of the opinions of Johann Weyer ("Refutation des opinions de Jean Wier"). In his "De praestigiis daemonum" from 1563, Weyer had argued that that which we call witchcraft are actually manifestations caused by mental illness of the women in question. It is interesting to see how much Bodin actually drew on Weyer, while at the same time attacking him on both scholarly and legal grounds. As the thorough and classically bred scholar that he was, he cited both classical, Arab, and Christian authorities on witchcraft against Weyer. He arrays the authority of all philosophers, prophets, theologians, lawgivers, jurists, rulers, etc. Ultimately, Bodin here became the first to challenge Weyer's denial of the right to judge and punish the mentally ill, making the work of foundational importance to the following development of legal theory specifically targeted on the punishment of insane men and women.

"As a major Renaissance scholar, Bodin based his work on an extensive and varied group of sources. He depended heavily on the Old Testament, classical and patristic authorities and a large number of medieval scholastic works. He was immersed in the late medieval legal and canon law traditions. He also cited a large number of recent and contemporary texts like the "Malleus meficarum", as well as accounts told by friends and acquaintances. Interestingly, while Bodin condemned the work of Johann Weyer, he mined this book for anecdotes and accounts when they could be useful." (Pearl).

The refutation of Weyer shows Bodin as a formidable controversialist. The reason why the "Démonomanie" is published two years after the trial of Jeanne Harvillier, which is con-

THE FIRST TRANSLATION OF MONTAIGNE'S ESSAYS

MONTAIGNE, MICHEL de.

Discorsi, morali, politici, et militari. Tradotti dal sig. Girolamo Naselli lingua Francese nell' Italiana. Con un Discorso se is forastiero si deue admettere alla administratione della Republica. All'Illustriss. & Excell. Sig. Don Cesare d'Este.

Ferrara, Benedetto Mamarello, 1590.

Small 8vo. Later half vellum with gilt title-label to spine. Marbled paper over boards. A faint damp stain to the last few leaves, otherwise a nice and clean copy. Old ownership-signature to last leaf. Bookplate to inside of front board. Large woodcut device to title-page. Woodcut initials and headpieces at beginning. (8), 170, (5) pp.

The very scarce first edition of the first translation into any language of any part of Montaigne's Essays, namely Naselli's monumental first Italian translation, which came to pave the way for later translations of the work, among them Florio's first English from 1603.

Montaigne's magnum opus was published in 1580, and in 1588, the final edition appeared, constituting the definitive text of the work and that on which all later editions were based. With his seminal work, Montaigne not only created a novel genre of writing, he also founded modern scepticism and the revival of ancient scepticism, and he paved the way for the modern philosophy and thought presented by Bacon, Decartes and Newton.

"Unlike anti-intellectuals like Erasmus, Montaigne developed his doubts through reasoning. Unlike his skeptical predecessors who presented mainly a series of reports on the variety of human opinions, Montaigne worked out his complete Pyrrhonism through a sequence of levels of doubt, culminating in some crucial philosophical difficulties... The occurrence of Montaigne's revitalization of the Pyrrhonism of Sextus Empiricus, coming at a time when the intellectual world of the 16th century was collapsing, made the "nouveau Pyrrhonisme" of Montaigne not the blind alley that historians like Copleston and Weber have portrayed, but one of the crucial forces in the formation of modern thought... It was

also to be the womb of modern thought, in that it led to the attempt either to refute the new Pyrrhonism, or to find a way of living with it." (Popkin, vol. II, 1960, pp. 54-55).

There are many important aspects of Montaigne's groundbreaking work, which has been subject of an uncountable number of scholars throughout centuries. But one aspect which seems to have been forgotten in recent times is one that is emphasized by Naselli's extremely important first ever translation of the work. As the Italian title will reveal, the work was also widely viewed – and intended – as a political council book.

Naselli bases his translation on Montaigne's own final edition from 1588 and publishes it merely two years later, including 42 of 94 chapters of the first two books. His translation is the one closest in time to the original appearance of the work and is the only one published in Montaigne's own life-time. It is thus in a unique position to tell us about contemporary views on the work and its use.

"One enormously important prose genre upon which Montaigne draws most heavily consists of political advice books for courtiers and princes that proliferated in great number and with great social and political impact in the late Renaissance. Montaigne's appropriation of the political counsel genre has gone largely unnoticed by contemporary scholars, and bringing it into focus has significant implications for our

stitutes the concrete basis of the work, is that Bodin needed time to carefully prepare the most effective response to Weyer's works and attach it to his own. Bodin seeks total demolition of his opponent – and, as time will tell, he succeeds. Despite some modern disciples, Weyer's position was largely traditional. His aim is not to deny the existence of Satan, nor of satanic practitioners, but rather to contend that those suspected of witchcraft are delusional and victims of mental illness.

"Weyer's characterization of women replicated the views of the "Malleus Maleficarum" (1487), or "witches hammer", one of the first and certainly the most influential manual for identifying and prosecuting witches... Weyer draws from the same sources as Kramer to argue that women cannot be held accountable for the crimes for which they stand accused and to which they often confess... Vying with the author of the "Malleus", Weyer inscribes in etymology the correspondence between the soft female body and her persuasive mind... Weyer's portrayal of women diverges from that of Kramer only in his assessment of the witch's responsibility." (Wilkin, pp. 13-14).

"The essentially melancholic imagination of women, he argues, makes them incapable of the sense perception to which he assigned pride of place in the search for truth. The madness with which Weyer diagnosed witches thus masked the contradiction that vitiated his plea. Identifying the susceptibility to demonic illusion as a feminine trait was to compartmentalize it, to limit implicitly the damage that the Devil could inflict elsewhere – for instance, on the perception of learned physicians. Those who refuted "De praestigiis daemonum" rejected the hermeneutical advantage that Weyer claimed for himself. To the gender strategy by which he claimed his advantage, however, they did not object. Weyer's vociferous adversary, Jean Bodin, decried the physician's medical diagnosis of witches; nevertheless, he called upon woman to embody his opposing hermeneutics. The phenomenon that Clark has felicitously termed "thinking with demons" was thus, I argue, inseparable from another thought process: "Thinking with women". (Wilkin, pp. 9-10).

The "Démonomanie" also constitutes a seminal exercise in jurisprudence, which came to set the standard for following decades. Bodin's aim was not only to make sure that witches were judged and punished, he also aimed at fair trial rules according to principles of law developed over centuries in the secular and ecclesiastical courts. Also in this way, the

work differs profoundly from other works on demonology and witchcraft and shows us the author as a profound political and legal thinker, whose aim was to alter society for the better.

Because this interesting work places itself amidst the divine and the earthly, between the supernatural and the natural, we find in it a wealth of themes that go beyond the actual witch trial with which Bodin begins his work. It is also for these reasons that the work provides us with an even more thorough knowledge of the foundational thoughts of the great legal and political thinker that is its author.

See:

Rebecca May Wilkin: *Women, Imagination and the Search for Truth in Early Modern France*, 2008.

Jean Bodin: *On the Demon-Mania of Witches*. Translated by Randy A. Scott with an Introduction by Jonathan L. Pearl, 1995.

Ursula Lange: *Untersuchungen zu Bodins Demonomanie*, 1970.

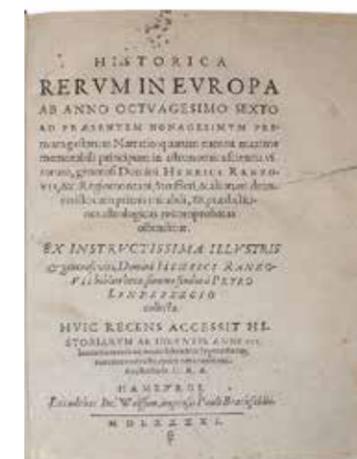
THE FIRST DEPICTION OF THE JELLING STONE – THE MOST IMPORTANT MONUMENT OF NORDIC CHRISTIANITY

LINDEBERG, PETER.

Historica rerum in Europa ab anno octavagesimo sexto [i.e. 1586] ad praesentem nonagesimum primum [i.e. 91] gestarum Narratio: quarum euentu maxime memorabili principum in astronomica scientia virorum, generosi Domini Henrici Ranzovii, &c. Regiomontani, Staeffleri, & aliorum de anno illo cum primis marabili, 88. praedictiones astrologicas recomprobatas ostenditur. Ex Instructissima Illustris & generosi, Domini Henrici Ranzovii bibliotheca, summo studio à Petro Lindebergio collecta. Huic recens accessit historiaum ab inventis anni XCI.

Hamburg, Excud. Iac. Wolffius, impens Paulus Brachfeldus, 1591.

4to. Later nice half vellum with patterned paper over boards. Neatly repaired tear to first two leaves, no loss. Title-page evenly browned, otherwise only a bit of occasional minor brownspotting. (28), 176, (7) pp. Pp. (76)-(77) constituting an engraved plate (a bit shaved at margins). Three large woodcut illustrations (ab. half-page) in the text. Woodcut initials and vignettes.

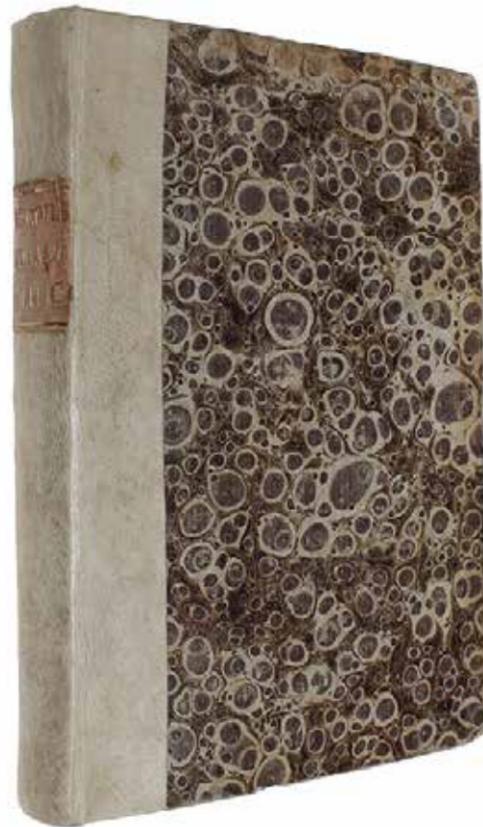


The Jelling stone is a massive carved runestone from the 10th century, found at the town of Jelling in Denmark. It was raised by King Gorm's son, Harald Bluetooth in memory of his parents, celebrating his conquest of Denmark and Norway, and his conversion of the Danes to Christianity. The runic inscriptions on these stones are considered the best known in Denmark and are of the utmost importance to the history of the country.

The seminal Jelling Stone is often called "Denmark's birth certificate", because Denmark is named in the inscription and also because the stone is a clear material proof of the change in religion – from paganism to Christianity. Furthermore, it is strongly identified with the creation of Denmark as a nation state. The inscription translates thus: "King Harald ordered these kumbles made in memory of Gorm, his father, and in memory of Thyra, his mother; that Harald who won for himself all of Denmark and Norway and made the Danes Christian".

Not in Brunet ; Graesse: IV:218 (note); Adams: 731 (erroneously lists three plates) ; not in Thesaurus.

The exceedingly rare first edition of the work in which we find the first depiction of the Jelling Stone, also known as "Denmark's birth certificate", and its famous rune inscription for the first time in print. The work is of exceptional importance to Danish history and specifically important to our current knowledge of the Jelling Stone and where it was placed.



understanding of the "Essais"... bringing it to the foreground allows us to challenge more robustly the common conclusion that Montaigne's unique project "is not a political work."

Many in the first generation of Montaigne's reception appear to have seen the "Essais" principally as a contribution to the political contribution to the political counsel literature. For example, Girolamo Naselli's 1590 Italian translation of the "Essais" is titled "Discorsi morali, politici e militari", while John Florio follows Naselli's lead in the title of his 1603 English translation, "The Essayes or Morall, politike and militaire discourses". And when Francis Bacon enthusiastically adopts Montaigne's novel "Essai"-form for his own ends, he does so as a useful means of giving "Councils Civill and Morall", not simply musings personal and poetic." (Thompson, *Montaigne and the Tolerance of Politics*, p. 21).

As is mentioned on the title-page, this first translation also contains another, long "questione". "In this deliberative discourse, very different in kind from anything a modern reader would associate with "Essais", and apparently composed soon after the winter 1576-7 Estates General of Blois, the author argues methodically and resolutely against those at the assembly who in a public "ragionamento" demonstrated the employment of foreigners in a republic to be universally undesirable, and who nearly succeeded in having this position passed into law." (Boucher: *The School of Montaigne in Early Modern Europe*, vol. 2, p. 136).

FUNDAMENTAL WORK ON PERSPECTIVE

SIRIGATTI, LORENZO.

La pratica di prospettiva. 2 parts.

Venice, Girolamo Franceschi, 1596.

Folio (400x260 mm). Two parts bound in one later (presumably 19th century) sprinkled full calf with blindstamped geometrical ornamentations to boards. Leather on back board renewed. Engraved title-page neatly restored at inner margin, far from affecting imprint; old owner's inscription ("Ex libris Ludovici A. la..."), crossed-out previous owner's name, and traces after a stamp to title-page. With Medici arms at the top and those of Sirigatti at foot of title-page, repeated on title-page of part two. As with all other copies we have been able to locate, the title-page is trimmed, affecting approximately 1 cm of the allegorical depictions in margin. Large woodcut printer's device at the end of the volume. Light occasional discolouring, but overall in very fine condition.

1 f. (allegorical frontispiece), 3 ff. (of dedication and index), 43 plates numbered with parallel text, 1 f. (large woodcut printer's device), 22 copper engraved plates (including the title-page of the second part) numbered 44-65. I.e. 65 plates in total – fully complete.



Illustration of The Jelling stone from Lindeberg, *Historica Rerum in Europa*, no. 25.



The rare first edition of this most important work on the art of perspective: "Questa e la più elegante delle edizioni di libri prospettici per i tipi, per caratteri, per la carta" (Cicognara 860).

Sirigatti's work is famous for being one of the very earliest thorough works solely dedicated to the art of perspective. Combining the visual language of the German book tradition of Lencker and Jamnitzer with the Italian tradition of linear perspective treated previously by Serlio and Barbaro and earlier that of Leon Battista Alberti (unillustrated), as applied to stage design and architectural theory, this is one of the seminal Italian works on the subject of perspective. Presumably, this work functioned as basis for Galileo's drawing technique. The book quickly became very popular and several Italian editions were reprinted in the 17th century; its reputation was so long-lived that an English translation was published no less than 160 years after the original.

The work is divided in two parts: The first part is dedicated to the elementary rules of perspective to plane and solid geometric figures (which also contain musical instruments

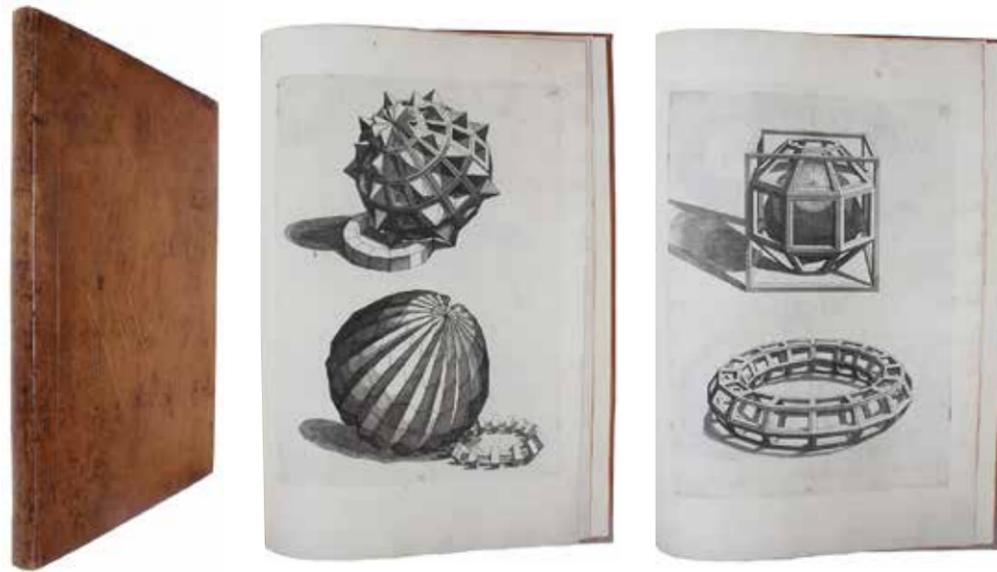
THE FINAL EXPRESSION OF BODIN'S PHILOSOPHY

BODIN, IO. (JEAN).

Universae Naturae Theatrum, In quo rerum omnium effectrices causae, & fines contemplantur, & continuae series quinque libris discutuntur.

Lyon, Jacob Roussin, 1596.

8vo. Contemporary limp vellum. Title-page printed in red and black. A fine copy. (16), 633 pp.



like the lute (plate 41 and 42)). The second part depicts architectural elements, facades of palaces and churches, in polyhedrons of various forms and regular Platonic solids, with several references to Luca Pacioli's "divina proportione". Furthermore, Sirigatti famously contributed to the study of theatrical perspective:

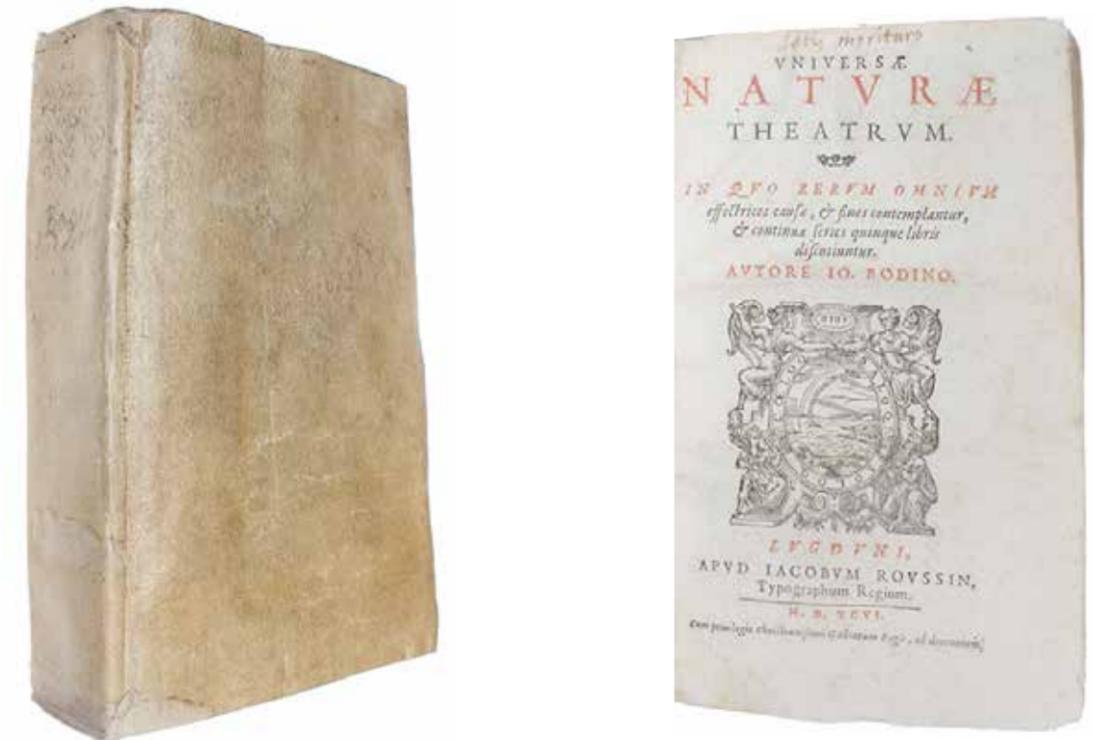
"He is the first to mention that the full effect of the perspective frame, for instance in a stage set, can be enjoyed only by those sitting along the main axis. This is a fundamental aspect of absolutist theater that no doubt had been noticed by designers of princely entertainments earlier, but is first commented on in print by Sirigatti, whose observations were taken up more extensively by Pietro Accolti." (Millard).

Two problems were endemic in perspective designs. First, because perspective scenery exploits the difficulty of the eyes in judging the sizes and distances of objects, it works best by assigning the spectator to a single point of vision and manipulating relative magnitudes to make small images represent objects that are larger and farther away. Second, the apparent magnitude and distance of painted objects tended to clash with the fixed size of live actors when applied to the theater, threatening to produce absurd combinations of scale when performers wandered upstage. Sirigatti was first to "acknowledge the problem of spectator position. Sirigatti proposed a way to combine a painted perspective backdrop with fixed three-dimensional scenery that diminished in size as it neared an upstage vanishing point". (Camp, *The First Frame*).

Sirigatti was not only influential in the theory of architecture and stage design. "Galileo "most certainly studied" *La pratica di prospettiva*, which was published in Venice while Galileo was teaching nearby in Padova, and that when Galileo and Thomas Harriot simultaneously pioneered the use of the telescope to study the moon's surface, it was Galileo's training in chiaroscuro that led him to see mountains and craters where Harriot only saw "strange spottedness". (The Partnership of Art and Science: *The Moon of Cigoli and Galileo*).

Sirigatti was a member of the Academy of Drawing (*Accademia del Disegno*), a school for artists and engineers (where Galileo studied as a young man). Any young artist or mathematician working his way through Sirigatti and learning to create the spikes on a ring diagram such as this would master perspective and the handling of light and shadow (*chiaroscuro*). Each spike must cast an appropriate shadow, not unlike the patches Galileo would later discern through his "perspective tube" and interpret as the shadows of mountains protruding up from the surface of the Moon.

Adams S-1224
Cicognara 860
Fowler 336
Graesse VI,417
Macclesfield 1896
Mortimer 479
Millard 129 (the 1625-edition)



The rare first edition of Bodin's great final work, his main contribution to the field of natural philosophy, "The Theatre of Nature", which was written in 1590, but published for the first time in the year of his death, 1596. In spite of the fact that the "Theatrum" has been somewhat neglected by modern scholars and has for instance not been translated into English until 1997, it is in fact one of his most important works. It constitutes the most

systematic exposition of Bodin's vision of the world and is the culmination point of his systematic examination of things, revealing to us the full extent of his entire philosophy.

In this Bodin's magnum opus of natural history, a completely new type of natural philosophy is constructed, one which attempts to combine religion with philosophy. By combining philosophical research concerning causes with a pious recog-

nition of divine providence and the greatness of God, Bodin constantly reminds us of the importance of reason and reasoning at the same time that he refers to the Holy Scripture.

Jean Bodin (1529/30 - 1596), "one of the towering figures in the history of French thought" (Scott), was a lawyer, economist, natural philosopher, historian, and one of the major political theorists of the sixteenth century. His main work, the "Six livres de la république" is one of the most important works of modern political thought. Here Bodin gave the first systematic statement of sovereignty and coined the term "political science". With his theory of the State and statement of Sovereignty, he fundamentally changed the history of political thought in the West. The "Six livres de la république" is Bodin's most famous and frequently read work, and ever since the 18th century, it has completely overshadowed everything else that he wrote. In the 17th century, however, Bodin's "Theatrum" was considered very important to the understanding of Bodin's entire philosophical system, including the political. It is the only one of his works that attempts to actually do that which he ever since the beginning of his career set out to do: to methodologically study all things, human and divine.

Bodin does this in a manner that made it universally understandable. "While its erudition and philosophical originality suited it well to professors and scholars, Bodin's "Theatrum" was also designed to be pedagogical, with its question-and-answer format and its broad coverage of natural philosophy from first principles to metals and minerals, plants and animals, souls, angels, and the heavenly bodies." (Ann Blair, *The Theater of Nature: Jean Bodin and Renaissance Science*, p. 17).

Tchemerzine: II:250

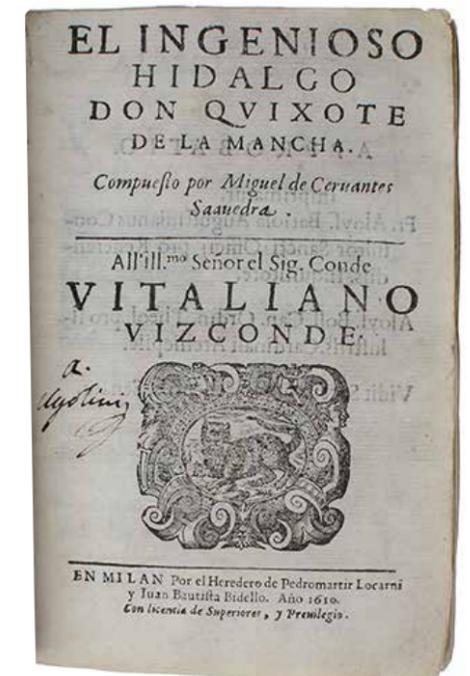
THE FIRST 'DON QUIXOTE' TO BE PRINTED IN ITALY

CERVANTES SAAVEDRA, MIGUEL de.

El Ingenioso Hidalgo Don Quixote de la Mancha.

Milan, Por el Heredero de Pedromartir Locarni y Iuan Bautista Bidello, 1610.

8vo. In contemporary full limp vellum with title in contemporary hand to spine. Extremities with wear. Repair and a small hole to front board and missing vellum on upper outer corner of back board. Previous owner's name in contemporary hand to title-page. First 8 leaves lightly washed. Damp stain throughout, however mainly affecting pp. 169-340. The paper is still good and solid. A good copy in its original binding. (Blank), 16 ff, 722 pp, (blank). (mispaginated between pp. 704-707, as called for).



Scarce first edition of 'Don Quixote' to be printed in Italy, being the 10th overall printing of part one, preserved in its first binding. The editor changed Cervantes's dedication to the Duque de Béjar for that of Vizconde Vitaliano, otherwise the text follows that of the second edition printed in Madrid by Juan de la Cuesta in 1605.

This masterpiece, which established the novel genre in Western literature, was first published by Cuesta in Madrid in 1605 and became an instant success. The first edition was followed by three pirated editions later the same year and two further authorized editions. The first part of Don Quixote was revised by Cervantes up to and including the third Cuesta

edition of 1608. The second part was not published until 1615.

“The first part of Don Quixote came out in 1605. What had begun as a simple satire on the tedious chivalric romances of the time broadened into a sweeping panorama of Spanish society; and it was this, the variety, the liveliness, and the gibes at the famous, which won it instant fame. Its larger claims, the subdued pathos, its universal humanity, were slower to be appreciated. But within months Don Quixote and Sancho Panza had become legendary [...]. Don Quixote is one of those universal works which are read by all ages at all times, and there are very few who have not one time or another felt themselves to be Don Quixote confronting windmills or Sancho Panza at the inn.” (PMM 111)

Brunet 1748

Palau 51983

Suñé 10

(PMM 111, being the first edition from 1605)

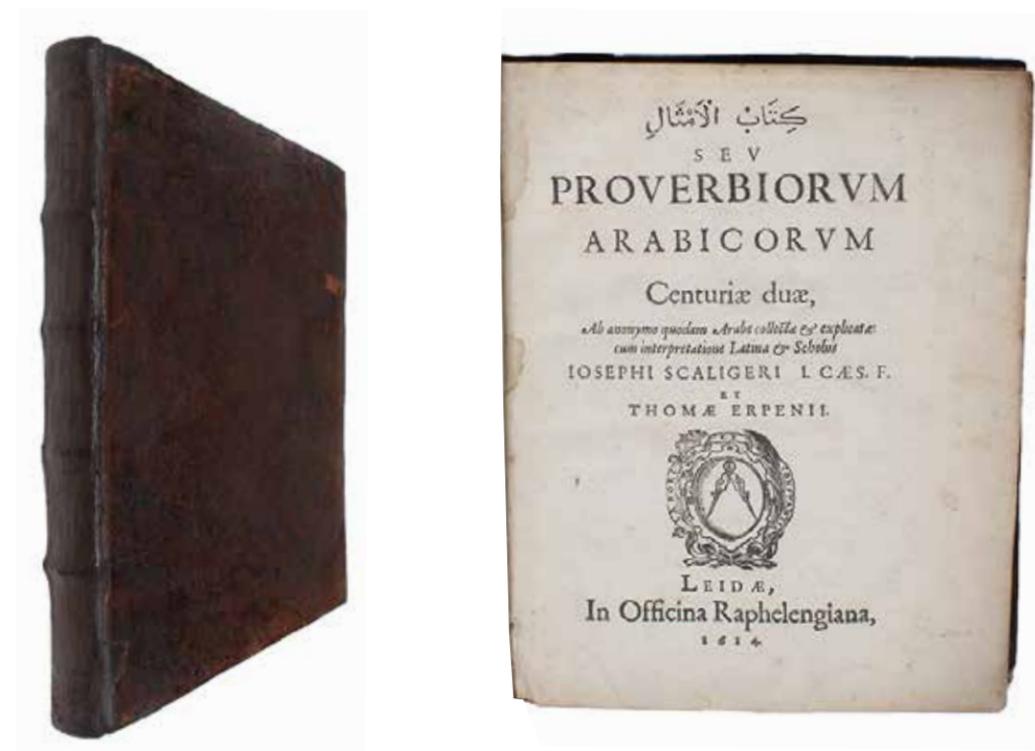
THE FIRST PRINTED WORK ON ARAB PROVERBS

SCALIGER, JOSEPH (+) THOMAS ERPENIUS.

Kitabu 'l-amtali. Seu Proverbiorum Arabicorum centuriae duae, ab anonymo quodam Arabe collectæ & explicatæ: cum interpretatione Latina & Scholiis Iosephi Scaliger et Thomæ Erpenii. (+) Pauli Apostoli ad Romanos Epistola, Arabice. Ex Bibliotheca Leidensi. (2 works).

Leiden, Officina Raphelengiana, 1614. & Leiden, Typographia Erpeniana, 1615.

4to. Contemporary full calf. Finely rebacked. Edges and corners repaired. (8), 126 pp. (Latin and Arabic characters). + (48) pp. (24 unnumb. leaves). (Arabic characters, except title-page). In between the two works is bound “Cogitata nova de kari psalm XXII, 17 et Jes. XXXIIX, 13 censuræ Philologorum committet ho elachistos ton philologunton”. (8) pp. No date (around 1615?).



Rare first edition of this seminal work on Arab linguistics and Arab printing history in general, being the first work on Arab proverbs and the first critical edition ever of an Arabic text, with a Latin translation and notes.

“Echoing Aristotle’s ‘Golden Mean’, they (the proverbs) reflect the moral values of the well-bred gentleman, who should be generous without ostentation, frugal without stinginess, moderate and self-controlled, truthful but discreet, and strong without being inflexible.” (Vrolijk, The Prince of Arabists and

VERY RARE EARLY WORK ON BANKRUPTCY SAUTERIUS, DANIEL. [SAUTER].

**Praxis Bancae-ruptorum huius seculi; quae 1. Secundum fallaces actiones depingitur ;
2. Secundum mala adiuncta expenditur ; 3. Secundum poenas in eam sancitas, aestimatur ;
4. Secundum charatatem emendatur.**

Lugduni (Leiden), Basson, 1615.

Small 8vo. In contemporary limp vellum with ink titling to spine in contemporary hand. Traces after a small paper label to lower part of spine. Small paper label pasted on to top left corner of pasted-down front free end-paper. A very fine and well preserved copy. 5, (7), 94, (1) pp.

The exceedingly scarce first edition of Sauter's seminal work constituting one of the very earliest treatises on bankruptcy. This foundational work precedes Thomas Goodinge's "The law against the bankrupts" (1695) – considered the first work in English on the subject – by more than half a century.

The work became an immediate success, a second edition was published the same year, and translations into the vernaculars soon followed. This testifies to the appetite in contemporary Europe for a work that tackled the phenomenon of bankruptcy from an economic, juridical, and moral perspective.

Sauter here describes that bankruptcy is a phenomenon on the rise and he determines that the primary causes of this are negligent accounting, fraud, and deception. His position was that the integrity of contracts would then be considered the ultimate foundation of civil society and public order:

"[F]idelity in performance of Covenants and Promises is one main foundation of a well ordered Commonwealth. [...] If Bankrupts the Arch-builders of fraud, utterly subvert and take this away, as indeed they do, who doubteth but that the Commonwealth, unlesse prevention be in time used, will shortly be ruined? [...] If the Bankrupts weaken and violate performance of fidelity [...] the Commonwealth cannot flourish, but become a body without a Soule". (Sauterius 1640, p. 22 [The English translation]).



Daniel Sauterius (or Sauter) a Dutch clergyman published the same year a treatise on business ethics.

None of the major bibliographies list the first edition:
Not in Einaudi
Not in Mattioli
Kress 159 (Only the German translation).
Goldsmiths 713 (Only the English translation).

his many errors: Thomas Erpenius's emage of Joseph Scaliger and the Edition of the "Proverbio Arabia", 2010).

The present work is based on a manuscript containing 200 Arab proverbs obtained by Casaubon and then worked out by Scaliger. It was finally prepared for publication by the doyen of Arabic scholars in Europe, Thomas Erpenius, and was published for the first time as it is here, in 1614.

The main source of the two hundred proverbs is the collection assembled by Abu Ubaid al-Qasim ibn Salam (c. 770-838 CE), an Islamic scholar known for several other works than his *Kitab al-Amwal*, a compilation of just under 1,400 sayings. The other Arabic authors are not mentioned by name and it is only reasonable to assume that Scaliger and Erpenius knew nothing about them nor were they aware of the identity of the compiler, who is merely described as 'some erudite Arab'.

"The origin of the proverbs has been discussed since the mid-seventeenth century. In 1651 the Swiss Protestant scholar Johann Heinrich Hottinger used Erpenius's edition to prove that Muslims, though unbelievers, were more virtuous than the popes. Nine years later, in 1660, this prompted a violent reaction from the Maronite Abraham Ecchellensis, who was able to prove that many proverbs in Erpenius's edition were, in fact, translated from a Christian Syriac text by Theodosius Romanus, the Jacobite patriarch of Antioch between 887 and 896. Hottinger, Ecchellensis argued, had used Christian proverbs to assert the moral superiority of muslims." (Ibid.).

The present work allowed European students of Arabic a fascinating glimpse into an aspect of Arab intellectual life which was free from religious bias. It showed them that the Arabs too had their share of human wisdom. "More often than not, however, it remained just a glimpse. Unlike their teachers, who showed a rather more varied interest in Arabic and its literature, most students were theologians who needed Arabic as a source of comparison with biblical Hebrew". (Ibid.)

"Erpenius's *Proverbiorum Arabicorum centuriae duae* is also regarded as the first critical edition of an Arabic text, with a Latin translation and commentary sense, 'critical' should be understood as an effort to restore the presumed form of a work in classical arabic by purging it of the 'corrupting' influence Arabic, or as Erpenius expressed it in the preface.

It must also be borne in mind that this was by no means the first work in Arabic ever to be printed. In the 1590s the famous *Typographia Medicea* of Rome had already published monolingual Arabic texts such as Avicenna's *Canon* (1593) or *Elementa* (1594), but they lacked the critical element of the Erpenius editio over, they were never conceived as learning aids for European scholars but were destined instead for the Middle Eastern market. The *Proverbia* was the last book in Arabic published by the Raphelengius brothers in Leiden. Their father, Franciscus Raphelengius, had designed the Arabic typeface as early as 1595." (Ibid)

The work has consequently attracted the attention of modern students of both typography and Arabic studies and is a wonderful testament to the dawning interest in Arabic linguistics and the Muslim world in general.

Schnurrer Bibliotheca Arabica No 217 & 325

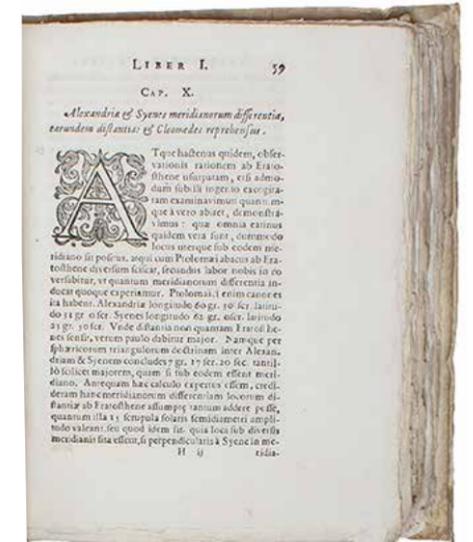
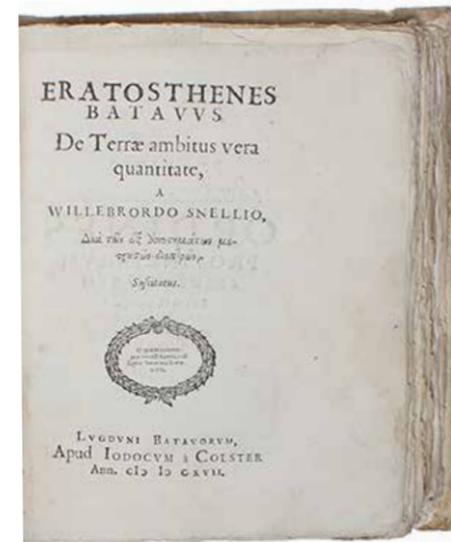
MEASURING THE EARTH – FOUNDING THE MODERN ART OF MAPMAKING

SNELLIUS, WILLEBRORD (SNELL; SNELL VAN ROYEN).

Erathosthenes Batavus. De Terrae ambitus vera quantitate.

Leiden, Iodocus à Colster, 1617.

4to. Completely uncut, in the original interim boards, rebaked in matching paper and with leather cords. A bit of soiling to especially front board. Internally a nice, clean, fresh, and unrestored copy. (12), 263, (1) pp. Illustrated.



Very rare first edition of Snell's seminal magnum opus, in which he founded the modern systematic use of triangulation, thus also founding the modern art of map-making. It is due to his development of triangulation presented in the present work – a method that was used for accurate large-scale land surveying until the rise of global navigation satellite systems in the 1980'ies – that Snell “may rightfully be called the father of triangulation”. (D.S.B.).

“Despite Cassini’s tables for accurately predicting the motions of Jupiter’s moons, which allowed very accurate time measurements to be made, the riddle of longitude still needed another vital piece of information. The size and form of the earth were still uncertain: only one scientific experiment had been conducted to measure its circumference, by Willebrord Snell (1580-1626), in the early years of the seventeenth century.

Snellius, as he is better known, was the son of a wealthy professor of mathematics at the University of Leiden in Holland, where young Snell himself studied law. But it was mathematics that intrigued him, and through his studies, he made considerable contributions to science. He is probably best remembered for the optical law of incidence and refraction named for him [which remained unpublished]. However, the most important of his works published in his lifetime was “Erathosthenes Batavus”, and it revolutionized the science of earth measuring. In 1615, emulating the

principles of Eratosthenes 1,900 years before, Snellius had measured the length of a meridian arc by using a chain of thirty-three triangles, observed from the tops of churches, across the fields and hedgerows of the flat Dutch landscape. He had then measured the latitude at the north and south end of his chain of triangles. By calculation, assuming the earth perfectly spherical (as did all philosophers in those days), Snellius worked out a diameter for the earth that was just 3.4 percent smaller than modern values.

Although not the first to use triangulation (that claim rightly belongs to Gemma Frisius 60 years earlier), Snell explicated the idea of measuring long distances over the ground by measuring the angles in a chain of triangles rather than by measuring the distance with a surveyor’s chain. The method was also far more accurate and significantly speedier than physically measuring directly across the land. Snell’s experiments, founded and aided by his patron, Baron Sterrenberg, demonstrated the accuracy of the method and proved conclusively that a framework of stations so developed could be used to control a mapping project.” (Edwin Danson, *Weighing the World: The Quest to Measure the Earth*, pp. 21-22).

In 1615, Snell became deeply involved in the determination of the length of the meridian. For his purpose, he selected the method of triangulation that had been used suggested by Gemma Frisius ab. half a century earlier, but Snell developed the method to such an extent that it was able to – for the first

time in history – fairly accurately measuring the size of the earth. “Snel developed it [i.e. triangulation] to such an extent that he may rightfully be called the father of triangulation” (DSB). Starting with his own house, he used the spires of town churches as points of reference and thus, through a net of 33 triangles, computed the distance from Alkmaar to Bergen-op-Zoom (ab. 110 kilometers). The two towns were separated by one degree on the meridian, so from his measurement he was able to calculate a value for the circumference of the earth. His groundbreaking measurements and method were published for the first time in his seminal “Erathosthenes Batavus” (i.e. “The Dutch Eratosthenes”) in 1617. Snell calculated how the planar formulae could be corrected to allow for the curvature of the earth. He also showed how to resection, or calculate, the position of a point inside a triangle using the angles cast between the vertices at the unknown point. These could be measured much more accurately than bearings of the vertices, which depended on a compass. This established the key idea of surveying a large-scale primary network of control points first, and then locating secondary subsidiary points later, within that primary network.

Apart from having discovered what is now know as “Snell’s law”, “Snell had also developed the method of determining distances by trigonometric triangulation and thus founded the modern art of mapmaking.” (Asimov:79a).

THE SCEPTICAL REVOLUTION

SEXTUS EMPIRICUS.

Opera quae extant. Magno ingenii acumine scripti; Pyrrhoniarum hypotyroseon (Greek) Libri III. Quibus in tres Philosophiae partes acerrimè inquiritur, Henrico Stephano Interprete: Adversus Mathematicos, hoc est, eos qui disciplinas profitentur, Libri X. Gentiano Herveto Avrelio Interprete. Graecè nunc primùm editi. Adjungere visum est Pyrrhonis Eliensis Philosophi vitam: nec non Claudii Galeni Pergameni de Optimo docendi gener librum, quo adversus Academicos Pyrrhonioque disputat. MS. nostri Varioas Lectiones & coniecturas aliquot margini insertas Operi praefiximus.

Aurelianæ (i.e. Orleans), Petri & Jacobi Chouet, 1621.

Folio. Beautiful early 18th century full Cambridge-style binding. Six raised bands to richly gilt spine. Boards with beautiful "mirror"-style decoration, blindstamping and gilt line-borders. Contemporary owner's gilt coat-of-arms to upper part of spine and gilt crowned monogram to lower part of spine. Gilt initials to front board. All edges of boards with blindstamped decoration. A bit of wear to extremities and a few scratches. Internally only very light occasional brownspotting. Title-page a bit dusty. An excellent copy. Engraved title-vignette, woodcut ornamental borders and large woodcut initials to first leaves. (20), 520, (1), (41, -Index) pp.

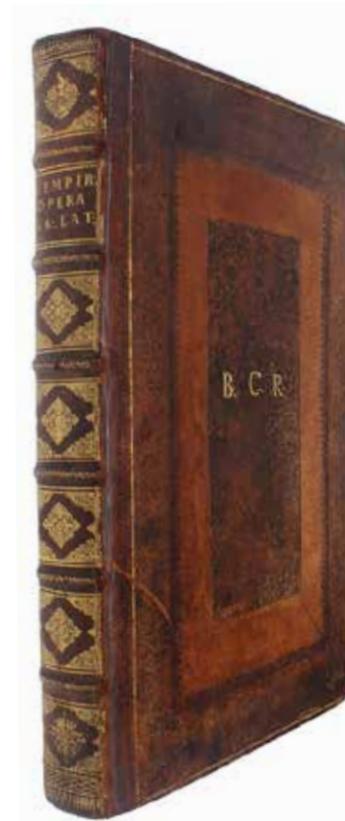
The very rare editio princeps of one of the single most important "opera" in the history of Western thought, namely the first edition of the original Greek text of the collected works of Sextus Empiricus, a body of writing that came to determine the course of much modern thought, influencing the thought of Bruno, Montaigne, Descartes, and many other pivotal thinkers of the modern era. The present collection of writings constitutes one of the single most important texts in the history of skepticism, determining the course of modern thought.

"No discovery of the Renaissance remains livelier in modern philosophy than scepticism". (Copenhaver & Schmitt, p. 338). "The revived skepticism of Sextus Empiricus was the strongest single agent of disbelief". (*ibid.*, p. 346).

"As the only Greek Pyrrhonian sceptic whose works survived, he came to have a dramatic role in the formation of modern thought. The historical accident of the rediscovery of his works at precisely the moment when the skeptical problem of the criterion had been raised gave the ideas of Sextus a sudden and greater prominence than they had ever before or were ever

to have again. Thus, Sextus, a recently discovered oddity, metamorphosed into "le divin Sexte", who, by the end of the seventeenth century, was regarded as the father of modern philosophy. Moreover, in the late sixteenth and seventeenth centuries, the effect of his thoughts upon the problem of the criterion stimulated a quest for certainty that gave rise to the new rationalism of René Descartes and the "constructive skepticism" of Pierre Gassendi and Martin Mersenne." (Popkin, p. 18).

"The revival of ancient philosophy was particularly dramatic in the case of scepticism. This critical and anti-dogmatic way of thinking was quite important in Antiquity, but in the Middle Ages its influence faded [...] when the works of Sextus and Diogenes were recovered and read alongside texts as familiar as Cicero's "Academia", a new energy stirred in philosophy; by Montaigne's time, scepticism was powerful enough to become a major force in the Renaissance heritage prepared for Descartes and his successors." (Copenhaver & Schmitt, pp. 17-18).



The work appeared in three variants, the present with Orleans-inprinted, printed by the Chouet brothers, one with Genevainprint, also by the Chouet brothers, and a third printed in Paris by Picard. No precedence between the three has been established, but the Chouet-printing is the one that is usually referred to in secondary literature (e.g. Popkin, Kristeller, Copenhaver & Schmitt).

See:

Kristeller: "Renaissance Thought II. Papers on Humanism and the Arts", 1965.

Popkin: "The History of Scepticism. From Savonarola to Bayle", 2003.

Lohr: "Renaissance Latin translations on the Greek commentaries on Aristotle", in: "Humanism and Early Modern Philosophy", Edt. by Krayer and Stone, 2000.

Schmitt: "Gianfrancesco Pico della Mirandola (1469-1533) and his critique of Aristotle", 1967.

Copenhaver & Schmitt: "Renaissance Philosophy", 1992.

This splendid copy of the philosophy of Sextus Empiricus belonged to the noted Danish bibliophile Niels Foss (1670-

1751) and bears his gilt coat-of-arms and crowned monogram on the spine. Niels Foss owned one of the most splendid Danish libraries of the 18th century. He was very particular about his bindings, and in his time it was said that almost all of his books which were in "English bindings" ("ligatura Anglica compacti", which is what we now call "Cambridge-style bindings"). The bindings he owned "were exceptionally well made and many of them still look as fresh as the day that they came from the binder" (Elberling, "Breve fra en Bogelsker", 1909). The great Danish jurist, author, and political thinker Ludvig Holberg frequented the library, which was particularly rich in philology and philosophy. The copy later entered the Bibliotheca Communitatis Regiae in Copenhagen (est. 1777; partly sold 1853) and bears the letters from the "Regensen" library, B.C.R., in gold on the front board.

THE TYCHONIC WORLD SYSTEM

LONGOMONTANUS – i.e. CHRISTIAN SEVERIN. – TYCHO BRAHE.

Astronomia Danica. Vigiliis & opera elaborata, & in duas partes tributa: Quarum PRIOR Doctrinam de diurna apparente sederum revolutione super sphaera armillari veterum instaurata, duobus libris explicat: POSTERIOR Theorias de motibus Planetarum ad observationes Dn. Tychonis Brahe, & proprias, in triplici forma redintegratas, itidem duobus libris complectitur. Cum Appendice de Asscitiis Coeli Phaenomenis, Nempe, Stellis Novis et Cometis.

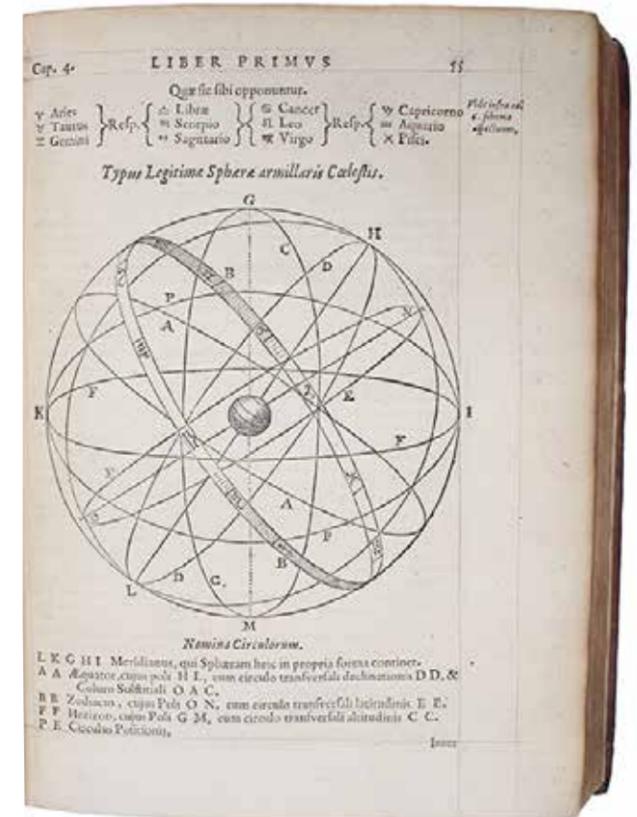
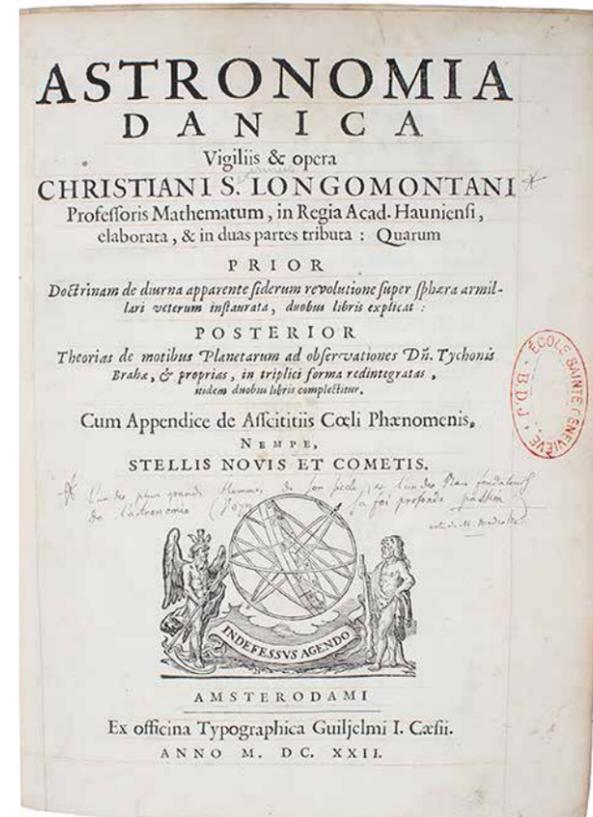
Amsterdam, 1622.

4to. 18th century full calf with double gilt line-borders to boards and five raised bands to richly gilt spine. Neatly rebound with 90% of the old spine preserved. Corners very neatly restored. Old owner's inscription (Madrolle) to inside of front board, dated 1840, a small Jesuit stamp to front free end-paper and verso of title-page, and a stamp to blank outer margin of title-page (École Sainte Geneviève). Neat note about the author, in French ("one of the greatest men of his century and one of the founders of astronomy"...), to title-page by previous owner Madrolle. All leaves ruled around the text. A very nice copy with some even browning of some leaves and occasional very light dampstaining or brownspotting. F.*3 with a very neatly closed tear (16), 159, (1); 342 + (8), 44 pp. Woodcut title-vignette, woodcut initials, and numerous woodcut diagrams and illustrations in the text as well as many tables.



Exceedingly scarce first edition of this milestone of astronomy, in which Tycho Brahe's geoheliocentric model is developed empirically and publicly for the first time, to common acceptance for posterity. Longomontanus' magnum opus presented for the very first time Brahe's planetary observations and put them into a systematic whole, presenting the results of the entire program of Brahe. Printed five years before Kepler's "Tabulae Rudolphinae", "Astronomia Danica" constitutes the first work to systematize Brahe's observations. It will forever stand as a cornerstone of astronomical literature, presenting us with the Tychonic world system.

"When Tycho died in 1601, his program for the restoration of astronomy was unfinished. The observational aspects were complete, but two important tasks remained: the selection and integration of the data into accounts of the motions of the planets, and the presentation of the results of the entire program in the form of a systematic treatise.



Severin, Tycho's sole disciple, assumed the responsibility and fulfilled both tasks in his voluminous "Astronomia Danica" (1622). Regarded as the testament of Tycho, the work was eagerly received and quickly won a place in seventeenth-century astronomical literature. Even after the appearance of Kepler's "Tabulae Rudolphinae" (1627), a rival work that bore the imprimatur of Tycho, Severin's "Astronomia Danica" retained sufficient prestige to warrant reprinting in 1640 and 1663." (DSB) – In fact, a title-issue of the work appeared already in 1633.

For the dissemination of the Tychonic world system, Longomontanus' "Astronomia Danica" was in many ways more important and more influential than both Brahe's own original works and Kepler's "Tabulae Rudolphinae". And not only in the Western world – during the 20th century, research has shown for instance that this work was also a major source for the astronomical reform of China.

MAGNIFICENT EMBROIDERED SILVER-THREAD BINDING FROM 1630

SAUBERT, JOHANNES.

Icones Precantium. Das ist: Christliche Figuren/ zur Gebetstund angesehen/ in welchen die Exempla der rechtschaffnen Beter und Bussfertigen Hertzen auss heiliger Schrift abgemahlt/ und zur Erweckung grösserer Andacht vor Augen gestellt werden/ mit beygefüger Erklärung.

Nürnberg, Endter, 1629.

8vo (ca. 15,8x10 cm). Truly magnificent contemporary embroidered German silver thread binding – from 1630 – of claret satin over wooden boards. The figure of Faith with crucifix within an oval frame to front board and the figure of Justice with scales and sword within an oval frame to back board. Both “frames” are richly decorated with birds, insects, and ornamentations, and both boards are sprinkled with tiny sequins. The embroidery is remarkably well preserved, is in very high relief, and is wrought predominantly in silver tread, with green, red and blue threads intertwined. Both figures are standing on green bases, and the “filling” of the frames is red. The birds are blue. The spine is divided into four panels, by three broad silver bands. Each compartment is richly decorated, again predominantly in silver thread, with red, green and blue threads intertwined, and in high relief. The four lovely, large ornaments are, from the bottom: a basket of fruit; an ornament introducing a scallop shell; fruit-composition (apple, pear, grapes); another decorative ornament. All edges gilt.

The thread of the arms of Faith on the front board and of the most protruding parts of Justice on the back board are a bit worn, and the satin on the very edges of the boards is worn, so that the edges of the wooden boards are visible. But all in all, the binding is in splendid condition and the embroidery is clear and in high relief. The delicate burgundy satin background is almost completely preserved, as are all the tiny sequins sprinkled out over the binding.

Also internally, the book is in excellent condition. The lower corner of the engraved title-page has been torn off, and there is a closed tear (no loss) to the top; the leaf has been mounted at an early date. A book plate to inside of front board announces that the book has been displayed at the “Art Treasures Exhibition 1928” (the catalogue of the exhibition is enclosed). One of the front free end-papers contains a beautifully written, decorative, full-page contemporarily handwritten declaration in German from Nicolaus Klaumann, stating that the book was an engagement present for his bride-to-be Mechtild Motzfeldtz, in 1630.

Engraved title-page, (20), 764, (2) pp. With 20 full-page engraved illustrations of Christian figures in prayer. A beautiful printing, with each leaf set within a broad decorative woodcut border.



Exceedingly scarce first edition of Saubert’s important series of images of Christian figures to be contemplated during prayer hours, bound in an outstanding strictly contemporary German embroidered binding of the highest quality, made as an engagement present in 1630.

Saubert’s beautiful work is highly important in the tradition of religious imagery and the growing notion of the 17th century that the straightforward contemplation of religious figures in e.g. prayer will engage the soul quite differently than the viewing of frivolous paintings like those of Venus. Saubert sets out to depict “the examples of honest supplicants and penitent hearts from sacred Scripture... and put [them] before the eyes to awaken greater devotion” (from the title-page of the present work) and thus inscribes himself in the very beginning of the budding pious tradition of religious imagery of the period.

“Like Merian’s “*Icones biblicae*”, Saubert’s work appeared during the traumas of the Thirty Years’ War. In his preface,

Saubert writes of the “troubled times (when nothing is more necessary than prayer)”, and states that to meet this need he has portrayed praying figures from Scripture “so that Christian eyes take delight, are refreshed, and may be helpful to the heart for greater devotion to prayer”. The book contains a series of images of Old Testament figures such as Jacob, Moses, Samson, and Samuel at prayer, with relevant biblical texts and explanations taken from “distinguished evangelical teachers”, from Luther to Arndt.” (Bridget Heal: *A Magnificent Faith: Art and Identity in Lutheran Germany*, p. 115).

The work is of the utmost scarcity, and OCLC lists only five copies in all, of both the first edition (2 copies) and the second of 1638 (3 copies). One of the copies is listed as a 1626-printing, but we assume that this is an error in the database, as we can find no mention of an edition from 1626, and the only proper reference we can find to the first printing is in Heal, which states that the first edition is from 1629. This also corresponds with the libraries mentioning that they have the second printing, which is from 1638.

THE FOUNDATION OF RUNOLOGY

WORM, OLE & (PEDER PEDERSEN WIINSTRUP).

[Worm:] *Danicorum Monumentorum Libri Sex: E spissis antiquitatum tenebris et in Dania ac Norvegia extantibus ruderibus eruti + Regum Daniae Series duplex et Limitum inter Dania & Sveciam Descriptio. Ex vetustissimo Legum Scanicarum Literis Runicis in membrana exarato Codice eruta. Et Notis illustrata + [Wiinstrup:] Cornicen Danicus, Seu Carmen De Aureo serenissimi et illustrissimi domini, Christiani, Daniae, Norvegiae, &c. Electi Principis Cornu, Priscis & miris Emblematibus conspicuo, in Cimbrica invento Anno 1639...*

Hafnia, Joachim Moltke, 1643 + Melchior Martzan, 1642 + 1644.

Small folio. Bound in one contemporary full calf binding with raised bands to spine and blindstamped line-borders to boards. Binding somewhat worn, but sound, tight, and unrestored. A bit of soiling to title-page of “Danicorum Monumentorum” and lighter brownspotting throughout. All in all a very nice copy of both works. “Danicorum Monumentorum” with old/contemporary owner’s signatures to title-page and with contemporary handwritten additions to the errata-list - 1 f. in all. With the book plate of Hans de Hofman to inside of front board. Engraved title-page (by Simon de Pas). (24), 526, (18) pp. + large folded woodcut plate (the Golden Horn). Large woodcuts in the text + (12), 36 pp. Captions and some runic letters printed in red. + (10), 53, (5) pp. + large folded woodcut plate of the horn.



Scarce first editions of all three works – both of Worm’s famous masterpieces on runes and Winstrup’s highly important work on the Golden Horn – 1) Worm’s “Danicorum Monumentorum”, Worm’s runic magnum opus, which not only constitutes the first written study of runestones and the first scientific analysis of them, but also one of the only surviving sources for depictions of numerous runestones and inscriptions from Denmark, many of which are now lost; 2) Worm’s “Regum Daniae”, which contains the highly important reproduction of The Law of Scania in runes as well as in Latin translation with commentaries; and 3) Winstrup’s “Cornicen Danicus”, which constitutes one of the earliest works on the first Golden Horn, an important, early critical investigation of it, reproducing Worm’s seminal depiction of the horn, with the depiction also of the knob that the King had made in order to use it as a drinking horn, and expressing the hopelessness of ever finding the true meaning of the horn. An interesting and original idea is set forth, namely that the Horn has to do with the Swedish war of 1643.

The “Danicorum Monumentorum, with its numerous woodcut renderings of monuments with rune-inscriptions – including the world-famous folded plate of the Golden Horn, which had been found only five years previously, and which is now lost – is arguably the most significant work on runes ever written, founding the study of runes and runic monuments. Most of the woodcuts were done after drawings by the Norwegian student Jonas Skonvig; they are now of monumental importance to the study of runes and runic monuments, not only because they appeared here for the first time in print, but also because many of the monuments are now lost and these illustrations are the only surviving remains that we have.

Ole Worm (Olaus Wormius) (1588-1655) was a famous Danish polymath, who was widely travelled and who had studied at a range of different European universities.

Like many of the great intellectuals of the Early Modern era, Worm’s primary occupation was as a physician, for which he gained wide renown. He later became court doctor to King Christian IV of Denmark. In 1621, Worm had become professor of physics, but already the year before, in 1620, had he begun the famous collection that would become one of the greatest cabinets of curiosities in Europe (and one of the first museums) and which would earn him the position as the first great systematic collector (within natural history) in Scandinavia. It was his then newly begun collection that enabled him, as professor of physics, to introduce demonstrative subject teaching at the university, as something completely new. He continued building and adding to his magnificent collection, now known as “Museum Wormianum”, throughout the rest of his life.

Worm’s fascination for antiquarian subjects not only resulted in his famous “Museum Wormianum”, but also in a deep fascination with early Scandinavian and runic literature and the history and meaning of runestones. These monuments found throughout Scandinavia, were carved with runic inscriptions and set in place from about the fourth to the twelfth centuries. In most cases, they are burial headstones, presumably for heroes and warriors.

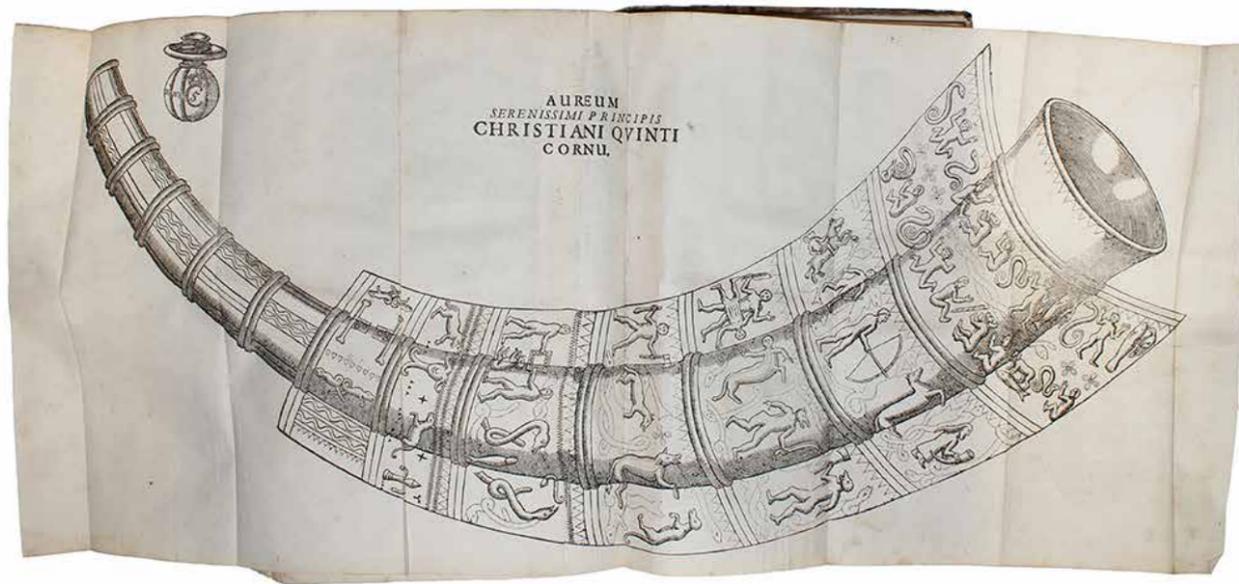
Worm published works on the runic calendar, translations of runic texts and explications of folklore associated with the runestone histories. By far his most extensive and important work was the “Danicorum Monumentorum”, which was the



first serious attempt at scientifically analyzing and recording all 144 then known runestone sites in Denmark. With the King’s blessing and support, Worm contacted bishops all over the country who were instructed to provide details and drawings of the barrows, stone circles and carved inscriptions in their regions.

Many of the monuments recorded in this splendid work have since disappeared. Some of them appeared in the fire of Copenhagen, to which they were brought at the request of Worm himself. The book thus contains highly valuable data about missing sites in Scandinavian archaeology and is an invaluable source to anyone studying runes and runic monuments.

Included in the work are Worm’s three earlier, small treatises on runes, here collected for the first time and set into a systematic and scientific context, among them his 1641 treatise on the Golden Horn.



For Danes, the Golden Horns, discovered on 1639 and 1734 respectively, with their amazing, complicated, and tragic story, constitute the Scandinavian equivalent to the Egyptian pyramids and have been the object of the same kind of fascination here in the North, causing a wealth of fantastical interpretations, both historical, literary, mystical, linguistic, and artistic.

The two golden horns constitute the greatest National treasure that we have. They are both from around 400 AD and are thought to have been a pair. A span of almost 100 years elapsed between the finding of the first horn and the finding of the second. Both findings are now a fundamental part of Danish heritage.

In 1802 the horns were stolen, and the story of this theft constitutes the greatest Danish detective story of all times. The thief was eventually caught, but it turned out that he had melted both of the horns and used the gold for other purposes. Before the horns were stolen, a copy of the horns was made and shipped to the King of Italy, but the cast which was used to make this copy was destroyed, before news had reached the kingdom of Denmark that the copies made from the cast were lost on their way to Italy, in a shipwreck.

The original works contained in the present compilation constitute not only the earliest descriptions of the seminal first horn, but also the most important sources that we now have to the knowledge of the horn. It is on the basis of the descriptions and depictions in the present works that the later copies of the first horn were made.

Both horns were found in Gallehus near Møgeltonder, the first in 1639, by Kirsten Svendsdatter, the second in 1734, by Jerk (Erik) Lassen.

Kirsten Svendsdatter made her discovery on a small path near her house, initially thinking that she had stumbled upon a root. When she returned to the same place the following week, she dug up the alleged root with a stick, and took it for an old hunting horn. She brought it back home and began polishing it. During the polishing of it, a small piece broke off, which she brought to a goldsmith in Tønder. It turned out that the horn was made of pure gold, and rumors of Kirsten's find quickly spread. The horn was eventually brought to the King, Christian IV, and Kirsten was given a reward corresponding to the gold value of the horn. The king gave the horn to his son, who had a lid made for it so that he could use it as a drinking horn.

An excavation of the site where the horn was found was begun immediately after, but nothing more was found – that is until 95 years later when Jerk Larsen was digging clay on his grounds – merely 25 paces from where Kirsten had found the first horn. The year was now 1734. The horn that Larsen found was a bit smaller in size and was lacking the tip, but it still weighed 3,666 kg. As opposed to the first horn, this second horn had a runic inscription.

After the horn had been authenticated, it was sent to King Christian VI, where it was placed in a glass case in the royal art chamber, together with the first horn. Before being placed here, a copy was made of both horns. These copies were lost in a ship wreck, however, and the casts had already been destroyed.

In the fatal year of 1802, the gold smith and counterfeiter Niels Heldenreich broke in to the royal art chamber and stole the horns. By the time the culprit was discovered, the horns were irrevocably lost – Heldenreich had melted them and used the gold to make other things, such as jewellery. A pair of ear rings that are still preserved are thought to have been made with gold from the horns, but this is all that we have left of the original horns. New horns were produced on the basis of the descriptions and engraved illustrations that were made after the finding of the horns. And thus, the plate used in the present works constitute our main source of knowledge of the appearance of the first horn.

“The longest of the golden horns was found in 1639 and described by Ole Worm in the book ‘De Aureo Cornu’, 1641 (a treatise which is also included in his greater “Danicorum Monumentorum”). The German professor at Sorø Academy Hendrich Ernst, disagreed with Worm’s interpretation of the horn. Ernst believed that the horn came from Svantevits temple on Rügen, while Worm interpreted it as a war trumpet from the time of Frode Fredegods, decorated with pictures, calling for virtue and good morals. Worm immediately sent his book to Prince Christian and the scholars at home and abroad. You can see in his letters, that not only did the horn make an impression, but also the letter and the interpretation. In that same year there were such lively discussions on the horn among the scholars of Königsberg, now Kaliningrad!

In 1643 Worm reiterated the description of the golden horn in his great work on Danish runic inscriptions, ‘Monumenta Danica’. In 1644, his descriptions of the horn reached for

scholars and libraries in Schleswig, Königsberg, London, Rome, Venice and Padua. Several learned men wrote poems for him, and the golden horn was mentioned in an Italian manus. Map Cartoonist Johannes Meyer placed the finds on several of his map of South Jutland.

When the Swedish commander Torstensson attacked Jutland in 1643, Peter Winstrup wrote a long poem in Latin addressed to the bishop of Scania (which at that time still belonged to Denmark), the poem was called ‘Cornicen Danicus’. It was immediately translated into Danish, entitled ‘The Danish Horn Blower’. He interpreted the horn and its images as an warning of war, and his interpretations were very hostile to the Swedish. Paul Egard and Enevold Nielszen Randulf were among some of the other scholars who interpreted the Golden Horn in the 1640s. They were both deans in Holstein, and had a more Christian interpretation of the horn.

All these works were illustrated with copies of Worms depictions of the horn. The Golden Horn remained known throughout the 1600s, both in terms of interpretations of the horn and designs. The found of the short golden horn in 1734 renewed the interest of the meaning of the horns.” (National Museum of Denmark).

Thesaurus: 727; 733; 716

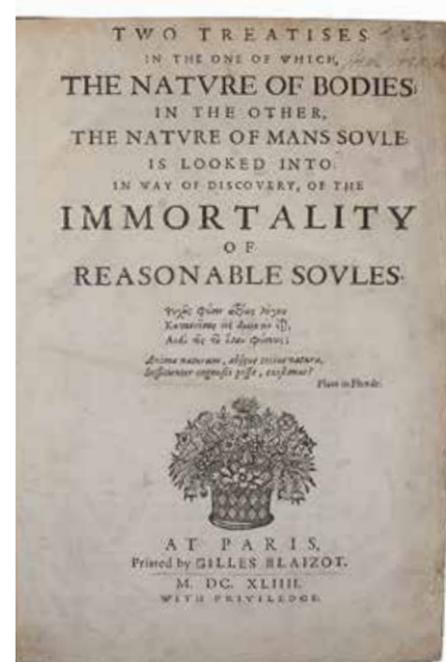
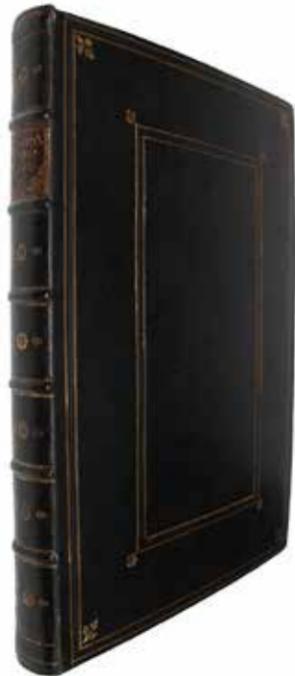
A LANDMARK OF 17TH CENTURY NATURAL SCIENCE

DIGBY, KENELME.

Two Treatises in the one of which, The Nature of Bodies; in the Other, The Nature of the Sovle; is Loked into: In Way of Discovery; of the Immortality of Reasonable Sovles.

Paris, Gilles Blaizot, 1644.

Folio. A lovely later green full calf binding with six raised bands, gilt ornamentations and gilt leather title-label to spine. Gilt frames to boards and all edges of boards gilt. All edges gilt. Title-page a bit dusty, with old owner's name, and with a neat repair to blank margin (from verso). A very nice copy indeed. Woodcut vignettes and initials. (44), 466 pp.



The very rare first edition of Digby's seminal main work, which comprises his two treatises, "The Nature of Bodies" and "The Nature of Man's Soul". The two treatises were first printed as is seen here, together, in folio, in Paris, in 1644. They were reprinted the following year in London, in 4to, and again in 1658 and 1669. The book constitutes a landmark work of 17th century natural science, "It is the first fully developed

expression of atomism or corpuscular theory, the first important defense of Harvey on the circulation in English; a modern presentation of the nervous system predating Descartes; and a ground-breaking work in embryology. It also contains the first recorded patch-test for allergy; the fullest early account in English of teaching lip-reading; and material on conditioning anticipating Pavlov." (Rubin and Huston, Digby, a Bibliography, p. 12).

After having lost his wife in 1633, the English-born natural philosopher and occult scientist, Kenelm Digby (1603-1665), had settled in France, where he came into contact with Hobbes and Mersenne and came to know Descartes, whom he visited in Holland, and whom he corresponded with. Digby was an early member of the Royal Society, and he was also famous for his alchemical recipes, which he shared with the likes of Robert Boyle.

According to D.S.B., The most important piece of work by Digby is the first of the two treatises published here, "The Nature of Bodies". "Here he displays clarity and logic of approach that show his appreciation of Descartes... He discusses motion extensively but qualitatively, although with many admiring references to Galileo's "Two New Sciences" (1638), which not many had read in 1644; he includes Galileo's statement of the law of falling bodies but criticizes Galileo for taking too narrow and strictly functional a view (as Descartes also criticized him)." (D.S.B., IV:96). However, the two treatises are closely linked, and the main purpose of the second, "The Nature of Man's Soul" is to show the immortality of the rational soul, a main concern of philosophers and natural scientists since ancient Greece. The treatise on the body is based on atomistic ideas of Descartes and Gassendi, and Digby sets out to reconstruct the physical world atomistically, thus creating the first fully developed atomistic system of the 17th century, which through Newton and Boyle became the foundation of modern chemistry and physics.

Besides his huge influence within these fields, Digby here also, with his theories on the operations of body and soul, i.e. man's senses and mind, provides groundbreaking analysis within the fields of MEDICINE (his defense of Harvey's theory of blood circulation, also being acquainted with Descartes' objections; his own experimental observations, with which he proved that the heart beats by itself; his statement of reflex action, which was based on his observations of motor loss and sensory retention, which made him one of the early supporters of the modern conception of the nervous system), BIOLOGY (with his question of epigenesis as opposed to preformation, which he is practically the first to do since Albertus Magnus, whom he also translated; before Harvey and Malpighi, he expresses a surprisingly modern conception of embryonic development making him the main embryologist of the time and a reformer within this field; he is also the main authority on theories of heredity of his time), PSYCHIATRY (with his experiments and quite accurate ideas of conditioned reflexes

he anticipates the theories of Pavlov; he conducts the first recorded patch-test, distinguishing psychological aversion from physical allergy).

In this work, Digby also presents for the very first time in English the new lip-reading technique for the deaf and dumb developed by the Spanish priest Bonet, and thus the first English book on the subject (1648) quotes Digby's work.

"Digby's earliest scientific work and his most important..." (Honeyman, II:877). Wellcome II:468 only has the London editions from 1645, 1658 and 1669. "This was issued, containing the author's system of philosophy, after he had had a number of conversations with Descartes... Chapter 26 deals with the circulation of the blood... Dr. Fulton (Sir Kenelm Digby, 1937) has pointed out the great importance of Digby's experiments on the heart – described in this work – by which he destroyed Descartes' objections to Harvey's conclusion on the circulation of the blood." (Duveen, 172).

Partington 2: 424

II

1649 TO 1821

After the great expansion of Copenhagen during the reign of Christian IV, the city kept growing, and a large new area called "New Copenhagen" was founded. The street Gothersgade plays a central part in this expansion of the city – and in the history of Herman H.J. Lynge & Søn. It is here, at number 26, right in the centre of Copenhagen, that the shop was founded in 1821.

Gothersgade is still a major street in the city Centre of Copenhagen. Originally called Ny Kongensgade, it was established in the late 1640'ies, after the Eastern Rampart had been taken in a more northerly direction to expand the fortified city with a large new area, New Copenhagen.

Gothersgade became part of the city plan in about 1649, where it constituted the basis line of the squared street network. It was here, in Gothersgade nr. 26, that the now oldest antiquarian bookshop in the city would be established.

The years between the great expansion of the city in the late 1640'ies up until the founding of the shop in 1821 is a significant period in the history of antiquarian book trade in Denmark, as it is during this period that the trade is actually founded. The oldest documentation we have of old books being sold in Copenhagen goes back to the 1640'ies; the turbulent years after Denmark lost Skåne to Sweden sees a huge increase in book selling, due to the many estates that were being left behind and sold. During the year 1661-62 alone, 20 book auctions are known to have taken place. Copenhagen booksellers



*Copenhagen
in the year
1821.*

were responsible for these auctions, which established a new practice; old books were now being sold alongside new ones. For the next century or such, there is no real distinction between dealing in old books as opposed to new. From the 1760'ies and onwards, however, we have several references to trading in antiquarian books specifically and the trade is beginning to be established in its own right.

The beginning of the 19th century constitutes the beginning of the Danish golden age, also within the antiquarian book trade. When the foundation of Herman H.J. Lynge & Son is laid in 1821, this is far from the only antiquarian book shop in the city, which by now is a learned centre in Europe.

The next selection of books that we are presenting represents the earliest period of antiquarian book trade in Copenhagen, up until 1821, when Herman H.J. Lynge & Son is founded.

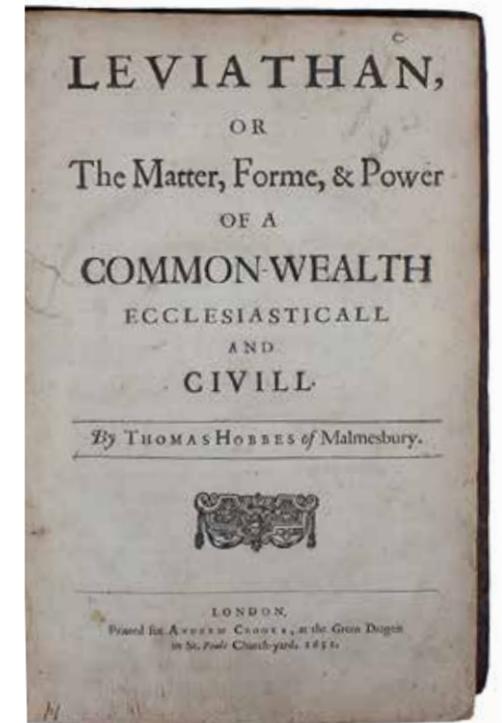
THE SOCIAL CONTRACT

HOBBS, THOMAS.

Leviathan, Or The Matter, Forme, & Power Of a Common-Wealth Ecclesiastical and Civill.

London, Printed for Andrew Crooke, at the Green Dragon, 1651.

Small folio. Contemporary full calf with blindstamped "mirror" borders to boards. Neatly rebacked in contemporary style, with five raised bands, blindstamped fleur-de-lys' and gilt leather title-label. Frontispiece mounted and marginal paper-restorations to first leaf of text (far from affecting text) and to second-last leaf (just shaving the catchword on p. 394). Last leaf with the lower half mounted from verso (blank part), no loss of text. Last leaf also with two small holes, one affecting one letter, the other merely marginal. The folded plate is unusually nice and fresh, with just a small strengthening at the inner lower fold. A small repair to inner margin of title-page, far from affecting lettering. Title-page and last leaf a bit browned. Otherwise just a bit of occasional browning or soiling. Two bookplates to inside of front board: T.B. Shaw, and a newer: Roberto Salinas Price. Fully complete, with both the engraved frontispiece and the folded table opposite p. 40 (this in much better condition than can be expected). (8), 396 pp.



First edition, first issue (winged head in woodcut device). Quite simply the most important work of philosophy produced in the English language and undoubtedly one of the most impressive performances by any writer of the English language, Thomas Hobbes' *magnus opus* is one of the finest achievements of the modern mind. It has shaped political modernity in a way that only a few other texts have, both in the way it has been understood and the way in which it has been misunderstood.

Hobbes published the *Leviathan* in 1651. It builds on and extends his earlier works "Elements of Law" (1640) and "De Cive" (1642) in which he had attempted to establish the foundations for a civil science, a science of political life. Hobbes' intention is to show that man must subject himself to a sovereign power, a power greater than any other power known to man, save God. The emphasis on the fearsome might of the commonwealth has saddled Hobbes with a reputation for being a prophet of the totalitarian state. A conception to which the famous, or rather infamous, frontispiece of the work would seem to lend credence. This interpretation is certainly not without textual basis, but over the last twenty years, scholarship has corrected the image of Hobbes as a totalitarian thinker, showing that the power of the *Leviathan* is premised

on his respect for the natural rights of the subjects, moving him closer to the concerns which liberalism shall take up (Luc Foisneau, *Hobbes et la toute-puissance de Dieu*, 2000; Richard Tuck (ed.), *Hobbes. Leviathan*, introduction; an early indication in Leo Strauss, *The Political Philosophy of Thomas Hobbes*, 1936). Even if it had not been so spectacularly successful, the *Leviathan* would have deserved a place among the most important works of political thought. It is in this treatise that the concept of representation is introduced which has since then been a pivotal element in constitutional order, being the conduit through which the sphere of political life is reflected in the constitution. In this respect, the *Leviathan* constitutes a significant advance over Hobbes' earlier forays into political theory where he could not liberate himself from the corporatist categories of Romanist and medieval law. The idea that we authorize those who govern us and that we are committed to obey precisely because we do so is so simple and yet so powerful, in part because of the intricate way in which Hobbes manages to drive a wedge between the origin and the exercise of sovereign power. This distinction became pivotal in the development of the enlightened monarchies of Europe that held to the idea that the people was the source of power, but that the exercise of power lay with the king, their appointed representative.

For centuries, it has been widely believed that Hobbes looked to the natural sciences for inspiration and that his civil science grew out of the application of the principles of Euclidian geometry to the interaction of men. This interpretation has some foundation in the text, but recent scholarship has suggested that Hobbes is engaging in a retrospective reinterpretation of his own work and that the intellectual foundations of Hobbes' political philosophy had been laid through long years of humanist studies. This re-appraisal of Hobbes' intellectual biography has led to a renewed interest in the fourth part of Hobbes' *Leviathan*, which has long been neglected, in which he treats of the so-called Kingdom of Darkness, the conceptions of civil order which arise through the misguided or even misleading interpretation of Scripture.

The discovery of the importance of the theological dimension of Hobbes' thought has only added another reason to immerse oneself in the study of this great text which has shaped modernity, political, social and religious, in so many ways.

Hugh Macdonald & Mary Hargreaves "Thomas Hobbes. A Bibliography", No.42. – *Printing & the Mind of Man* 138.

THE FIRST TEXTBOOK OF PHYSIOLOGY

DESCARTES, RENATUS.

*De Homine Figuris et latinatē donatus a Florentio Schuyll, Inclytæ Urbis Sylvæ Ducis Senatore,
& ibidem Philosophiæ Professore.*

Lugduni Batavorum (Leyden), Apud Petrum Leffen & Franciscum Moyardum, 1662.

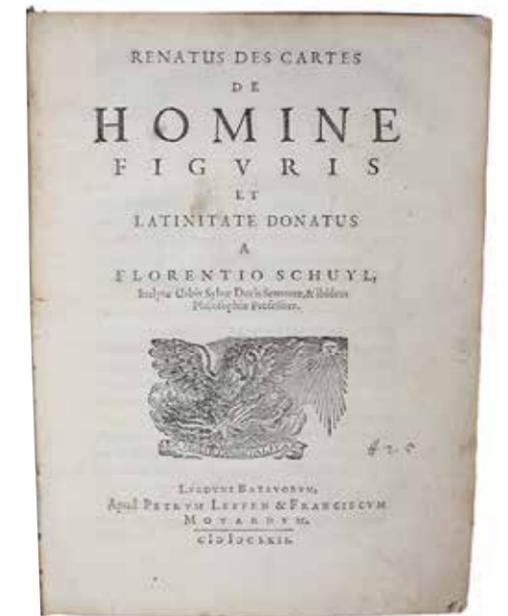
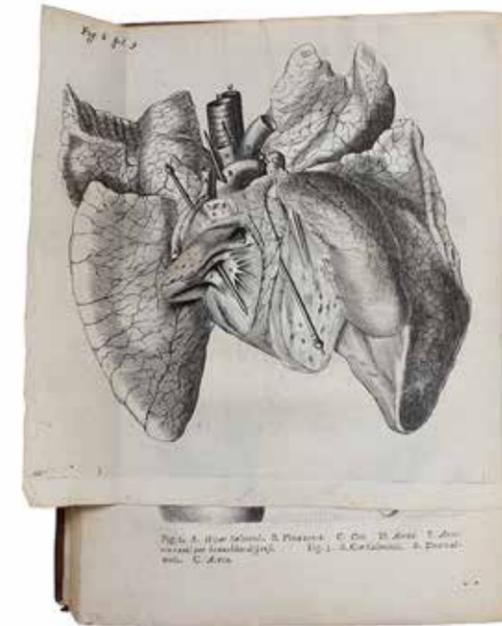
4to. Contemporary full calf with gilt title-label to spine. (36), 121, (1) pp. + 10 plates. Complete with all 56 woodcut and engraved text-illustrations (many of which are full-page) and the 10 full-page engraved plates (several folded), one of which is the heart-plate with the 6 moveable parts, the Cardiac-flaps (of which only the smallest is missing). One folded plate cropped at fore-margin.



First edition of Descartes' seminal treatise on man, the first European textbook of physiology, constituting an epochal work of modern thought, defining the mechanism of man as it does. "In the *Treatise of man*, Descartes did not describe man, but a kind of conceptual models of man, namely creatures, created by God, which consist of two ingredients, a body and a soul. "These men will be composed, as we are, of a soul and a body. First I must describe the body on its own; then the soul, again on its own; and finally I must show how these two natures would have to be joined and united in order to constitute men who resemble us". (SEP).

This highly influential work was the first to present a coherent description of bodily responses in neurophysiological terms that are still, to a wide extent, accepted today.

In his attempt to solve the central question around which almost all philosophical thought had revolved since the time of Aristotle, what the relation between the soul and the body actually is, Descartes came to create a milestone work of physiology which changed the entire trajectory of modern physiological conceptions. "Without Descartes, the seventeenth-century mechanization of physiological conceptions would have been inconceivable." (DSB). He believed that the relationship between the soul and the body was mediated by the brain and the nervous system, and his seminal attempts to explain neural mechanisms drew a great



deal on the engineering developments of his time (eg. the hydraulic automata that had been installed at the Versailles). He developed a hydro-mechanical theory of how the soul controlled the contraction of muscle through the intermediary of the pineal and the cerebral ventricles, and he produced an explanation of how it received, through the nerves from the periphery, signals that gave rise to sensation. Descartes' theories quickly spread throughout Europe, and the work in which he had developed them, his "De Homine" became extremely influential.

*This posthumously published work was actually written in the 1630's, but after the condemnation of Galilei in 1633, Descartes did not dare publish it; "although it thus had to await posthumous publication in the 1660's, his writing of the *Traité de l'homme* proved extremely important in the further maturation of Descartes's physiological conceptions." (D.S.B. p.62).*

*"Some time after Descartes's death in 1650, his French manuscript, copies of which had circulated among his friends and correspondents, was edited and published. The first version was a Latin translation (*De homine*) by Florentius Schuyll in 1662, the second the now better known 'original' French version (*Traité de l'homme*) edited by Descartes's self-appointed literary executor Claude Clerselier in 1664. In the seventeenth century the 1662 Latin version was probably much more widely read than the French text. There*

*were problems for the editors of both versions. Firstly, there were differences between the manuscripts: Clerselier in Paris claimed that his version was Descartes's own, that the others were 'corrupt' and that Schuyll had been 'misled' by them. However, a more important difficulty was raised because it was clear that the text was intended to be illustrated – Descartes refers to figures and to features within these labelled by letters. But no set of figures accompanied the manuscripts. Both editors have left quite detailed accounts in their long prefaces – little treatises in themselves. Here I consider only Schuyll, the editor of the Latin *De homine*. Schuyll (1619-69) was a professor of philosophy in the town of 's-Hertogenbosch in the Netherlands, the country in which Descartes was living during the writing of *Le monde*. Two of the author's friends had copies of the manuscript that they supplied to Schuyll, and with one of these were included two sketches of illustrations apparently in Descartes's own hand. These Schuyll included. One of them represents the medial and lateral rectus muscles in the orbit, which deflect the eye nasally and temporally. The other figures Schuyll had to have made and, since he mentions no one else, one supposes that he designed them himself." (IML Donaldson, J R Coll Physicians Edinb 2009; 39:375-6).*

Wellcome II:453; Osler 931; Garrison and Morton 574. Waller only has a later edition.

CONTAINING THE EDITIO PRINCEPS OF THE LATIN TRANSLATION OF "LEVIATHAN"

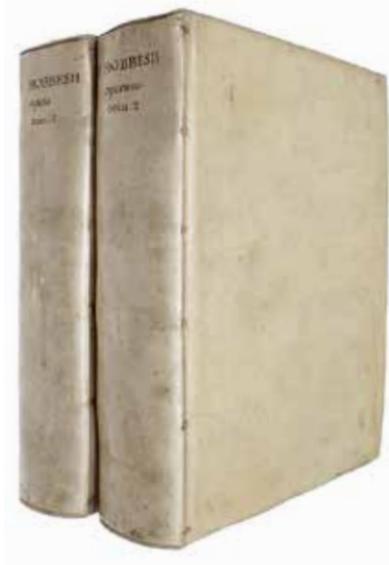
HOBBS, THOMAS.

Opera Philosophica, Quae Latinè scripsit, Omnia. Antè quidem per partes, nunc autem, post cognitâ omnium Objectiones, conjunctim & accuratiùs Edita. [8 parts].
[Including "Leviathan" for the first time in Latin].

Amsterdam, Apud Ioannem Blaeu, 1668.

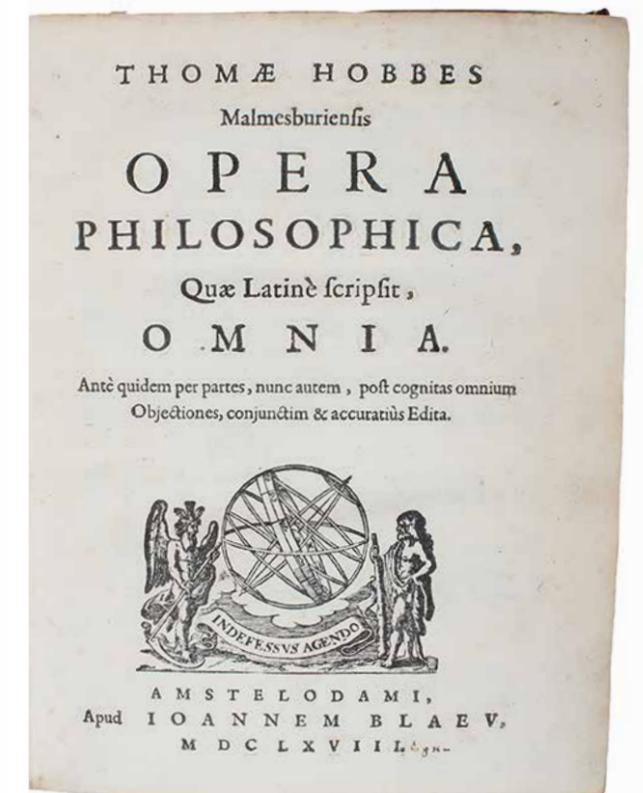
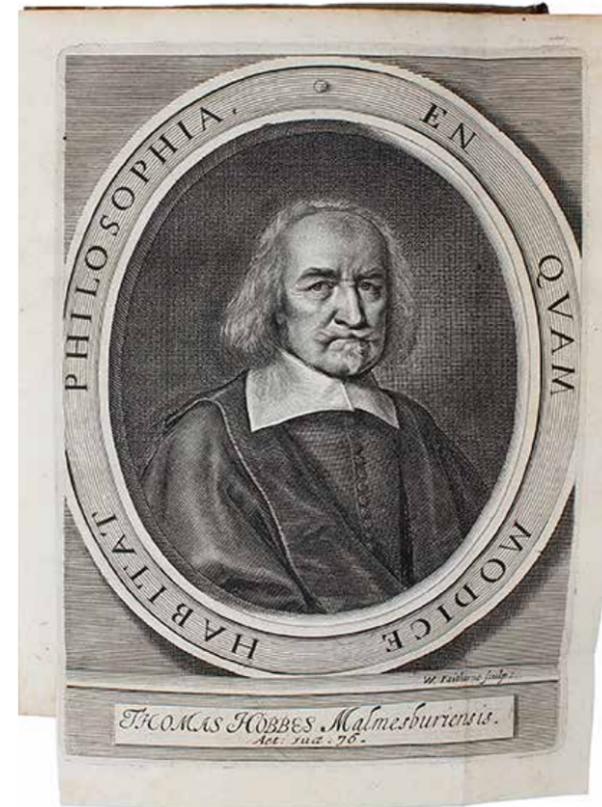
4to. All eight parts bound in two excellent, contemporary full vellum bindings with yapp edges and neat handwritten titles to spines. Some sections of leaves quite browned, due to the paper quality, but the greater part of the leaves (and all the plates) is crisp and bright. An excellent copy. Woodcut printer's device to title-page, woodcut initials and vignettes, woodcut and engraved text-illustrations (diagrams).

(4) pp., folded engraved portrait of Hobbes (W. Faithorne sculp), 40 pp. + pp. 40,b-m, pp. 41-44 + 2 plates; 146 pp. + 1 blank + 1 plate; (8), 261, (1) pp. + 1 blank + 13 plates; 86 pp. + 1 blank + 8 plates; (16), 174 pp. + 1 blank; 42 pp. + 1 blank + 1 plate; 64 pp + 5 plates; (4), 365, (15 - Indices, incl. errata and "Scripturae Sacrae") pp. + 1 blank. - I.e. fully complete, with all 30 folded, engraved plates (depicting diagrams), all half-titles, and all blanks. Conforming exactly to the Macdonald&Hargreaves collation (our copy without the "Quadratura Circuli", which, according to Macdonald&Hargreaves, is "probably a later insertion", but which "is included in some copies and has a title-page of it's own". Copies without this part, which does not actually belong to the edition, are early and more desirable. Most copies have this later inserted part and thus 31 plates).



The extremely scarce first edition of the first collected edition of Hobbes' works, being the most desirable, the most sought-after and by far the most important. It is to this collected edition that one still refers when quoting Hobbes' works academically. It is furthermore here that Hobbes' seminal main work, *Leviathan*, appears for the first time in Latin.

It is a great rarity to find all eight parts of this seminal edition, all of which were probably also sold separately from the printer, together and complete. Another edition of the work appeared later the same year, also with Amsterdam, Blaeu imprint, but actually printed in London. That edition, which is the one found in most library-holdings, is much more common and far less desirable, albeit still rare. "Il faut voir si les huit parties indiquées sur un f. après le frontispiece sont



réunies dans l'exempl. Il y a une édit. moins complète faite à Londres, sous la même dat; on y lit sur le frontispice, après le nom de Blaeu: "prostant etiam Londini apud Corn. Bee". Le portrait de Hobbes, par Faithorne, a été ajouté à quelques exemplaires." (Brunet III:239-40).

"According to Macdonald&Hargreaves, "[t]here seems to be no uniformity in the order of arrangement of the eight sections of this work. We have seen three (2 vol.) copies bound in the order given on *2r (q.v. in contents) and have arranged the collation the same way." Our copy is bound in exactly this way.

The hugely important "Opera Philosophica... Omnia", or "Opera Omnia" as it is often referred to, constitutes Hobbes' only successful attempt to have his philosophy published during the period. In 1662 the Licensing Act, a statute

requiring that all books had to be approved in advance of publication by the Archbishop of Canterbury or the Bishop of London, was enforced, after which Hobbes found himself completely barred from having his political, theological, and historical works published. After his hugely successful 1668 Latin "Opera Omnia", printed in Amsterdam, he did not dare publish his works abroad either, however, and the "Opera Omnia" remained the only important philosophical or political work of his to be published during the period. It was a great sales success.

The most important part of the 8 part comprising "Opera Omnia" is the 378 page long final part, which constitutes the editio princeps of the Latin translation of Hobbes' groundbreaking main work, the work from which the "social contract" theory originates, his seminal "Leviathan.

THE FOUNDATION OF SURGICAL ANATOMY

GENGA, BERNARDINO.

Anatomia chirurgica cioè Istoria anatomica dell'ossa, e muscoli del corpo humano, con la descrizione de vasi piu riguardeuoli che scorrono per le parti esterne, & un breue trattato del moto, che chiamano circolazione del sangue .

Rome, Nicolò Angelo Tinassi, 1672.

Small 8vo. Near contemporary full calf binding with five raised bands to richly gilt spine. All edges of boards gilt. Hinges, capitals and corners with wear. Cords showing at front hinge, but still tight. Slight spotting to margins of title-page and some scattered brownspotting (not heavy). Overall a fine, unrestored copy with wide margins. Book plate to inside of front board and an old library stamp (Académie de Chirurgie) to title-page. (26), 455, (1) pp. Engraved frontispiece.



times within the following decades. The first edition of it is of great scarcity. Most of the bibliographies only have later editions, and one of the few copies that are listed on OCLC is incomplete, lacking the title-page.

Heirs of Hippocrates: 337 (1687-edition)

Wellcome III:102 (only later editions)

Garrison-Morton: 387 ("First book devoted entirely to surgical anatomy").

The rare first edition of the first book devoted entirely to surgical anatomy. Genga's milestone work founded the discipline of anatomical surgery; it was frequently reprinted and remained a widely used manual for decades after its first appearance. Genga furthermore, in the tract appended to this work (i.e. the "Breve Discorso" on the circulation of the blood, pp. 420-448), showed himself to be one of the first Italians to accept Harvey's theory on the circulation of blood.

"Though anatomy was hitherto cultivated with much success as illustrating the natural history and morbid states of the human body, yet little had been done for the elucidation of local diseases, and the surgical means by which they may have been successfully treated. The idea of applying anatomical knowledge directly to this purpose appears to have originated with Barnardin Genga, a Roman surgeon, who published in 1672, at Rome, a work entitled "Surgical Anatomy, or the Anatomical History of the Bones and Muscles of the Human Body, with the description of the Blood-vessels". This work, which reached a second edition in 1687, is highly creditable to the author, who appears to have studied intimately the mutual relations of different parts." (Encyclopaedia Britannica).

This foundational work, Genga's first work, was extremely influential and widely used. It was reprinted a number of

"The Latin "Leviathan" was published towards the end of 1668 within the framework of an edition of Hobbes's collected Latin works, the so-called "Opera Omnia" [i.e. Opera Philosophica... Omnia], published with Johan Blaeu in Amsterdam. "Leviathan, sive De Metria, Forma, & Potestate Civitatis Ecclesisticae et Civilis. Authore Thoma Hobbes, Malmesburiensi" is the eighth and last piece of this collection and the only one published there (in Latin) for the first time; it is therefore the only text to receive (on its last page) a list of errata. The three chapters making up an "Appendix ad Leviatham" (and replacing the "Review and Conclusion" of the English edition) need not detain us here, as they are proper to the Latin version. We only want to note in passing that the few translations from the English "Leviathan" contained in the last chapter of his "Appendix" was worked out independently of the translation and in fact prior to it." (Rogers, Karl Schuhmann, "Thomas Hobbes Leviathan, Vol. 1", p. 241).

Not only is this the first Latin edition of Hobbes' main work, it is furthermore of great importance to the study of the Leviathan and to the understanding of the development of Hobbes' thought. All later editions of the Latin version of "Leviathan" are greatly corrected and none of them appear in the same version as the present one, which provides us with the text in the form that comes closest to what Hobbes himself desired his masterpiece to be.

"[...] Given these results, we may conclude that LL [i.e. the 1668 Latin Leviathan] should be counted an important source for the text of the English "Leviathan". LL is definitely more than a translation that teaches us little or nothing about the text translated. On the contrary, it is based on an independent manuscript copy of "Leviathan", and more specifically on a copy Hobbes had kept with him all the time and had apparently continued to annotate and correct. The variants of LL must therefore be treated with the greatest care wherever there are textual problems in "Leviathan", and not only in those cases in which the text of all English versions is defective. Even where it is a matter of deciding between given variants, LL should have an important, if not decisive voice. Given the fact that LL was worked out integrally by Hobbes at a rather late date, it must also be considered to contain his last decisions regarding the text as a whole. (Rogers, Karl Schuhmann, "Thomas Hobbes Leviathan, Vol. 1", p. 249).

Soon after this first Latin edition, many others appeared: "So far, when speaking of LL [i.e. Leviathan in the Latin version] and quoting this work, we have always and only been referring to its 1668 edition as published within Hobbes' "Opera Omnia". But there were also other editions after that date. The first of these appeared in 1670 as a separate edition. It has, unsurprisingly the same imprint as the 1668 edition, for it was published as before with Johan Blaeu, who only added to the title page the bibliographical information "Amstelodami, Apud Joannem Blaeu. M.DC.LXX." Another separate edition was published "Londini. Apud Johannem Tomsoni. M.DC.LXXVI." and a third one, also with John Thom(p)son, "Londini Typis Joannis Thomsonii, M.DC.LXXVIII." (Rogers, Karl Schuhmann, "Thomas Hobbes Leviathan, Vol. 1", p. 250).

Macdonad & Hargreaves: 104; Brunet III:239-40

THE STATE OF NATURE IS PEACE

PUFENDORF, SAMUEL VON.

De Jure Naturae et Gentium Libri octo. Cum Gratia & Privilegio S. Caesareae Majestatis.

Londini Scanorum (Lund), Adami Junghaus – Vitus Haberegger, 1672.

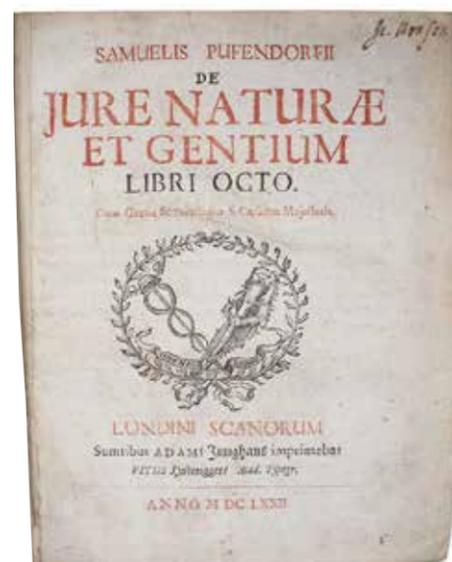
4to. Contemporary full calf with double blindstamped borders to boards. Spine restored and hinges weak. Otherwise very nice. Title-page dusty and with a little weakness in the paper, presumably from a removed book-plate on the blank part of verso. Last section of leaves with some light worming to upper blank margin, far from affecting text. All in all a very nice and clean copy with unusually good margins. Old owner's name to top of title-page. Title-page printed in red/black. (20), 1227, (9) pp.

Scarce first edition of Pufendorf's magnum opus, one of the fundamental works of natural law. In this milestone work of political and legal thought, Pufendorf presents his system of universal law, which profoundly revised the natural law theories of Hobbes and Grotius. In his teaching, that the will of the state is but the sum of the individual wills that constitute it, he shows himself a precursor of Rousseau and of the "Social Contract".

"It is a complete system of public, private and international law. Against Hobbes's view he contended that the state of nature was one of peace, not war, and he urged the view that international law... existed between all nations... [a work] of great importance" (David Walker, *The Oxford Companion to Law*).

"In the 'De jure naturae et gentium' Pufendorf took up in great measure the theories of Grotius and sought to complete them by means of the doctrines of Hobbes and of his own ideas. His first important point was that natural law does not extend beyond the limits of this life and that it confines itself to regulating external acts. He disputed Hobbes's conception of the state of nature and concluded that the state of nature is not one of war but of peace. But this peace is feeble and insecure, and if something else does not come to its aid it can do very little for the preservation of mankind.

As regards public law Pufendorf, while recognizing in the state (*civitas*) a moral person (*persona moralis*), teaches that



the will of the state is but the sum of the individual wills that constitute it, and that this association explains the state. In this a priori conception, in which he scarcely gives proof of historical insight, he shows himself as one of the precursors of Rousseau and of the *Contrat social*. Pufendorf powerfully defends the idea that international law is not restricted to Christendom, but constitutes a common bond between all nations because all nations form part of humanity." (Encyclopedia Brit.).

Collijn: p. 744

EARLY ACCOUNT OF THE ANCIENT
RUINS OF ATHENS

MAGNI, CORNELIO.

Relazione della città d'Athene, colle provincie dell'Attica, Focia, Beozia, e Negroponte, ne'tempi, che furono queste passeggiate.

Parma, Galeazzo Rosati, 1688.

4to. In contemporary (original?) cardboardbinding with title in contemporary hand to spine. Occasional brown-spotting, primarily to first and last leaves, throughout in margins. Hinges a bit worn, otherwise a nice and completely unsophisticated copy. (4) ff. including half-title, 135 pp. + engraved frontispiece and 6 plates of Athens, of which one is folded (folding city plan of Athens, the Temple of Theseon, The Lantern of Demosthenes, The Temple of the Winds, The Temple of Minerva (i.e. the Parthenon), a bust of Ceres).

Rare first edition of Magni's important account of Athens, constituting one of the earliest descriptions from the modern era to present accurate eyewitness illustrations of Athens' legendary monuments. Magni was part of the Embassy of Marquis de Nointel to the Ottoman court and the present publication is the first published, however unofficial, account of any part of this voyage.

Charles-Marie-François Olier, marquis de Nointel, was the French ambassador to the Ottoman court of Mehmed IV, from 1670 to 1679. By June 1673, he had achieved a reduction in customs charges, putting France on equal terms with England and Holland and giving new life to French commerce in the Levant. The project of placing Christians and Christian institutions under French patronage was less successful, resulting in numerous actions at law.

In September 1673, Nointel made a tour to enregister these new prerogatives; it took him to Chios, the Cyclades, Palestine, and Egypt, ending in Athens. It lasted seventeen months.

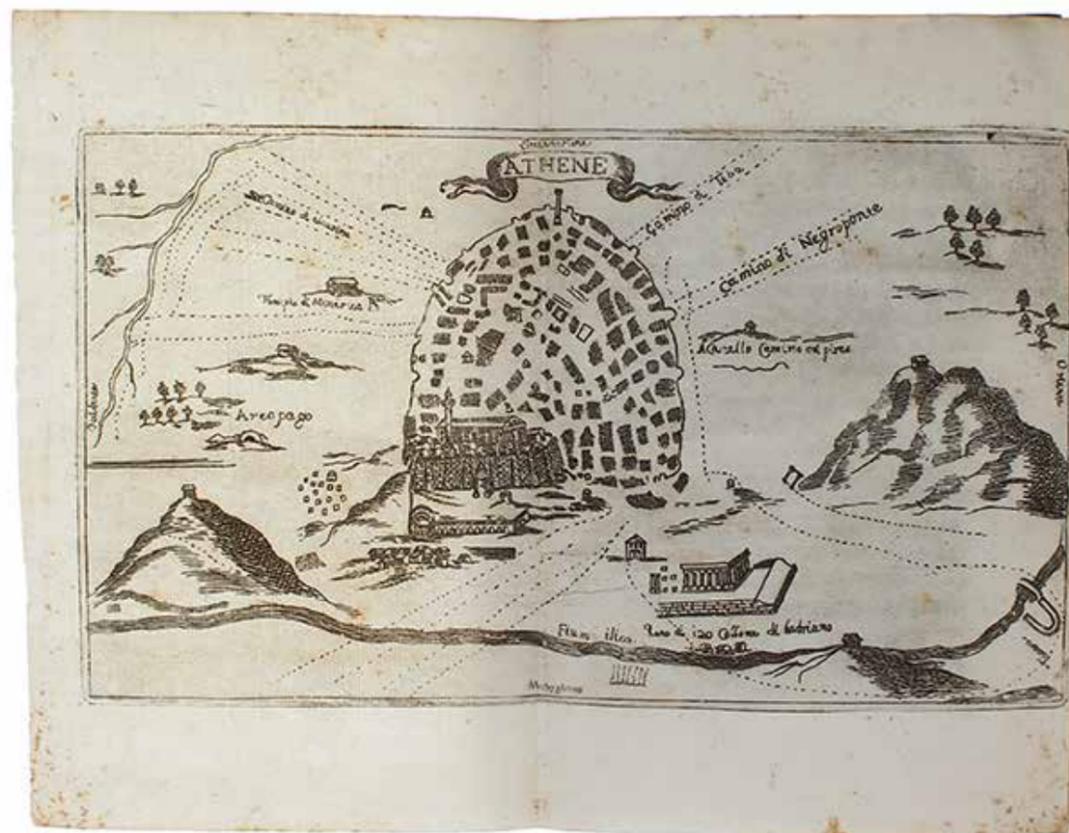
Nointel brought a painter and draughtsman, who made over 500 drawings of towns, antiquities, ceremonies, and examples of local fetes and customs in Asia Minor, Greece and



Palestine. Nointel's personal account of the Parthenon and Carrey's drawings, however, remained unpublished until the mid-nineteenth century, which makes Magni's present work the earliest published account the embassy of marquis de Nointel.

"After the fall of Constantinople in 1453 and the Turkish conquest of Greece a few years later, Athens, and the Acropolis in particular, became virtually inaccessible to foreigners. For inspiration and examples from the classical past, the architects of the Renaissance thus relied on Roman ruins, which, though regarded as mere imitations of the Greek originals, were readily visible throughout Europe [...] The rich vocabulary of sixteenth- and seventeenth-century architecture was developed without reference to the actual architecture of Greece, over time, the glories of Rome were accepted by many as the real source of inspiration for contemporary architecture and extolled as such." (Roy, *The Ruins of the Most Beautiful Monuments of Greece*).

OCLC locates 6 copies: 3 in the US and 3 in Europe.



THE FIRST ALPHABETIZED COOKBOOK – CONTAINING THE FIRST PRINTED RECIPE FOR CREME BRULÉE

MASSIALOT, FRANCOIS.

Le cuisinier roial et bourgeois, Qui apprend à ordonner toute forte de Repas, & la meilleure maniere des Ragoûts les plus à la mode & les plus exquis. Ouvrage tres-utile dans les Familles, & singulierement necessaire à tous Maîtres d'Hôtels, & Ecuîers de Cuisine.

Paris, Charles de Sercy, 1691.

Small 8vo. Contemporary full mottled calf with five raised bands to richly gilt spine. All edges of boards gilt. Spine worn, especially at top and bottom, which lack pieces of leather (conserved). Outer hinges worn and weak, so capital bands are showing, but inner hinges are fine and tight. First ab. 10 leaves with a mostly light damp stain. Last 17 leaves with small worm-holes, almost solely marginal, not affecting text, and mostly single holes. All in all internally very nice and clean. [20], 505, [46] pp.



Exceedingly scarce first edition of one of the most important cookbooks ever printed, being the first to contain alphabetized recipes. In this masterpiece in the history of cookery, we find the first printed recipe for crème brulee, the first printed recipe for meringue and the first known food recipes to contain chocolate. Furthermore, Massialot's magnum opus includes the "Macreuse en ragout au chocolate", which is possibly the first known Aztec recipe in a European cookbook.

"Massialot, who lived from 1660 to 1733, served as chef de cuisine for various high-ranking Frenchmen, including Philippe I, Duke of Orléans. He's best known for his "Nouveau cuisinier royal et bourgeois"... In the book he not only laid out recipes for the meals he prepared for royals, but he was also the first to alphabetize recipes, and both meringues and crème brûlée made their first appearances in the book." (Dan Meyers in *The Daily Meal: 10 Chefs Who Changed the Way We Eat*).

"Le cuisinier royal et bourgeois" consists of two parts, the first consisting in descriptions of menus for a whole year. Many of these had been prepared at court and both dates and

A MILESTONE IN THE HISTORY OF NATIVE AMERICANS AND THE STATE OF PENNSYLVANIA

HOLM, THOMAS CAMPANIUS.

Kort Beskrifning Om provincien Nya Sverige uti America, Som nu förtijden af Engelske kallas Pennsylvania. Af lärde och trowärdige Mäns skrifter och berättelser ihopaletad och sammanskrefwen, samt med äthskillige Figurer utzirad.

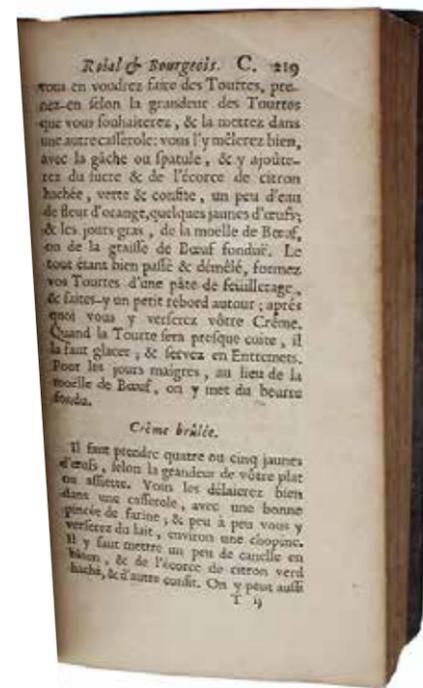
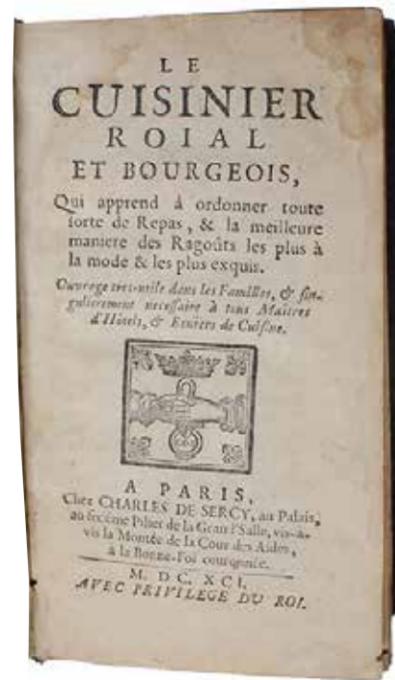
Stockholm, Wankijfs Änkia, 1702.

4to. Bound in a lovely recent full morocco binding with four raised bands, gilt decorations to spine, and gilt borders to boards. The original front free end-paper with the six previous owner's names (dating back to the first owner, the contemporary 18th century A.M. Stiernsparre) preserved, with a marginal restoration. Neat marginal restorations to following four leaves (including the frontispiece) as well (no loss). The folded map of Nova Svecia reinforced at folding. Overall a very nice, clean, and fresh copy. Title-page printed in red and black and with a large woodcut vignette. Large woodcut vignette to errata-leaf as well. Woodcut vignettes, initials and illustrations in the text. (16), 190 pp., (1f -errata) pp. + Engraved frontispiece + 6 engraved plates, four of them being maps ("Totus Americae Descriptio"; "Novae Sveciae Tabula" (Pensylvani) by Vischer;" Novae Sveciae Carta", anno 1654 and 1655, by Lindström (folded); "Virginiae N. Angliae N. Hollandiae"). Apart from the engraved plates and maps, there are two woodcut maps in the text (Terre de Iesso (Tartarie Partie de Asie with Iapon and California) and "Christinae Skantz och Staden Cristinae amns belaring af Holländerne 1655"), both full-page and numbered as "Tab III." and "TAB. VIII" respectively. A very nice and fully complete copy. NB. f. Z(1) misbound, before Y(1).



Exceedingly rare first edition of the first Swedish book on America and one of the main sources to the history of Pennsylvania. "A very scarce work relating to the establishment of the Swedes in New Sweden, afterwards Pennsylvania." (Sabin). The work is of the utmost importance to the history of this part of America and, as importantly, it also contains the only printed source to the now distinct native American language of the Susquehannocks as well the first systematic weather observations in the American Colonies.

Susquehannock is a part of the Iroquoian language family and what little of it that has been preserved, is found in the present work, taking up the last part of it. The vocabulary was compiled by Holm's grandfather, the Swedish missionary Johannes Campanius, during the 1640'ies and published here for the first time by Holm, with additions, in 1702.



hosts are mentioned in the book. The second part consists in the actual cookbook and constitutes the first cookbook in which the recipes are alphabetically ordered. They are ordered to the chief ingredient and there are often variations for flesh-and fish-days. The book is now worldwide-famous for the invention of *crème brûlée*, for the first recipe of meringue and for the novel recipes containing chocolate: one in a sauce for wiggon or scoter, the other in a sweet custard. Up until then, chocolate had been consumed solely as a drink. Another of Massialot's innovations presented in the present work is that of adding a glass of white wine to fish stock. The "Macreuse en ragoût au chocolate" (duck stewed in chocolate)-recipe, which also appears here for the first time and is thought to be the first known Aztec recipe in a European cookbook, was reproduced by Alexandre Dumas in his dictionary of cookery in 1872, where he calls it a "masterpiece."

Massialot was extremely influential, both in France and abroad. The recipes in the present work were initially intended for nobility, but they eventually made their way to public restaurants founded by former cooks of the court after the French Revolution. The book is one of the key foundation stones for restaurants as we know them today.

The work was extremely popular and kept appearing throughout several centuries. A second edition appeared in 1693, a

third in 1698, and then it appeared again in 1705 and 1709. In 1712 it was expanded to two volumes and in 1733-34 it was revised and expanded to three.

The work was translated into English as early as 1702 as "The Court and the Country Cook" and had an enormous influence on English cooking as well.

François Massialot (1660, in Limoges – 1733, in Paris) served as chef de cuisine (officier de bouche) to various illustrious personages, including Philippe I, Duke of Orléans, the brother of Louis XIV, and his son Philippe II, Duke of Orléans. In his preface, Massialot describes himself as "a cook who dares to qualify himself royal, and it is not without cause, for the meals which he describes...have all been served at court or in the houses of princes, and of people of the first rank." Serving banquets at places like the Versailles, this can hardly be said to be an overstatement.

The first edition of this milestone of cookery is of the utmost scarcity. According to OCLC, merely five copies are located worldwide (two in the US and three in Europe) and not a single copy is traceable at actions.

Vicaire: 573 ("Première édition, très rare")

The vocabulary consists of about 100 words, and as the only preserved source of this native American language, it is of paramount importance. The number of words listed, although limited to ab. 100, has been sufficient to show that Susquehannock was a northern Iroquoian language closely related to those of the Five Nations. Surviving remnants of the Susquehannock language include the river names Conestoga, Juniata, and Swatara.

Johannes Campanius was also the first person known to have taken systematic weather observations in the American Colonies. He is thus considered “the first weatherman in America” and is still remembered for his groundbreaking observations that are published here for the first time. He kept a daily record of the weather at New Sweden, including at least 1644 and 1645. These highly important observations take up Chapter 3 (pp. 46-52) of the present work which thus constitute the first publication of the first systematic weather observations in the American Colonies. The prestigious “John Campanius Holm Award” is still awarded annually to honor cooperative observers for outstanding accomplishments in the field of meteorological observations.

Much of the material in the present work is based upon Johannes Campanius’s never published journals, which his grandson, Holm, studied intensely and published the most important parts of. Part of this material includes his studies on the traditions of the natives, the recording – and publication in the present work – of which helped to preserve some anthropological information, which would have otherwise been lost. These foundational studies also helped perpetrate the idea that the Native Americans were descendants of the lost tribes of Israel.

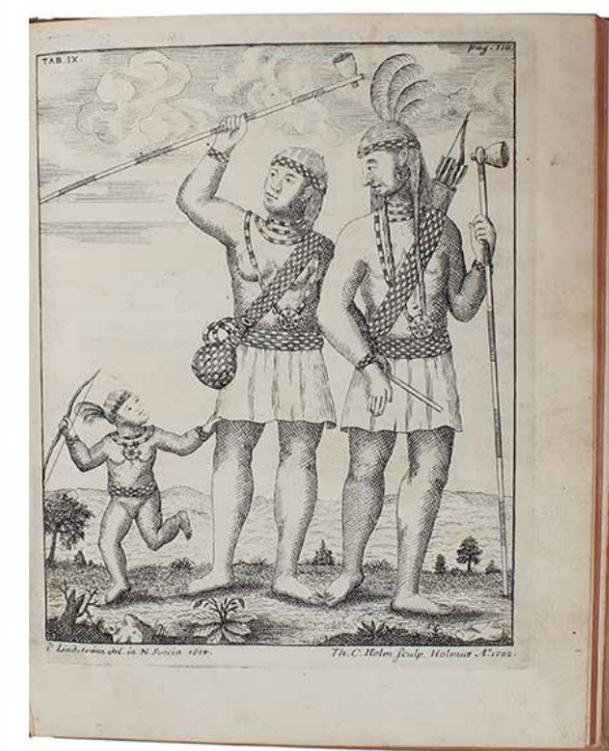
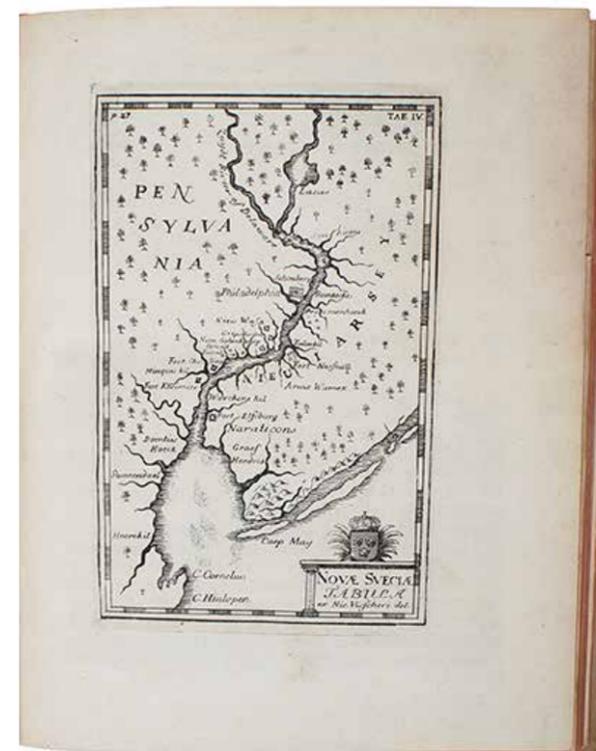
New Sweden (Nya Sverige) was a Swedish colony along the lower reaches of Delaware River in North America from 1638 to 1655 in the present-day American Mid-Atlantic states of Delaware, New Jersey, and Pennsylvania. Fort Christina, now in Wilmington, Delaware, was the first settlement. In this settlement, both Holm’s father and grandfather had lived, and part of Holm’s account of is based on written sources, letters and notes left by his grandfather and on verbal accounts received from his father. To that he added facts obtained from the manuscripts of Peter Lindström, which had never been published (and remained unpublished until 1923). Peter Lindström was an engineer and cartographer in the colony. Many of the maps and illustrations in the present work are

based on Lindström’s original drawings, which are thus published here for the first time, preserving them for posterity. Lindström’s great map of New Sweden was destroyed in a fire in 1697 and is now preserved because Holm reproduced it before it vanished. The famous illustration of the Indians also comes from Lindström.

Part IV is also particularly interesting in that it contains (own translation from Swedish:) “A Dictionary and Conversation-Book in the language of the Americans at New Sweden, or as it is now called Pennsylvania”, which consists in glossaries of words and phrases relating to religion, parts of the body, clothing, weather, animals and plants, numbers, and useful conversational phrases, as well as the very interesting “Discourses which took place at a council held by the Indians in 1645, on the subject of the Swedes and of New Sweden, in which their sachem or king, first speaks with his son, about calling the nation together”.

As is evident, the work is extremely important in several respects. Not only does it preserve for posterity facts about so many aspects of native American language, life, customs etc. which would otherwise have been lost, it also uniquely describes the weather, geography and topology of the areas dealt with. “It is curious to see the now famous cities of Philadelphia and New York, described as “clever little towns”, as they were in fact at that time. The political history of the country, from the first settlement of the Swedes to the arrival of William Penn, and for some time afterwards, is not the less replete with interest for the present inhabitants of Pennsylvania, New Jersey, and Delaware, as well as that of the habits, manners, and customs of the Swedes and the Dutchmen, who inhabited this country before us. Nothing can be more truly moving, than the account given of those patriarchal times by the venerable pastor Erick Biörk, in his letters to his friends in Sweden, of which extracts are contained in the 10th chapter of the second book of this work. It is pleasing, also, to see, described by a foreigner, the happiness of this people, under the government of our illustrious founder.

The vocabulary and dialogues in the Indian language, which are contained in the fourth book, will also be found interesting to philologists. These, we believe, are the reasons that induced the Historical Society of Pennsylvania to cause this work to be translated, and to undertake its publication. It cannot but be well received by those who take an interest in the early history of our country, of which the most correct accounts



are to be obtained from those by whom it was first settled.” (Translator’s Preface to the English translation, 1834).

This fundamental work was translated into English in 1834 and again in 1975.

Sabin: 10202

The Susquehannock people, also called the Conestoga were the Iroquoian-speaking Native Americans who lived in areas adjacent to the Susquehanna River and its tributaries ranging from its upper reaches in the southern part of what is now New York (near the lands of the Five Nations of the Iroquois Confederacy), through eastern and central Pennsylvania West of the Poconos and the upper Delaware River (and the Delaware nations), with lands extending beyond the mouth of the Susquehanna in Maryland along the west bank of the Potomac at the north end of the Chesapeake Bay. Evidence of their habitation has also been found in northern West Virginia and portions of southwestern Pennsylvania, which

could be reached via the gaps of the Allegheny or several counties to the south, via the Cumberland Narrows pass which held the Nemaquin Trail. Both passes abutted their range and could be reached through connecting valleys from the West Branch Susquehanna and their large settlement at Conestoga, Pennsylvania.

THE FIRST PULSE-WATCH

FLOYER, JOHN.

The Physician's Pulse-Watch; or, an Essay To Explain the Old Art of Feeling the Pulse, and to Improve it by the help of a Pulse-Watch. In Three Parts... An Extract out of Andrew Cleyer, concerning the Chinese Art of Feeling the Pulse. (Vol. 2:) The Pulse Watch: Vol. II. Or, An Essay To Discover The Causes of Diseases, and a rational Method of curing them by Feeling of the Pulse.

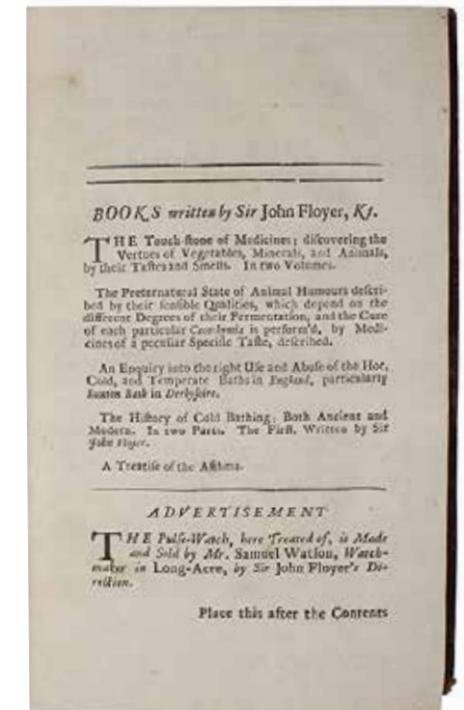
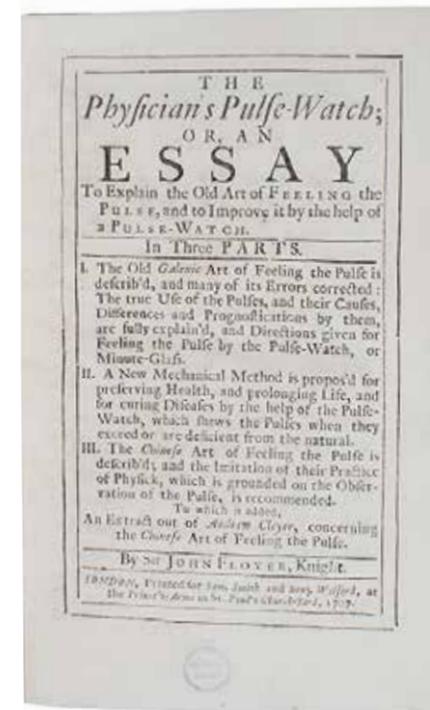
London, 1707-10.

8vo. Two contemporary uniform full calf bindings with five raised bands to spine, single gilt line-borders to boards and a blindstamped double "wave"-border at hinges. Gilt tome-numbers to spines and a very small old paper label to lower spines. All edges of boards blindstamped. Exceptionally nice and fresh. Also internally very nice, clean and crisp, with only very minimal brownspotting. With the engraved armorial book plate of William Constable Esq. to inside of front boards, and with a tiny stamp of Selbourne Library to verso of title-pages. A superb copy. (26), 440; (8), XXVIII, 468 pp. Fully complete, also with the advertisement-leaf.



The seminal first edition – extremely rarely found with both volumes in contemporary, uniform bindings – of Floyer's magnum opus, in which he introduces the invention of the pulse-watch – the first instrument to accurately count the pulse and with which to make regular observations on the pulse-rate, constituting a giant step forward in the art of diagnosis. Apart from being the first to accurately measure the pulse and the attempt to establish relationships between the pulse rate and conditions of health and disease, Floyer's "Pulse-watch" also constitutes the invention of the second hand on a watch, a feature which has been on all normal watches ever since the appearance of this foundational work.

Furthermore, with the present work, "Floyer may justifiably be credited with the invention of the first efficient instrument of precision to merit application in clinical practise. In his major work he gives an account of the use of the pulse watch for measurement of the pulse rates in his patients. The instrument was commercially available in 1707: the advertisement leaf inserted after "The Contents" in vol. I. records that "the pulse-watch... is made and sold by Mr. Samuel Watson, watch-maker in Long Acre, by Sir John Floyer's direction." Samuel Watson was mathematician-in-



ordinary to King Charles II and one of the great clock-makers of his day." (Hagelin, p. 112).

Floyer (1649-1734), an eminent and original English physician, one of the most eccentric of his time, was very interested in the Chinese art of medicine. Interestingly, it is in this technical magnum opus that his sensory and sinological interests coincide, causing quite a stir. Floyer may have been inspired by Andreas Cleyer's "Specimen Medicinae Sinicae" (1682), which introduced to the Western world the Chinese art of studying the pulse – it is this work, which Floyer gives an abridged version of in English in the third appendix to vol. one of the present work, spreading these ideas in the English speaking countries. In the preface to the present work, Floyer expresses the unifying conviction underlying the investigations that led him to his groundbreaking invention: "our Senses can sufficiently inform us of all the most useful Phenomena whereby we know or cure our Diseases, or prognosticate concerning them." Thus, in the present work, Floyer actually set out to prove the compatability between the Galenic and Chinese methods of feeling the pulse, ultimately resulting in one of the most important inventions in the history of clinical practice.

"Floyer was the first to make regular observations upon the rate of the pulse and his work was a great step forward in the art of diagnosis by absolutely fundamental means." (Hagelin, p. 112).

"Before watches had hands to record seconds, Floyer invented a pulse-watch which divided the minute. He was the first to count the pulse with the aid of a watch and to make regular observations on the pulse-rate." (G&M).

Garrison & Morton: 2670
Hagelin: p. 112-13
Osler: 2618 (lacking vol. II)
Wellcome: III, p. 35
Waller: 3092

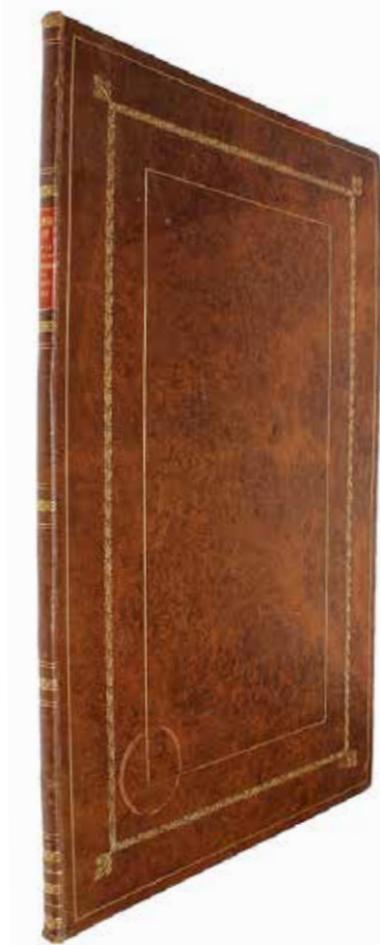
THE ABSOLUTE LAW OF THE MONARCH

LEX REGIA – KONGELOVEN – THE ROYAL LAW.

Lex Regia Det er: Den Souveraine Konge=Lov, sat og given af den Stormegtigste Høibaarne Fyrste og Herre Herr Fridrich Den tredie...og Hans Maj. underskreven d. 14. Novemb. 1665. Som...Friderich den Fierde...Allernaadigst haver befalet ved offentlig Tryk at vorde publiceret...den fierde Septemb. Aar 1709.

(København), 1709.

Folio. Magnificent full calf pastiche binding (from about 1900) with gilt spine and gilt frames to boards. 19 leaves; text and frames engraved. The broad frames that all differ from each other ornamentally depict animals and plants as well as the different trades of the country. A few leaves with professional repairs. Occasionally brownspotted.



First edition of this monumental work in Danish book production, a superb, if not the finest, example of eighteenth-century book art. Furthermore it constitutes the erection of the absolute monarchy. The monarchical moment marks a significant turning-point, not only in seventeenth-century political and constitutional history, but also in the history of early modern Danish political thought. The absolute monarchy, first presented to the public with the present publication, was not abolished until 1848 with a peaceful revolution after the death of Christian VIII.

In 1665, five years after the actual monarchical revolution, the constitutional and political justification of hereditary and absolute monarchy was spelled out in the Lex Regia, the crown jewel of the absolute monarchy. "A renaissance monarchy had fallen, and from the ashes of the former aristocratic society, Frederik III was reborn as an ideal absolute ruler, the only contemporary European monarch to govern by an absolutist constitution. What had begun as a political revolution in Copenhagen soon affected the entire Danish empire. By 1662, the estates in Denmark, Norway, Iceland and the Faroe Islands had signed a document consenting to the revolutionary changes in the form of government."

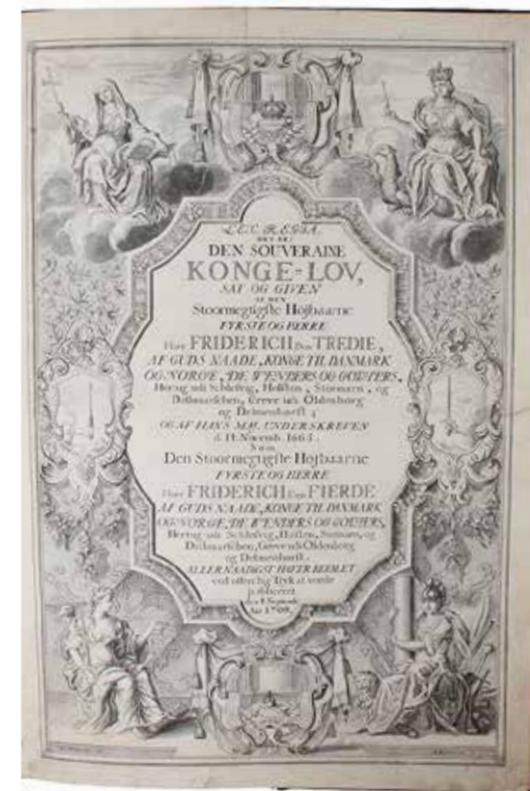
"The Kongelov is dated and subscribed the 14th of November 1665, but was kept a profound secret, only two initiated persons knowing of its existence until after the death of Frederick III, one of them being Kristoffer Gabel, the king's

chief intermediary during the revolution, and the other the author and custodian of the Kongelov, Secretary Peder Schumacher Griffenfeldt." (Encyclopedia Britannica).

This lavish 1709-edition was its impressive proclamation. "This document is in every way unique. In the first place it is remarkable for its literary excellence. Compared with the barbarous macaronic jargon of the contemporary official language it shines forth as a masterpiece of pure, pithy and original Danish. Still more remarkable are the tone and tenor of this royal law. The Kongelov has the highly dubious honour of being the one written law in the civilized world which fearlessly carries out absolutism to the last consequences. The monarchy is declared to owe its origin to the surrender of the supreme authority by the Estates to the king. The maintenance of the indivisibility of the realm and of the Christian faith according to the Augsburg Confession, and the observance of the Kongelov itself, are now the sole obligations binding upon the king. The supreme spiritual authority also is now claimed the moment he ascends the throne, crown and sceptre belong to him by right" (Bain, Scandinavia A Political History of Denmark, Norway and Sweden from 1512 to 1900).

In the beginning of the 18th century it became the fashion to print entire books using copperplates. The edition opens with a beautiful portrait of king Frederik III on horseback, the head of which was realized after the death mask of the regent, whereas the lower part was brought by as a unique calligraphic exercise. Each page has the text surrounded by an ornamental frame which shows different animals symbolizing the countries in which the law was in force.

The 500 copies of the King's Law were meant to be distributed, not to be sold. The publisher was Frederik Rostgaard (1671-1745), state archivist and collector of books. He was appointed to the task by King Frederik IV. The text was engraved by Michael Røg, the illustrations and ornaments by Andreas Reinhardt, using designs by Claus Møinichen.



“THE FIRST DETAILED PRINTED DESCRIPTION OF A MECHANICAL CALCULATING MACHINE”

POLENI, GIOVANNI.

Miscellanea. Hoc est I. Dissertation de Barometris, & Thermometris, II. Machinae Arithmeticae, ejusque usus Decriptio, III. De Sectionibus Conicis Parallelorum in Horologiis Solaribus Tractatus.

Venice, Aloysius Pavinus, 1709.

4to. Completely uncut in the original stitched blank boards. Some brownspotting. Untouched and unrestored in completely original condition. A magnificent copy. Engraved title-vignette. (8), 56 pp. + 9 folded engraved plates.



The plates in the “Miscellanea” depict the calculator and constitute the only original presentation of it that still exists, as none of the two models that Poleni himself built (and mentioned in the preface to his work) have survived.

“Having heard and read of the machines of Pascal and Leibniz, Poleni designed a calculating machine based on the principle of the pinwheel to overcome the shortcomings of these earlier calculators. He built a hardwood model, intended as a gift for the emperor, but decided to destroy it when he learned that a Viennese mechanic named Brauer had anticipated him by presenting the Emperor with a somewhat simpler machine.” (Tomash). This is the story that is most frequently repeated about the legendary Poleni-calculator. But this seems not to be a certain fact. It is possible that the machine(s) merely disappeared or were destroyed some other way. The story stems from Jean de Fouchy Pajil Grandjean, who, in the first biography of Poleni (“Eloge de Jean POLENI, Marquis du St. Empire”, 1762), claims that “...having heard that Mr Brawn, a famous mechanic in Vienna, presented a similar machine to the Emperor, Poleni destroyed his machine and no more wanted to rebuild it.” The same story is then repeated in the two subsequent Poleni-biographies (Cossali (1813) and Gennari (1839)). This however, is not corroborated by anything else we know about Poleni, and even though Fouchy specifically mentions the German mechanic, constructor and optician Anton Braun, who worked in Vienna for the court and who did in fact present his own calculating machine

The very rare first edition of Poleni’s first published work, containing – among other things – his seminal treatise on his arithmetic machine, which constitutes the first constructed calculating machine with gears with a variable number of teeth (i.e. pin-wheel). “Poleni designed a machine organized around a new principle for the multiplying mechanism: the variable cogwheel. A large, wooden structure, Poleni’s machine looked like a clock. He published in 1709 a detailed, illustrated description of the internal mechanism, the first detailed printed description of a mechanical calculating machine.” (Matthew L. Jones, *Reckoning with Matter*, p. 130).

(which was based on the pin-wheels of Poleni and Leibniz) with great success to the Emperor, this only happened as late as in 1727 – 18 years after Poleni described his calculating machine in his first published work. It is most likely that Anton Braun had actually read Poleni’s “Miscellanea” and then decided to use Poleni’s ideas for a calculating machine in his own construction.

According to Poleni himself, two wooden copies of his calculating machine were made. He states the following in the introductory notes to the chapter on the machine:

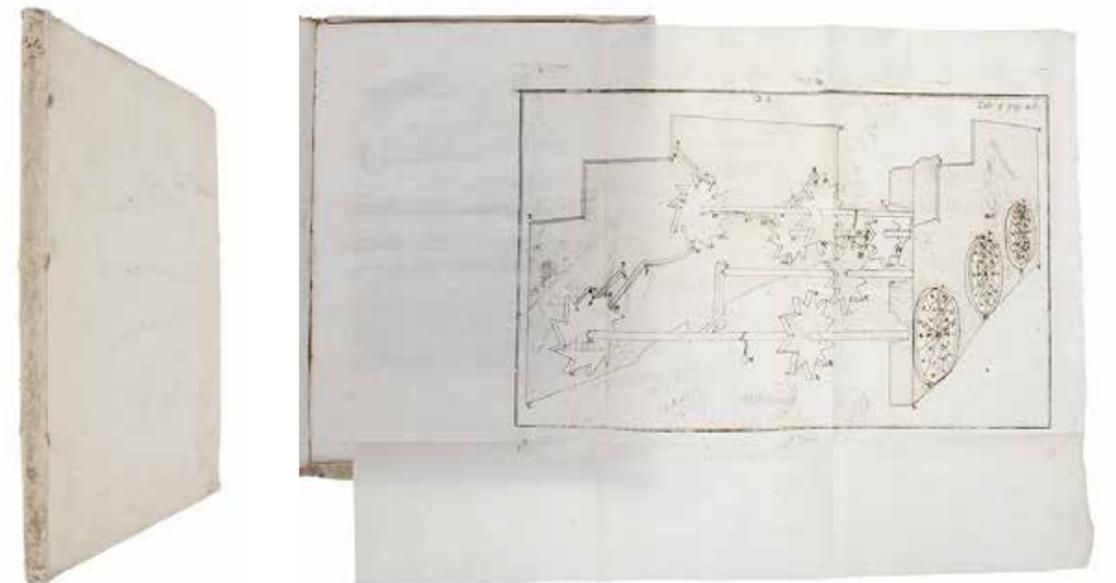
“Having heard several times, either from the voice, or from the writings of scientists, which were made by the insight and the care of the most illustrious Pascal and Leibniz, two machines which are used for arithmetic multiplication, which I do not know the description of the mechanism, and I do not know if it was made manifest, I wanted and guess with thought and reflection to their construction, to build a new one that implement the same purpose... By a happy chance, I designed a machine with the use of which even a novice in the art of calculation, provided that knows the figures, can perform arithmetic operations with his own hand. So I am worried that it was made of wood, as I had planned and that, although initially built with poor precision, showed that this was achievable, rather than made. Therefore, I have recreated the machine from scratch, building it of the hardest wood, with all possible attention and the work done has not failed in vain.”

A description of Poleni’s calculator appeared in 1727 in Leupold’s “Theatrum arithmetico geometricum” and in 1804 in Johann Bischoff’s “Versuch einer Geschichte der Rechenmaschine”. Several replicas of the machine has been built in modern times (one still being in the Museo Nazionale della Scienza e della Tecnica, Milano). IBM was so intrigued by Poleni’s calculating machine that they too tried to reconstruct it. IBM still has this replica that is used for display purposes.

Poleni’s first work, “Miscellanea” was essentially a sort of doctoral thesis to obtain a University appointment. It earned him Isaac Newton’s (1642-1727) support to become a member of the Royal Society of London and the Chair of Astronomy and Meteorology at Padua University. Apart from the treatise on his calculating machine, the work includes dissertations on barometers, thermometers, and conical sections in sundials.

Poleni’s proposition of unedited variants of differential and integral calculus gained him Leibniz’s interest and support for his election as a member of the Academy of Sciences of Berlin, resulting in Poleni’s accreditation in the European context.

The Pinwheel calculator would later prove an extremely important invention that about 150 years after Poleni’s original invention revolutionized trademanship and, more generally speaking, the history of mechanics and computing.



LEIBNITZ' CALCULATING MACHINE

(LEIBNITZ, G.W.) G.G.L.
[= GOTTFREDUS GUGLIELMUS LEIBNITZ/LEIBNIZ].

Brevis description Machinae Arithmeticae, cum Figura. [In: Miscellanea Berolinensia ad Incrementum Scientiarum...]. (Bound with: Frederic Ruysch: Adversariorum anatomico-medico-chirurgicorum... cui adjuncta est Michaelis Ernesti Mulleri Apistolae Problematica ad V.C. Fred. Ruyschium).

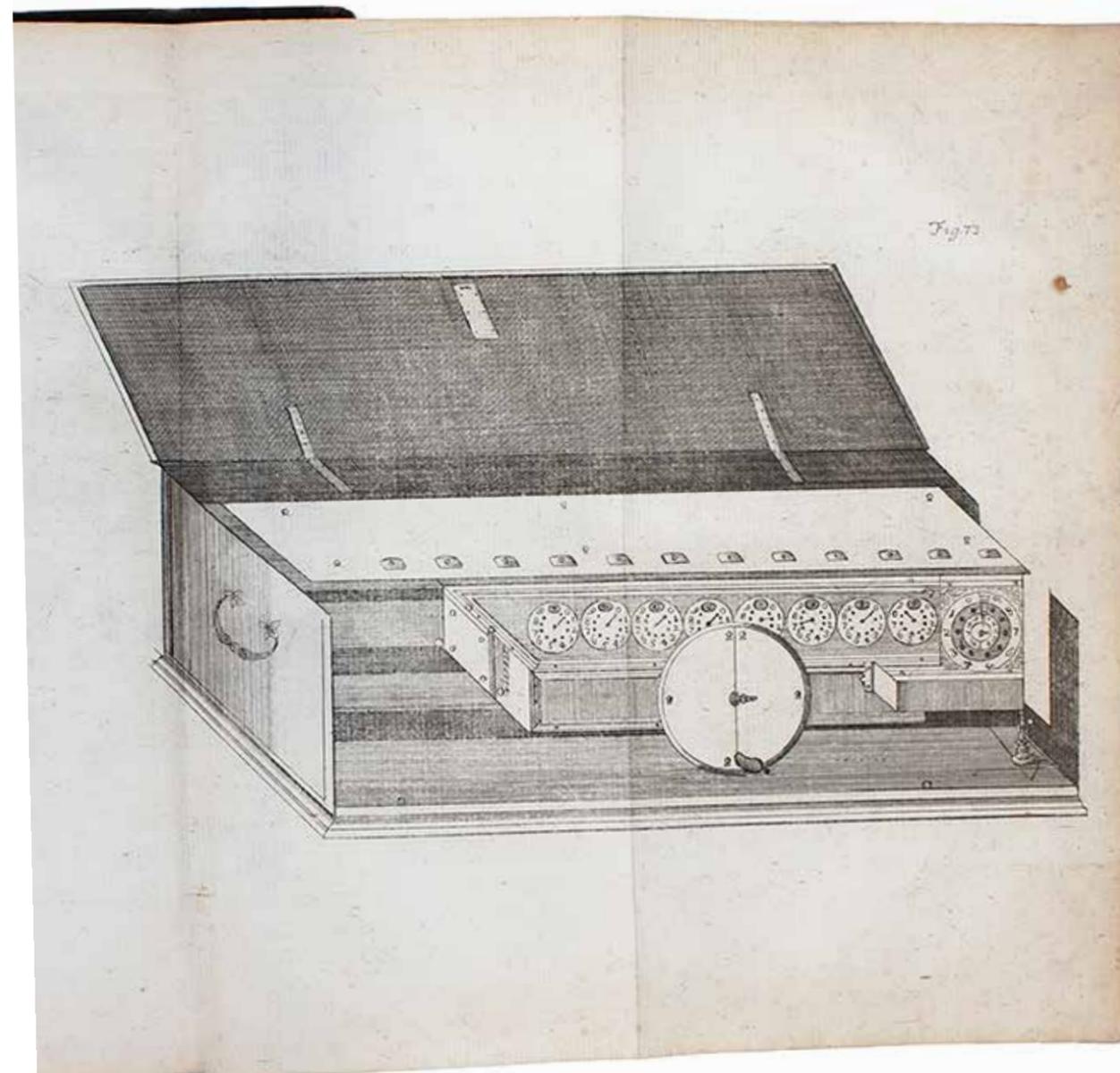
Berlin, Papen, 1710.

4to. Very nice contemporary full calf with five raised bands to richly gilt spine. All edges of boards gilt. A bit of wear to extremities, corners bumped, and capitals professionally restored. Occasional light brownspotting, and printing weak on some leaves (including the text for the Leibnitz-paper). Overall in very nice condition. Pp. 317-19 + folded engraved plate (bound with the plates at the back of the volume – Fig. 73 – in excellent condition). [Entire volume: (22), 394 pp, 1 blank + 31 folded, engraved plates (+ Ruysch: (4), 32, (2) + 2 engraved plates + 18 pp.)]. The frontispiece is not present.



Scarce first edition of this milestone in computing history, namely Leibnitz' description of his groundbreaking calculating machine, including his stepped-drum gear, which constitutes one of the greatest advances in the early history of computing. This paper became extremely influential in the development of the calculating machine, and the stepped-drum that Leibnitz here presents constituted "the greatest advance in calculating-machine technology until 1875." (Hook & Norman).

"(1673-74): Leibnitz creates a drawing of his calculating machine mechanism. Using stepped drum, this calculator mechanizes multiplication as well as addition by performing repetitive additions. In 1674 Leibnitz hires a Parisian clock-maker to build one copy of his machine. This copy is eventually lost until 1879, when it is found in an attic at Göttingen University. However, because of descriptions published from 1710 onward, is well-enough known to have great influence. The stepped-drum gear is the only workable solution to calculating machine problems until ab. 1875." (Hook & Normn, Origins of Cyberspace).



The machine that Leibnitz presents in the present paper is the first machine to be able to do not only addition and subtraction fully automatically, but also multiplication and division. As such, it completely revolutionized the history of calculation and computing and dominated calculator design for the next two centuries.

Erwin Tomasch: L69

THE FIRST FORMULATION OF THE NEW SCIENCE

VICO, JOH. BAPTISTA (GIAMBATTISTA).

De Universi Juris uno principio, et fine uno Liber Unus (i.e. De Uno) & Liber Alter, qui est de Constantia Jurisprudentis (i.e. De Constantia). [Diritto Universale].

Napoli, Musca, 1720 & 1721.

4to. Bound together in one contemporary full vellum binding with old, faded title in ink to spine. A vertical crack to the spine, but binding fine and tight. A bit of wear to extremities. A bit soiled, but all in all good and completely unrestored. Some quires quite browned and some quires with brownspotting. Book-plate to inside of front board (LA Law Library) and contemporary owner's signature to title-page (De Marinis). Some contemporary underlinings and marginal pointers to the first leaves. First title printed in red and black. (4), 195, (1) pp. + (4), 260 pp.

The exceedingly scarce first edition of what is arguably Vico's magnum opus, his great work on law, which is now generally accepted as the first version of his New Science, due to which Vico is now considered one of the most important philosophers of all time.

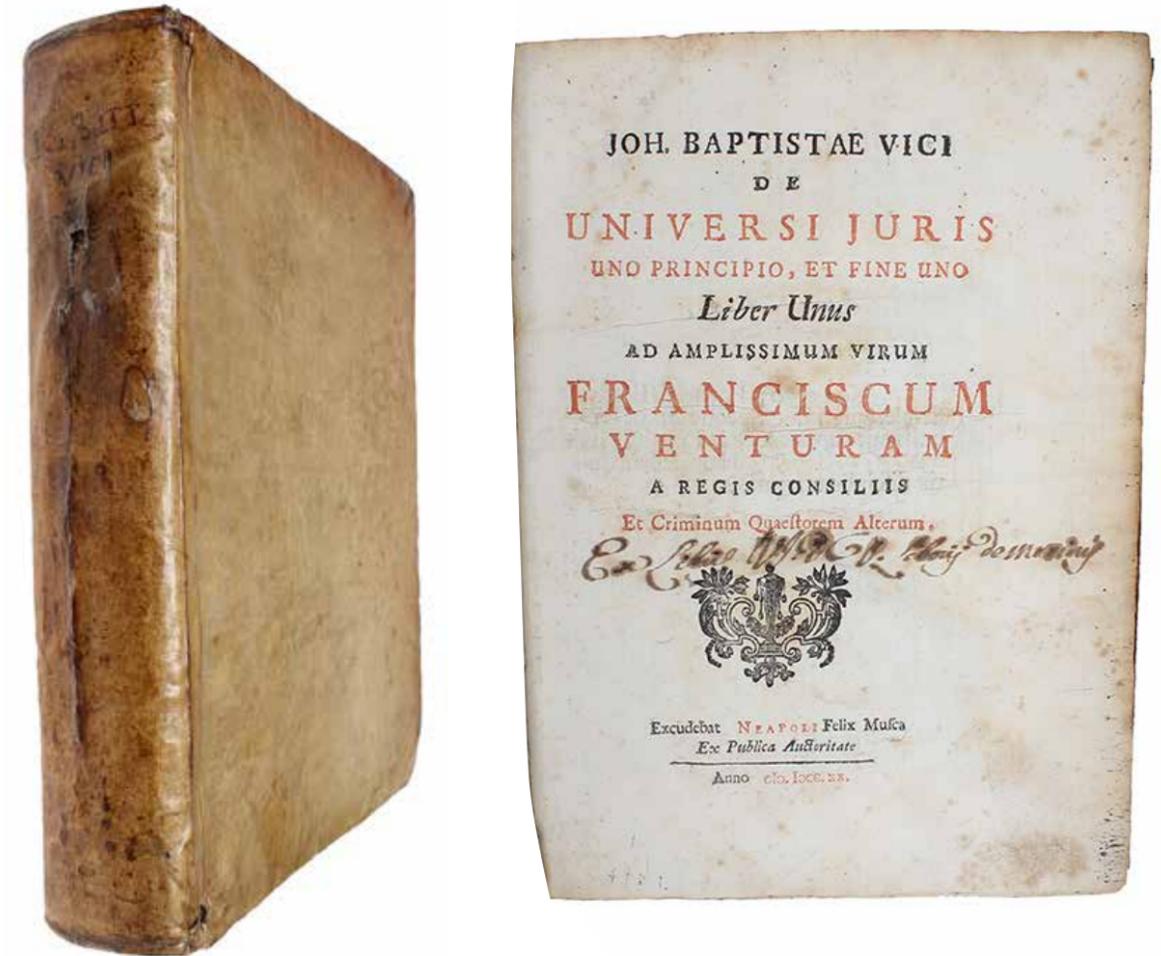
The work consists in the two books known as "De Uno" and "De Constantia" that were published separately in 1720 and 1721 respectively. They are almost always bound together and we know that all copies of that Vico gave away contain both works. Having finished his magnum opus, he couldn't put it away and began making extensive notes and revisions – evident from the extremely annotated copy that he himself had, where not a single margin was left blank. These annotations were later published as his "Notae" and sometimes accompany the first two books to make up what is known as the "Diritto Universale" (or "Universal Right").

It is in this magnificent work of law – these two books that constitute the most comprehensive work that Vico ever wrote – that the thoughts that lie at the heart of Vico's philosophy are formulated for the first time. "The new Science" is an extension of that invented in his "De Constantia", and it is here that we find for the first time Vico's philosophy of history. It is thus in the present work, not in the "New Science" as often thought, that we find the groundbreaking interpretation of history as the product of the actions of men – the "Verum-

factum"-identity, which is at the core of not only the "New Science", but of all his later thought.

Though most scholars today agree that the present work is the most important of all of Vico's work, outshading even "The New Science", the work has been neglected and overlooked for decades. In many ways, the reason for this could be found with Croce and his work on Vico from 1923. "Croce minimized Vico's contributions in the domain of the philosophy of law. Gianturco is firmly convinced that the most certain result of the Crocean monograph on Vico was to direct on the "New Science" such a dazzling light and to make of it such a seducing, glowing star as to establish it in the center of the firmament of Vichian research.

Thus, the "New Science" eclipses the extraordinary achievements in the juridical sphere that are found in the "De Uno". As Gianturco began to develop his thesis with arguments derived from the history of juridical thought, he advises readers to free themselves of this kind of favoritism for the "New Science" and to clear the eyes of their mind of the blindness that does not allow them to see where other, perhaps even greater, merits of Vico are to be found... It is necessary for us to perform a kind of "Copernican" turning, a reorientation of our categories. It is necessary to assume that the North Star of our research, the cynosure of our attention, is no longer the "Scienza nuova", but "Diritto universale... (From



the preface to the English translation of Vico's "Universal Right", Pinton & Diehl, ed., p. xlv).

And this is a notion backed by virtually all modern Vico-scholars – the "De Uno" and the "De Constantia" (together "Diritto Universale") are considered absolutely central in Vico's philosophy and as the starting point of all of his unique and monumental ideas. "Michael Mooney, from the beginning of his work of 1985 on Vico's rhetoric, points out the correlation that exists between "Institutiones Oratoriae" and "Diritto universal" in regard to the importance of philology as the leit-motif of all, let us say, using Gianturco's image, the Vichian firmament. Mooney confirms that the merit goes to Vico for having developed philology not merely to an

art, but to a science, by means of all the groundwork done in "Diritto universal", working out a system of civilization, of commonwealths, laws, poetry, history – in a word, of the whole human culture. Thus, Vico carefully thought out a scientific philology." (Pinton & Diehl, p. xlv).

The present work marks a significant step in the redefinition of the relationship between metaphysics and philosophical questions of law. Vico connects natural and historic law and creates a new notion of the natural right of people that theorizes the historic right of nations. Unifying human and divine knowledge, Vico creates a new theory of law, philosophy, and history.

“Giambattista Vico is often credited with the invention of the philosophy of history. Specifically, he was the first to take seriously the possibility that people had fundamentally different schema of thought in different historical eras. Thus, Vico became the first to chart a course of history that depended on the way the structure of thought changed over time.

To illustrate the difference between modern thought and ancient thought, Vico developed a remarkable theory of the imagination. This theory led to an account of myth based on ritual and imitation that would resemble some twentieth century anthropological theories. He also developed an account of the development of human institutions that contrasts sharply with his contemporaries in social contract theory. Vico’s account centered on the class struggle that prefigures nineteenth and twentieth century discussions.

Vico did not achieve much fame during his lifetime or after. Nevertheless, a wide variety of important thinkers were influenced by Vico’s writings. Some of the more notable names on this list are Johann Gottfried von Herder, Karl Marx, Samuel Taylor Coleridge, James Joyce, Benedetto Croce, R. G. Collingwood and Max Horkheimer. References to Vico’s works can be found in the more contemporary writings of Jürgen Habermas, Hans-Georg Gadamer, Alasdair MacIntyre and many others.

There is no question that his work is difficult to grasp. Vico’s style is challenging. Further, he is heavily influenced by a number of traditions that many philosophers may find unfamiliar: the natural law tradition of thinkers like Grotius; the Roman rhetorical tradition of authors like Quintilian; and the current science and anthropology of his day. Nevertheless, Vico’s theories on culture, language, politics and religion are deeply insightful and have excited the imaginations of those who have read him.” (IEP).

The work is of the utmost scarcity, with merely one copy appearing at auction within the last 50 years and with very few copies in libraries world-wide (especially containing both parts).

THE MONADOLOGY – A NEW PHILOSOPHY

LEIBNIZ, G.G. – LEIBNITZ [+ CHRISTIAN WOLFF].

**Principia Philosophiae [i.e. “The Monadology”/“Monadologie”/“Theory of Monads”]
+ (Chr. Wolff:) Das Herrn Gottfrid Wilhelm von Leibnitz Lehrsätze über die Monadologie & c...
[In: Actorum Eruditorum, Supplementa. Tomus VII + Acta Eruditorum anno 1721].**

Leipzig, 1721.

4to. Both entire volumes (Acta Eruditorum 1721 + Supplementa VII, 1721) present, in uniform contemporary full vellum bindings with handwriting to spines. A small later label to top of spines. Old handwritten ex libris-inscription to top of both title-pages as well as a small stamp. The supplement-volume with an additional stamp to title-page, and both volumes with library label (Archiv des k.k. militär.-geograf Institutes) to pasted down front free end-paper. As usual some brownspotting. A nice set. Pp. 500-514 (Supplement-vol.) + pp. 94-95. [Entire volumes: (2), 537, (39) pp. + three plates (Suppl.-vol.) + (4), 547, (42) pp. + five plates].

The highly important first Latin translation of Leibnitz’ seminal “The Monadology” – his main philosophical work and the work that stands as the epitomization of anti-materialism – which was not published in the original French until 1814, and which only appeared in a German translation (exceedingly scarce) in 1720 and in a Latin translation, by Christian Wolff, in 1721, as it is here. Up until then, Leibnitz’ key philosophical text had only circulated in manuscript form (written in 1714). Here sold together with Wolff’s anonymously written review of (the German version of the) “Monadology”, which had great impact upon the reception of the seminal philosophical text that is the “Monadology”.

“Until the XXth century, criticism about Leibnitz’s “Principles of Nature and Grace” and “Monadology” has been characterised by a number of mistakes and misunderstandings, which have roots in the circumstances surrounding the genesis of these manuscripts. As a consequence, erroneous information about these texts was included in an anonymous review, published in 1721 in the “Acta eruditorum” of Leipzig. Research on primary sources proves that the author of this review (who was in fact the author of the latin translation of the Monadology, published immediately afterwards) was Christian Wolff, who was in possession of a copy of Leibnitz’s

manuscript as early as 1717. Wolff’s initiative of translating the Monadology can be seen as part of a cultural strategy aiming to prevent any idealistic interpretation of Leibnitz’s monadological thought. From this point of view, to consider the theory of pre-established harmony as based on a system of strictly dualistic metaphysics was an essential element of Wolff’s philosophical strategy.” (Antonio Lamarra: *Contexte génétique et première réception de la “Monadologie”. Leibniz, Wolff et la doctrine de l’harmonie préétablie*”).

During his last stay in Vienna from 1712 to September 1714, Leibniz wrote two short texts, which were meant as concise expositions of his philosophy, namely the “Principes de la Nature et de la Grace fondés en raison” (written as a letter to Prince Eugene of Savoy) and the work we now know as the “Monadology” (which he had been asked to write by Nicolas Redmond, Duke of Orleans) – the latter being the work that established Leibnitz’ fame as a philosopher and which has gone down in history as, not only as one of the most important philosophical texts of the 18th century, but also, arguably the most important work of immaterialism.

After his death “Principes de la Nature et de la Grace fondés en raison” appeared in French in the Netherlands. Without having seen this publication, Christian Wolff and collabo-



“Leibniz was one of the last “universal men” of the type which the Italian Renaissance had ideally postulated: philosopher, historian, mathematician, scientist, lawyer, librarian, and diplomat. In all these fields either all his actual achievements or his seminal suggestions have become part and parcel of European thought.

Although trained for the law, mathematics was his favourite subject. Independently of Newton he worked out the infinitesimal calculus, introduced a number of mathematical symbols now in general use, and constructed an early calculating machine, the ancestor of our computers.

Mathematical conceptions also determine his philosophy. In it, Leibniz tried to combine physics and metaphysics and to reconcile philosophy and theology. The “essay on a Theodicy” is the only larger philosophical work published by himself; but his fame as a philosopher rests on his “Theory of Monads”. The original French text of this was published for the first time in 1840; but it had circulated in manuscript in its initial form of a letter addressed to Prince Eugene of Savoy (1714) and it was printed in German (1720) and Latin (1721) translations. Leibniz proclaimed a “pre-established harmony” of the universe which he explained as composed of hierarchically ordered “monads”, i.e. the ultimate substances of mind as well as matter. This concept clearly reflects the ideal of the properly organized absolutist state of the baroque period and derives partly from the “idées simples” of Descartes whom Leibniz greatly admired. A generation later, Voltaire ridiculed the “pre-established harmony” in “Candide”; but modern nuclear science has vindicated Leibniz’s basic ideas, albeit from different presuppositions.” (Printing and the Mind of Man, pp. 105-6).

The “Monadology” is an extremely condense work that consists of 90 (in this Latin version, 93) numbered sections/ paragraphs, which outline a metaphysics of a single substance. The Monadology ends the dualistic mind-body-problem of Descartes and offers a new solution to the question of the interaction between mind and matter, by explaining the pre-established harmony and the synchronous (not causal) relationship between the realm of final causes and that of efficient causes.

Leibniz’ groundbreaking work came to profoundly influence not only 18th century thought, but also much later philosophy and logic. For this we have to thank Christian Wolff, the

translator of the “Monadology” into Latin and the first reviewer of the work. It is through Wolff and his elaboration of the development of Leibniz’ speculative and metaphysical views that Leibniz becomes a recognized figure of importance, particularly in Germany from the 1720’ies onwards, where Wolff’s writings were standardly studied.

“Notably, Wolff’s Leibnizianism made a deep impact on Kant, in whose “Critique of Pure Reason” (1781) Leibniz himself came to figure as one of the main targets of Kant’s anti-metaphysical programme. In particular, Kant saw Leibniz as pretending to “a priori” knowledge of the world as it is in itself and presented his own claim that the only knowledge we can have is of the world as it appears in our experience as sharply opposed to the Leibnizian vision. [...] today shows that his thought has survived even the extreme empiricism of the Vienna Circle in the 1930s, which would have viewed its principal doctrines as unverifiable and hence utterly meaningless. Although not in evidence in the “Monadology” itself, one of Leibniz’ preoccupations was with the philosophy of logic and language, and the twentieth-century’s concern for those topics has discovered in what he had to say about them a treasure house of good sense and wisdom which can be detached from the less appealing of his metaphysical speculations. Then, more recent writers who have been interested in the metaphysics of possibility and necessity have found inspiration in the Leibnizian image of possible worlds, and that too has helped keep his name alive for us.” (Savile, “Leibniz and the Monadology”, pp. 6-7).

“The long span of Leibniz’ intellectual life and his early involvement with philosophy made for engagement with a wide variety of philosophical traditions and issues. Early studies at home exposed him to the thought of the Scholastics; during his university years he was something of a materialist, influenced by the atomism of Bacon and Gassendi. In his mid-20s and early 30s, becoming disenchanted with the intellectual prospects for materialist thought, he turned towards the sort of immaterialism that came to shape his mature thinking after the decade between 1675 and 1685 when he was more narrowly concerned with mathematics than philosophy. It is this anti-materialism that is epitomized in the “Monadology” itself..

Although Leibniz produced a prodigious quantity of philosophical writing very little of it was published in his lifetime; indeed, very little was intended for publication. For the most part..., his philosophical thoughts were prepared for

individual scholars he had met, or with whom he corresponded, and were never presented as a worked-out system... it was not until the last period of his life that he found the time and the impetus to set down the whole, which he did in two condensed papers written in French during a visit to Vienna. The more popular and less taxing of these was the “Principles of Nature and Grace Founded on Reason”, which he prepared for Prince Eugène of Savoy, and the second, which he had been asked to write by the councillor of the Duke of Orleans, Nicolas Remond, but never sent off, was the “Principles of Philosophy” or, as he called it “Elucidation Concerning Monads” ... The title by which that work is known today, “Monadology”, was not one that Leibniz ever gave it, but was invented by the work’s first editor, Henrich Kohler, who published it in a German translation under that title in 1720.” (Savile, “Leibniz and the Monadology”, pp. 3-4).

“Gottfried Wilhelm Leibniz (1646-1716) was one of the great thinkers of the seventeenth and eighteenth centuries and is known as the last “universal genius”. He made deep and important contributions to the fields of metaphysics, epistemology, logic, philosophy of religion, as well as mathematics, physics, geology, jurisprudence, and history. Even the eighteenth-century French atheist and materialist Denis Diderot, whose views were very often at odds with those of Leibniz, could not help being awed by his achievement, writing in his entry on Leibniz in the Encyclopedia, “Perhaps never has a man read as much, studied as much, meditated more, and written more than Leibniz... What he has composed on the world, God, nature, and the soul is of the most sublime eloquence. If his ideas had been expressed with the flair of Plato, the philosopher of Leipzig would cede nothing to the philosopher of Athens.” (“Oeuvres complètes”, vol. 7, p. 709) Indeed, Diderot was almost moved to despair in this piece: “When one compares the talents one has with those of a Leibniz, one is tempted to throw away one’s books and go die quietly in the dark of some forgotten corner.” (“Oeuvres complètes”, vol. 7, p. 678) More than a century later, Gottlob Frege, who fortunately did not cast his books away in despair, expressed similar admiration, declaring that “in his writings, Leibniz threw out such a profusion of seeds of ideas that in this respect he is virtually in a class of his own.” (“Boole’s logical Calculus and the Concept-script” in “Posthumous Writings”, p. 9).” (SEP).

Ravier: 357
(PMM 177b – being the Latin translation)

A MONUMENT OF BAROQUE ARCHITECTURE

THURAH, LAURIDS de.

Den Danske Vitruvius [The Danish Vitruvius]. Indeholder Grundtegninger, Opstalter, og Giennemsnitte af de mærkværdigste Bygninger i Kongeriget Danmark, samt de Kongelige Tydske Provintzer, Tilligemed en kort Beskrivelse over hver Bygning i sær. Deelt udi Tvende Deelee...

Le Vitruve Danois contient les plans, les elevations et les profils des principaux batimens du Roiaume de Dannemarc... Der Dänische Vitruvius. Enthält die Grundrisse, Aufrisse und Durchschnitte derer merkwürdigsten Gebäude Des Königreichs Dänemark... 2 Deelee. (2 Vols.).

[Text in Danish, French and German].

Kjøbenhavn, Ernst Henrich Berling, 1746-49.

Folio. Bound in two magnificent uniform contemporary red full morocco bindings with richly gilt spines and ornamental gilt "mirrors" to boards. All edges gilt. A bit of wear to extremities and spines expertly rebacked, preserving almost all of the original gilding. Internally very nice and clean, with only minimal browning to some leaves and a very faint damp stain to upper margin, far from affecting text, otherwise crisp and bright. Printed on good, heavy paper. A beautiful copy.

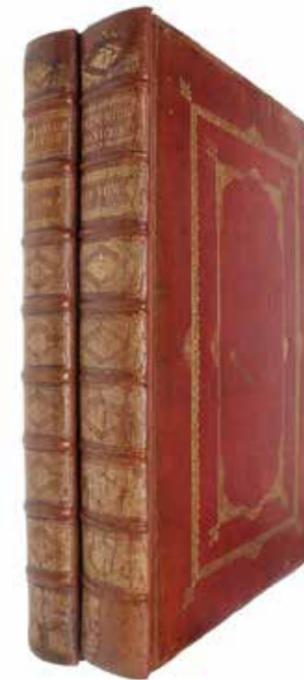
Engraved portrait, (10), 96 pp. + 120 engraved plates; (2), 267 pp. + 161 engraved plates. Fully complete with the engraved frontispiece and all 281 full-page engraved plates (a few folded) of prospects, designs and drawings. One plate mounted.

First edition of the only extensive Danish work of architecture, a Baroque masterpiece that is of great international importance.

No-one has done as much for the understanding of Danish architectural heritage and building construction as Lauritz de Thura (1706-1759), one of the most important Danish architects ever to have lived. His magnificent magnum opus is not only of national importance but is also internationally significant, as much of his inspiration came from his travels abroad. He is responsible for bringing the Baroque style to Denmark, where he let it flourish for longer than it did in other countries. He kept developing it, in spite of the fact that it was losing terrain to the new rococo style that so quickly became popular; also therefore, his great work constitutes one of the most important sources of Baroque style.

In 1735, Thura received a royal grant that enabled him to travel around both Denmark and Europe to collect the necessary information for writing the most comprehensive work on architecture in Denmark. It took him more than a decade to gather all the information necessary for the monumental work, and finally, in 1746, he could publish the first part of the work, with the second following in 1749.

The work contains 281 drawings, measurements, designs and prospects of Danish buildings, including, of course, the royal castles.



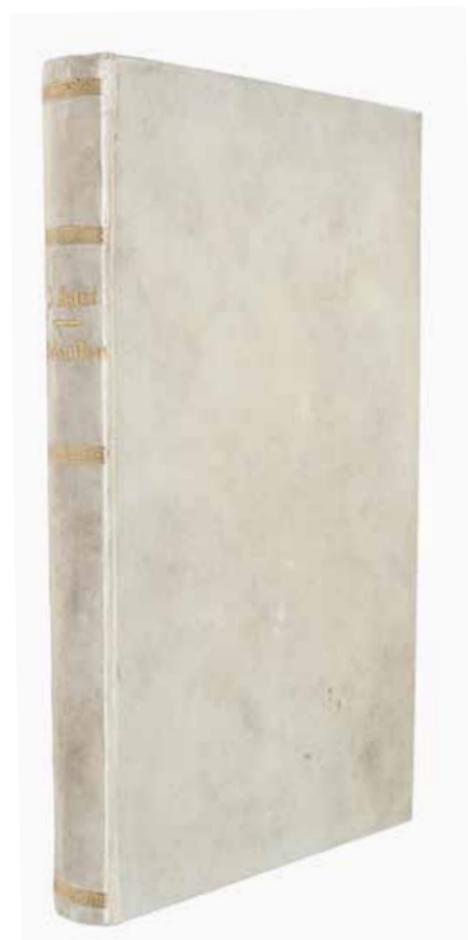
FIRST EDITON OF KANT'S FIRST PUBLICATION

KANT, IMMANUEL.

Gedanken von der wahren Schätzung der lebendigen Kräfte und Beurtheilung der Beweise derer sich Herr von Leibnitz und andere Machaniker in dieser Streitsache bedienet haben, nebst einigen vorhergehenden Betrachtungen welche die Kraft der Körper überhaupt betreffen.
[i.e. **Thoughts on the True Estimation of Vital Forces**].

Königsberg, Martin Eberhard Dorn, 1746.

8vo. Nice newer full vellum with gilt spine. Title-page a bit soiled and with neat repair to blank margins, far from affecting text. A bit of occasional browning and soiling. One plate repared from verso, no loss. Title-page + 16 pp. + pp. (3) – 240 + 2 folded engraved plates. Fully complete.



The exceedingly scarce first edition of Kant's debut, the first work that he ever published, at the mere age of 22. The work constitutes a milestone in the modern discussion of dimensionality.

Immanuel Kant (1724-1804) – now considered, along with Plato and Aristotle, the most important philosopher of all time –, entered the university of Königsberg at the age of 16, in 1740. Here he studied mainly mathematics and physics under Martin Knutzen and Johann Teske, until his father's death in 1746. These years proved formative for the young philosophical genius, and his profound interest in the philosophy of science stems from this period. When his father died, however, Kant was forced to break off his studies to help provide for the family, which he did by working as a private tutor for three different families over a period of about nine years. Finally in 1755 he was able to resume his studies at the university, and the same year he received his doctorate of philosophy; in 1770 he was finally given a permanent position, as professor of logic and metaphysics at the University of Königsberg. It is here that he writes the works that have changed the entire trajectory of modern thought – his three seminal critiques, that of pure reason, that of practical reason, and that of judgment.

The foundation of Kant's philosophy is laid during his early years of studying, which culminate in this his first publication, "Thoughts on the True Estimation of Living Forces", which constitutes an attempt to determine space dimensionality from a physical law. Kant initially adapted Leibniz's view and tried to explain the nature of space by means of the forces of monads that cause such substances to interact. Although its basic idea was abandoned during his critic period, Kant's first work nonetheless constitutes a milestone in the modern discussion of dimensionality.

"The two main influences on Kant in his philosophical reflections on science were Leibniz and Newton. During his first period of study at the University of Königsberg, from 1740 to 1746, Knutzen taught that version of Leibniz's metaphysics which the German philosopher Christian von Wolff had made popular. He also taught the mathematical physics which Newton had developed. He revealed to the young Kant the various oppositions, puzzles, and contradictions of these two great natural philosophers.

The nature of space and time was what interested the young Kant most in these disputes between Leibniz and Newton. He studied the famous exchange of letters between Leibniz and Samuel Clarke, a defender of Newton's philosophy. [...] In his early years Kant pondered the nature of space and time first from the point of view of Leibniz and then of Newton, but eventually he found both positions unsatisfactory." (Ellington, in DSB: VII, pp. 225-26).

The nature of space and space dimensionality that Kant attempts to uncover and explain in this his first work comes to found a basis for all his later thought. The role that physics, especially the concepts of space and time, plays for his view of the world and for the development of his philosophical thought is immense, and his earliest thoughts on the subject understream all of his later thought.

Warda nr. 1

THE SPIRIT OF LAWS – PMM 197

[MONTESQUIEU, CHARLES DE SECONDAT, BARON de].

De l'Esprit de Loix. Ou du rapport que les Loix doivent avoir avec la Constitution de chaque Gouvernement, les Moeurs, le Climat, la Religion, le Commerce, &c. à quoi l'Auteur a ajouté Des recherches nouvelles sur les Loix Romaines touchant les Successions, sur les Loix Françoises, & sur les Loix Féodales. 2 Tomes.

Geneve, Barrillot (sic!) & Fils, (1748).

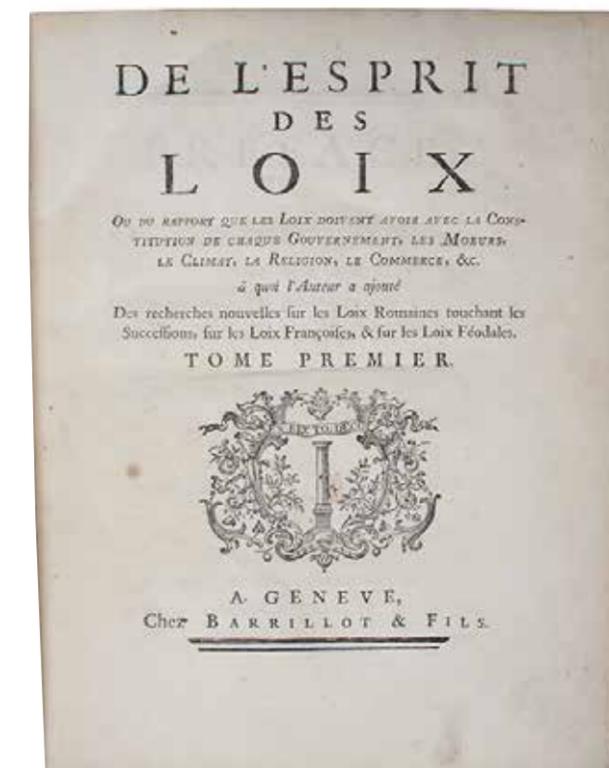
4to. Two lovely contemporary uniform full calf bindings with richly gilt spines, gilt title- and tome-labels and single gilt line-borders to boards. Edges of boards blindtooled. Very neatly restored at hinges and corners, barely noticeable. 19th century book-plate ("FAMA") to inside of front boards. Old handwritten notes in ink to front free end-papers. Some leaves evenly browned, as usual. Vol. I with contemporary owner's inscription "B. Heiman/ 1756/ S. st." to verso of title-page. Light inkspotting to half-title and occasional light brownspotting. Vol. II with very small owner's name to verso of front free end-paper: "Mr. Gustavo Horta" and with a worm tract. The worm tract is mostly very small and only in the very top corner of the upper blank margin or as a tiny hole in the inner blank margin towards the hinge. From pp. 493 to 544, the worm tract is larger, but still situated in the blank margin (outer) and far from affecting text at any point. With both half-titles, preface (vol. 1), and tables of contents. No errata at the end of volume one, and no folded map. Woodcut printer's devices to title-pages. (8), XXIV, 522; (4), XVI, 564 pp.

The very rare first edition, first issue of Montesquieu's seminal main work, "[i]n many ways one of the most remarkable works of the eighteenth century" (PMM 197), in which the author presents his theory of constitutional monarchy, advocating constitutionalism and the separation of powers, and explains human laws and social institutions.

The very first printing, i.e. the first edition, first issue, of the present work is of the utmost scarcity. Numerous editions and issues of the work were printed in the months following the first appearance. The present copy has the first issue pointers (the two "r"s in "Barrillot" on the title-page, no errata). It does not have a folding map, as mentioned by Brunet, but whether this is actually supposed to be present or not in the first printing, has not been established – some bibliographers say that it should not be there. Montesquieu began writing this his magnum opus in 1743, by the end of which year he had almost finished the first draft of it. The same year he

began the first of two great revisions of it, which he finished in 1746. In 1747 he finished his second revision, adding several new chapters, and chose J. Barrillot from Geneva to publish the work, which finally appeared for the first time in November 1748, in two quarto volumes, with no mention of author or year. Numerous editions and issues appeared the following months and years, and by 1751 22 editions of the work had appeared. Already in 1750 the work was published in English, the English editions amounting to 10 by 1773, and by 1801 the work had appeared in both German (1789), Dutch, Danish, Polish, Italian, and Russian (1801).

The work exercised the greatest of influence, both negative and positive, and numerous anti-Montesquieu-pamphlets and articles appeared during the last half of the 18th century. Because of the work, Montesquieu was also attacked by the Sorbonne, as well as in the general assembly of the French clergy, and in Rome. In 1751 the work was placed on the Index.



As the number of editions, translations etc. bears witness to, the work provided the greatest of impact on 18th century political thought as well as actual politics and law. In fact, few other works can be claimed to possess the same power of influence as this one, directly affecting the likes of Tocqueville and Catherine the Great. Although Montesquieu had to defend himself against great thinkers like Voltaire, "his theories underlay the thinking which led up to the American and French revolutions, and the United States Constitution in particular is a lasting tribute to the principles he advocated." (PMM 197).

"Montesquieu was one of the great political philosophers of the Enlightenment. Insatiably curious and mordantly funny, he constructed a naturalistic account of the various forms of government, and of the causes that made them what they were and that advanced or constrained their development. He used this account to explain how governments might be preserved from corruption. He saw despotism, in particular,

as a standing danger for any government not already despotic, and argued that it could best be prevented by a system in which different bodies exercised legislative, executive, and judicial power, and in which all those bodies were bound by the rule of law. This theory of the separation of powers had an enormous impact on liberal political theory, and on the framers of the constitution of the United States of America." (SEP).

Kress: 4920

Tchemerzine: VIII, 459

PMM 197

THE FIRST “HAMLET” IN RUSSIAN SHAKESPEARE – ALEXANDER SUMAROKOV.

Gamlet [Hamlet]. Tragediya [Russian].

(Sankt Petersburg, 1748).

8vo. Bound with five other tragedies/dramas in a slightly later (late 18th century) full calf binding with gilt line-borders to boards and richly gilt spine with red and blue title- and tome-labels. Spine with some wear and corners bumped. Upper capital worn. Internally generally nice and clean and on good paper, but “Hamlet” – which has clearly been well red and presumably used for a stage set-up – has some light pencil-annotations and pencil-crossovers, occasional brownspotting, a few paper restorations – no loss of text, a tear to one leaf – no loss, and one leaf slightly loosening at the bottom. Hamlet: 68, (2) pp. – separately paginated. 26pp. + 79, (1) pp. + 62 pp. + 68, (2) pp. + 78 pp. + 1 f. blank + 29 pp.

Extremely rare first edition of the first Russian translation/adaptation of Shakespeare’s Hamlet. The first edition is incredibly scarce and deemed virtually unobtainable. A second appearance, which is also of the utmost scarcity, came out in 1786, in a collection of plays in Russian.

The seminal first rendering of “Hamlet” in Russian constitutes a milestone in Russian literature and cultural history. It deeply penetrated Russian culture, and in many ways Sumarokov’s “Hamlet” came to epitomize the Russian spirit.

“The first Russian adaptation of Shakespeare’s “Hamlet” was made by the founder of the Russian classical theatre Alexander Petrovich Sumarokov (1717-1777). The play was written in 1748 by the 31-year old ambitious statesman and poet.

Some researchers suggest that this work was commissioned to legitimise the power of Peter the Great’s daughter Elizabeth through cultural discourse. Elizabeth took the Russian throne as a result of a court coup against an infant great grandson of Peter’s elder brother. Ivan VI was barely two months old when he became Russian Emperor and “reigned” for eleven months. For the rest of his short life he lived in exile and, from the age of 16, in solitary confinement. Elizabeth’s actions might be seen as avenging her father by returning power to his successors.

Translated from French, Shakespeare in Sumarokov’s version was also turned into a classist play, where people represented functions, such as order and chaos, good and evil, wisdom and stupidity. According to this pattern, the state could not be left without a legitimate ruler. Therefore, Sumarokov wrote a happy end with Claudius and Polonius punished by death and Hamlet, Ophelia and Gertrude victorious and content.

Although this version was rarely staged, the image of an outcast prince was often referred to. For example, Catherine the Great’s son and heir Paul tried on this role – his father was assassinated and overthrown by his mother’s lover to get her the throne.

...

In the 20th century the story of Russian Hamlet continued. As the Russian poet of the Silver Age Maksimilian Voloshin put it, “Hamlet – is a tragedy of conscience, and in this sense it is a prototype of those tragedies that are experienced by the “Slavonic soul” when it lives through disintegration of will, senses and consciousness”. (Katya Rogatchevskaia, for the British Library exhibition “Shakespeare in Ten Acts”).

Sumarokov created the Russian “Hamlet” in 1748 and might have acquainted himself with the character of Hamlet through French sources; However, it is quite probable that his translation was actually done from English, as it is registered



that he borrowed a copy of it from the Academic library in the period from 1746 to 1748.

It came to play a seminal role in both Russian literature, culture, and politics in the centuries to come.

“Soon after its arrival in a Russia in 1748, “Hamlet” and its chief protagonist became inseparable parts of Russian national identity, prompting such remarks as William Morris’s: “Hamlet should have been a Russian, not a Dane”. However, at the outbreak of the Second World War, the play seems to have disappeared for more than a decade from the major stages of Moscow and Leningrad. Thus was born the ‘myth’ of Stalin and Hamlet. Today virtually every mention of Hamlet in the Stalin era refers to the dictator’s hatred for this tragedy and his supposed banning of it from all Soviet stages. Notwithstanding the efforts of theatre directors such as Sergei Radlov with his heroic production of Hamlet in 1938, there is no doubt that Hamlet was problematic in the context of the paradigm of Socialist Realism. And it was certainly not the most suitable play for a war-stricken country. Moreover, from Stalin’s own pejorative reference to ‘an indecisive Hamlet’ in connection with Eisenstein’s ill-fated depiction of Ivan the Terrible (Part II), it is evident that for the dictator the character of Hamlet had negative connotations. The chequered history of Hamlet in the Soviet

Union from the outbreak of the War to the death of Stalin in 1953 and the flood of new productions almost immediately after this date, together with the myth of Stalin’s ‘ban’, deserve more nuanced and broadly contextualised study than they have received to date, based on concrete historical facts, memoirs and official documents. (Michelle Assay: What Did Hamlet (Not) Do to Offend Stalin?).

“Reforms initiated by Tsar Peter the Great (1672-1725) had far reaching effects on all spheres of life in eighteenth-century Russia, including the cultural sphere. Profound changes also occurred in Russian literature. As Russian literature was becoming increasingly secular and new literary genres evolved there began an intensive search for aesthetic principles and an ideological platform that would be suitable for the demands of the post-Peter the Great epoch. Alexander Sumarokov (1717-1777) was among those Russian writers who considered adopting ethical principles and aesthetic norms of French classicism the most appropriate path for the development of an emergent secular Russian literature. In his rendering of Shakespeare’s Hamlet into the Russian language, Sumarokov subscribed to the rules and traditions of French classicist dramaturgy. He adopted the modus operandi and approaches to translation prevalent during the period of classicism in French literature. By doing so, Sumarokov followed a very clear objective. Tailoring his Hamlet according to the patterns

THE INEQUALITY OF MAN

ROUSSEAU, JEAN JAQUES (sic!).

Discours sur l'origine et les fondemens de l'inégalité parmi les hommes. Bound with two other works by Rousseau: 1) Discours qui a remporté le prix à l'Académie de Dijon en l'année 1750. Sur cette question proposée par la même Académie: Si le rétablissement des Sciences & des Arts a contribué à épurer les mœurs. 2) Lettre sur la musique française. deuxième édition.

Amsterdam, Marc Michel Rey, 1755 + Geneve, (1750) + 1753.

8vo. Very nice contemporary full mottled calf with richly gilt spine and triple gilt line-borders to boards. Spine somewhat worn and a bit of wear to extremities. A very nice, clean and unrestored copy, with good margins and printed on good paper. Title-page printed in red and black, engraved title-vignette, engraved frontispiece (by Eisen, engraved by Sornique), 1 large engraved vignette and a few woodcut vignettes. Minor occasional brownspotting. Frontispiece + LXX, (2), 262, (2, -errata & avis pour le relieur) pp. The two other works collate thus: 63 pp. + (6), 92 pp.



First edition, first issue, of one of Rousseau's main works and one of the most important works of political thought in general. The "Discourse on the Origins of Inequality" is considered Rousseau's first important work and the work that lays the foundation for his later thought.

The present copy is with all the first issue pointers (e.g. the erroneous spelling of "Jaques", the accent aigu in "conformé" added by hand by M.M. Rey on p. 11) and the three cancels (pp. LXVII-LXVIII, 111-112, and 139-140). According to Tchermersine, there were copies on thick, heavy paper ("Il existe des ex. en papier fort"), of which this is presumably one. At least the dedication (LXX pp.) in the present copy is printed on very thick paper, whereas the paper of the remaining leaves is a bit less heavy. The present copy has nice, wide margins. According to Dufour there are five counterfeit-editions bearing the same date (they are easily distinguishable from the first issue).

Like his "Discourse on the Sciences and Arts" from 1750 (the second work here withbound), the "Discourse on the Origins of Inequality" was written as a response to an essay competition from the Academy of Dijon. This work is thus often referred to as the "Second Discourse". Unlike the first,

of French classicism and bringing in a strong didactic element into his version of Shakespeare's masterpiece, Sumarokov was able to re-evaluate the original material and focus on the issues that he considered most important for his contemporaries in eighteenth-century Russia... Church authority that had dominated public life for centuries was greatly diminished and undermined in both political and cultural spheres. In the 18th century, Russia was a rapidly changing country. A long period of self isolation ended as Russia was opening up and turning its face towards Europe. Profound changes within society also affected the development of 18th-century Russian literature." (Nikitina, Larisa. (2008). *The First Translation of Shakespeare into Russian: A Metamorphosis of Hamlet on Russian Soil*. *Philologie im Netz*. 43. 17-27).

"Alexander Sumarokov was the first Russian professional author who chose national subjects for his plays. He introduced Shakespeare to the Russian people with his adaptation of Hamlet, and it was as a spectator at his play Khorev that Elizabeth fell in love with Nikita Beketov who played the leading role." (Encycl. B.).

Apart from Sumarokov's seminal version of "Hamlet", the present volume contains the following five works, all by Sumarokov, and all in first editions:

Pustynnik [The Hermit]. Drama. 1769

Yaropolk i Dimizia. Tragediya, 1768

Vysheslav. Tragediya. (1768)

Artistona. Tragediya. (1751)

Dve Epistoly [Two Letters]

Like Hamlet, Sumarokov's other works are very rare in all early printings, especially the first.

OCLC lists two copies of this first printing of "Hamlet" in Russian in libraries worldwide: One in Germany, one in the UK.

THE MOST GRANDIOSE WORK IN DANISH BOOKPRODUCTION

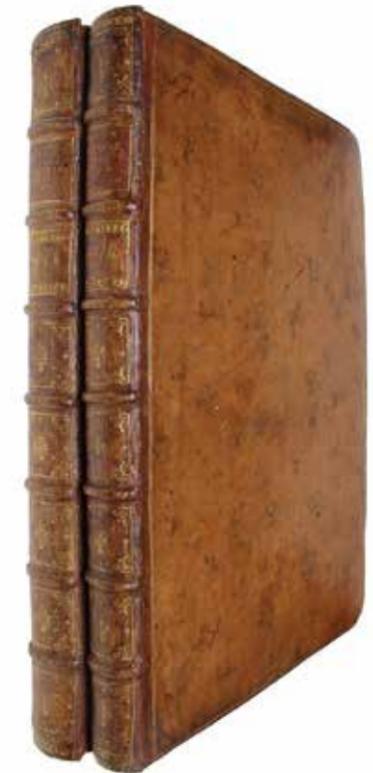
NORDEN, F.L. (FREDERIK LUDVIG).

Voyage d’Egypte et de Nubie, par mr. Frederic Louïs Norden, capitaine des Vaisseaux du Roi. Ouvrage enrichie de Cartes & De Figures dessinées sur les lieux, par l’Auteur même. 2 Vols. (Text and Plates)

Copenhague, l’Imprimerie de la maison Royale des Orphelins, 1755.

Folio. (46x30,5 cm). Bound in 2 fine contemp. full sprinkled calf. Gilt triple filets on covers. Seven raised bands. Richly gilt compartments. Gilt lettering on spines. Gilt fillet on edges of covers. Red edges. Some repairs at hinges and spine ends, done so it is barely noticed. Engraved portrait, engraved frontispiece. (40), 288 pp. and 159 engraved maps, plates and views. A small embossed stamp on top of title-page “Det Lerchenborgske Bibliothek”. A small brownspot on pp. 204-5. Otherwise clean and fine with wide margins. Printed on thick paper.

Scarce first edition, only published in 200 copies by The Danish Royal Society. This splendid work communicated the results of the remarkable expedition to Egypt undertaken in 1737-38. It is the most extensive description of Egypt’s monuments, ruins, temples etc. since the times of Herodotus, as there had been only few travellers or written descriptions since classical times. An anecdote tells that Napoleon, before his expedition to Egypt, pointed to these two folio-volumes in order to encourage his staff of scientists and artists. The plates are excellent in their details and execution, engraved by the skillfull artist and engraver Marcus Tuscher in collaboration with the author, who died before the work went into the press. They depict landscapes, monuments, ruins etc., as well as maps. The fine portrait of Norden is engraved by J. M. Preisler.



this did not win him a prize, even though it is was also at the time considered a far more accomplished work and now counts as one of his three main works (together with the “Contract Social” and “Émile”). It is in the present work that Rousseau begins to develop his theories of human social development and moral psychology and it is furthermore this work that for the first time clearly divides him from the Encyclopédiste mainstream of the French Enlightenment.

The work is famous for Rousseau’s portrayal of a multi-stage evolution of humanity from the most primitive condition to something like a modern complex society, which has gone down in history as one of the most important portrayal of man and society. But furthermore the work is famous for its long preface.

When Rousseau had converted to Catholicism, he also lost his rights to the status of Citizen of Geneva. This right was regained in 1754, though, when he reconverted to Calvinism, and a large part of his “Discourse on the Origins of Inequality” consists in a dedication to the state of Geneva. This preface is probably one of the most famous prefaces in the history of modern thought as it constitutes, not only a highly ironical

and satirical praise of his birthplace, but also a masterpiece of utopian political thought. Geneva is praised as the good republic worthy of admiration for the stability of its laws and institutions, the common spirit of its inhabitants, the well behaved women that inhabit it, and the good relations with neighbouring states. Not only is this piece of political fiction that provides us with an imminent insight into how a state should ideally be according to Rousseau an ironical description of what Geneva was not, it was also a fierce attack on Paris.

Tchemerzine X:32; Dufour: 55

The two other withbound works by Rousseau are both important in his oeuvre. 1) is the second issue of his price-winning work on Sciences and Arts – Dufour nr. 14. 2) is the second edition of his letter on French music – Dufour nr. 32.

THE FOUNDATION OF MODERN PSYCHIATRY

BATTIE, WILLIAM.

A Treatise on Madness.

London, 1758.

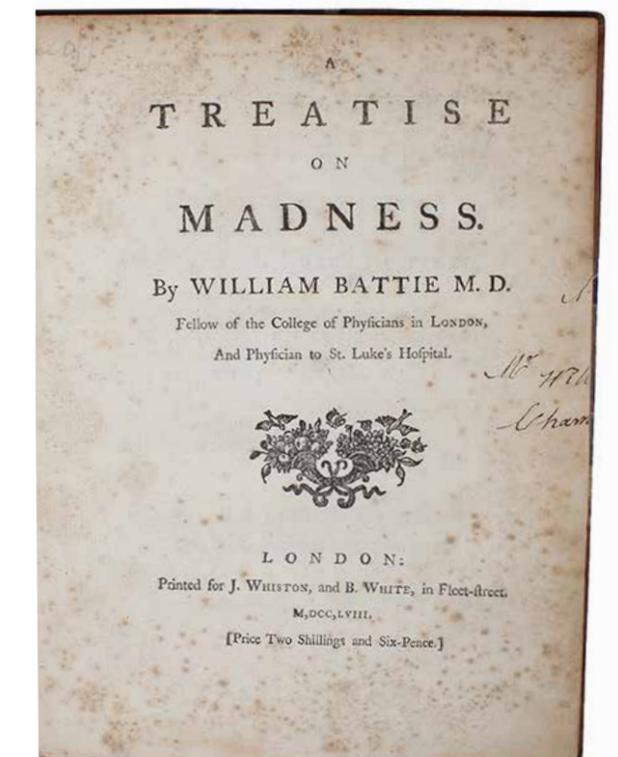
4to. Nice brown quarter calf with gilt lettering to spine (Sangorski & Sutcliffe). A bit of wear to extremities. Internally some brownspotting. F. (B4) lacking lower blank corner – no loss of text – and with a professionally closed tear down the middle (also no loss). VII, (1), 99 pp.

Scarce first edition of this milestone work in the history of psychology and psychiatry, being the first lengthy book on the treatment of mental illness, which founded psychiatry as a respectable specialty and completely altered modern approaches to mental illness.

“Battie’s “Treatise” was a turning point in the medical approach to mental illness. His division of madness into ‘original’ and ‘consequential’ illnesses are forerunners to the ‘organic’ and ‘functional’ terms used to this day, and his promotion of therapeutic optimism through engagement with the patient, rather than restraint and other physical affronts, prefigured the ‘moral therapy’ of the Tukes at the York Retreat later in the 18th century.” (Andrew Morris, *The British Journal of Psychiatry* Mar 2008, 192 (4) 257).

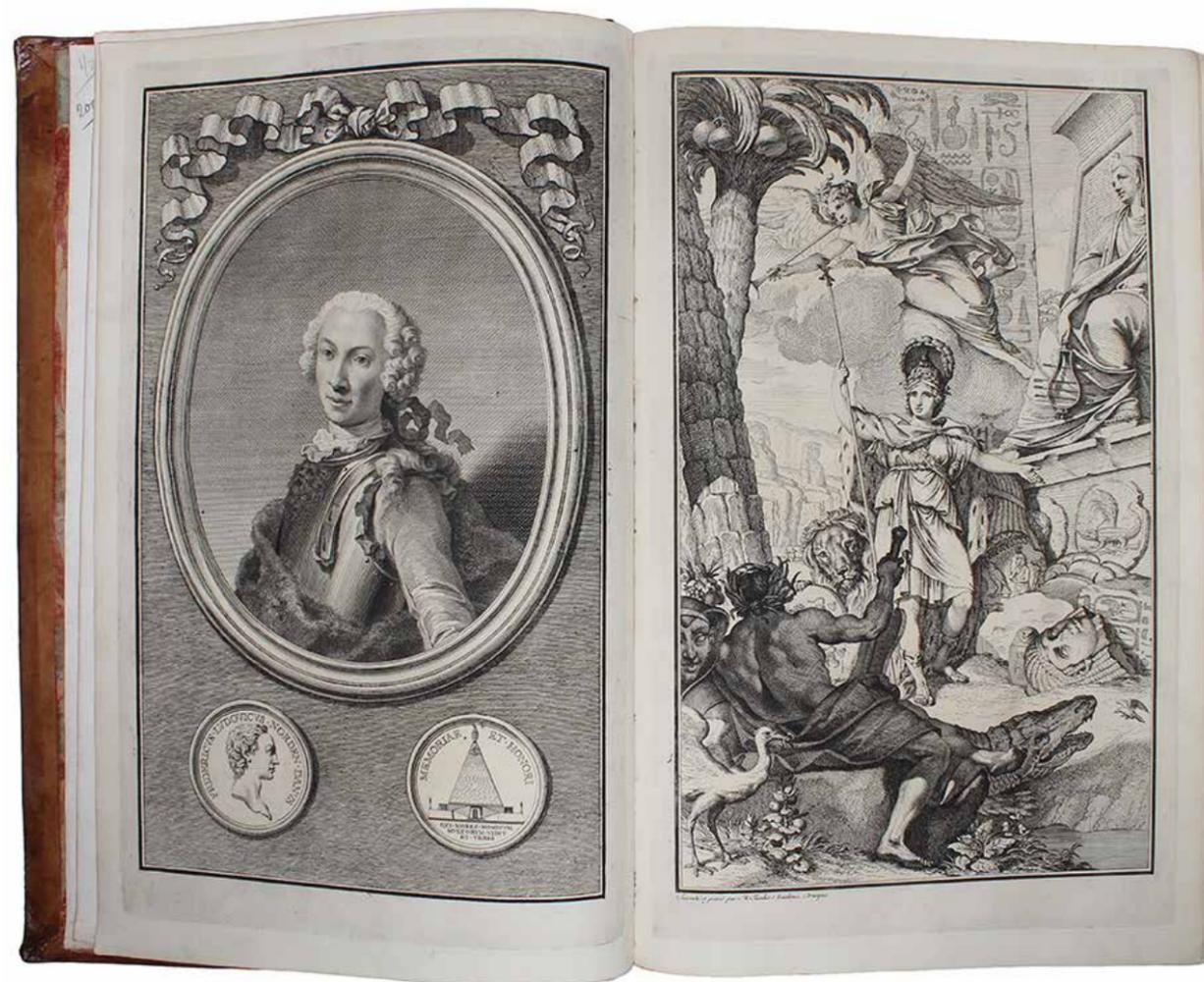
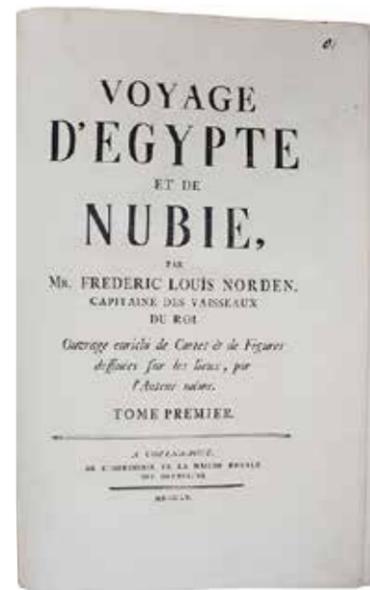
“Madness is frequently taken for one species of disorder, nevertheless, when thoroughly examined, it discovers as much variety with respect to its causes and circumstances as any distemper whatever: Madness, therefore, like most other morbid cases, rejects all general methods, e.g. bleeding, blisters, caustics, rough cathartics, the gumms and faetid anti-hysterics, opium, mineral waters, cold bathing and vomits.” (Battie in the present work).

“William Battie, resident physician and driving force behind the foundation of St Luke’s asylum, published what was probably the first English medical monograph devoted to madness in 1758. A proponent of Enlightenment pedagogy, Battie advocated an optimistic view of the treatability of



insanity, by management – rather than the ineffective and brutal purges, vomits and blood-letting then regularly practiced at Bethlem.” (Morris).

G&M: 4919.1



PRESENTATION-COPY OF THE EXCEEDINGLY RARE FIRST ISSUE

(HELVETIUS, CLAUDE ADRIEN).

De l'Esprit.

Paris, Durand, 1758.

Large 4to. Large-paper copy bound in a beautiful contemporary full calf binding with five raised bands to richly gilt spine. Triple gilt line-borders to boards, all edges of boards gilt and inner gilt dentelles. All edges gilt. A stunning, bright, clean, and fresh copy, with minimal wear and no restorations of any kind. Presentation-inscriptions to front free end-paper and to verso of title-page (see description below). Large woodcut title-vignette and many smaller vignettes throughout. (4), XXII, 643, (1) pp. + 40 ff. (i.e. the original, uncorrected leaves: pp. 1-16; 35-38; 59-62; 67-70; 75-78; 139-142; 145-154; 169-176; 187-190; 233-34; 227-230; 459-462; 547-550; 603-606 + 2 extra leaves that were printed incorrectly, namely p. 160 – reset & p. 239 – different vignette).

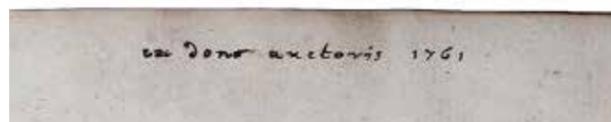
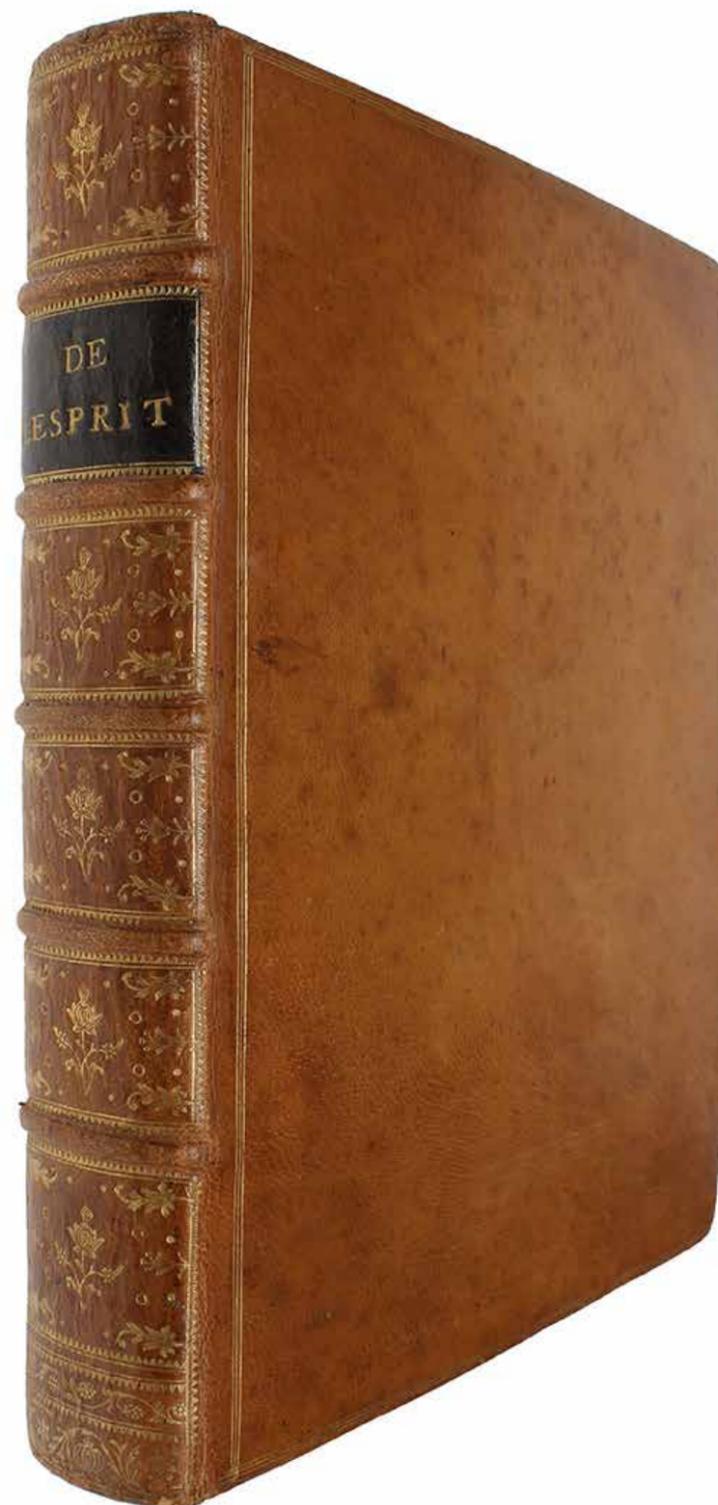


Exremely rare first edition, first issue, with manuscript dedication-inscription from the author, of this monumental work of the French Enlightenment. This magnum opus of modern thought is considered the founding work of modern Utilitarianism, as it is here that Helvétius articulates the greatest happiness principle (“the greatest happiness for the greatest number”) for the first time and becomes the first to define social welfare upon this utilitarian maxim, directly influencing Bentham and Mill.

The materialistic philosophy of Helvétius’ “De l’Esprit” also directly influenced Karl Marx, who had studied the work while in Paris and called the ideas presented in it “the social basis of communism”.

“De l’Esprit” arguably constitutes the greatest “succès de scandale” of Western thought and one of the most influential works of Western philosophy.

This magnificent copy is stunning in all ways. It contains all the extremely rare condemned and repressed leaves of the first issue (bound in the back), it is printed on large paper, contemporarily bound (presumably under instruction by



Helvétius himself) in a stunning full calf gift binding and with two manuscript ex-dono- (presentation-) inscriptions by Helvétius himself. One of them, on the verso of the title-page, is crossed out, but is still legible (reading “donum auctoris 17 avril 1760 Cl. Helvetius”), the second, on the front free end-paper reads “ex dono auctoris 1761” – thus indicating that Helvétius, who had the copy in his possession, to give away when he felt it appropriate, had first intended to give it away – perhaps late in the year – in 1760, and then ended up giving it away in 1761.

The work lost its privilege almost immediately, and even though Helvétius wrote three retractions, it was still condemned and publicly burnt. In spite of this, Helvétius still kept a few copies of the very first issue, with all the original leaves. According to Smith, 15 copies existed, and as Jacques Guérin also notes, these copies were all intended for his close friends and family (we know for instance that Rousseau received one of the copies). These copies, of which the present is one, are thus of the utmost scarcity. Only one other has been on the market within the last 25 years, namely that of Jacques Guérin, which, however, did not have a dedication-inscription from Helvétius.

As Tchermerzine describes, the extremely rare copies of the first issue, which are either without the newly formulated leaves or with the original leaves preserved (our copy has them all!) are between 10 and 60 times as valuable as the later issues, depending on condition – these between 4 and 15 copies are the only ones to contain the 80 revolutionary pages that caused the work to be condemned and burnt and sent Helvétius into exile. Tchermerzine does not, however, account for copies with a presentation-inscription like the present.

The work caused an immense uproar, when it appeared. It was considered so heretical, atheistic, and immoral that it lost its privilege within a fortnight; it was heavily condemned by the Church and the State and was burnt by the Hangman, the plan being to destroy all copies of it. Few books in the entire history of printing have been met with such opposition – it was condemned by both the son of Louis XV and the Sorbonne, and the priests succeeded in convincing the court that the doctrines were so dangerous that even though Helvétius wrote three retractions, the book was still publically burned; and when the Encyclopédie of Diderot and d’Alembert was suppressed for the second time, this had much to do with Helvétius’ De l’Esprit and the scandal it had caused.

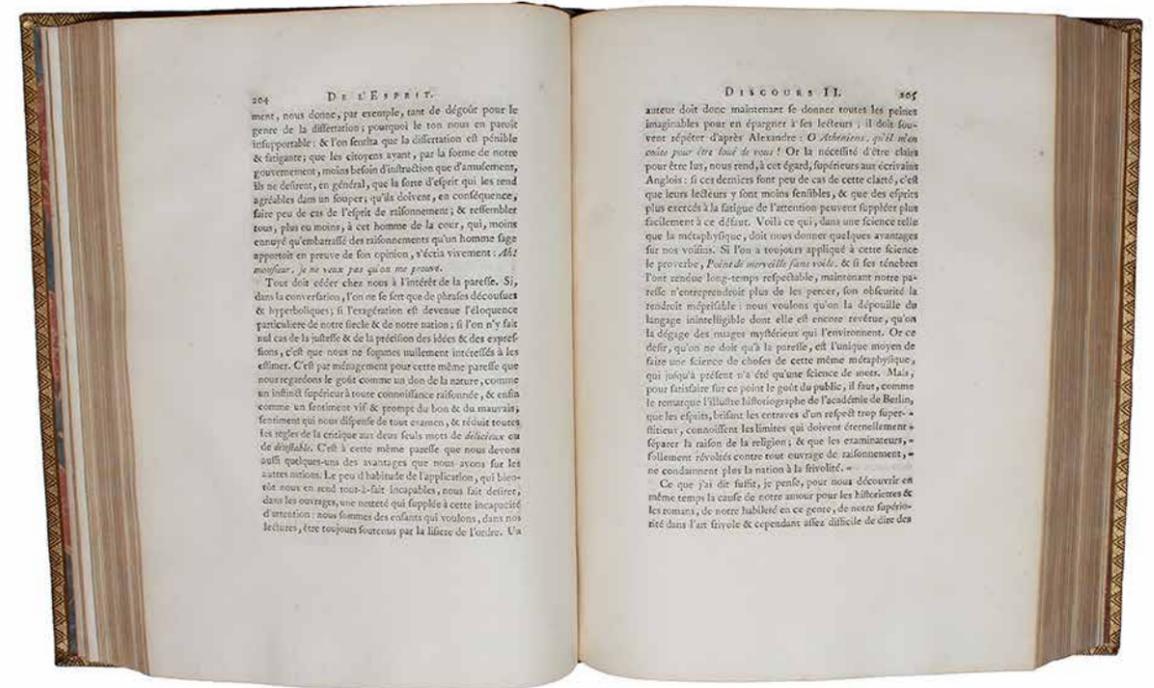
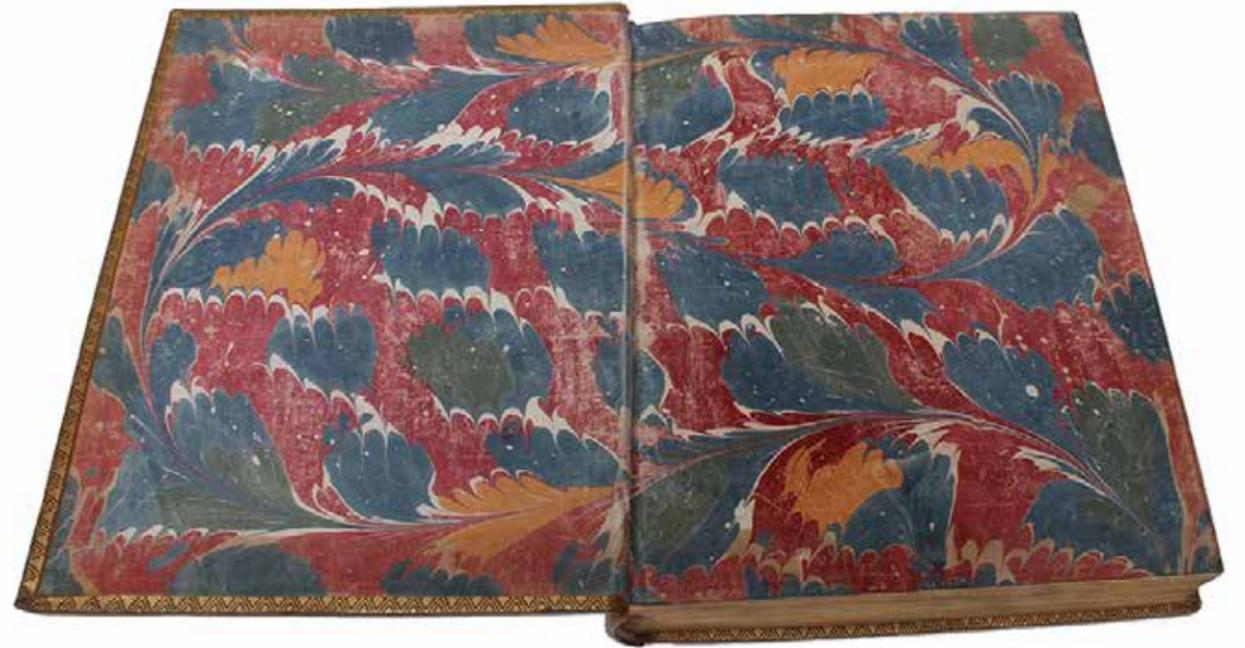
This scandalous work, however, gained so much attention that it was almost immediately translated into all European languages, contributing to the immense influence it came to have on all European thought.

“The history of Helvetius’s De l’esprit (1758), his first major work, is eventful, complicated and paradoxical. No book during the eighteenth century, except perhaps Rousseau’s Emile, evoked such an outcry from the religious and civil authorities or such universal public interest. Condemned as atheistic, materialistic, sacrilegious, immoral and subversive, it enjoyed a remarkable succes de scandale. The work lost its privilege within a fortnight of its publication. It was attacked in Church periodicals and in polemical pamphlets, in the literary salons and in popular songs, from bishops’ pulpits and from the stage of the Théâtre français. Though Helvetius retracted his book three times, he was condemned by the Archbishop of Paris (Nov. 1758), the Pope (Jan. 1759), the Parlement of Paris (Feb. 1759), the Sorbonne (Apr. 1759) and by various bishops.” (Smith, p. 332).

“In “De l’esprit” (1758), Helvétius follows the Lockean sensationalism of Condillac and pairs it with the claim that human beings are motivated in their actions only by the natural desire to maximize their own pleasure and minimize their pain. “De l’esprit”, though widely read, gives rise to strong negative reactions in the time, both by political and religious authorities (the Sorbonne, the Pope and the Parlement of Paris all condemn the book) and by prominent fellow philosophers, in great part because Helvétius’s psychology seems to critics to render moral imperatives and values without basis, despite his best attempts to derive them. Helvétius attempts to ground the moral equality of all human beings by portraying all human beings, whatever their standing in the social hierarchy, whatever their special talents and gifts, as equally products of the nature we share plus the variable influences of education and social environment.” (SEP).

D. W. Smith, *The Publication of Helvetius’s De l’esprit*, in *French Studies*, 1968, p. 105.

Tschermerzine III:672



THE BASIS OF ZOOLOGICAL NOMENCLATURE

LINNAEUS, CAROLUS (CARL LINNÉ).

Systema Naturae. Per Regna Tria Naturae, Secundum Classes, Ordines, Genera, Species, Cum Characteribus, Differentiis, Synonymis, Locis. Editio Decima, Reformata. 2 vols.

Holmiae, Laurentius Salvius, 1758-59.

8vo. Magnificent copy, bound in one contemporary full calf binding with four raised bands to richly gilt spine. Gilding somewhat worn. Marbled edges. Small square of leather (ab. 1x2 cm) replaced on front board. Gift-inscription to inside of front board, dated 1821, as well as the book-plate of the great Danish ornithologist and book collector Bernth Löppenthin. A few leaves with light brownspotting, but all in all very nice and clean. 823, (1, -errata, being p. (824)); (4) pp, pp. 825-1384.

Housed in a later very tasteful custom-made half-leather case (with leather on top and bottom edge as well) with old paper sides. Gilt title to spine, and signed in gilt.

The rare seminal tenth edition of Linnaeus' main work, being the most important edition of this foundational work, as "[i]t is in this edition that Linnaeus carried out the definitive plan of binominal nomenclature, with diagnosis and synonyms, for the first time, including the generic and the trivial names, which together form the specific name of each animal. This edition has therefore been accepted as "the basis of zoological nomenclature". (Sandberg no. 12).

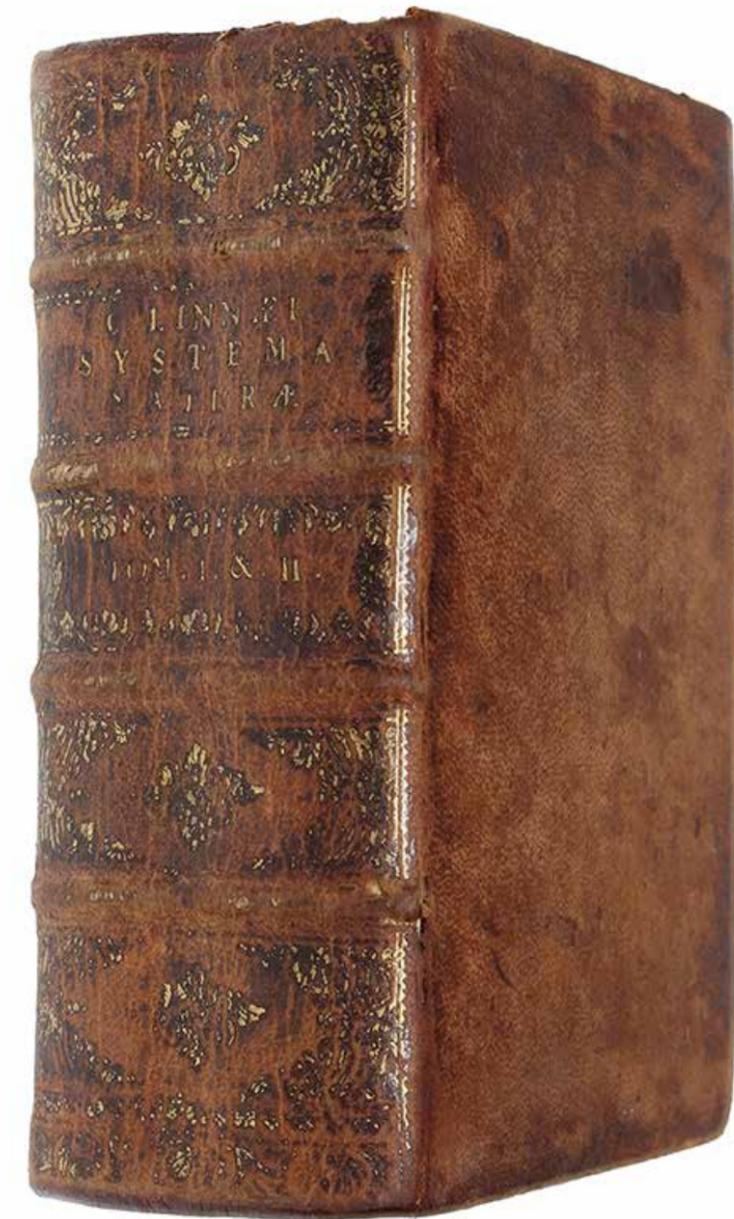
"Systema Natura" is considered the bible of natural history, and with the definitive tenth edition of it, it founded modern zoological nomenclature and changed the science more profoundly than any other work before or after.

"During his lifetime, Linnaeus exerted an influence in his field – botany and natural history – that had had few parallels in the history of science. Driven by indomitable ambition and aided by an incredible capacity for work, he accomplished the tremendous task that he had set for himself in his youth: the establishment of new systems for the three kingdoms of nature to facilitate the description of all known animals, plants, and minerals." (D.S.B. VIII:374).

"He compiled this work, consisting only of seven folio leaves, as a first outline of what in its further development became the foundation of botanical and zoological classification systems. Linné was first and foremost a systematist, subordinating all botanical problems to that of classification. He established the principles of class, order, genus and species for all plants and animals... The tenth edition of the Systema Naturae, 1758, is his final version of the system by which many plants and animals are still named to this day with references "Linnaeus", "Linn." or "L." attached." (Printing and the Mind of Man, p. 114).

"In this edition, the binomial system previously employed by Linnaeus in the work entitled "Museum Tessinianum" (1753) was extended in its application to all the kingdoms of nature; the Artedean classification of fishes, adopted in the earlier editions, was superseded by the familiar Linnaean system, and the cetaceans were for the first time eliminated from the class of fishes and grouped with the viviparous quadrupeds under the new class name Mammalia." (Soulsby).

"TENTH, AND DEFINITIVE, EDITION; a scarce and highly important printing, which standardized zoological



taxonomy and nomenclature and utilized binomial nomenclature (generic coupled with a specific epithet) throughout. In this edition, Linnaeus became the first naturalist to recognize whales as mammals." (Freilich-sale, no. 358).

Sandberg 12; Norman 1:1359; Soulsby 58; Stafleu & Cowan TL2 4794; Hulth p.6

THE EDUCATION OF MAN

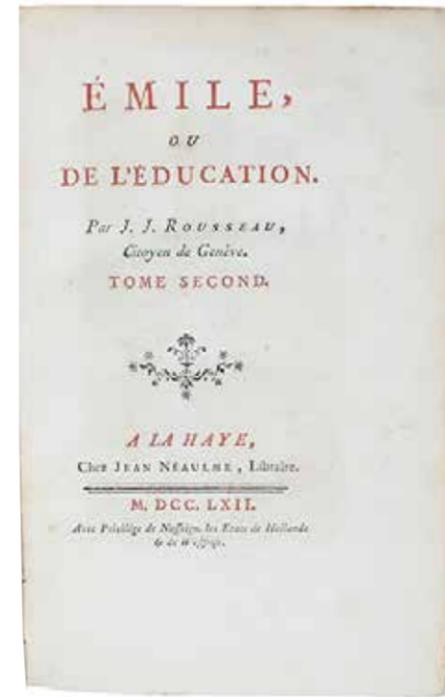
ROUSSEAU, J.J.

Émile ou de l'éducation. 4 Tomes.

A la Haye, Chez Jean Néaulme, (Recte: Paris, Duchesne), 1762.

8vo. Bound in four beautiful uniform contemporary full mottled calf bindings with gilt title-and tome-labels to richly gilt spines. Gilt line-border to edges of bords. Lovely patterned edges. Spines and some corners lightly and expertly restored, barely noticeable. Occasional very light brownspotting or dusting, but overall very nice and clean. Printed on good, heavy paper, with wide margins. An excellent copy. (2), VIII, (2), 466, (6) pp. + (4), 407, (1) pp. + (4), 384 pp.; (4), 455, (1) pp. + 5 engraved plates (used as frontispieces and facing p. (141) of vol. 1 respectively).

The first plate "Thétis" in the variant state without title (as described in MacEachern). Fully complete, exactly as described in MacEachern. With all the misprints: Vol. 1: 88 as S8, 443 as 433, 465 as 46; vol. 2: 356 as 256, 357 as 257; vol. 3: 383 as 363; vol. 4: 336 with first 3 broken (according to McEachern this is just the case in some copies). With the usual cancelled leaves: Vol 1: Av + B4; vol. 2: H3 + N6 (called I6). The final leaf ends with "FIN" and has no grapes (MacEachern: "The grapes appear in three different forms...").



of the work, but there is no longer any dispute about the fact that the present edition is in fact the actual first (1A). The first edition appeared in both 8vo(1A) and 12mo(1B), and it seems to be generally accepted that the 8vo-edition was distributed first, but that parts of the 12mo-edition may have been in printing a bit earlier. Rousseau himself seems to have preferred the 8vo-edition and wished for his great work to appear as this form first ("The question of the format gave rise to some dissension, for while Rousseau felt that the work was more suited to the octavo format, Duchesne preferred to print a duodecimo and only a limited number of the more expensive octavo. Rousseau finally agreed to Duchesne's plan with reluctance, declaring that in his opinion Duchesne was committing an error of judgment and that the octavo would certainly be the more sought after of the two formats." – MacEachern, pp. 18-19).

Rousseau himself was more involved in the coming-to-be of "Émile" than perhaps any other author has been in any other book. Throughout the entire process there were a large number of misunderstandings between himself and Duchene which more than once endangered the printing and publishing of this seminal work, and which has contributed greatly to the extremely complicated bibliographical data of it. In fact, up until very late in the process, Rousseau did not believe that

the work was actually going to be finished and it took several instances of mediation between the two to keep the work on tracks. Finally, however, the work was a reality, and with it one of the greatest works of Western culture had been born.

Rousseau's "Émile" constitutes the most significant modern treatise on the education of man, surpassed only by Plato's "Republic". The comparison with Plato is all the more apt, seeing that both works grow out of and are meant to remedy lacunae in the political philosophy of their authors.

The conclusion to Rousseau's work on the social contract, also written during Rousseau's stay in Montmorency, had pointed to a predicament of political thought: that only if man were himself naturally inclined to freedom, could he make use of political freedom. "Émile" is the analysis of the conditions, under which a child can develop into a free human being. As such, it presents the conclusion to Rousseau's earlier works on inequality, political freedom and servitude.

The paradox of *Émile* is that, while the development of human nature must be natural, if the child is to develop into a free human being, steering that development in the right – that is, free – direction requires constant intervention which, moreover, must be hidden from the child. Rousseau details this intervention in his analysis of the five stages in the education of the child, covering the period from birth to the age of 25.

Being one of the most influential thinkers of the 18th century, Rousseau is considered one of the indirect causes of the French Revolution. In Rousseau one certainly finds one of the most influential spokesmen for 18th century thought, and it is primarily the thoughts of him and Voltaire that are put into action with the Revolution. "The first and last of these (i.e. *Héloïse* and *Émile*), with their sentimental expression of deism, gave much offence, and Rousseau, like Voltaire, was forced to flee to Prussia. Restless and locally unpopular, he fled again to England, where he had a great welcome. Hume, who had offered him asylum, looked after him patiently..." (PMM 207, *Printing and the Mind of Man*).

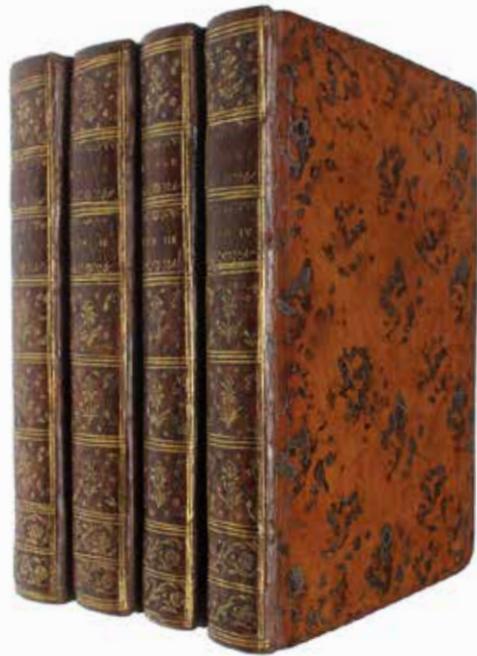
The totalitarian tendency of Rousseau's philosophy of education has been noted by a number of philosophers, in recent times most famously, Karl Popper.

MacEachern: 1A

The very scarce actual first edition, being the rarer, more sought-after, nicer 8vo-edition (as opposed to the much more common 12mo edition, which was printed about simultaneously, but which seems to have appeared later), the 8vo format also being the one preferred by Rousseau himself and the format in which he wanted his great work to appear.

This magnificent work constitutes the climax of Rousseau's genius as well as the most important work on education since Plato. In *Émile*, Rousseau poses an entirely new approach to education and the upbringing of children. His thoughts were exceedingly controversial, the work was burnt by the executioner immediately after its first appearance and Rousseau had to flee the country due to a warrant for his arrest.

The printing history of "Émile" is extremely complicated and has been a matter of intense dispute for many decades. Until Maceachern's bibliography from 1989, the edition that has now been established as the "Second Paris octavo" (MacEachern 4A) was generally considered the first printing



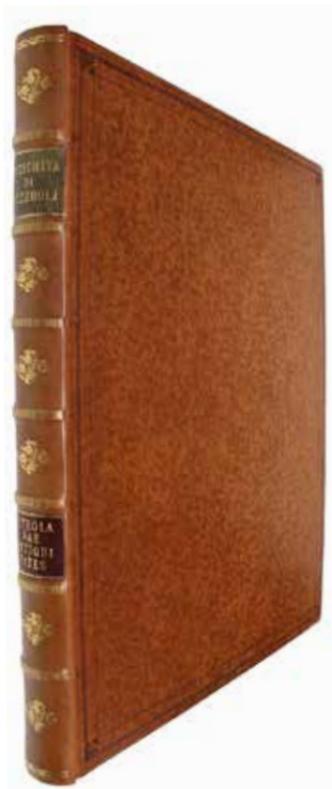
A MASTERPIECE OF 18TH CENTURY ITALIAN CHALCOGRAPHY

PAOLI, PAOLO ANTONIO.

**Antichità di Pozzuoli. Puteolanae antiquitates. Avanzi delle antichità esistenti a Pozzuoli,
Cuma e Baja. Antiquitatum Puteolis, Cumis Balis existentium reliquiae.**

(Napoli, 1768).

Folio. Bound uncut in a magnificent recent sprinkled full calf pastiche-binding with seven raised bands, forming eight compartments. Two leather title-labels to spine and compartments and raised bands with gilt ornamentation. All edges of boards with blindstamped decorations. One text leaf (unnumbered, but no. 38) with small stain and one diagram with tiny hole measuring 1 cm², both far from affecting text/plate, very light soiling to first two leaves. All in all a very fine, clean and attractive copy. Complete with 39 ff. of text [Italian and Latin in parallel columns], 69 plates of views and diagrams of which three are double page and one folded, a beautiful panorama depicting the Bay of Pozzuoli ('Veduta della Costa di Pozzuoli').



The rare first edition of Paoli's masterpiece of 18th century Italian chalcography with both text and views in beautiful copper engraved plates. The systematic documentation of classical ancient Greek and Roman ruins, many of which are here depicted for the very first time, is considered the most important eighteenth century view of Pozzuoli and its surroundings.

The engravings by Giovanni Volpato, Antoine Cardon, Francesco La Marra, and Johann Dominik Fiorillo are based on drawings by local artists such as Gianbattista Natali, Tommaso Rojola, Ricciarelli and Magri. Conte Felice Gazzola commissioned the present work and when published, it was printed in very few copies only and sold for 15 Neapolitan ducats. A second edition in folio-oblong was printed in 1769.

Pozzuoli, located just north of Naples, began as a Greek colony and a Roman colony was established in 194 BC. Pozzuoli (at the time named Puteoli) was the great emporium

for the Alexandrian grain ships and other ships from all over the Roman world. It was also the main hub for goods exported from Campania, including blown glass, mosaics, wrought iron, and marble. The Roman naval base at nearby Misenum housed the largest naval fleet in the ancient world. It was also the site of the Roman Dictator Sulla's country villa and the place where he died in 78 BC – the ruins of many of these sights are portrayed in the present work.

Paolo Antonio Paoli, president of the Pontifical Ecclesiastical Academy in Rome (1775-98), was a pioneering scholar and historian of the ancient civilizations of the region of Campania in southern Italy.

Cicognara 2692 (erroneously dated 1778)
Graesse I, 146
Brunet I, 314

THE WEST-INDIES

JEFFERYS, THOMAS.

Atlas des Indes Occidentales, ou Description Géo-Hydrographique des Régions, des Côtes, des Isles, & des Mers, connues sous le nom d'Indes Occidentales, dans laquelle On trouve réunis tous les Détails Géographiques & Nautiques qui appartiennent à cette Partie de l'Amérique, & dont le plus grand nombre n'a point encore paru. (The engraved title: The West Indian Atlas; or, a General Description of the West Indies: Taken from Actual Surveys and Observations).

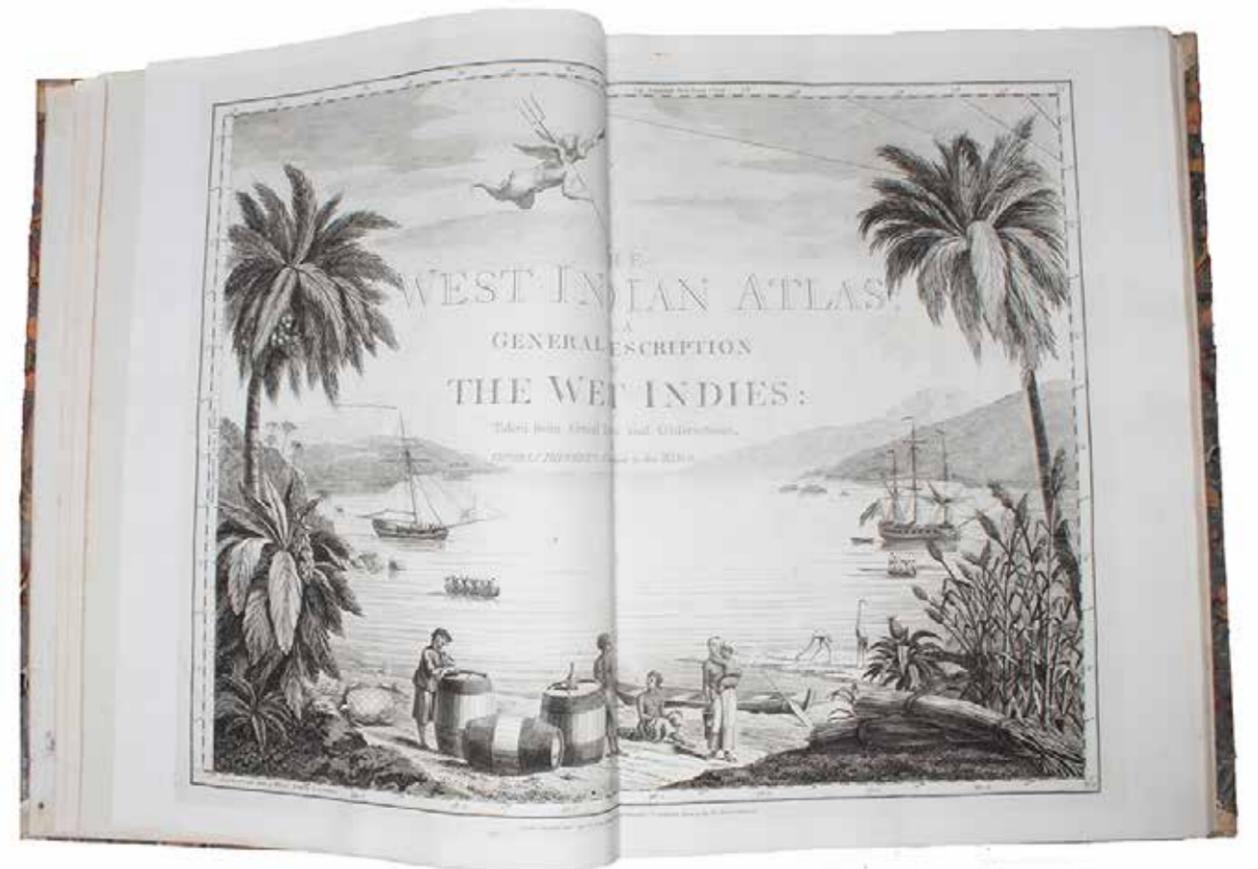
London, Robert Sayer & Jean Bennett, 1777. (Engraved title: London, Sayer & Bennett, 1775).

Folio. Recently bound in a magnificent pastiche-binding of brown half calf with six raised bands and gilt red leather title-label to elaborately gilt spine. Vellum corners and lovely marbled paper over boards. The binding is made over the original one, preserving the original sewn spine underneath as well as the original end-papers. An excellent, beautiful copy. Very clean and fresh. Only minor, light browning to a few maps, and last map with a bit more staining. One map with a small tear to lower margin, far from effecting engraving. Previously in the possession the Danish medieval estate Ravnholt, since the 18th century owned by the noble family of Sehestedt Juul, with discreet stamps from this ownership to title-page: "Sehestedt Juel" and "Rauenholdts Bibliothek". Title-page (French) + 6 pp. of preface (French) + (2) pp. of index (French) + double-page engraved, illustrated title (English) + 36 double-page and 3 single-page engraved maps, all (but one) dated London, Sayer, 1775 (one map – Antigua – without the year, but London, Sayer).



Scarce first French edition – consisting in all the original 39 maps of the 1775 English edition (all (but Antigua) dated 1775) and the engraved double title-page in English, preceded by a French title, preliminary discourse (also in French), and index – of Jeffery's seminal West-India atlas, one of the most important works on the West Indies and the work that we have to thank for the introduction of "Carribean" as the designation that was to become standard on maps.

The work played a pivotal rôle in the geo- and cartographical denomination of places and areas in this part of the world. In his preface, Jefferys does away with previous terms applied by geographers: "La division des Espagnols, & elle se trouve tout-à la fois physique & politique, fut adoptée bientôt par les Anglois, les Hollandois & quelques autres peuples; la plupart des navigateurs & des marchands en s'y conformant, ont imposé depuis longtemps à tous les Géographes la nécessité



de diviser l'Amérique en trois parties, savoir, "Amérique du Nord", "Indes Occidentales", "Amérique du Sud." Mais les Géographes, surtout les François, ont persévéré dans leur ancienne division, probablement parce qu'ils aiment à se répéter, & souvent aussi à se copier l'un l'autre." (From the preface, p.2). (i.e.: "The division of the Spanish, and this is found in both physics & polics, was soon adopted by the English, the Dutch & some other populations; the main part of navigators and merchants have complied herewith and have long made clear to geographers the necessity to divide America into three parts, namely, "North America", "West Indies", "South America." But geographers, especially the French, have persevered in their old division, probably because they like to repeat, and often also to copy, one another").

But not only does Jefferys extend this denominal division of America to geographers and cartographers, he also (re-)introduces the designation that was to become standard of

the Caribbean: "Les premier Espagnols l'appellèrent Mer du Nord lorsqu'ils eurent découvert une nouvelle mer au delà de l'isthme de Panama. Quelquefois on lui a donné le nom de "Mer Caribe" ou "Caribenne", qu'il auroit mieux voulu adopter que de laisser anonyme un aussi vaste espace." (From the preface, p. 2, §1).

"Although the best-known sea of the New World, the Caribbean remained nameless longest. It was the original Mar del Norte, a term promptly extended to all parts of the western atlantic. Velasco tried to find a proper name for it, saying: "de los Canibales llaman el golfo grande del mar Océano desde de Deseada y Dominica por toda la costa de Tierra Firme, Yucatán, Golfo de Tierra Firme y de las islas del mar del Norte." This compiler in Spain, regarding the maps before him, made the distinction we do between Caribbean Sea and Gulf of Mexico. (Gulf of Tierra Firme was that of Darién.) Velasco remained in manuscript until the

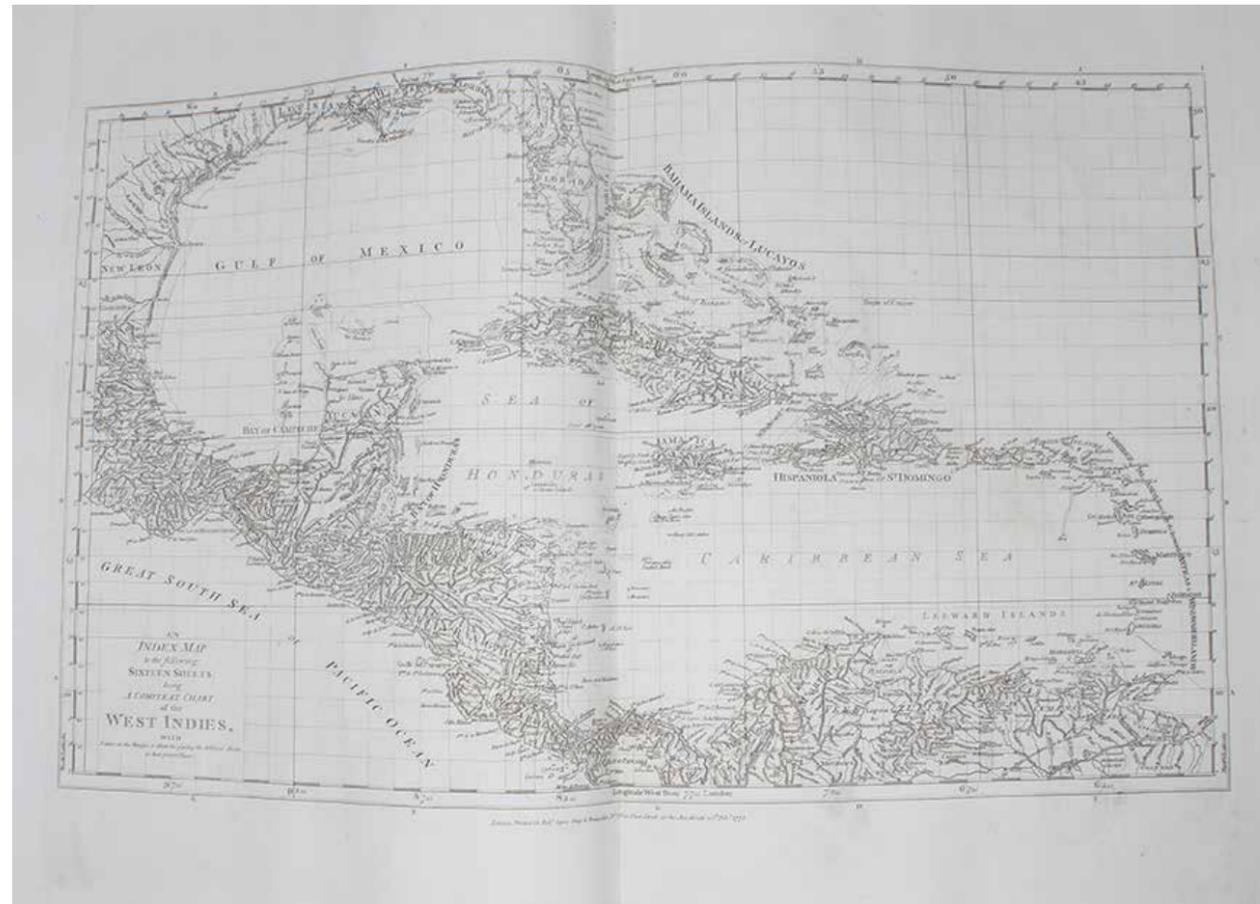
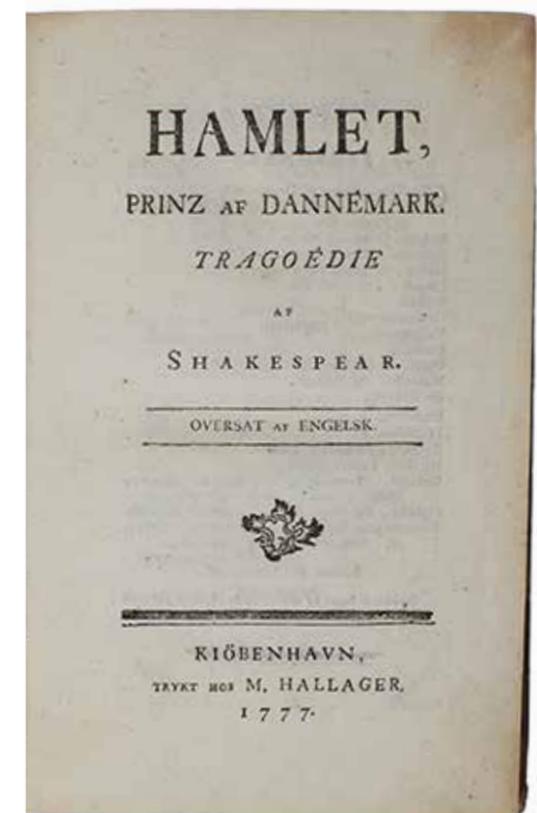
FIRST DANISH TRANSLATION OF HAMLET – THE DANISH PRINCE

SHAKESPEARE.

**Hamlet, Prinz af Dannemark. Tragedie. Oversat af Engelsk (af Johs. Boye).
(Hamlet. Prince of Denmark. Tragedy. Translated from the English [by Johs. Boye]).**

Kiöbenhavn (Copenhagen), Hallager, 1777.

8vo. Very nice contemporary brown mottled half calf with green title-label to spine. Title-label and corners a bit worn and a small, barely noticeable restoration to top spine. Internally in magnificent condition, very nice, clean, crisp, and fresh.



nineteenth century, and I do not know that his Gulf of the Cannibals was ever thus known. In the introduction to his "West Indian Atlas", Thomas Jefferys wrote, two centuries later: "It has been sometimes called the Caribbean-Sea, which name it would be better to adopt, than to leave this space quite anonymous"; he did so on his map. North European nations at the time were in possession of the Carib islands (the Lesser Antilles) and it is perhaps thus that Jefferys introduced the designation that was to become standard on maps but was not adopted in Spanish lands." (C.O. Sauer, "The Early Spanish Main", p. 2).

As one of the earliest documentations of the West Indies, Jefferys' seminal "West-India Atlas" was informed by prevailing attitudes about the legitimacy of Britain's colonial enterprises and contemporary debates surrounding the abolition and emancipation movements and played a significant rôle in the spreading of knowledge regarding this part of the world. Jefferys himself, one of the most prominent and prolific

map publishers and engravers of his day, was opposed to the slave-trade, which unfortunately hinged upon the sugar trade that the atlas was designed to aid, and also spoke out against it.

The English cartographer Thomas Jefferys (c. 1719-1771), "Royal Geographer to King George III" was the leading map supplier of his day and as such had access to information that many other cartographers did not. He engraved and printed maps for government and other official bodies and produced a wide range of commercial maps and atlases, most famously of America and the West Indies.

Having died in 1771, he did not live to see the publication of his great "West India Atlas", which was published by Robert Sayer, who, in partnership with John Bennett, had acquired his maps. Thus, the West India Atlas was published posthumously, under Jefferys' name.

Philips III:p. 570

THE FOUNDATION OF ANALYTICAL MECHANICS

LA GRANGE (LAGRANGE).

Méchanique Analytique.

Paris, Chez la Veuve Desaint, 1788.

4to. Beautiful contemporary full mottled calf with richly gilt spine and gilt borders to boards. Double gilt line-borders to edges of boards. Binding with wear, especially to capitals, corners, and hinges – binding still tight, though. A tear to lower front hinge and small lack of leather to upper capital as well as corners. (a2) & (a3) loose, but intact, present, and not supplied from another copy. Very minor scattered brownspotting to a few leaves, otherwise very fine and clean. In spite of wear, a nice and tight copy, which is completely unrestored. XII, 512 pp.

First edition of Lagrange's masterpiece, "which laid the foundation of modern mechanics, and which occupies a place in the history of the subject second only to that of Newton's Principia". (Wolf). In "Méchanique Analytique" Lagrange reformulated classical Newtonian mechanics in a purely analytical manner, whereas Newton derived his results geometrically, or synthetically, with the aid of figures.

"Lagrange proposed to reduce the theory of mechanics and the art of solving problems in that field to general formulas, the mere development of which would yield all the equations necessary for the solution of every problem." (DSB). In his preface, Lagrange draws attention to the absence of diagrams in the book, which he believed the lucidity of his own presentation had rendered superfluous.

Horblit/Grolier 61

Dibner 112

Sparrow 120

Norman 1257



Very rare first edition of the highly interesting first Danish translation of "Hamlet", being the first translation of any of Shakespeare's works into any Scandinavian language.

One of the most interesting translations of any work by Shakespeare must that of "Hamlet" into Danish, the legend of Prince Hamlet being Danish and the work taking place in Helsingore in Denmark. "In 1777 "Hamlet" was translated into Danish by Johannes Boye. As the plot is based on the Danish legend preserved by Saxo, it is fitting that "Hamlet" was the first Shakespeare to appear in Danish." (Nancy S. Reinhardt, *Danish Literature. An exhibition at the Houghton Library. The Harvard College Library, Cambridge, Massachusetts, 1986, nr. 61*).

The present publication marks the beginning of the Shakespearean entry into Scandinavia, constituting as it does the very first translation of any of Shakespeare's works into any Scandinavian language. "We shall probably never know when Shakespeare first came to Denmark. That his name was known to scores of young Danish scholars who visited England and studied at her universities in the early years of the eighteenth century is all but certain. Holberg's silence cannot be construed into proof of complete ignorance, and Toger Reenberg, in some significant lines, celebrates Shakespeare as one of the great poets of the world... This was in 1703, long before the first mention of Shakespeare's name in Germany. Not much, however, can be deduced from it, and we shall find ourselves on rather shaky ground until we reach the first Shakespearean translation, Johannes Boye's Hamlet, published in 1777. Boye's translation is in decent, fluent prose, reasonably correct and eminently readable." (M. B. Ruud, pp. 191-92).

In Lowndes the only Scandinavian translation of "Hamlet" mentioned is Oehlenschläger's "Hamlet" from 1846 (Lowndes IV: 2364), which is not an actual translation. "Hamlet" appeared in Swedish in 1820 and the first Swedish translation of a work by Shakespeare is "Macbeth" in Geijer's translation from 1812 or 1813, though the earliest that Lowndes mentions is "King Lear" from 1818.

The first attempt to translate Shakespeare's works into Danish is by Niels Rosenfeldt and it appeared in 1790-92. The first Danish translation of the tragic works appeared 1807-16 (Foersom) and continued 1818-25 (Wulff). The first separate

work to appear in Danish after "Hamlet" is "King Lear" from 1794 (Bibl. Dan., IV:379).

Nancy S. Reinhardt: "Danish Literature. An exhibition at the Houghton Library". *The Harvard College Library, Cambridge, Massachusetts, 1986, nr. 61*.

Martin B. Ruud: "SHAKESPEARE IN DENMARK: Summary of a Monograph". In: *Scandinavian Studies and Notes, Vol. 5, No. 6 (MAY, 1919), pp. 191-196*.

THE ZOOLOGICAL COUNTERPART TO FLORA DANICA

MÜLLER, OTTO FREDERIK et al.

**Zoologia Danica seu Animalium Daniae et Norvegiae rariorum ac minus notorum
Descriptiones et Historia. Volumen I-IV. (Auctore O.F. Müller. Vol. III: P.C. Abildgaard
– IV: P.C. Abildgaard, M. Vahl, J.S. Holten, J. Rathke).**

Havniae (København), N. Möller (et Filii) og N. Christensen, 1788-1806.

Folio. Bound in two contemporary half calf bindings (vols. 1-4) with single gilt lines to spines. Gilt leather-title-label. Small tear to upper part of one hinge of vol. I. Marbled paper over boards. Spines with light signs of wear. Four engraved title-vignettes. (2), VI, 52; (4), 56; (4), 71, (1); (6), 46 pp. + 160 engraved plates (complete). Both plates and text have been printed on thick, heavy paper and are in excellent condition. Vol. II, however, has a bit of marginal brownspotting to the first text-leaves. A few plates with minor, vague, marginal brownspotting. Apart from the 160 plates in b/w as issued, there is an unusual "appendix volume" that contains the first 120 plates (I-CXX) of the work, corresponding to the plates of vols. I-III, in beautiful ORIGINAL HAND-COLOURING. Furthermore, the binding has belonged to our famous zoologist OTTO FABRICIUS (internationally renowned for his "Fauna Groenlandica" (1780)). At the foot of every plate, Fabricius has added species- and figure-determination in his own hand, outside of the print. That these denominations are in Fabricius' hand is evident from a handwritten note on the front free end-paper: "The designations here written are added by the zoologist professor Otto Fabricius, at whose auction this work is bought by H.B. Melchior." ("De her anførte skrevne benævnelser ere tilføiede af Zoologen professor Otto Fabricius, paa hvis Auktion dette værk er kiøbt af H.B. Melchior."). Melchior was a teacher at Herlufsholm and founded the natural history collections of the school. On the front free end-paper there is a stamp from the library of the school (Herlufsholms Bibliotek). This collection is bound in a contemporary full mottled calf binding with richly gilt spine. Small holes to boards. Binding with some wear. The plates are fine and fresh.

Complete copy (of all that appeared) of this extremely rare work, which constitutes the highlight of Danish zoological literature of the 18th century. The work was meant to be a counterpart to *Flora Danica*, but it was never completed.

Here we have the work with the Latin text and all the plates that were issued. The publishing began already in 1777, when Müller issued the plates for the first two volumes separately, with no text. The publishing history is complicated, but it is thoroughly described in Jean Anker's monograph about the work (1950). The work describes the marine fauna in Denmark and Norway, and according to Anker, it is a foundational

work of marine biology. Müller was one of the first to make widespread use of a bottom scraper – "Müller must therefore be regarded as one of the real pioneers in marine biology" (Anker).

There are only very few copies of the work which have all plates in hand-coloured condition. In the present copy, all issued plates are present in b/w, and in addition we have plates 1-120 in hand-coloured condition.

Bibl. Danica II,168. – Jean Anker "Otto Friderich Müller's *Zoologia Danica*" (1950) – Nissen ZBI,2932.– Gosch, Afd. III, pp. 176-80.



“MEN ARE BORN AND REMAIN FREE AND EQUAL IN RIGHTS”

[MOUNIER, MIRABEAU, DEMEUNIER, et al.].

Déclaration des droits de l’Homme, et articles de Constitution présentés au roi, avec sa réponse du 5 Octobre soir. [Extrait des procès-verbaux de l’Assemblée Nationale, Des 20, 21, 22, 23, 24, 26 Aout & premier Octobre 1789. Déclaration des droits de l’homme en société + Extrait des procès-verbaux de l’Assemblée Nationale, Des 9,11,12,14,17,21,24,27,30 Septembre et 1 Octobre 1789. Articles de Constitution].

Paris, Chez Baudouin, Imprimeur de l’Assemblée Nationale, 1789.

8vo. Bound in an exquisite later red half morocco with gilt spine. Top edge gilt. (1) f. (title-page), 8 pp. (“Déclaration des droits de l’Homme en société”), 6 pp. (“Articles de Constitution”), (1) f. (“Réponse du Roi”), (1) f. (blank). Woodcut head-pieces. Title-page slightly bowed, otherwise in excellent condition. A truly excellent copy.

The exceedingly scarce true first printing, in an incredibly rare form of off-print/separate printing, of one of the most important and influential documents in the history of mankind, namely the French Human Rights Declaration, containing also the articles for the first French Constitution. This groundbreaking publication constitutes a monumental change in the structure of the human world, providing all citizens with individual rights that we now take for granted.

This monument of humanist thought appeared in the “Procès verbal de l’Assemblée Nationale”, copies of which are also very difficult to obtain. There, however, the two parts appeared without a title-page and without the final blank, which together constitute a form of wrappers for this off-print/separate printing, of which only five or six other copies are known and which is present in merely one or two libraries worldwide. As far as we now, only one other copy has been on the private market, and that did not have the blank back wrapper. This exceedingly rare separate printing of the Human Rights Declaration, with the Constitution, was intended for the inner circle of those participating in its creation and was limited to a very restricted number of copies – all of which will have been owned by the creators of the Declaration.

This epochal document is just as important today as it was when it was formulated during the French Revolution in 1789, and since 2003, the Declaration has been listed in the UNESCO Memory of World Register – “This fundamental legacy of the French Revolution formed the basis of the United Nations Declaration of 1948 and is of universal value”. Few other documents in the history of mankind has done as much to determine the way we live and think, the way Western societies are structured and governed, and few other documents have had such a direct impact upon our constitutional rights and the way we view ourselves and others in society. It is here that we find the formulation of liberty and equality upon which so much of Western political and moral thought is based – that all “men are born and remain free and equal in rights” (Article 1), which were specified as the rights of liberty, private property, the inviolability of the person, and resistance to oppression (Article 2); that all citizens were equal before the law and were to have the right to participate in legislation directly or indirectly (Article 6); no one was to be arrested without a judicial order (Article 7); Freedom of religion (Article 10) and freedom of speech (Article 11) were safeguarded within the bounds of public “order” and “law”, etc., etc.

The content of the document that were to change the Western world for good emerged largely from the ideals of the Enlightenment. “The sources of the Declaration included the major thinkers of the French Enlightenment, such as Montesquieu, who had urged the separation of powers, and Jean-Jacques Rousseau, who wrote of general will-the concept that the state represents the general will of the citizens. The idea that the individual must be safeguarded against arbitrary police or judicial action was anticipated by the 18th-century parlements, as well as by writers such as Voltaire. French jurists and economists such as the physiocrats had insisted on the inviolability of private property.” (Encycl. Britt.).

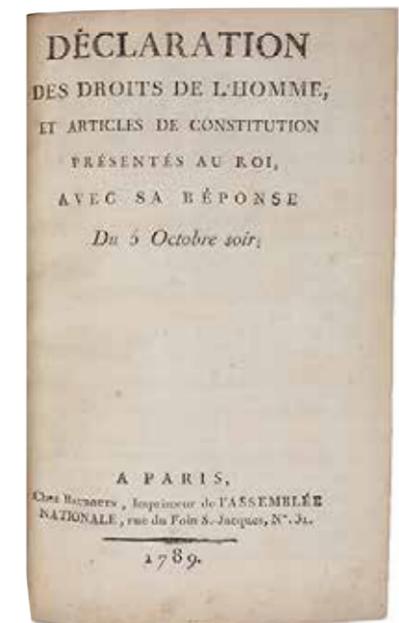
The key drafts were prepared by Lafayette, working at times with Thomas Jefferson. In August 1789, Honoré Mirabeau played a central role in conceptualizing and drafting the Declaration. On August 26, 1789, in the midst of The French Revolution, the last article of the Declaration was adopted by the National Constituent Assembly, as the first step towards a constitution for France.

“In 1789 the people of France brought about the abolishment of the absolute monarchy and set the stage for the establishment of the first French Republic. Just six weeks after the storming of the Bastille, and barely three weeks after the abolition of feudalism, the Declaration of the Rights of Man and of the Citizen (French: La Déclaration des Droits de l’Homme et du

Citoyen) was adopted by the National Constituent Assembly as the first step toward writing a constitution for the Republic of France. The Declaration proclaims that all citizens are to be guaranteed the rights of “liberty, property, security, and resistance to oppression.” It argues that the need for law derives from the fact that “...the exercise of the natural rights of each man has only those borders which assure other members of the society the enjoyment of these same rights.” Thus, the Declaration sees law as an “expression of the general will,” intended to promote this equality of rights and to forbid “only actions harmful to the society.” (www.humanrights.com).

This sensational document became the crowning achievement of the French Revolution; it came to accelerate the overthrow of the “Ancien Régime” and sowed the seed of an extremely radical re-ordering of society. The Declaration interchanged the pre-revolutionary division of society – in the clergy, the aristocracy, and the common people – with a general equality – “All the citizens, being equal in [the eyes of the law], are equally admissible to all public dignities, places, and employments, according to their capacity and without distinction other than that of their virtues and of their talents” (From Article VI), upon which today’s society is still based.

It is hard to imagine a work more important to the foundation of the society that we live in today.



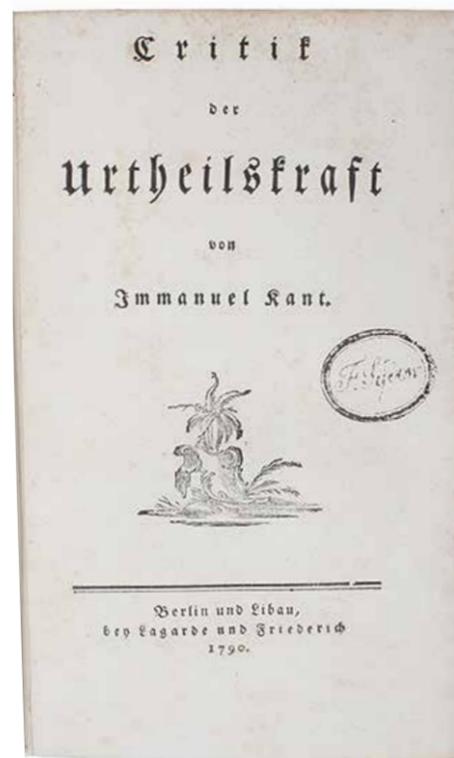
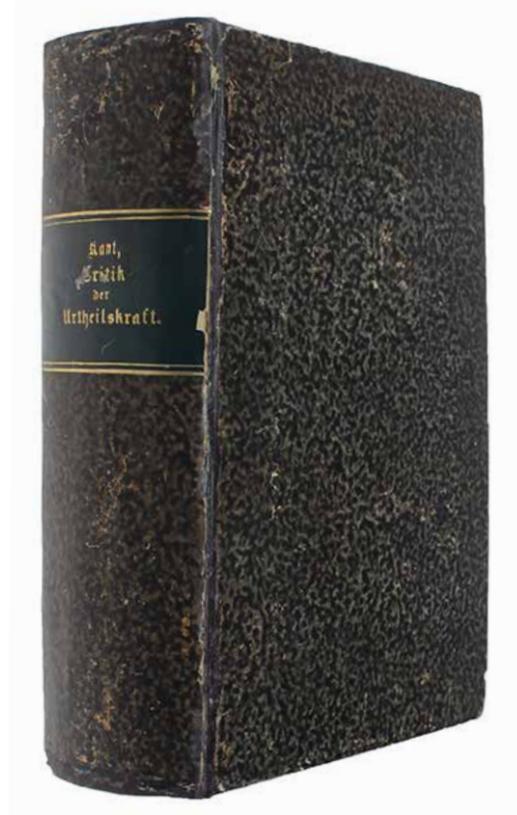
ONE OF FOUR OR FIVE COPIES PRINTED ON SPECIAL PAPER

KANT, IMMANUEL.

Critik der Urtheilskraft.

Berlin u. Libau, Lagarde und Friederich, 1790.

8vo (204x135x60 mm). Near contemporary marbled paper binding with gilt green title-label to spine. Hinges and capitals neatly restored. Old ownership-stamp to title-page. Mid-nineteenth-century Viennese bookseller's label to pasted-down back end-paper. Occasional light foxing in some margins, otherwise clean and bright. Printed on special, heavy paper, making the volume nearly double the thickness of regular copies. LVIII, 476 pp., (1) f. (errata).



Exremely rare copy, printed on special paper, of the first edition of Kant's seminal "Critique of Judgment", the third and last of his critiques, which "Kant himself regarded [...] as the coping-stone of his critical edifice; it even formed the point of departure for his successors, Fichte, Schelling and Hegel, in the construction of their respective systems." (J.H. Bernard in the introduction to his translation of "Critique of Judgment").

THIS MAGNIFICENT COPY IS UNLIKE ANY OTHER WE HAVE SEEN – ONE OF ONLY FOUR OR FIVE PRESENTATION-COPIES PRINTED ON SPECIAL PAPER THAT KANT HIMSELF REQUESTED FROM THE PRINTER, TO BE GIVEN TO A HANDFUL OF NAMED RECIPIENTS.

From a letter to Lagarde from January 21st 1790 (see "Briefwechsel von Imm. Kant", ed. Fischer, Müller, 1912, pp. 110-11), we know that Kant had requested 20 author's copies, four of them to be printed on special paper. While the book was in the press, Kant sent Lagarde a list of presentees to whom copies on special paper should be sent. He now named five recipients, so we assume that five copies were printed on special paper, instead of the original requested four copies. The recipients were: Count J.N. Windisch-Grätz, F.H. Jacobi, K.L. Reinhold, L.H. Jacob and J.F. Blumenbach (see letter to Lagarde, March 25th, 1790, "Briefwechsel von Imm. Kant", ed. Fischer, Müller, 1912, pp. 126-7).

As far as we know, none of these five presentation-copies have been traced and we have never seen one of them before. Neither do we know which of the five recipients received the present copy.

Together with his two other critiques, the "Critique of Judgment" arguably constitutes the most important contribution to philosophy since Aristotle and Plato. Kant's seminal third critique was extremely influential from the time of its appearance – Goethe said it was the first philosophical book ever to move him, and Fichte called it "the crown of the critical philosophy"; "...not only did Goethe think highly of it, but it received a large measure of attention in France as well as in Germany on its first appearance. Originally published at Berlin in 1790, a Second Edition was called for in 1793; and a French translation was made by Imhoff in 1796. Other French versions are those by Keratry and Weyland in 1823, and by Barni in 1846." (J.H. Bernard).

In the "Critique of Judgment", Kant develops philosophical aesthetics and teleology that comprises nature and art. This aesthetics fulfills an essential systematic function in the Kantian architectonic. It bridges the gap between reason and nature, thus serving as a complement to practical reason of which Kant had proposed a critique two years earlier. The third critique is essential to an understanding of Kant's project of a critical philosophy. It is here that he seeks to join the dimensions of human experience which he had laid bare in the two previous critiques. A number of the conceptual foundations he had laid from 1782 break down, as he tries to demonstrate that aesthetics mediates between the realm of sensibility and that of reason.

In order to do so, he sets out to show that aesthetic intuition ranges over both realms. The key to this demonstration is the claim that the two realms are isomorphic. However, as Kant considers the aesthetic judgment of the products of man's artistic invention, he cannot fit them into the format of a teleology of nature. Instead, he develops a conceptual framework for aesthetic judgment which explains why the first section on the faculty of aesthetic judgment swelled to the point of dwarfing the section on the teleology of nature.

In the third critique the tension which inhere in the project of a critical philosophy rises to the surface. The third critique thus provides us with an invaluable glimpse into the actual workings of the mental faculties that Kant attempted to chart in his philosophy. For this very reason, the third critique provided the point of departure for much of later idealist philosophy, especially that of Hegel whose speculative philosophy can be seen as an articulation of the topics which Kant had uncovered in the third critique.

"...the Critique of Judgement completes the whole undertaking of criticism; its endeavour is to show that there are a priori principles at the basis of Judgement just as there are in the case of Understanding and of Reason; that these principles, like the principles of Reason, are not constitutive but only regulative of experience, i.e. that they do not teach us anything positive about the characteristics of objects, but only indicate the conditions under which we find it necessary to view them; and lastly, that we are thus furnished with an a priori philosophy of pleasure." (J.H. Barnard).

Warda: 125

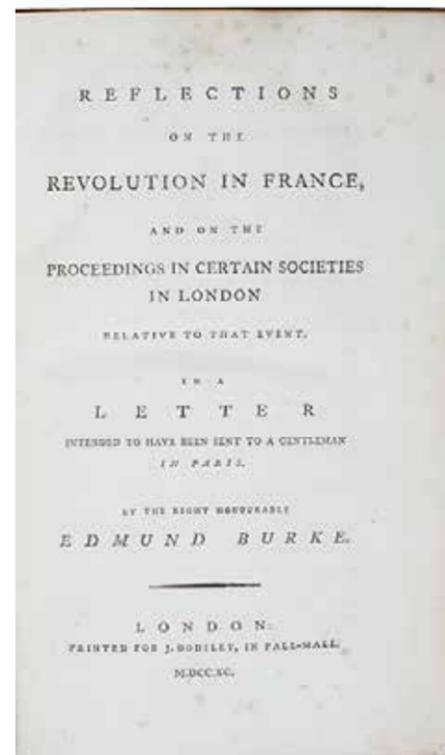
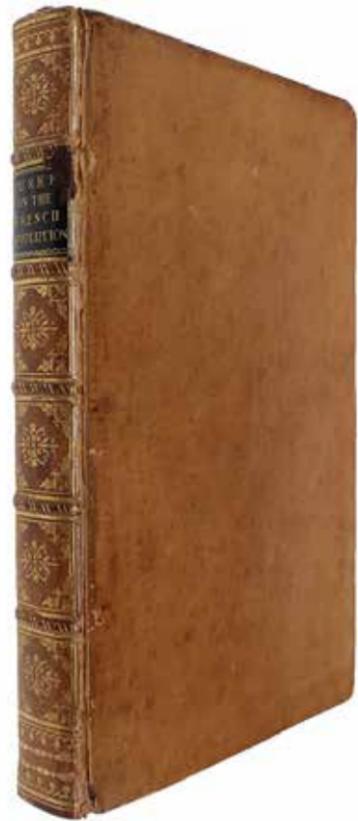
“ONE OF THE MOST BRILLIANT OF ALL POLEMICS”

BURKE, EDMUND.

Reflections on the Revolution in France, and on the Proceedings in Certain Societies in London Relative to that Event. In a Lettter Intended to have been Sent to a Gentleman in Paris.

London, J. Dodsley, 1790.

8vo. Lovely contemporary full calf with five raised bands and gilt title-label to richly gilt spine. All edges of boards gilt. Front hinge weak and leather cracked (but stitching strong and still holding well) with a small hole to lower part. Upper corner of title-label gone, just affecting the “E” in Burke. All in all in very nice condition. Occasional light brownspotting, two dusty corners at the end, and a marginal ink stain to one leaf, far from affecting text. A few marginal notes in light pencil (can be easily removed). Otherwise internally in excellent condition. With the armorial book-plate of Sir Edmund Antrobus (the original owner of Stonehenge) to inside of front board. IV, 356 pp.



First edition – first printing throughout – of Burke’s seminal attack upon the French Revolution, one of the most important of its kind, and a defining moment in the development of modern conservatism.

The present copy has all the first issue-pointers, i.e. the original title-page with M in the imprint date immediately below the D of DODSLEY, the ornamental flower on p. IV pointing right, no press figure on p. 354, x on p. 10, no press-figure on p. 116, the star on p. 171, and in addition thereto every single first issue-pointer mentioned in Burke as the “a”-issue (Todd p. (154)).

Burke’s classical text in political theory constitutes one of the best-known and most influential intellectual attacks against the French Revolution and a defining work in Burke’s formation of a political philosophy of conservatism.

The groundbreaking work, hailed as “one of the most brilliant of all polemics” (PMM), greatly influenced conservative as well as classical liberal intellectuals and totally reshaped the way that the Revolution came to be viewed henceforth.

“It is not to be wondered at that a man who desired justice for America but rejected Jefferson’s doctrines would be deeply stirred by the events of 1789. To Burke an absorption with the end and neglect of the means was the most dreadful of sins. His anger and disgust were exacerbated by the dread that the aims, principles, methods and language which he detested in France might infect the people of England. This it was which provoked the “Reflections”, in which his distrust of the “Perfectibilitarians” and of mere destructive criticism of institutions was magnificently voiced. To the view that the old régime was so rotten that wholesale revolution was necessary, Burke replied that any revolution that did not bring real liberty, which comes from the administration of justice under a settled constitution without bias from the mob, was no liberty. “Alas!” he said, “they little know how many a weary step is to be taken before they can form themselves into a mass which has a true political personality.”

The “Reflections” achieved immediate success all over Europe, even though it cost Burke the allegiance of the Whigs. Lonely now, he finally enjoyed a European authority which he had never attained in his own country or with his own party. The other side found a trenchant spokesman in Paine’s “Rights of Man”, which took the discussion beyond the limits

of the government of France, but as the Terror grew, Burke seemed almost to be a prophet. In the eternal debate between the ideal and the practical, the latter had never had a more powerful or moving advocate, nor one whose own ideals were higher.” (PMM 239).

Printing and the Mind of Man: 239; Todd: 53a.

PROVENANCE: The Antrobus Baronetcy, of Antrobus in the County Palatine of Chester, is a title in the Baronetage of the United Kingdom. It was created on 22 May 1815 for Edmund Antrobus, of Antrobus Hall, Antrobus, Cheshire, a Fellow of the Royal Society, with remainder to his nephews Edmund Antrobus and Gibbs Antrobus. He died unmarried in 1826 and was succeeded according to the special remainder by his nephew Edmund, the second Baronet. The second Baronet was succeeded by his eldest son, the third Baronet, also named Edmund, who was was a British politician as Member of Parliament for Surrey Eastern for 6 years as a Conservative and Wilton for 22 as a Whig/Liberal.

Their land included the ancient monument Stonehenge. During Edmund’s, the third Baronet, lifetime he refused to let the government agency for the preservation of ancient monuments even look at the property. It was rumored that an anonymous buyer wanted to buy the stones and take them to the United States; if Antrobus had accepted the offer, no one could have stopped him.

THE FIRST FORMULATION OF THE MALTHUSIAN THEORY OF POPULATION

GIULIANI, ANTONIO.

Saggio Politico sopra le vicissitudini inevitabili delle società civili.

Vienna, Ignazio Alberti, 1791.

4to. Magnificent contemporary full mottled calf with richly gilt spine. Gilt ornamental borders to boards and large oval centre-pieces, each encircled by a floriated gilt border, inside which a female figures of polished calf, in Roman style – presumably depicting Minerva (the goddess of wisdom and war) on the front and Juventas (the goddess of youth) on the back board. All edges of boards gilt and inner gilt dentelles. All edges gilt. Bound by G.F. Kraus of Vienna, with gold-stamped binder's signature to inside of back board. A bit of wear (mostly coming from the acid used to mottle the calf in the 18th century). A magnificent copy that is also internally in splendid condition. It is printed on thick, heavy paper and with wide margins. There is an elegant stamp to the title-page, a crowned monogram that we have not been able to identify.



Exceedingly scarce first edition – in a stunning binding – of the groundbreaking main work by Antonio Giuliani, in which he formulates his political and economic system, presenting his theory of population growth, which antedates Malthus' "Essay on Population" by seven years.

This influential work actually constitutes the forerunner and the first formulation of The Malthusian theory of population and population growth, which had an immense impact on not only politics, economics and social sciences, but also on natural sciences. For instance both Darwin and Wallace considered the theory of population growth a main source in their development of the theory of natural selection. Malthus does not explicitly reference the work, but it is very likely that he read it. It was published in both Italian, German, and French – and apparently also in English as "A Political Essay on the Unavoidable Revolution incident to Civil Societies" (Molini, Paris, London, 1791) (see Watt: Bibliotheca Britannica) seven years before Malthus published his work, and it was reviewed in England the following year, where it was met with great critique – like some years later Malthus' "Essay on Population" would be too.

"At a time when the science of politics is undergoing such extensive discussions, and when the improvement of our knowledge in the art of governing is sought practically, as well as in theory, this writer steps forward, and tells us that our reasoning is vain, and that our exertions are fruitless: that human wisdom and political sagacity neither impede nor hasten the fate of societies: that ministers and statesmen, who suppose that they govern the world, are mistaken, for the world governs itself: that there is a propelling force, of which politicians are ignorant, that drives all civil societies to their destruction; and that, from the excess of their strength, arises their decay: – in fact, that all our pretended knowledge is useless, if not hurtful; and that the science of legislation is like that of physic; its pretensions are quackeries, and its progress is marked with an increase of mischiefs, as a greater number of persons die since the art of healing has been practised.

The mystery which our politician has developed amounts to this: that every country arrives in time to such a degree of population, that the produce of the ground is not sufficient to supply the wants of the inhabitants: the consequence necessarily is, that the nation is starved to death. – All the light, says he, that the most profound meditation on the

nature of social bodies can furnish, must be reduced to this proposition, that there exists two classes of men, which ought to be exactly balanced: the one is the productive class, which furnishes the food by which life is sustained: the other is the consuming class, which exists only by the favour of the former. It is incontrovertible, then, that an equilibrium should be preserved between these two bodies; and that societies can flourish only while it remains unaltered. This fortunate state is of short duration: men multiply, without any law being provided to proportion their increase to their means of subsistence.

This is the ground-work of our author's system, of which he afterward unfolds several parts. The inhabitants of cities, the monarch, the noble, the magistrate, the priest, the merchant, the soldier, the courtier, the man of letters, the artist, and all those whose industry and talents are employed in a thousand various manners, form the consuming class, and are, in fact, a heavy load, pressing down the farmers or cultivators of the ground, who are the productive class.

...

In order to shew the danger resulting to society from an excess of population, and from the extension of commerce, (for this is also a doctrine held by our author,) he should have proved that there were more persons in existence than could have their wants supplied by the culture of the earth...

He sees nothing but the approach of ruin in the increase of mankind; and the catastrophe of the tragedy must long since have been finished, had not Providence ordained that man, wanting, as in the case of other animals, a variety of different species to prey on his life, should take into his hands the work of thinning the world; and, by fighting, one against another, keep population within bounds; while, by destroying, from time to time, the superfluous number, he should make room for the entrance of fresh generations. – Hence, then, the utility and absolute necessity of wars!

...

Such is the ground-work and basis of Signor Giuliani's system: the superstructure is as perishable as the foundation is rotten: he has erected his house on the sand." (Contemporary review of the original and the French translation, in: The Monthly Review, Vol. IX, London, 1792, pp. 559-562).

The work outlines a well-rounded system of politics and economics, at the core of which we have the theory of population growth.

THE FIRST DECREE IN THE WORLD TO FORBID SLAVE-TRADE

[CHRISTIAN VII – SLAVE-TRADE].

Forordning om Neger=Handelen (i.e. Decree about the Negro-Trade). [In. Kong Christian den Syvendes allernaadigste Forordninger og aabne Breve for Aar 1792].

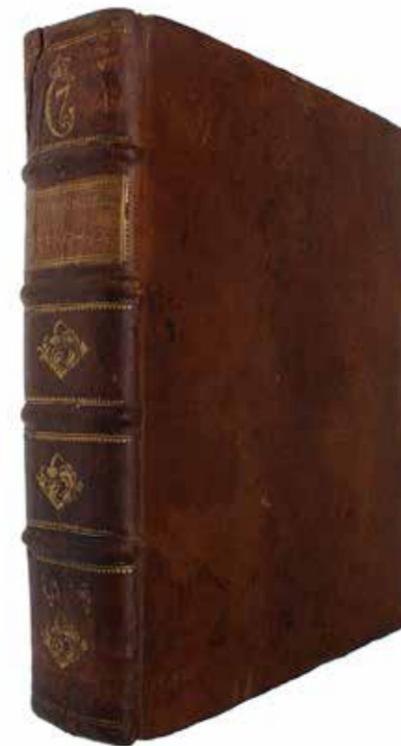
Kiøbenhavn, Høppfner, (16. Martius, 1792).

4to. The entire volume of "Forordninger...", 1792 bound with the entire volumes of 1790 and 1791 as well in a very nice strictly contemporary brown full calf binding with four raised bands, gilt title-label and lovely gilt ornamentations to spine as well as the gilt, crowned monogram of King Christian VII to top of spine. Light wear and a closed tear to top capital. Otherwise in splendid condition, in- as well as ex-ternally. Stamp from the Danish Royal Military Library to front free end-paper. Pp. 69-71. [Entire volume: 146, 12 pp., 1 f. blank + 288, (8) pp., two folded tables + 323, (13) pp. woodcut vignettes of the Danish Elephant-order to title-pages].

Exremely rare first printing of the very first law anywhere in the world to abolish slave trade. From the library of King Christian VII, who passed the law, with his crowned gilt monogram to spine.

With the completely groundbreaking "Forordning om Neger=Handelen" ("Decree about the Negro-Trade") of 1792, under King Christian VII, Denmark became the first country in the world to forbid slave-trade. Although the first law against slavery as such, not just slave-trade, would follow half a decade later, this first decree forbidding trading in slaves was a major milestone towards equality and freedom for all of mankind, in fact the very first of its kind in the entire world. Britain would be the next country to follow lead, and their first law against slave-trading was passed in 1807, 15 years after the Danish. After the British followed The US, Spain in 1811, Sweden in 1813, Netherlands in 1814, and France in 1817.

From the 1660'ies until the end of the 18th century, about 111.000 slaves were sent from the Gold Coast in Danish Guinea to the Danish colony on the West-Indian islands St. Thomas, St. Jan, and St. Croix, this slave trade being part of a larger three-way trade between The Gold Coast, The West-



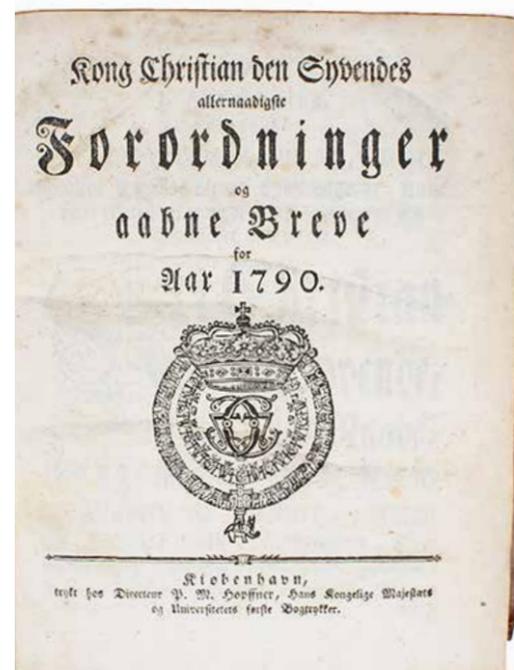
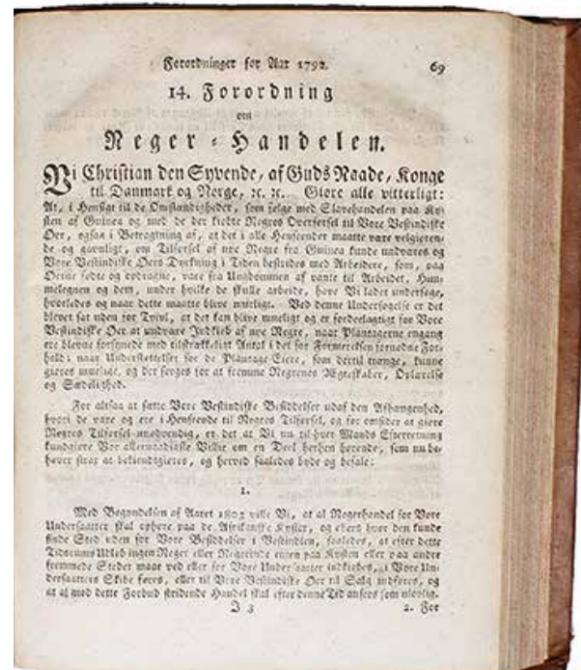
"An important contribution to the history of political philosophy is made by two small works recently disinterred by Croce and composed 1791 and 1793 by an Italian of Trieste, Antonio de Guiliani, an Austrian subject who studied with an alert and unprejudiced mind the political and economic vicissitudes of Europe in the period between the enlightened despotism of Joseph II and the outbreak of the French Revolution. From his first writing, "Saggio politico sopra le vicissitudini inevitabili delle societa civili," Guiliani, who in his youth had shared in the generous illusions of illuministic rationalism, already appears disillusioned, as if he no longer believed in the power of reason to regulate and guide the course of human events. According to him, man believes that everything is guided by reason because he reasons on everything that happens. On the contrary, the forces that govern the interweaving of events are much more elemental and natural, and politicians are rather passive instruments than active artificers of the course of history. There is an elemental principle of life that regulates the life and death of social groups. This principle is as much hidden from politicians as the principle that animates living species in concealed from physicians. Man falls sick and dies despite the efforts of much vaunted science; and societies languish and die in spite of the efforts of politics and legislation. This principle consists in the fact that there exist two classes which ought to balance one another – the class that produces economic goods, and the class of consumers that only exists by virtue of the former, and which corresponds to a certain extent with the "sterile" class of physiocrats. As long as the two classes balance, society has a prosperous and harmonious life, and these conditions are usually found in the less progressive phases of an historical period when the mass of production sufficiently covers consumption. But in the periods that are generally considered most progressive, when population is rapidly increasing and great urban agglomerations begin to appear, Guiliani is on the contrary inclined to note a beginning of decadence and dissolution. "The equilibrium of the two classes begins insensibly to alter; men multiply without any restraining law to regulate the increase of population according to the means of subsistence. Instead the politicians hail with satisfaction the increase of population and do not perceive that in nature the various living species are balanced by mutual destruction, while man, with whom no other animal can enter into competition, is condemned to regulate his species himself, and to be the author of his own destruction." Hence revolutions, wars, commercial rivalries, and all those vicissitudes of human history that are usually

named from their apparent causes, though they have at the same time a hidden reason disguised in the undeviating order of nature.

The English reader will easily recognize here the characteristic traits of the doctrine of Malthus, but it is Malthusian doctrine "avant la lettre", as it antedates by seven years the famous "Essay on Population". There are wanting in Guiliani the mathematical determination of the two series, arithmetical and geometrical (which is anyway the most arbitrary part of the "Essay" of Malthus), and the council of moral restraint. Nevertheless, both authors are equally alive to the complex consequences resulting from the disproportion between population and the means of subsistence, and both have, as Croce says, "the merit of having considered not only the paradisiacal aspect of "crescite et multiplicamini", that of placid, increasing, and idyllic prosperity, but the demonic and revolutionary aspect as well." ... Finally we may note the characteristic that Guiliani, like Mathus, deduces from his economic principle a political attitude that is not only conservative but to some degree reactionary." (Guido de Ruggiero: Philosophy in Italy. In: Philosophy, Vol. 9, No. 34. (Apr. 1934), pp. 215-17).

We have been able to locate only four copies of the true first edition (namely that in Italian, printed in Vienna) on OCLC and no copies at auctions whatsoever.

Einaudi: 2603



ONE OF NO MORE THAN A HANDFUL COPIES ON SPECIAL PAPER, GIVEN BY KANT TO HIS CLOSE FRIEND HASSE

KANT, IMMANUEL.

Die Religion innerhalb der Grenzen der blossen Vernunft.

Königsberg, Friedrich Nicolovius, 1793.

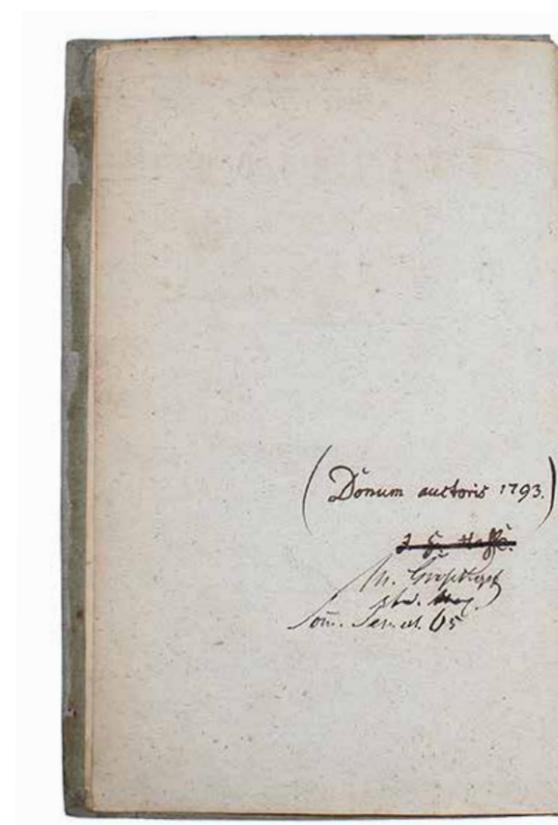
8vo. In the original bluish cardboardbinding, with handwritten title to spine. Binding very neatly restored at spine and extremities. Previous owner's inscriptions to front free end-paper and title-page as well as pasted-down front end-paper. One leaf with a tiny closed tear to blank outer margin and some leaves with a single hole to the blank outer margin. Light pencil-underlinings and -markings to a few leaves. Internally clean and fresh. Printed on very heavy paper (about three times the thickness of the normal paper) and with wide margins. XX, (2), 296, (2, -errata) pp. Housed in a beautiful marbled half calf box in pastiche-style, with splendidly gilt spine and gilt morrocco title-label.

Indian Islands, and Denmark. Weapons and alcohol were shipped from Denmark to Africa to buy slaves, and the slaves were transported to The West-Indies, from where other goods, especially sugar, were shipped back to Denmark.

During the last decades of the 18th century, many Europeans were having concerns with the continuation of trading with slaves. One of these was the Danish Minister of Finance, himself a plantation owner, Ernst Schimmelmann (1747-1831), who was instrumental in the Royal Decree against slave-trade being formulated and passed. He was clearly affected by the general tendencies and the new Enlightenment view of mankind, the freedom and rights of man, and the question of the decency of trading in human beings. There was also a financial aspect of the wish to forbid slave trade, as it was beginning to become clear that society was moving towards a more humanistic view of all of mankind that would eventually make slave trading difficult. And apart from that there was also the question whether it was even profitable to transport slaves all the long way over the Atlantic Ocean.

Whatever the bearing arguments might have been, the present decree is a groundbreaking document that catapulted Denmark into a modern, humane world, 15 years before any

other country, helping to spark a world-wide legal movement that was absolutely essential in order for the world to evolve into one that is free, humane, and equal for all of mankind.



Extremely rare presentation-copy inscribed by the recipient, a close friend of Kant, Johann Gottfried Hasse, to whom Kant gave the present copy. The copy is one of no more than perhaps five copies printed on special paper of the first edition of Kant's "Religion Within the Boundaries of Mere Reason", the seminal work in which he develops his religion of reason and most fully accounts for his philosophy of religion.

This magnificent copy is completely unique. Not only is it one of only four or five presentation-copies printed on special paper - perhaps less - that Kant himself requested from the printer, to be given to a handful of recipients; we also know to whom it was given, namely his close friend and professor of religion Johann Gottfreind Hasse. And Hasse has not only put his ownership signature in the book, he has also noted that it was given to him by Kant in the year of publication ("Donum auctoris 1793").

We have not been able to find information anywhere about the presentation-copies of "Religion innerhalb der Grenzen der blossen Vernunft" specifically. There is nothing in the Kant-correspondence about that at all, and no letters to/ from the publisher about them have been preserved. But we

FOUNDING METEORITICS

CHLADNI, ERNST FLORENS FRIEDRICH.

Ueber den Ursprung der von Pallas gefundenen und anderer ihr ähnlicher Eisenmassen und über einige damit in Verbindung stehende Naturerscheinungen. [i.e. "On the Origin of the Iron Masses Found by Pallas and Others Similar to it, and on Some Associated Natural Phenomena"].

Riga, J. F. Hartknoch, 1794.

4to. Bound uncut in a very nice recent pastiche-binding in brown half calf with elaborately gilt spine and marbled paper covered boards. With occasional light brown spotting throughout. Small hole to margin of pp. 27/28, not affecting text. A fine copy. (4), 63 pp.



know that Kant commissioned four or five copies of "Critik der Urtheilskraft" on special paper and four copies of "Critik der reinen Vernunft". The present copy is clearly on special paper as well (about three times the size of copies on normal paper), so even though it is not mentioned anywhere, it is fair to assume that Kant also ordered about a handful copies of "Religion..." to be printed on special paper as well. However, this number might be smaller. As opposed to the other two books that we know he commissioned these copies of, the publication of "Religion..." was caught up in a controversy over censorship, and Kant was given a reprimand in the name of the Prussian emperor, Friedrich Wilhelm II. Kant was forced to pledge not to publish on matters of religion. Furthermore, copies of the "Religion..." on special paper seem not to have appeared anywhere, as opposed to the very few copies of the two other works that have surfaced; so all in all, there is absolutely no reason to think that he should have commissioned more than four or five copies of this book either.

The inscription to the front free end-paper is in Hasse's hand and reads "(Donum auctoris 1793.)/ J.G. Hasse". The name of Hasse has been crossed out by the later owner, who has written his name underneath "N. Grosch...(?)/ stud. Theol./ Som[mer]. Semest[er]. [18]05" and on the title-page.

The Königsberg professor J.G. Hasse (1759-1806) was a close friend of Kant and a frequent guest at his dinner table. He was

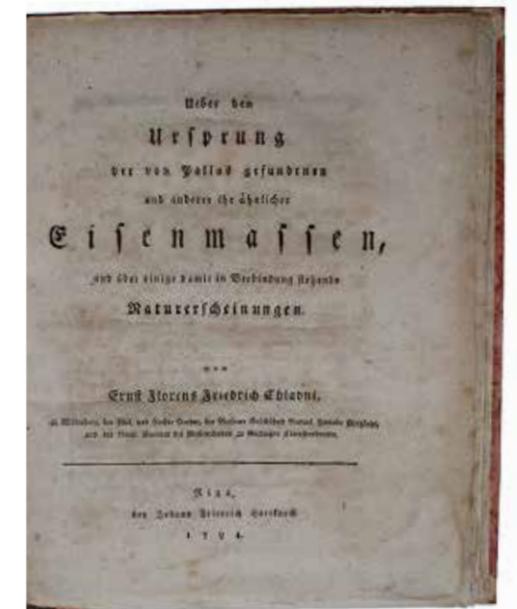
a then famous German evangelist theologian and orientalist. After having graduated from the University of Jena in 1784, he became assistant professor at the faculty of philosophy there. Due to his very respected publications within science of religion, he became professor of oriental languages and later professor of theology, which is the position he possessed, when Kant gave him the present copy of his own main work on religion.

A few years later, in 1801, he took over Kant's position at the academic Senate, after Kant retired from academic life. And in the last years of Kant's life, Hasse grew even closer to him. He was a frequent guest in his home and a close friend. Hasse was furthermore one of the first to publish a biography of Kant. This biography became particularly famous, because it was written by someone in the inner circle of friends.

There is no doubt that Kant had tremendous respect for the renowned professor of religion, to whom he gave one of the only four or five copies printed on special paper of his own definitive work on religion.

This is presumably the best presentation- or association-copy of a Kant-book that one can hope to come across.

Warda: 141



The exceedingly rare first appearance of Chladni's landmark paper in which he for the very first time proposed that meteorites have an extraterrestrial origin, thereby breaking a two thousand year old belief – first claimed by Aristotle, latest by Newton – that except for stars, planets, moons, and comets, space was empty. With the present work, Chladni founded the entire field of meteoritics.

"In 1794 the German physicist Ernst Chladni published a small book asserting that masses of iron and of rock actually do fall from the sky, producing fireballs when heated by friction with the air. He concluded that they must be cosmic objects, perhaps debris ejected from planets by explosions or collisions. Reaction to the book ranged from skepticism to ridicule. How could there be rocks in space? Aside from the stars, planets, moons, comets, and perhaps some vapors arising from their

atmospheres, everyone knew that space itself was empty. Aristotle and Newton had said so. And yet Chladni was right. Today he is regarded as the founder of meteoritics." (COSMIC HORIZONS: ASTRONOMY AT THE CUTTING EDGE, edited by Steven Soter and Neil deGrasse Tyson).

Chladni's interest in meteorites was stimulated in 1793 by a conversation with Georg Lichtenberg, professor of physics at the University of Göttingen. Lichtenberg had witnessed a fireball and thought that such phenomena might be due to cosmic bodies entering the Earth's atmosphere. Chladni began his investigation by searching the literature for eyewitness accounts of fireballs and rocks from the sky. During three weeks in the university library, he compiled what he felt were the most reliable eyewitness reports. The list included twenty-four fireballs and eighteen fallen rocks reported from various countries over many centuries. The similarities of these accounts impressed Chladni, whose legal training had prepared him to evaluate eyewitness testimony. He concluded that the witnesses must have been describing a real physical phenomenon.

"When Chladni published his book in 1794, many scientists immediately dismissed the work because it relied on eyewitness accounts. However, events in the next few years swung the weight of opinion in Chladni's favor.

Two months after the book was published, a large cloud of smoke appeared in the sky near Siena, Italy and bright red and stones fell to the ground. Some of the stones were recovered and descriptions of the event were published and widely discussed. A year later a 56-pound rock fell in England. Witnesses reported the sound of an explosion from the air. One farmer actually saw the black rock hit the ground only thirty feet away, dousing him in mud." (Parkinson 1794, p. 221).

These and similar events convinced Sir Joseph Banks of the Royal Society that an investigation was warranted. He asked Edward Howard, a young chemist, to analyze the chemical composition of the alleged rocks from the sky. Howard read Chladni's book and began acquiring samples of the stones and iron masses. Working with the French mineralogist Jacques-Louis de Bourbon, he made the first thorough scientific analysis of meteorites and eventually confirmed Chladni's work and his status as the father of meteoritics.

The work was last offered on auction in 1965.

FIRST CONSUMER BEHAVIOR ANALYSIS

DAVIES, DAVID.

The Case of Labourers in Husbandry Stated and Considered, in Three Parts. Part I. a View of Their Distressed Condition. Part II. the Principal Causes of Their Growing Distress and Number, and the consequent increase of the poor-rate. Part III. Means of Relief Proposed. With an appendix; containing a collection of accounts, shewing the earnings and expences of labouring families, in different parts of the kingdom.

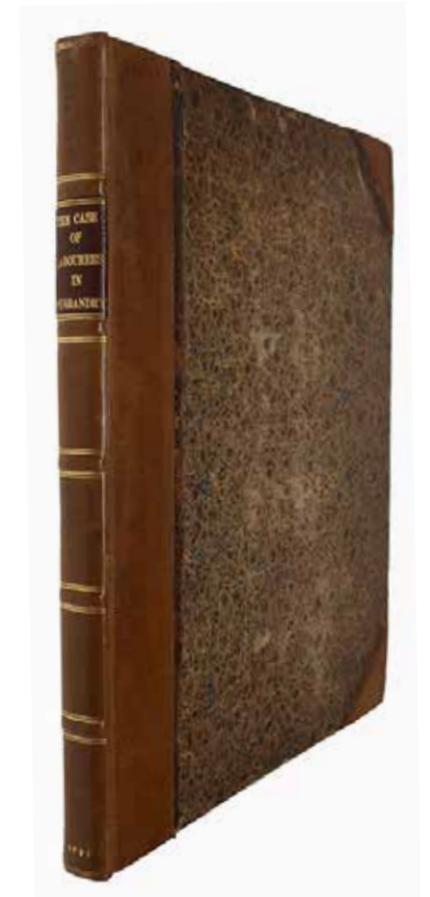
Bath, R. Cruttwell, 1795.

Large 4to. Contemporary boards, beautifully re-backed in contemporary style, with five raised bands, gilt lines, and gilt red leather title-label to spine. A few light marginal pencil-annotations, small library stamp to lower part of title page, otherwise a very fine copy. 8, 200 pp. + the errata slip inserted after the title-page.

First edition of this landmark work in scientific social inquiry, constituting one of the earliest microeconomic- and consumer behavior- analyses. Davies profoundly influenced social history and initiated the entire field of consumer behavior analysis, two areas of study which were to dominate 19th century economics, relevant not only to economic and social history, but also to present day economic analysis. Davies's work anticipates Eden's "The State of The Poor" (PMM 249) by two years.

In the present work, Davies discusses in detail the causes of the poverty of agricultural labourers in England, linking the high prices of goods with poverty, and proposes measures to relieve the labourers, including linking their daily wage to the price of bread. Davies's observations demonstrated the failings of the contemporary Poor Laws and was by many seen as a direct criticism of the central policy making (or lack thereof).

"The differences in consumption of poor and rich families excited attention and often compassion, but apparently never quantitative analysis, for many centuries. Finally in England in the 1790's two very different investigators made extensive compilations of workingmen's budgets. [Davies in



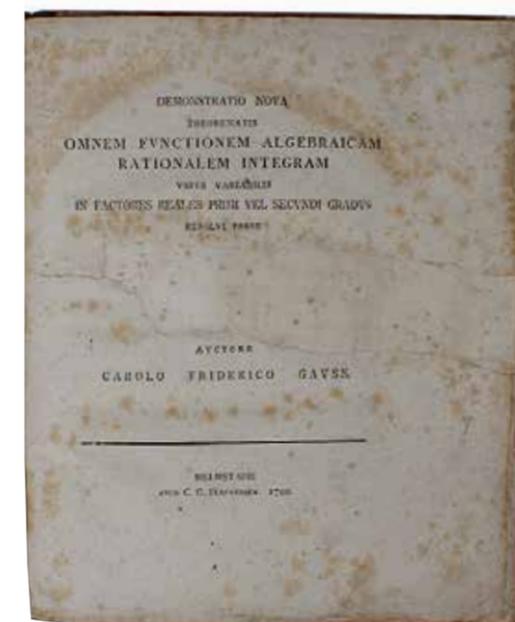
GAUSS'S DOCTORAL THESIS – HIS FIRST GREAT WORK

GAUSS, CARL FRIEDRICH.

Demonstratio Nova Theorematis Omnem Functionem Algebraicam Rationalem Integram unius Variabilis in Factores Reales Primi vel Secundi Gradus resolvi posse [i.e. “A new proof of the theorem that every integral rational algebraic function of one variable can be resolved into real factors of the first or second degree”].

Helmstadt, C. G. Fleckeisen

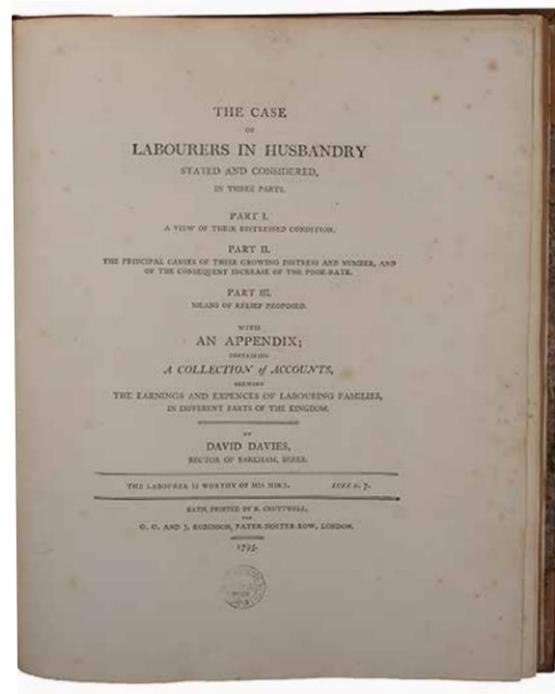
4to. Bound uncut in a very nice recent pastiche-binding in brown half calf with elaborately gilt spine and marbled paper covered boards. With repair to title-page, not affecting text. Small restorations to upper margin of leaf A2 and A3. Brownspotted throughout. 39, (1) pp. + engraved plate.



Rare first edition of Gauss's first book in which he proved the fundamental theorem of algebra which states that every non-constant single-variable polynomial with complex coefficients has at least one complex root. Gauss received his doctorate degree for this work and it is considered his first great work. It marks the beginning of an extraordinary ten years often referred to as his 'Triumphal Decade' with landmark achievements such as the publication of 'Disquisitiones Arithmeticae' and the calculation of the orbit of the newly discovered planet Ceres.

On June 16, 1799, even before the thesis was published, Gauss was awarded the title Doctor Philosophiae after the usual requirements of an oral examination, particularly tedious to Gauss, was dropped. In a letter to Bolyai, Gauss's close friend, Gauss described his thesis:

"The title describes the main objective of the paper quite well though I devote to it only about a third of the space. The rest mainly contains history and criticisms of the works of other mathematicians (name d'Alembert, Bougainville, Euler, de Foncenex, Lagrange, and the authors of compendia – the latter will presumably not be too happy) about the subject, together with diverse remarks about the shallowness of contemporary mathematics"



1795, Eden in 1797]. Both were stimulated to this task by the distress of the working classes at this time." (Stigler, *The Early History of Empirical Studies of Consumer Behavior*).

In "Was bread Giffen? The demand for food in England circa 1790" (in *Review of Economics and Statistics*, 1977, Vol. 59, issue 2, pp. 225-29), Koenker developed a problem in statistical demand analysis using samples from the budgets recorded in these works. "Two seminal budget studies by .. Davies ... and ... Eden are employed ... to investigate the place of bread in the diets of English rural laborers at the end of the eighteenth century. Because of the considerable geographical and temporal dispersion in prices of foodstuffs found in these budgets, they afford a unique opportunity to study the influences of both prices and income on individual household consumption decisions. In particular a test is made of the famous hypothesis, attributed by Marshall to Robert Giffen, that a rise in the price of bread, *ceteris paribus*, increases its consumption among the lower classes."

The budget studies to which Koenker refers comprise the 70-page appendix. Davies began collecting statistical data on the poor in 1787 while a rector in the parish of Barkham, Berkshire. "He collected six detailed budgets of 'typical' agricultural laborers living in Barkham and circulated these budgets widely to friends throughout the kingdom. Some

of these correspondents were persuaded to produce similar budgets for their own localities. In 1795 Davies edited 127 of these budgets, wrote a dispassionate plea for a minimum wage law tied to the price of wheat, and published both as *The Case of Labourers in husbandry*." (Koenker). In making the case for government intervention, Davies attacks rampant ignorance and prejudice toward the poor, in particular the notion that the poor are profligate creatures of habit. "It is wonderful how readily even men of sense give in to this censure." (p. 31).

Davies's studies "were the first examples of studies in that long and semi-honorable liberal tradition of econometrically snooping into the private lives of the poor. By the mid 19th century such studies were being conducted all over Europe by such notables as Ernst Engel, Frederick Engels, Frederick LePlay and others." (Koenker, *Applied Econometrics*)

David Davies (1742-1819), English clergyman and social commentator, was ordained in 1782 and became the rector of Barkham parish, where he remained incumbent until his death.

Kress B2916

Goldsmith 16422

Not in Einaudi

THE CORNERSTONE OF ANESTHESIOLOGY

DAVY, HUMPHRY.

Researches, Chemical and Philosophical; Chiefly Concerning Nitrous Oxide,
Or Dephlogisticated Nitrous Air and its Respiration.

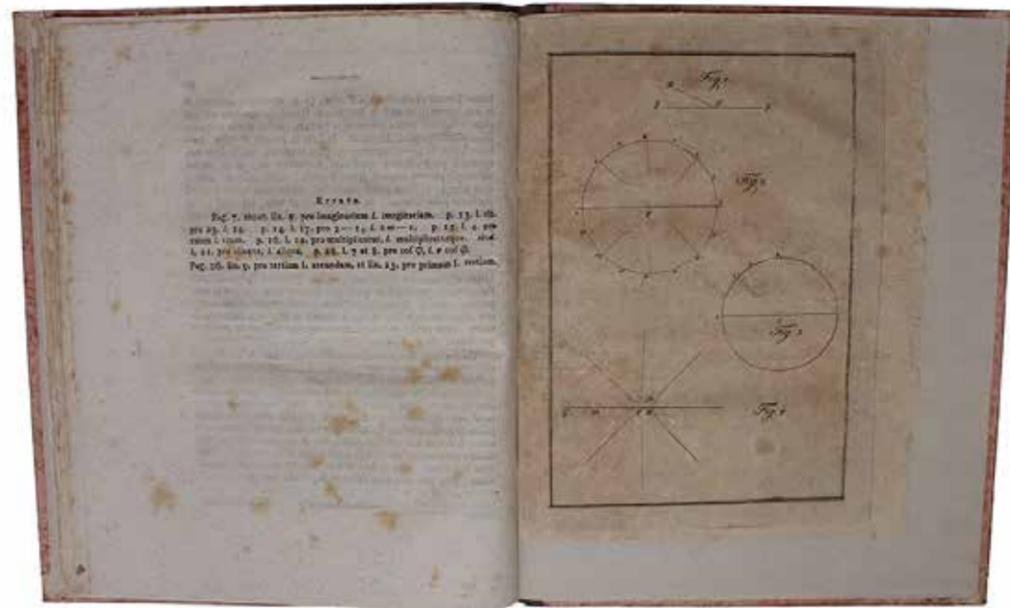
London, 1800.

8vo. A nice later half calf in contemporary style, with the contemporary gilt title-label preserved. Five raised bands. A bit of wear to extremities. Sunning to corners of first and last leaves and a bit of offsetting from the plate. A very nice and clean copy, printed on blue paper, XVI, (2), 580, (2, -errata & advertisements) pp. + 1 plate.

“Excessively rare” (Duveen) first edition of this milestone in the history of anaesthesia, “one of the most remarkable books in the history of science” (Fulton), being Davy’s groundbreaking first important work, in which he suggests the possible anaesthetic qualities of nitrous oxide and describes for the first time the use of “laughing gas”.

Sir Humphry Davy (1778-1829), 1st Baronet, President of the Royal Society, Member of the Royal Irish Academy, and Fellow of the Geological Society, was born in Cornwall as the son of a poor wood carver. When his father died in 1794, Humphry had to support his family and entered apprenticeship with a surgeon. Here, his interest in chemistry was awoken and here he met Davies Gilbert, who offered him use of his library and invited him to his house at Tredrea. In 1798 he was appointed to Beddoes’ Pneumatic Institute in Bristol, where he, the following year, devised an improved method for producing nitrous oxide – one of the most remarkable discoveries in the history of medicine, and one which affected society on a whole – a veritable craze for breathing “laughing gas” was initiated by Davy’s descriptions of the effects.

“The starting point in the history of inhalation anaesthesia is the fact that Sir Humphry Davy breathed nitrous oxide in the pure state in 1799... He suggested that the gas might probably be used with advantage during surgical operations in which no great effusion of blood takes place.” (E. Ashmore Underwood).



“Professor Pfaff, Gauss’s formal research supervisor, shared with Gauss an interest in the foundations of geometry, but it is mere speculation that the two discussed this topic. Gauss’s dissertation is about the fundamental theorem of algebra. The proof and discussion avoid the use of imaginary quantities through the work is analytic and geometric in nature; its underlying ideas are most suitably expressed in the complex domain. Like the law of quadratic reciprocity, the fundamental theorem of algebra was a recurring topic in Gauss’s mathematical work – in fact, his last mathematical paper returned to it, this time explicitly using complex numbers.” (Gauss, *A Biographical Study*, p. 41).

“There is only one thing wrong with this landmark in Algebra. The first two words in the title would imply that Gauss had merely added a ‘new’ proof to others already known. He should have omitted “nova”. His was the first proof. Some before him had published what they supposed were proofs of this theorem – usually called the fundamental theorem of algebra – but logical and mathematical rigor Gauss insisted upon a proof, and gave the first” (Bell, *Men of Mathematics*, p. 32).

“Gauss ranks, together with Archimedes and Newton, as one of the greatest geniuses in the history of mathematics.” (Printing & the Mind of Man).

Dibner 114



THE BEGINNING OF A NEW ERA FOR PLASTIC SURGERY

BARONIO, GUISEPPE.

Degli innesti animali.

Milano, Genio, 1804.

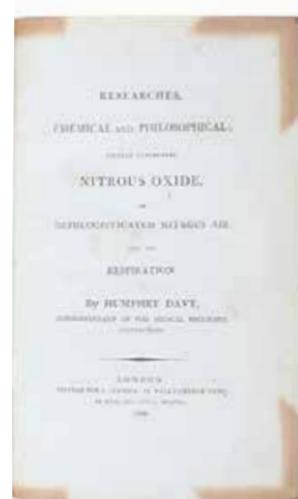
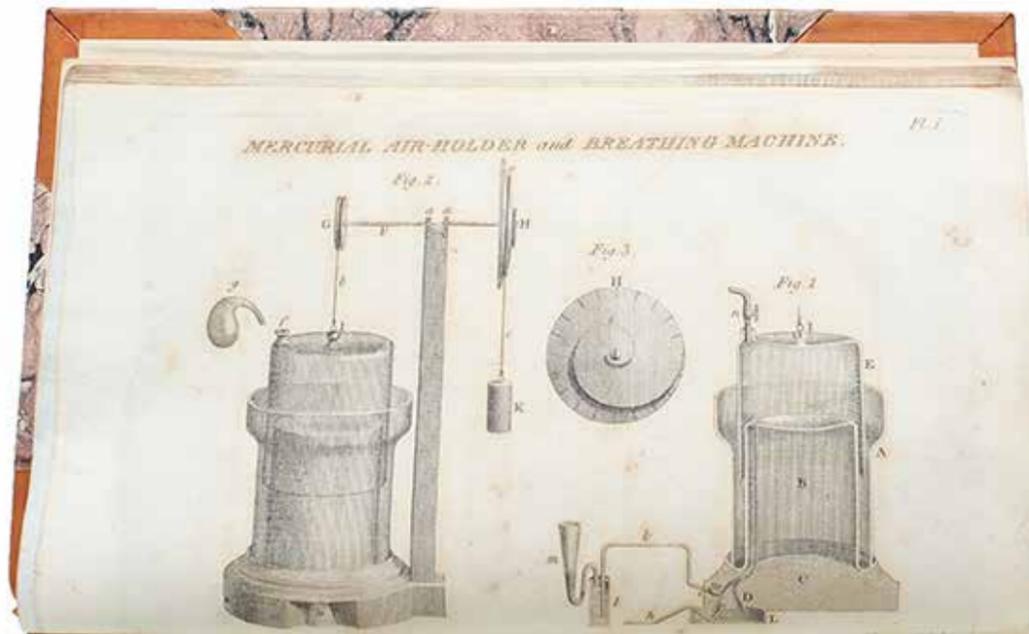
Lex 8vo. Large-paper copy, completely uncut, on extra-thick paper, in the original wrappers of hand-blocked patterned paper. With a few contemporary hand-written annotations/corrections and marginal markings. An extraordinarily fine copy with minimal wear. 78 pp. + 1 f. errata. Frontispiece portrait and two engraved plates (one – with the famous sheep – folded).

A magnificent copy, in completely original condition, of the rare first edition (printed in a small number only) of this milestone in the history of plastic surgery, Baronio's immensely significant masterpiece, which constitutes the first example of purely scientific research in the history of plastic surgery. Furthermore, it is in this work that the possibility of skin transfer (grafting) is demonstrated for the first time, marking the beginning of a new era for plastic surgery. "The basic principle of free transplantation . . . constituted, when fully understood and applied, the greatest single advance [in plastic surgery] of the nineteenth century." (Gnudi & Webster, p 328).

"*Degli Innesti Animali*, has to be considered an epoch-marking work for several reasons. It is the only treatise on plastic surgery written two centuries after Tagliacozzi's *De Curtorum Chirurgia* (1597). It is the first experimental account on a successful autologous skin graft in an animal with a detailed report. It is the first example of purely scientific research in the history of plastic surgery." (ISAPS – International Society of aesthetic plastic surgery).

"It is a landmark in the development of plastic surgery procedure after two centuries of neglect." (Hagströmer).

Describing his experiments with skin grafting on animals (most famously on the sheep, which is depicted in the book),



During his residence at Bristol, Davy formed the acquaintance of the Earl of Durham and close friendships with Gregory Watt, James Watt, Samuel Taylor Coleridge and Robert Southey, all of whom became regular users of Davy's nitrous oxide (laughing gas) – to which Davy, by the way, would later become addicted.

of the "Thesaurus"), Tom Wedgwood, and other prominent literary figures." (Hagelin, p. 140).

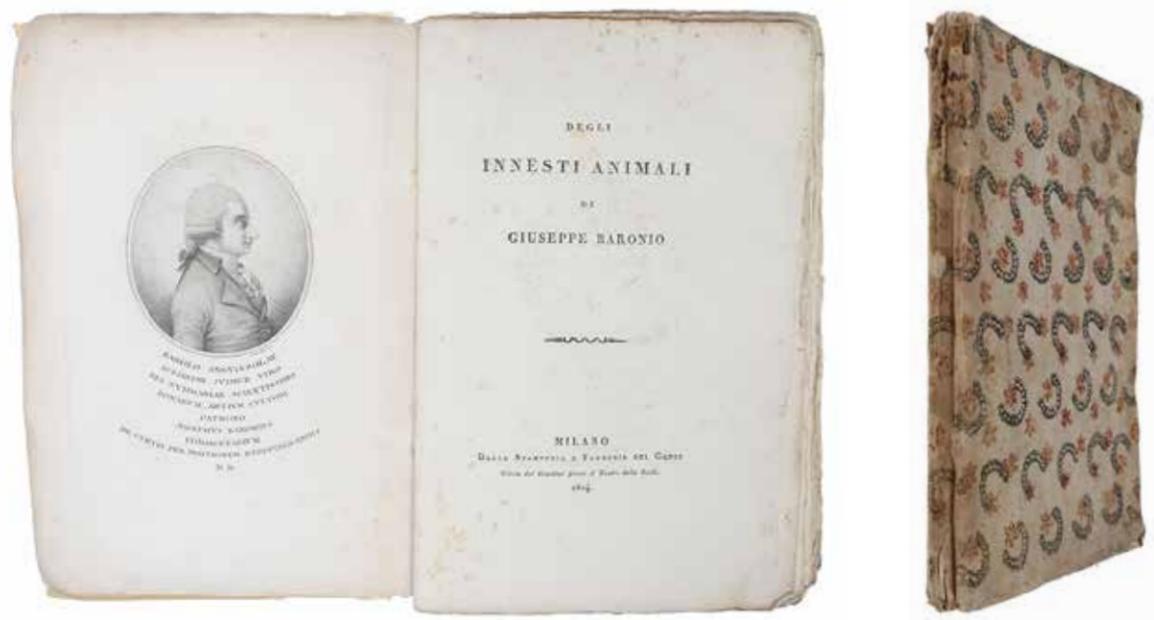
The plate in this extraordinary work depicts what is presumably the first gas inhalator, namely that made for Davy by Watt. "Perhaps the first made gas inhaler was one which James Watt, renowned engineer, constructed for Humphry Davy in 1799" (A. Charles King).

Davy's studies with gas, presented for the first time in the present work, also led to his invention of the safety lamp that bears his name (the Davy Lamp), which ever since its invention has been extensively employed in coal mines and spared the lives of many workers.

It was the present work which established Davy's name as a chemist and earned him many of the honours bestowed upon him.

Duveen p. 160
Gedeon p. 157
Garrison & Morton: 5646
Dibner: 128
Hagelin: p. 140

"Davy published the results of his studies of nitrous oxide in the now much sought-after volume entitled "Researches, Chemical and Philosophical; chiefly concerning Nitrous Oxide". This important book not only outlined his basic researches but also suggested the possible anaesthetic qualities of nitrous oxide. In one section of the book (p. 465), Davy describes his use of gas in the temporary alleviation of the pain of inflammation of the gums induced by a wisdom tooth. He studied the effects of its inhalation both in man and animals, using for his human subjects a group of men who were the centre of intellectual life in Bristol: Samuel Taylor Coleridge, Robert Southey, James Thomson, Peter Roget (he



Baronio laid the foundation for human skin grafting, which was only successfully done for the first time 13 years later, in 1817.

“Baronio carried out trials on a total of 27 animals (rams, goats, dogs, and even a mare and a cow), always with the same positive results. These studies were of immense significance, serving first and foremost to demonstrate that grafts could be transferred and survive, a fact up to then had not been scientifically proven. Indeed, this possibility was dismissed by leading surgeons including Alfred Armand Velpeau who... asserted that “this strange operation will never be practiced” Furthermore, by comparing the results of grafts carried out under different conditions and different time intervals, Baronio succeeded in clarifying many of the biological aspects of the grafting and healing processes.” (Santoni-Rugiu & Sykes: *A History of Plastic Surgery*, p. 123).

“The publication of “*Degli Innessi Animali*” (On grafting in Animals) by Giuseppe Baronio (1759-1811) in 1804, the first account of experimental autologous skin transplantation in a ram, marks the beginning of a new era for plastic surgery – the demonstration that skin transfer in the same individual is possible and successful.

Degli Innessi Animali, the most important work of Baronio, is a 78-page book, printed on thick paper, issued in 1804 in Milan by Tipografia del Genio. The book is rare and seldom

appears on the market. It is divided into seven parts and includes three engraved illustrations. The first one shows the portrait of the Count Carlo Anguissola, to whom the work is dedicated, who sponsored the publication, although this is not mentioned, and provided animals and stables for making Baronio’s experiments possible.

In parts one and two, Baronio traces the origin of nasal reconstruction by quoting the Brancas of Sicily, Tagliacozzi, and the Maratha surgeons from India. The Tagliacozzi’s arm flap technique is extensively described, whereas the Indian forehead flap procedure is also illustrated by an engraved plate. Part three is devoted to transplantation of teeth in human beings, a procedure first reported by John Hunter; whereas part four explains the grafting of spur and “other animal parts into the cock’s comb.” In part five, Baronio reports the method of healing severed skin parts by using certain balms, as proposed by some charlatans. Part six, the most important section of the book, deals with the original Baronio studies on skin graft in a ram. He carried out three types of experiments on the farm of the estate of the Count Anguissola at Albignano, in the surroundings of Milan. In doing this, Baronio was supported by two Milanese surgeons G.B. Monteggia (1762-1815) and G.B. Palletta (1748-1832).

In the first experiment, he excised a piece of skin from the dorsum of a ram and grafted it immediately on the opposite side without suturing it, but attaching it with an adhesive.

After eight days the graft took perfectly. In the second experiment, on the same ram, the time lapse was 18 minutes. Baronio noticed that the graft had some difficulties in taking (Author’s note: probably superficial necrosis at it occurs in full thickness skin grafts). In the third experiment, always on the same ram, the time lapse was longer and the graft did not take. He concluded that the shorter the time for transplantation the better in terms of survival rate. A beautiful engraved illustration of a ram with skin grafts positioned along its dorsum accompanies the text. Regrettably, Baronio was not aware that the thickness of the skin was the most important factor for skin graft survival. Very possibly in the third experiment he harvested the skin with the underlying adipose tissue, thus jeopardizing the graft take.

In the last part of the book, part seven, he created wounds on different animals (goat, dog, sheep) and covered them with aluminum paste to isolate wounds from the air to avoid potential contamination. He noticed that this method facilitated wound healing.

Degli Innessi Animali, has to be considered an epoch-marking work for several reasons. It is the only treatise on plastic surgery written two centuries after Tagliacozzi’s *De Curtorum Chirurgia* (1597). It is the first experimental account on a successful autologous skin graft in an animal with a detailed report. It is the first example of purely scientific research in the history of plastic surgery. For this reason, the founding members of the Plastic Surgery Research Council established the image of the Baronio ram with skin graft over its dorsum as the emblem of the organization. (ISAPS).

Garrison-Morton 5736; Gnudi & Webster, *The Life and Times of Gaspare Tagliacozzi*, p 328; Zeis Index 301 & 422; Maltz, *Evolution of Plastic Surgery*, p 221; Bankoff, *The Story of Plastic Surgery*, p. 42; Belloni, ‘Dalle “Riproduzioni animali” di L. Spallanzani agli “Innessi animali” di G. Baronio’ in *Physis*, III, 1961, pp 37-48; Hirsch, I, 243. Waller 686.



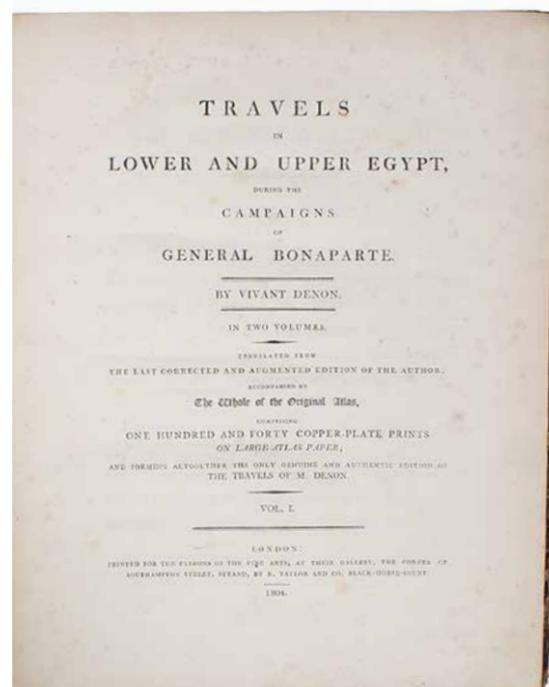
THE DISCOVERY OF EGYPT

DENON, VIVANT.

Travels in Lower and Upper Egypt, during the Campaigns of general Bonaparte. In Two Volumes. Translated from the last corrected and augmented Edition of the Author; accompanied by the whole of the original Atlas, comprising One Hundred and Forty Copper-Plate prints on large Atlas paper; and forming altogether the only genuine and authentic Edition of The Travels of Denon. 2 Vols. + Atlas. (Planches du Voyage dans la Basse et la Haute Egypte).

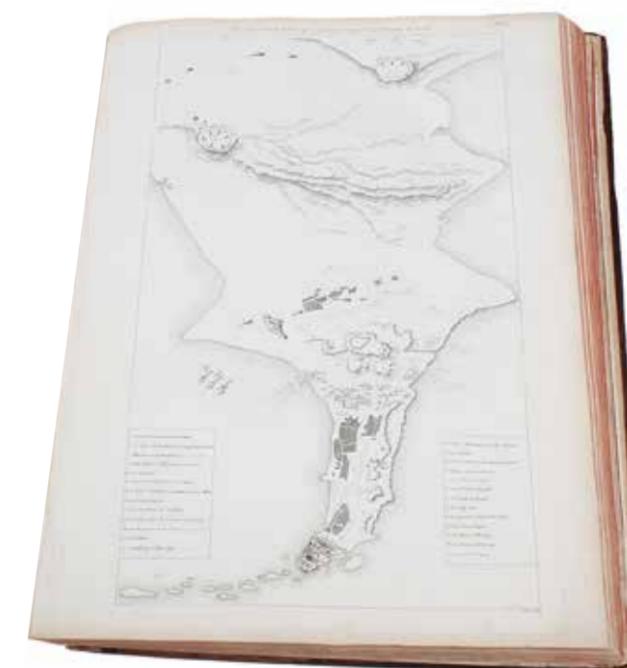
London, Taylor and Co., 1804. – Atlas: (Paris, Didot, 1802).

4to (30x24 cm) and folio (54x42 cm). Two contemporary half calf. Gilt spines and title-labels with gilt lettering. Spines a bit rubbed. XVI, 198, (2); (2), 131, (8) pp. Wide-margined. A few scattered brownspots. Atlas-volume, bound in contemporary half calf with wear to spine and spine-end as well as corners, is complete and contains 143 engraved plates (numb. 1-141 + 20bis a. 54bis), some large and folded. The plates with views, antiquities, architecture, maps etc. etc. A few scattered brownspots, some plates with faint marginal dampstaining.



Scarce first complete work in English of Denon's magnificent travel to Egypt, accompanied by the original French atlas of 1802 – not to be confused with the English translation of 1802, which reduced the plates to 60 instead of 140. "The object, therefore, of the present translation is to amend this defect (i.e. the reduction of the plates), and supply the reader with these celebrated Travels as they were published by M. Denon himself, consisting of one hundred and forty Copper-plate Prints (the fac-similes of his own original designs), with the different notes and illustrations, – and corrected from the last French edition, in which many improvements have been made." (The translator's advertisement).

"Dominique-Vivant Denon was a lover of the Empress Josephine, a compulsive collector, the first director of the Louvre museum and Bonaparte's adviser on artistic matters. Indeed, Denon was known as 'Napoleon's eye'. But the man who impressed the emperor with his courteous manners and his talent for pornographic drawing was also the primary force behind revealing Egypt's civilisation to an astonished Europe.



Invited to accompany Bonaparte during the French Expedition to Egypt – a staging post in Napoleon's campaign to wrest India from the British – Denon was forcibly struck by Egypt's architecture. With often only a few minutes to record the scene before him, he would sketch under fire. On one occasion he worked for sixteen hours, while the windblown sand caused his eyelids to bleed. Upon his return to France, Denon published "Travels in Upper and Lower Egypt". His insightful and deeply humane volume became an instant bestseller. Hitherto no one had suspected that Egypt's rich and mature civilisation existed... Denon was the first to present to Europe a true and honest image of ancient Egypt and the first European traveller to spend months exploring the desert and recording the monuments he found there." (Terence M. Russel, *Discovery of Egypt*).

Denon had been invited by Napoleon to join the expedition to Egypt as part of the arts and literature section of the Institut d'Égypte and thus found the opportunity of gathering the materials for this, his most important literary and artistic work. He accompanied General Desaix to Upper Egypt, and made numerous sketches of the monuments of ancient art, sometimes under the very fire of the enemy. Denon was thus

the first artist to discover and draw the temples and ruins at Thebes, Esna, Edfu, and Philae. Up until that time, most of the known Egyptian antiquities were pyramids and scattered pieces of sculptures and stelae. The results of Denon's efforts were published in this truly splendid work "Journey in Lower and Upper Egypt", originally appearing in French in 1802.

The work crowned his reputation both as an archaeologist and as an artist, and sparked the Egyptian Revival in architecture and decorative arts.

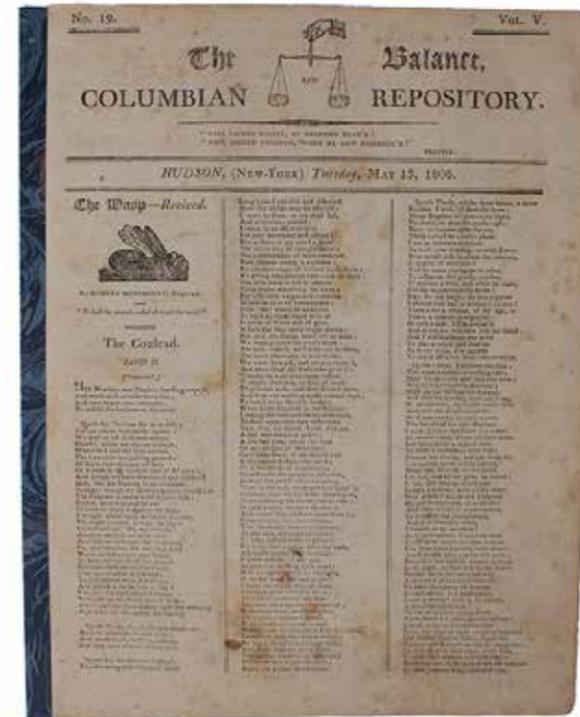
FIRST DEFINITION OF A COCKTAIL – THE PAPER THAT IS CELEBRATED ON WORLD COCKTAIL DAY

(CROSWELL, HARRY).

Entire May 13, 1806-issue of the Balance and Columbian Repository No. 19, Vol. V.

Hudson, (New York), 1806.

Small folio (30,4x23,7 cm). The entire May 13th issue, consisting of four leaves, with a blue marbled paper back-strip housed in a magnificent custom-make full morocco box of Prussian Blue goat with a morocco-onlay of an iconic cocktail-glass on the front board. The cocktail-glass is richly gilt with a geometric pattern in art-deco-like style and with an onlay of turquoise green representing an olive, with a black stick through it. Black lettering (“THE FIRST COCKTAIL”) to the spine and the year “1806” in turquoise to the foot. Beautiful light blue- and gold-patterned silk-lining to the inside. A bit of brownspotting and some of the print a bit vague, due to the paper quality.



New York tabloid ‘The Balance and Columbian Repository’ defined a cocktail as “a stimulating liquor, composed of spirits of any kind, sugar, water and bitters...” in response to a reader’s question. A cocktail, as we know it, is used to refer to a drink that contains two or more ingredients with at least one of in the ingredients alcohol. The word ‘cocktail’ has now become embedded in our drinking vocabulary as the drinks are widely accessible with their ingredients easy to adapt to suit every taste.” (worldcocktailday.co.uk).

“No one knows when or where the first drink called a cocktail was mixed. But 200 years ago today a full-blown description of a “cock-tail” first made it into print, an anniversary being commemorated by the Museum of the American Cocktail with events in Las Vegas and New York.

According to the Oxford English Dictionary, the word “cocktail” first appeared in 1803 in a publication called the Farmer’s Cabinet, but there was no explanation of what sort of drink this cocktail was, other than that it was “excellent for the head.” On May 6, 1806, the word turned up again – this time in hyphenated form – in the Balance and Columbian Repository, a Federalist newspaper in Hudson, N.Y., where it figured in one of the paper’s regular jibes at the party of President Thomas Jefferson.

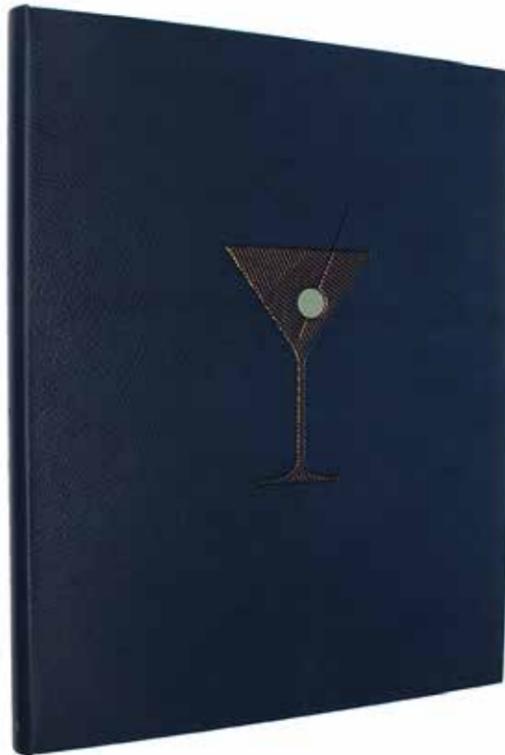
“Rum! Rum! Rum!” read the headline in that paper. “It is conjectured, that the price of this precious liquor will soon rise at Claverack,” the Balance wrote, given that a candidate there for the state Legislature must have used up the town’s stocks of alcohol in a frenzy of boozy vote-buying. According to the Balance, the candidate had served up 720 rum-grogs, 17 dozen brandies, 32 gin-slings, 411 glasses of bitters and 25 dozen “cock-tails.” But all this generosity with refreshment was for naught, the newspaper teased, as the candidate lost.

No description of those 300 cock-tails there. But then a reader of the paper inquired, writing that he had heard of a “phlegm-cutter and fog driver, of wetting the whistle, of moistening the clay, of a fillip, a spur in the head, quenching a spark in the throat,” but “never did I hear of cock tail before.” On May 13, the editor of the Balance responded that he made “it a point, never to publish anything (under my editorial head) but which I can explain.” A cock-tail is “vulgarly called a bittered sling,” he explained to his readers. That is, the drink is “a stimulating liquor, composed of spirits of any kind, sugar, water and bitters.” (Eric Felten: The Cocktail Bicentennial. In: The Wall Street Journal May 13th, 2006).

Exceedingly scarce first printing of the May 13th 1806-issue of “The Balance and Columbian Repository”, in which we find the very first published definition of the word cocktail, the earliest reference of the word “cocktail” as we know it. This seminal issue of the now rather obscure paper constitutes the most important event in cocktail history. It is here that we find the earliest definition of the word cocktail and here that we find the first cocktail recipe (“a stimulating liquor, composed of spirits of any kind, sugar, water and bitters...”). “The very first published definition of the word “cocktail” appeared on 13th May 1806 in The Balance and Columbian Repository in 1806 and this historic event is now commemorated every year by World Cocktail Day.” (31 Dover – History of the Cocktail Blog).

“...the Balance article is the earliest written record that not only mentions the word “cock-tail” but also gives the recipe, so it’s appropriate that theirs is the piece we celebrate on World Cocktail Day.” (saveur.com, How the Cocktail got its Name).

“World Cocktail Day is a celebration of cocktails around the globe, marking the publication date of the first definition of a cocktail on May 13th in 1806...



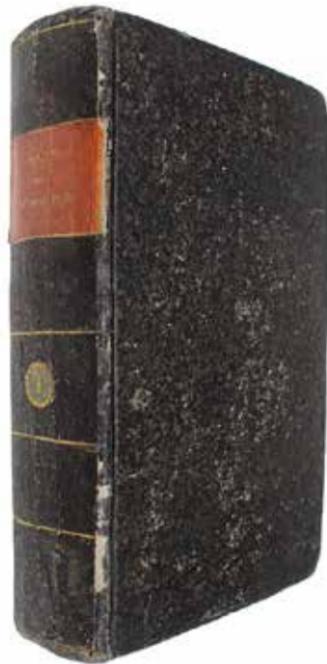
ON ABSOLUTE KNOWLEDGE

HEGEL, GE. WILH. FR.

System der Wissenschaft. Erster Theil (all), die Phänomenologie des Geistes.

Bamberg u. Würzburg, bey Joseph Anton Goebhardt, 1807.

8vo. Contemporary full paper binding with gilt title- and tome- label to spine. Minor wear to extremities. Internally totally fresh and clean. A small paper flaw to lower blank part of title-page. A splendid copy in completely original condition. (8), XCI, (3, -errata), (1, -half-title), 765, (1), (2, -adverts) pp.



The very rare first edition, in a splendid copy, of Hegel's first major work, "Phenomenology of Spirit", in which he gave the first systematic account of his own philosophy.

The Phenomenology of Spirit can be read as the itinerary of human reason. It traces the development of the categories of reason from the basic categories of sense perception to the manifestations of absolute spirit as religion, art, and philo-

sophy. As the historical coming into being of reason coincides with the genesis of its self-awareness, the Phenomenology of Spirit also offers a justification of the human condition. The importance of Hegel's work for the development of modern thought cannot be overestimated. The dialectical structures which keep in place Hegel's thought shall determine the trajectory of Marx and – through the lectures of Alexandre Kojève – the course of modern French philosophy.

THE FIRST PUBLISHED COMPLETE AND FULLY DETAILED MAPPING OF AUSTRALIA

PÉRON, FRANCOIS & LOUIS FREYCINET, CHARLES ALEXANDRE LESUEUR & NICOLAS-MARTIN PETIT.

Voyage de découvertes aux terres Australes. Exécuté par ordre de sa Majesté l'Empereur et Roi, Sur les Corvettes le Géographe, la Naturaliste, et la Goelette le Casuarina, Pendant les Anées 1800, 1801, 1802, 1803 et 1804. [Historique] Rédigé en partie par seu F. Péron, (vol. 2:) et continué Par M. Louis Freycinet. 2 vols. (text) + Atlas par Mm. Lesueur et Petit. 2 parties. + Navigation & Géographie. Publié par ordre de son excellence le Ministre de la Marine et des Colonies; et Rédigé Par Louis Freycinet. 1 vol. (text) + Atlas. Rédigée par Louis Freycinet.

Paris, 1807-1816 (Historique) & 1815 + 1812 (Navigation & Géographie).

4to & folio. Three text-volumes in 4to and three atlas-volumes, two in small folios, one (Navigation & Géographie) in elephant folio. All bound in nice contemporary brown half calfs with gilt spines. The first four (i.e. Historique-section) are uniform. The Navigation & Géographie-part with some brownspotting, the text-volume has been reinforced at front hinge and corners and extremities are worn. There is a repaired tear to one of the maps. The Historique-section is generally very nice, clean, and fresh. Vol. I of the atlas has a torn lower back hinge, but no loss. A very nice set in strictly contemporary bindings, with the tissue-guards, and FULLY COMPLETE WITH ALL 40 ETHNOLOGICAL AND ZOOLOGICAL PLATES, MOSTLY COLOURED, ALL 46 MAPS, BOTH TABLES, AND THE FRONTISPIECE PORTRAIT.

Historique: Text: XXXI, (1), 471 pp. + engraved frontispiece-portrait + two folded tables; (4), XV, (1), 496, (2, -errata), III (contents) pp. Atlas: (vol. I, plates:) (6) pp. + 40 plates (numbered 2-41 – NB. plate I of the the map-volume constitutes also nr. I of the plate-volume – as always (see also Ferguson)); (vol. II, maps:) 6 pp. + 14 maps, two of which are folded.

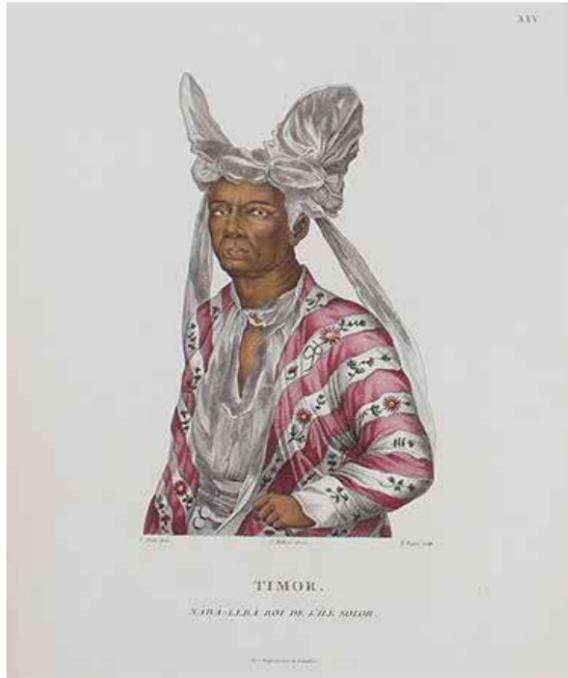
Navigation & Géographie: Text: XVI, 576, (2, -errata) pp. Atlas: (2) ff. + 32 maps, 25 of which are double-page, 7 single.

Rare fully complete copy, with both the History- and Navigation&Geography-parts of one the most important and famous descriptions of Australia ever published. One of the maps included constitutes the first published map to show the entire South Australian coastline.

In April 1802, the British navigator Matthew Flinders and his French counterpart Nicolas Baudin met at Encounter Bay.

Both men had been sent out by their respective governments to chart and explore the unknown southern coast of Australia. Between them, Flinders and Baudin explored, mapped and named most of the 3,700 kilometres from Ceduna on the west coast to Robe in the southeast, known in 1802 as "the unknown coast".

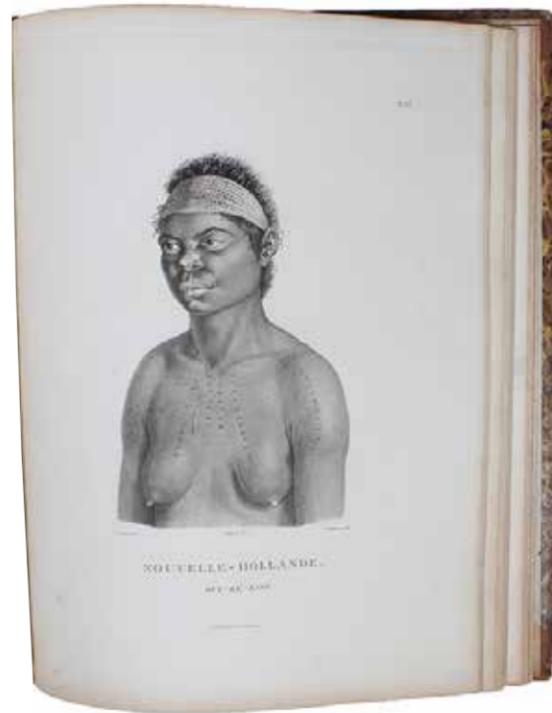
Although Flinders in fact beat Baudin to "the unknown coast", the famous French account was published first and



thus constitutes not only the first full description of the continent of Australia, but also contains the first published complete and fully detailed map of Australia.

"In October 1800, Nicolas Baudin commanded an expedition to the south seas to complete the French survey of the Australian coastline, and make scientific observations. The two ships, "Le Geographe and Le Naturaliste", arrived near Cape Leeuwin in May 1801. Following instructions issued in France, both ships sailed north along the western coast of the continent. After staying at Timor, the French then sailed south to survey Van Diemen's Land [Tasmania]. In following this itinerary, they missed the opportunity to be the first Europeans to survey the unknown southern coast.

By early April 1802 Baudin in "Le Geographe" was in South Australian waters. He sailed westwards along the southern coastline, meeting Flinders at Encounter Bay, and continuing to Golfe de la Mauvaise [Gulf St Vincent] and Golfe de la Melomanie [Spencer Gulf], giving French names to many locations already named by Flinders. At Cape Adieu the survey was abandoned and Baudin sailed for Port Jackson where "Le Naturaliste" had already arrived. After wintering at Port Jackson, Baudin returned to the southern coast for a more detailed survey, and in January 1803 circumnavigated Ile Borda [Kangaroo Island]. While Baudin anchored at



Nepean Bay, Freycinet and the geographer Boullanger explored the two gulfs in "Casuarina" – "Le Naturaliste" had been sent back to France with its scientific collections. By the end of February "Le Geographe" and "Casuarina" rendezvoused at King George Sound, and then explored the west and northwest coasts of 'New Holland', before heading home via Timor.

Baudin died in 1803 on the homeward voyage, so publication of the account and charts of his voyage was undertaken by Francois Peron, the expedition's naturalist. The first volume of "Voyage de decouvertes aux Terres Australes" and Volume I of "Atlas", which included plates, was released in 1807. French place names were recorded for 'Terre Napoleon' west of Wilson's Promontory. As Peron died in 1810, cartographer Louis de Freycinet continued to edit the voyage's account, and in 1811 he published the second part of "Atlas", which featured the charts of the expedition, again recording French place names on 'Terre Napoleon.'

The French expedition's charts were published in 1811 – three years before Flinders'. Freycinet's "Carte General de la Nouvelle Hollande" was therefore the first chart of Australia, bringing together the results of English and French surveys. The French charts are generally acknowledged as beautiful with their elaborate title cartouches with flora and fauna.



In the end, claims of 'primacy' – or who was where first – were what mattered most to the authorities and to Flinders. With the French charts published first, with French names along the length of the South Australian coast, they laid a claim to that portion of the continent and called it "Terre Napoleon". When Flinders' charts were finally published in July 1814, he was scrupulous in honouring prior discoveries on the coast – hence 'Discovered by Nuyts 1627' and 'Discovered by Capt. Baudin 1802', which marked the western and eastern limits of his discoveries.

It was not until the second edition of Voyage de decouvertes aux Terres Australes was published in 1824 that French place names were only recorded where the French had been the first to survey along the southern coast, mainly in the south-east and on the southern coast of Kangaroo Island, and Flinders' discoveries and place names were restored by the French authorities." (State Library of South Australia).

Apart from the seminal importance to the maps and geographical information of this celebrated voyage, it is also famous for its ethnological surveys and natural history specimens. In fact, the expedition brought back to France the most important collection of natural history specimens in the history of the French Museum.

The voyage was commanded by Nicolas Thomas Baudin (1754-1803), who died at Batavia on the way home. The maps in both atlases are mainly by de Freycinet, and the fine illustrations are by Lesueur and Petit. The plates consist of 5 coloured coastal views, natural history subjects (9 coloured), topographical views, native weapons, canoes, habitations, etc. (some coloured), and 10 portraits (4 coloured) of NAMED Aborigines by Nicolas-Martin Petit (1777-1804). One of the folding topographical views is a fine plate of Sydney by Charles Alexandre Lesueur (1778-1846).

Louis de Freycinet: "With his brother Henri, Louis de Freycinet joined the Baudin expedition as a junior lieutenant. Louis was born in August 1779 and joined the French navy in 1793. His duties on the expedition were as a cartographer-surveyor. While the French expedition was in Sydney from June-November 1802, Baudin bought a locally built schooner the "Casuarina", and placed Freycinet in command. It would be used for close inshore survey work, particularly on the southern Australian coast. While charting the South Australian gulfs, Freycinet missed his rendezvous with Baudin in "Le Geographe", but joined him in King George Sound. They then sailed along the Western Australian coast together, before going to Timor and then Mauritius.

After the expedition's return to France, Freycinet worked on the charts and when the atlas was published in 1811 the entire unknown coast from Wilson's Promontory to the Head of the Bight was shown as Terre Napoleon, with French place names on all the prominent features. Following Péron's early death, Freycinet completed the official account of the expedition.

From 1817 to 1820 Freycinet led a scientific expedition around the world, studying meteorology and magnetism. His wife Rose accompanied him. Despite shipwreck most of the expedition's records were saved.

In 1824 a second edition of the account of the Baudin expedition was published, edited by Freycinet, and in the Atlas Matthew Flinders' place names were restored to the coast he had first discovered.

Louis de Freycinet died in August 1842." (State Library of South Australia).

Ferguson: 449, 536 & 603

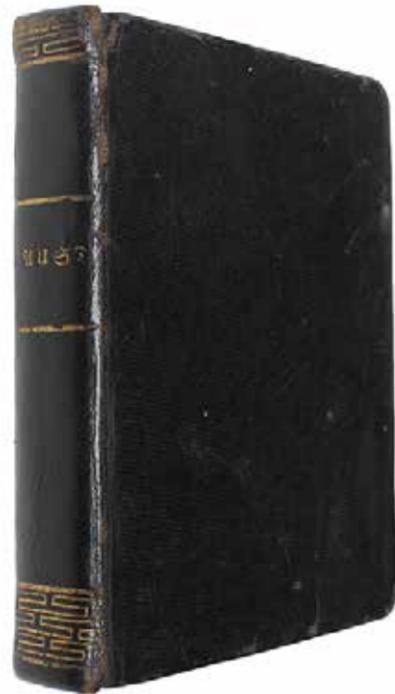
FIRST FULL VERSION OF FAUST

GOETHE, (JOHANN WOLFGANG von).

Faust. Eine Tragödie.

Tübingen, 1808.

Small 8vo. Contemporary full black morocco with gilt spine. A bit of wear to extremities. A bit of brown spotting and remains of wax seal to back end-paper and verso of last text-leaf. Old owner's name to front free end-paper.



fragment of it, entitled "Faust. Ein Fragment" appeared. In 1808, the full version of Faust I appeared for the very first time, in the collected works and separately, as it is here. Faust II, which is very rarely read and not usually included in what we mean by Goethe's Faust, was written much later and only appeared after Goethe's death.

Few other writers have been as influential as Goethe and his works were an immense source of inspiration for everything from drama and music to science and philosophy. Goethe is generally accepted as one of the most important Western thinkers and his main work "Faust" arguably constitutes the most important and influential work of world literature. "If Goethe may justly be called the last representative of the renaissance ideal of the "oumo universale", his "Faust" embodies the sum total of his poetical growth." (Printing and the Mind of Man: 298).

"Faust" is probably the work for which Goethe is most famous, and this is not without reason. The novel emphasizes the strength of the individual and the right to freely investigate aspects of human and divine character. The novel also fights for man's right to determine his own destiny, and it is thus considered the first great literary work in the spirit of modern individualism. The work is also considered highly relevant to science and scientific thought, since Goethe here offers a holistic and non-analytic approach to these areas.

The rare first edition of the first full version of Faust I, in the even rarer separate printing (i.e. not the one from the collected works), of one of the peaks of world literature, the main work by one of the greatest writers that ever lived.

The first part of Faust I to appear was that in volume 7 of collected works from 1790, in which the much shorter

PMM 298 (being the 1834 ed., not the real first) Hagen: 310 [D1]

THE FOUNDATION OF HEGEL'S DIALECTICS

HEGEL, GE. WILH. FRIEDR.

Wissenschaft der Logik. 2 Bde (3 Bücher). Erster Band. Die objective Logik. (2 Bücher) (Erster Band. Zweytes Buch: Die Lehre vom Wesen). (Zweiter Band:) Wissenschaft der subjectiven Logik oder die Lehre vom Begriff.

Nürnberg, Johann Leonhard Schrag, 1812-1813-1816.

3 vols. 8vo. Bound in three lovely contemporary uniform (!) green half calf bindings with gilt spines. Very minor, excellently executed and barely noticeable professional restorations to small pieces of spines and boards. A magnificent set in lovely contemporary, uniform bindings. Some brownspotting as usual. Housed in a custom-made marbled paper slip-case. XIV (= title-page + Vorrede + Inhalt), XXVIII (= Einleitung), 334; VI (= title-page + Inhalt), 282; (2 = general title-page stating second volume of Wissenschaft der Logik), X (= title-page, Vorbericht + Inhalt), 403, (1) pp.



The scarce first editions of all three volumes that together constitute Hegel's second main work, his "Science of Logic", also called his "Greater Logic" (as opposed to the Logic section of the Encyclopaedia), in which logic is seen as the science of pure thought, concerning the principles by which concepts are formed, and therefore also as that which reveals to us the principles of pure knowing. THIS IS THE RAREST OF ANY OF HEGEL'S MAJOR WORKS TO FIND COMPLETE – IT IS A TRUE SCARCITY TO FIND A SET IN UNIFORM, CONTEMPORARY BINDINGS.

Hegel's "Logic" is begun five years after his first major work, the "Phänomenologie des Geistes", and the five years which Hegel has had to develop his philosophy in the meantime are clearly reflected in his monumental second masterpiece. The "Logic" can be regarded as a more systematic and well organized epistemological and ontological work. It is in this groundbreaking work of German Idealism that Hegel develops his famous dialectic, which comes to determinate all later reading of his philosophy.

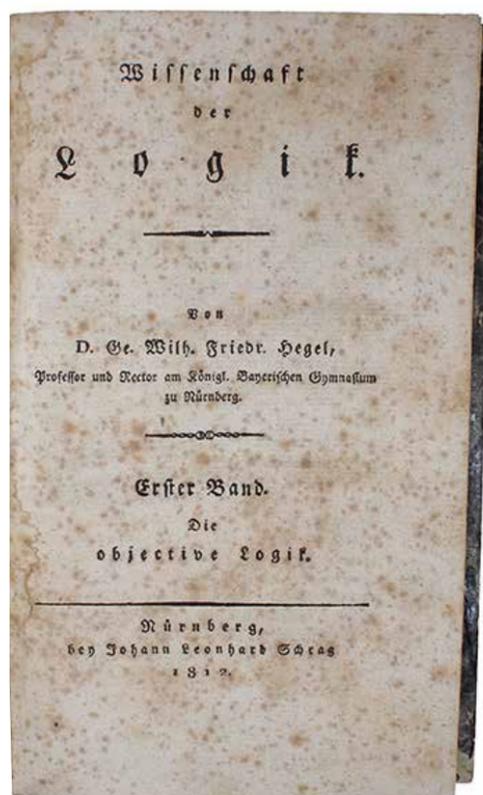
It is Hegel's dialectic theory later condensed as "thesis-antithesis-synthesis" that is developed in this main work of 19th century philosophy. The dialectical process constitutes

the movement of thought and consciousness, from basic to complex ideas, and thus demonstrates how the categorical infrastructure of thought can be laid bare by thought itself alone.

With this work, Hegel is considered as having created a revolution in the understanding of Logic, because he widens it from being merely concerned with formal rules of propositions to including all of humanity. He elaborates the laws that govern the development of human practice, and as a consequence, he also uncovers the objective laws that govern the entire objective material world.

Throughout the 20th century, Hegel's logical philosophy was largely neglected, but the last 40-50 years have shown a revived interest in this most fundamental of works, which is of the greatest importance for the understanding of his systematic thought.

Hegel himself considered his "Logic" to be of the utmost importance, and he kept revising it throughout the years. It is very difficult to find a set of all three volumes in first editions.



THE FIRST MATHEMATICAL TREATISE ON ROCKET DYNAMICS

MOORE, WILLIAM.

A Treatise on the motion of Rockets: to which is added, an Essay on Naval Gunnery, in Theory and Practice; Designed for the use of the Army and Navy, and all Places of Military, Naval, and Scientific Instruction.

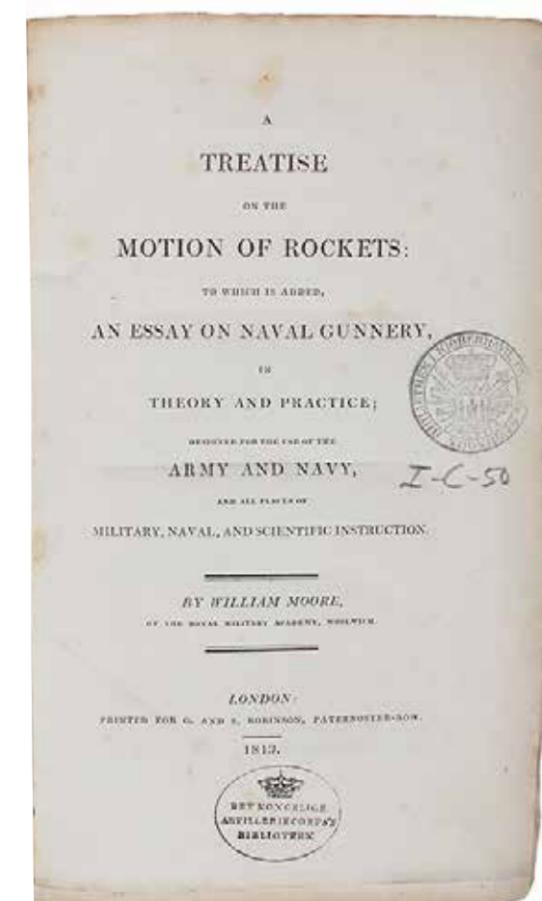
London, G. and S. Robinson, 1813.

Uncut in original blue boards with spine in light-brown paper. Spine-paper fragile and wear to spine ends. Wear to edges of paper on upper cover. Stamps on title-page. VIII,157,(1) pp. Internally clean and fine.

Exremely scarce first edition of Moore's landmark publication, reputedly the first publication on the motion of rockets, containing the first exposition of rocket mechanics based on Newton's third law of motion. The rocket equation here presented "was widely credited to and named after Konstantin Tsiolkovsky, who independently derived and published it in 1903, almost 100 years after the publication of Moore's paper, making Moore the true unrecognized "Father of Rocketry."" (DSB).

In 1813, Moore published his collected findings as "A Treatise on the Motion of Rockets". The world's first mathematical treatise on rocket dynamics, it had many shortcomings "and Moore admitted that lack of data had hindered his calculations. Nonetheless, he correctly recognized and demonstrated that Newton's third law of motion explained the principle of rocket motion. Moore was the first to consider rocket performance in terms other than range and altitude, and he arrived at calculations for thrust and specific impulse. He also suggested the use of the ballistic pendulum for a more accurate determination of performance" (DSB).

William Moore worked at the Royal Military Academy, Woolwich, as a mathematician. Little is known of his life, because many relevant historical documents were destroyed by German bombing in World War II.



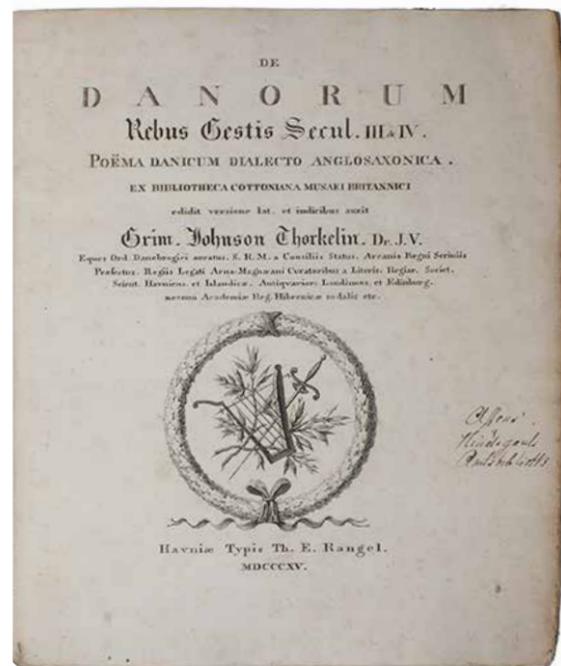
EDITIO PRINCEPS OF BEOWULF

THORKELIN GRIM. JOHNSON (edt. & transl.)

[BEOWULF]. De Danorum Rebus Gestis Secul. III & IV. Poëma Danicum Dialecto Anglosaxonica. Ex Bibliotheca Cottoniana Musaei Britannici edidit versione lat. et indicibus auxit Grim. Johnson Thorkelin.

Havniae (Copenhagen), Th. E. Rangel, 1815.

4to. Uncut and partly unopened in original blue paper boards with contemporary handwritten title to spine. Rebacked with matching paper, preserving the top of spine with the handwritten title. Slight wear to extremities, but internally a remarkably fresh, clean, and crisp copy with only very light occasional brownspotting. Large engraved title-vignette. XX, 299, (5) pp. A very attractive copy in original state, printed on good paper.



The exceedingly scarce first edition of the first printed version of *Beowulf*, one of the most important and most often translated works of Old English literature. Characterized as “the highest achievement of Old English literature and the earliest European vernacular epic” (Encycl. Britt.), there is no doubt as to *Beowulf*’s enduring appeal. But had it not been for an Icelandic scholar concerned with something quite different, we might not have had the opportunity to read and study it today.

It is due to Grímur Jónsson Thorkelin that *Beowulf* has been preserved for posterity and has continued to mesmerize its readers since its first appearance in print in 1815. Had it not been for Thorkelin and his earliest edition of the epic poem, it might very well have been lost forever. Thorkelin happened upon the manuscript when doing antiquities studies at the British Library, working as part of a Danish government historical research commission. When he discovered the manuscript in 1786, he soon had a transcript made, and, realizing the importance of his discovery, later prepared the editio princeps of the text that he was to publish for the first time in 1815.

Since 1786, the manuscript has deteriorated significantly, and Thorkelin’s manuscript and text-edition constitutes prized witnesses to the text.



“Thorkelin occupies a vital position in *Beowulf* studies. He stumbled onto the poem, introduced it to the world through his edition and facing page Latin translation, and both commissioned a transcription of the poem and produced one himself, thus enabling later editors to reconstruct much of the deteriorating manuscript... Thorkelin’s place in the history of *Beowulf* scholarship is thus fixed and unshakeable. “Our enormous, unpayable debt” to Thorkelin, writes Kiernan, “is his timely discovery of the poem and his foresight to commission a professional transcript that successfully rescued *Beowulf* from the ravages of fire.”

The date of the actual work is a matter of great contention among scholars, and the only more or less certain dating we have is that of the sole surviving manuscript (which Thorkelin saved), which was produced between 975 and 1025.

“We know that Grímur Jónsson Thorkelin (1752-1829) published the editio princeps of *Beowulf* (1815) and that his transcripts of the poem preserve for us hundreds of readings now lost to the manuscript because of fire-damage. But despite his primary and still crucial role in *Beowulf* studies, we know very little about him and his epoch-making trip to the British Museum. It has long been assumed that he went to England in 1786 to study the *Beowulf* manuscript and that for an unexplained reason he then hired someone else to copy

the poem before he himself made a copy. Neglected documents in the Rigsarkivet in Copenhagen now reveal that he did not know of the existence of *Beowulf* until after he began doing research at the British Museum.

The poem first came to his attention in England through Humfrey Wanley’s misleading catalogue description, which presumed that *Beowulf* the Dane of the opening lines was the hero of the poem. It was a happy fault in this case, for Thorkelin’s special interest in *Beowulf*, reflected in the title of his edition, “De Danorum Rebus Gestis ...Poëma Danicum Dialecto Anglosaxonica”, was that it represented for him a new source of Danish antiquities, the real objective of his research trip. Once he found out about the poem, Thorkelin presumably hired a copyist because he himself was occupied with his broader research interests. Documents at the Rigsarkivet and the Kongelige Bibliotek in Copenhagen and at the British Museum and British Library in London, moreover, give us reason to believe that Thorkelin’s copy of the manuscript was made not in 1787, as he says, but sometime between 1789 and 1791, perhaps after April 1790, when he may have been a member of the staff at the British Museum. We may have two copies of the *Beowulf* manuscript because an edition of an Old English poem about Danish *Scyldings* was an ideal project for an antiquary who had not yet decided whether to work in England or in Denmark.

At the time of his trip, Thorkelin was Regius Professor of Antiquity in the University of Copenhagen and Keeper of His Majesty King Christian VII’s Privy Archives. In 1785, by virtue of his position and his special qualifications, he was granted a handsome yearly stipend by Christian VII (1766-1808) “to travel through Great Britain, Ireland, and the Isles, for two years in order to collect and record all the extant Danish and Norwegian Monuments, Deeds, and Documents ... on his promise to deliver on his homecoming to Our National Archive and the great Library all the Collections he in such manner may procure.” Thorkelin’s career as a professional archivist began in 1777, when he became Secretary of the Arnamagnean Commission, Árni Magnússon’s legacy to the University of Copenhagen of “a collection of 1761 manuscripts, and several thousand original Charters relating to the history of Scandinavia.” In 1780 Thorkelin became assistant in the Gehejmearkivet, now the Rigsarkivet, and in 1783 he was appointed “Professor extraordinarius” at the University, next in line for a chair on the Philosophical Faculty.”

THE PEAK OF PHILOSOPHY

HEGEL, GEORG WILHELM FRIEDRICH.

Encyclopädie der philosophischen Wissenschaften im Grundrisse. Zum Gebrauch seiner Vorlesungen.

Heidelberg, 1817.

8vo. COMPLETELY UNCUT in contemporary (original interim?) marbled paper-binding with hand-written paper title-label to spine. Boards rubbed and corners a bit worn. Internally unusually clean. Last ten leaves with a small marginal worm-tract, not affecting lettering. Extensive contemporary hand-written scholarly notes (seemingly in three different hands) to all end-papers, in all six closely-written pages, in French and German. Contemporary owner's name to title-page (Th. Daulli [?]). A fabulous copy, with very varying sizes of pages. XVI, 288 pp.



four greatest philosophers of all time, and his contributions to philosophy are comparable to those of Aristotle, Plato and Kant.

In 1816 Hegel chose the professorship of philosophy at the University of Heidelberg, and here he taught his courses with great enthusiasm. He lectured no less than 16 hours a week, mostly over his own system, which is the object of this (chronologically speaking) third main work, generally just called the "Encyclopaedia".

Hegel himself considered his "Encyclopedia" to be the most important of his works, and his contemporaries likewise judged it his actual main work. Hegel was considered the epitome of the great systematic thinker of the 19th century, and his "Encyclopaedia" forms the epitome of his work, at the same time as it, to his own mind, constitutes his greatest achievement.

Hegel's main aim was to systematically comprise all spiritual and natural knowledge, and thus his philosophy peaks with his all-comprising Encyclopaedia, which remained of the greatest importance to himself throughout his life-time. He kept working on the book, and no less than three different altered editions appeared within his lifetime, the last in 1830, the year before he died, confirming his lasting devotion to this work.

The rare first edition, extremely scarce in original uncut condition, of Hegel's immensely important work, the "Encyclopaedia of the Philosophical Sciences", by himself and his contemporaries considered his main work, and likewise an absolute main work of philosophy in general. Hegel is considered one of the

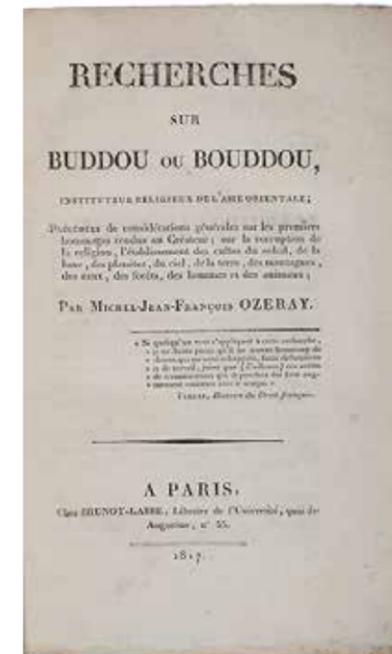
THE FIRST WESTERN BOOK ON BUDDHISM

OZERAY, MICHEL-JEAN-FRANCOIS.

Recherches sur Buddou ou Bouddou instituteur religieux de l'Asie orientale; Précédées de considérations générales sur les premiers hommages rendus au Créateur; sur la corruption de la religion, l'établissement des cultes du soleil, de la lune, des planètes, du ciel, de la terre, des montagnes, des eaux, des forêts, des hommes et des animaux.

Paris, Brunot-Labbe, 1817.

8vo. Completely uncut in later, simple paper-wrappers. Light dusting to first and last leaf and only light occasional brownspotting. Overall a magnificent and fresh copy, on good paper, and completely uncut.



specialists have hitherto failed to appreciate the earliest Western book about Buddhism: Michel-Jean-François Ozeray's Recherches "Sur Buddou ou Bouddou, Instituteur religieux de l'Asie Orientale" (Paris, 1817)." (from the review of Urs App's edition of the work from 1917).

To commemorate Ozeray's groundbreaking work, an edition of it was published for its 200th anniversary, in 2017, with French-English parallel-text (the translation by Urs App). It is this edition that has made the book famous and re-introduced it as the pioneering classic that it is. "In his 73-page introduction App presents and analyzes Ozeray's view of Buddhism and its founder. Tracing the author's main sources, he explains why his book deserves to be recognized as a pioneering contribution to Western knowledge about Buddhism and to global-scale comparative religion. Published just before the onset of academic research on Buddhism in Europe, Ozeray's work relied not on Christian missionary literature or romantic speculation but rather on figurative representations and reports furnished by ambassadors, travelers, and long-time residents in Asian countries. Due to its focus on living Buddhism as practised in numerous Asian countries, Ozeray's pioneering study is-in spite of its inevitable flaws-in many respects more congruent with modern field work than the majority of popular books on Buddhism that bend the spiritualism and esotericism shelves in today's bookstores."

Scarce first edition of the first Western book about Buddhism and Buddha. "Although the Western encounter with Asia's largest religion may be the vastest and most consequential spiritual encounter in human history, its protagonists and historical development are still barely known. Thus it comes as no surprise that even

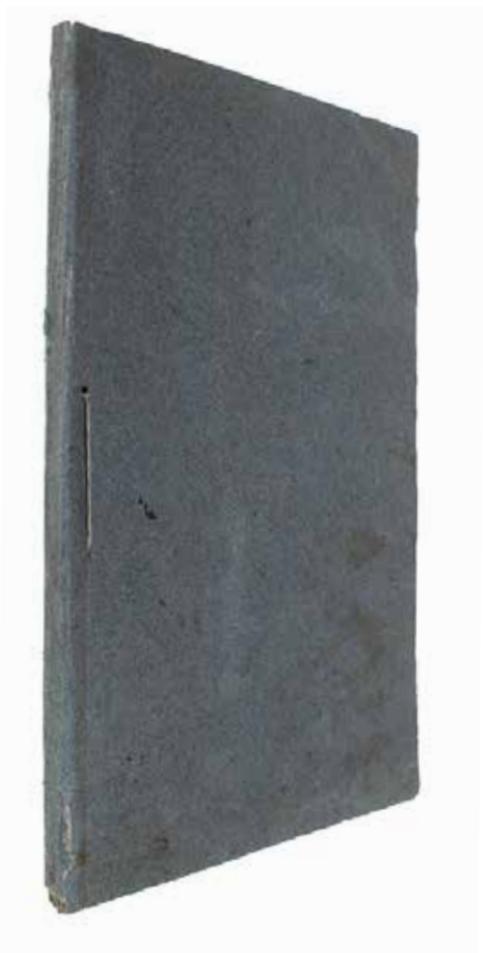
FOUNDING ELECTRO-DYNAMICS – OFFPRINT-ISSUE

AMPÈRE, ANDRÉ-MARIE.

Mémoires sur l'action mutuelle de deux courans électriques, sur celle qui existe entre un courant électrique et un aimant ou le globe terrestre, et celle de deux aimans l'un sur l'autre. Lus à l'Académie royale des Sciences. (Extrait des "Annales de Chimie et de Physique".) [i.e. "offprint from "Annales de Chimie et de Physique"].

(Paris, 1820).

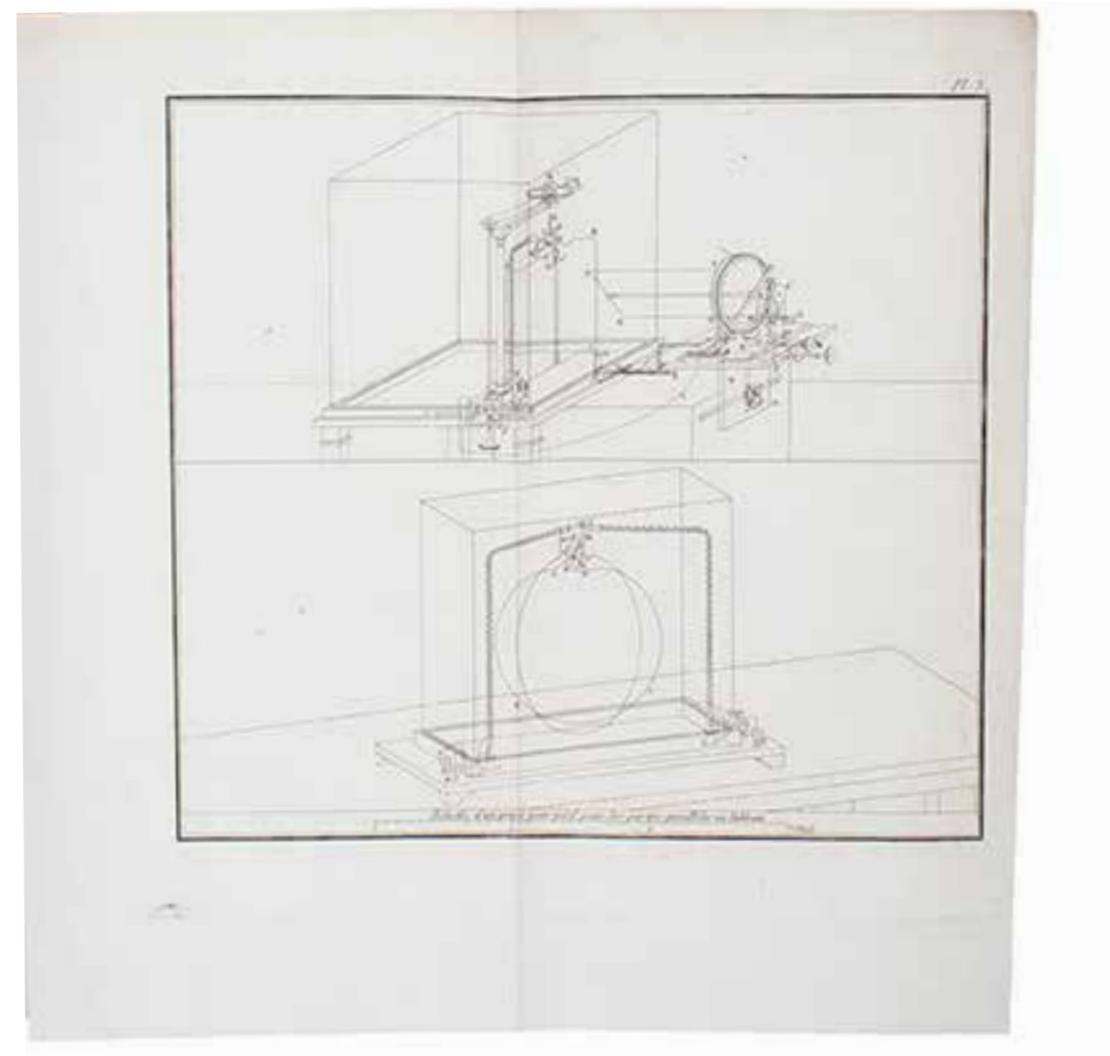
Small 8vo. Contemporary (original?) blank blue paper wrappers. Annulated stamp to title-page, otherwise a nice, clean, and fresh copy. 68 pp. + 5 engraved plates.



First edition, in the extremely scarce off-print, of the first announcement of Ampère's seminal discoveries on electromagnetism, which laid the foundation for electrodynamics.

Ampère first heard of Ørsted's discovery of electromagnetism on September 4, when Arago announced Ørsted's results to the Paris Academy of Sciences. In Ørsted's experiment, a current-carrying wire is held over and under a compass needle – the result being that the needle is positioned at 45 degrees in respect to the wire. Ampère immediately saw that this result made no physical sense and realized that the true nature of the effect could not be observed until the force of terrestrial magnetism was somehow neutralized; what Ørsted had observed and reported on was the resultant of the force from the wire and that from the earth's magnetic field. Ampère discovered that the compass needle sets at 90 degrees to the current-carrying wire, when the effect of terrestrial magnetism is eliminated. He also observed that current-carrying wires which are formed as spirals act as permanent magnets, and this led him to his theory that electricity in motion produces magnetism and that permanent magnets must contain electrical currents. And thus Ampère laid the foundation of the new field of electrodynamics.

"Ampère, professor of mathematics at the Polytechnique, heard of Ørsted's discovery and immediately set up a series



of experiments to determine the exact relationships of current-flow and magnetism. In a week Ampère presented the first of a series of papers establishing the laws of forces acting between conductors carrying current." (Dibner). Ampère's seminal results were announced in a series of memoirs read before the Paris Academy of Sciences in September and October 1820. These memoirs were first published in the September and October issues of Arago's "Annales de Chimie et de Physique", and in November Ampère had the scarce separate printing of his findings published under the title "Mémoires sur l'action mutuelle de deux courans électriques, sur celle qui existe entre un courant électrique et un aimant ou le

globe terrestre, et celle de deux aimans l'un sur l'autre". It is this publication that is considered "his first great memoir on electrodynamics" (DSB).

Sparrow: 8

Dibner: 62

Honeyman: 83

Barchas 51 (only the periodical-issue)

Wheeler 762 (only the periodical-issue).

III

THE FOUNDING YEARS – 1821-1853

1821 is a significant year in many ways. It is the year that Napoleon dies, Baudelaire is born, as is Dostoyevsky, Helmholtz, and Flaubert, Hegel publishes his *Philosophy of Right*, and Hans Christian Andersen writes his first play.

It is also the year that marks the beginning of what is now the oldest antiquarian bookshop, not only in Copenhagen, but in all of Scandinavia. It is the year that Christian Tønder Sæbye opened up a company dealing with old and used items, with a strong focus on books. The shop came to be called “Den Sæbyeske Boghandling”, and in 1830, Sæbye was granted official status as a bookseller.

As mentioned in the previous section, the shop was situated at the heart of Copenhagen, as it still is today, originally in Gothersgade nr. 26. It is in this shop, Sæbye’s bookshop, that Herman Lynge starts his apprenticeship as a bookseller. He was merely a young boy, not even confirmed, when he started his apprenticeship, and there is no doubt that his father, who was a bookbinder, had sought out the best place for his young son to learn the trade.

When Sæbye died in 1844, Herman Lynge took over as manager of the shop, at the mere age of 22.

In 1853 – the second most important year of the book shop – Lynge buys the shop for 100 rix dollars. It is also in 1853 that the shop changes its name to “Herman H.J. Lynge” which it still carries today, and the year that Lynge greatly expands and moves the shop to larger

premises. N.C. Ditlewson, a fellow bookseller, had died that same year, and Lynge bought his stock and took over his locations in Købmagergade 45, across from the Round Tower.



*Købmagergade 45,
across from the
Round Tower.*

From the advertisement section in the *Copenhagen Directory* of 1856, it is known that the company then had a stock of antiquarian books amounting to 80,000 volumes among which “many ancient prints, rarities, beautiful reprints, magnificent copies etc.”

The founding years of the shop are of pivotal importance to a flourishing Copenhagen in its golden age. To get an understanding of these fundamental years, the following selection of books will contain seminal books that in many ways epitomize the interests that we still have at Herman H.J. Lynge & Son, published between 1821 and 1853.

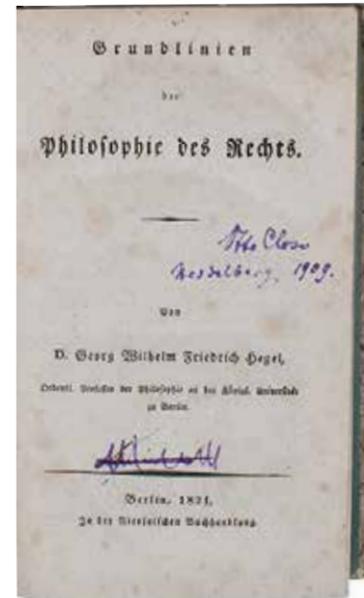
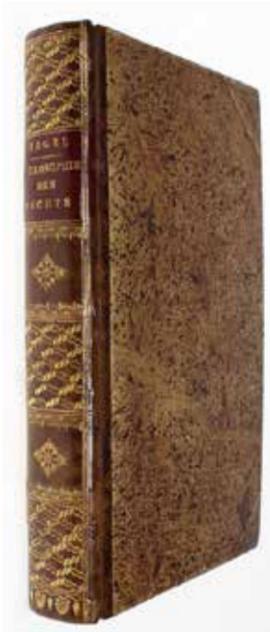
THE STATE AS PERFECT ORGANIZATION – PMM 283

HEGEL, GEORG WILHELM FRIEDRICH.

Grundlinien der Philosophie des Rechts.

Berlin, 1821.

8vo. A beautiful and excellently made pastiche binding in brown half calf with richly gilt spine and red gilt leather title-label. Previous owner's name to title-page (dated 1909) and a few light pencil-marginalia, otherwise internally very nice and clean with only occasional minor brownspotting. XXVI, 355, (1) pp. A very fine copy.



The scarce first edition of Hegel's seminal "The Outline (or later Elements) of the Philosophy of Right", the last of Hegel's major works, which represents the culmination of a life-long interest in politics and political phenomena.

Hegel was perhaps more than any other German philosopher influenced by the French Revolution, and this masterpiece of philosophy constitutes a grandiose attempt to make freedom the foundation of human society.

"Taken apart from the rest of his system, Hegel's political philosophy has been much misrepresented by totalitarian propagandists. He was, however, one of the most profound and influential thinkers of the nineteenth century. Theology, philosophy, political theory, all have been radically influenced by his system; Strauss (300), Baur (322), Bradley, Kierkegaard (314), Marx (326, 359), Lenin (392), all came under his spell, and his indirect influence has been limitless." (PMM 283).

MAGNIFICENT ANDERSEN-COLLECTION

ANDERSEN, HANS CHRISTIAN.

A truly splendid and unique collection of 23 Hans Christian Andersen-items that together tell the true story of Andersen's life and sheds light on all aspects of his life and work. The collection is divided into the following (full descriptions below): 1. Debuts/earliest publications (see also 3.1.) – 2. The three fairy tale collections/cycles – 3. Presentation-copies (see also: 2.3.) – 4. Letters – 5. Manuscript – 6. Books from Andersen's library – 7. The three main translations

(1822) – 1872.

With the present Hans Christian Andersen-collection, we have aimed not at an exhaustive collection of ALL of his many writings nor at a LARGE collection, but at an exquisite, chosen collection that tells us the true story of Andersen's life. A collection that enlightens us about both the author and the man Hans Christian Andersen and that sheds light on all aspects of his life and work. A collection that epitomizes quality, scope, and importance, not merely number of items nor works that are not particularly important in his life's work. Every one of the 23 items in the present collection has been carefully chosen to represent a certain Aspect of Hans Christian Andersen at a certain time of his life, in an attempt to get as close to the great fairy tale author as possible. The items basically span his entire career – from his first book, published at the age of 17 (and only known in about 10 copies) to an original manuscript poem by the ageing author at the age of 67.

The 23 carefully chosen and unique items cover his earliest publications that are of extreme scarcity, his three seminal fairy tale cycles that catapulted him into fame and created the genre of the fairy tale, for which he is now famous worldwide, five magnificent presentation-copies (among them an absolutely magnificent copy of his very first fairy tale, one of the best presentation-copies known) that each give us an insight into the poet Andersen and into his circle of friends, six splendid original letters that are all different in style and content and written from all over the world (among them one

of the extremely rare letters known by him written in English, in Latin hand), an original manuscript, which is an extreme scarcity on private hands and something one may never come by again, two books from Andersen's own library, which is extremely rare to find, as only 75 such books are known and almost all of them are in institutional holdings, and finally the three main translations that ensured his fame in the rest of the world: the most important translations into German, English, and French respectively.

The collection is divided into the following seven categories, and below follows a short preview and introduction to each. A full description of all items is available upon request.

1. Debuts/earliest publications (see also 3.1.)
2. The three fairy tale collections/cycles
3. Presentation-copies (see also: 2.3.)
4. Letters
5. Manuscript
6. Books from Andersen's library
7. The three main translations

1. Debuts/earliest publications

1.1. Ungdoms-Forsøg / Gjenfærdet ved Palnatokes Grav, en Original Fortælling; og Alfsol, en original Tragedie. Ungdoms=Forsøg. Kjöbenhavn, [1822].

The extremely rare first printing of Hans Christian Andersen's first book – with facsimiles of the title-page, the contents-leaf and a further four leaves. The book is exceeding-

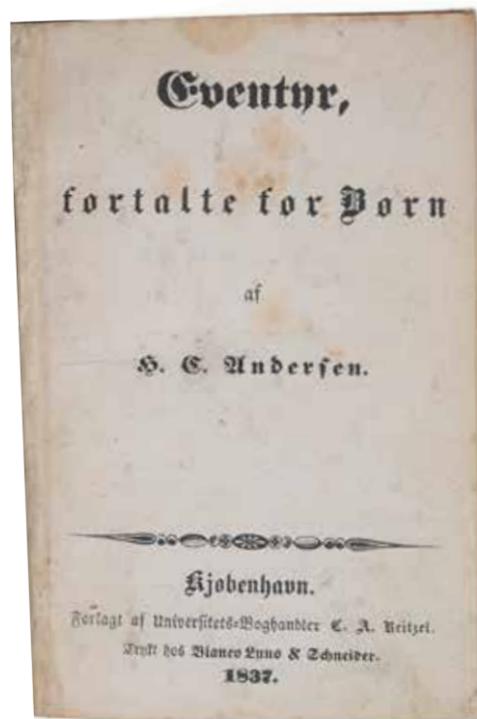
ly rare. A title-issue appeared in 1827. No more than about ten copies in all of both the first issue and the title-issue are known to exist – only a couple of them are known in private collections, and less than a handful of copies are known outside of Denmark. The present publication, his first book, is of immense importance to Andersen's life and work and is arguably THE most important piece of Anderseniana.

1.2. Ved min Velgører Provst Gutfelds Død. Slagelse, 1823.

The extremely rare first printing of the 1823-issues of this slightly obscure newspaper, which contains Hans Christian Andersen's third publication. This exceedingly rare piece of Anderseniana was published when the master of the fairy tale genre was merely 17 years old, namely in February 1823. The present publication constitutes one of the two pieces of publication that are at the epicentre of the coming-to-be of the greatest poet and author to emerge from Danish soil. This little piece is a heartfelt, almost perfectly stylized poem that constitutes an obituary of Hans Christian Andersen's early benefactor, Gutfeld, who was responsible for Collin accepting to be Andersen's benefactor. It was due to Gutfeld and his belief in Andersen that he made it on into the world and was taken seriously enough – at the mere age of 17 – to later be allowed to follow his heart and his life dream – that of writing.

1.3. Fodreise fra Holmens Canal til Østpynten af Amager i Aarene 1828 og 1829. Kjøbenhavn, 1829.

The rare first edition of Hans Christian Andersen's debut novel, "Journey on Foot", here in the extremely scarce original printed wrappers. Andersen himself considered this book his debut and refers to it as "my first publication". It came to play a tremendous role in the development of his writing and constitutes one of his most important works. It is the first piece of Andersen that yields any success and the first work for which he gained any recognition. "It is a well-known fact that Hans Christian Andersen made his debut as a writer three times during his youth. The first time he published a book was in 1822, when "Youthful Attempts" came out... He was 17 years old, penniless and in need for help, but the main part of the circulation ended up in the paper mill... The second time he made his debut was in 1829, when he published "Journey on Foot from Holmen's Canal to the Eastern Point of Amager", a book which can hardly be classified as a travel book.. it seems a subtle and humorous arabesque and a literary satire. This book was published in the year after he had left grammar-school and was qualifying for the entrance examination to academic studies at the university. It can rightly be



regarded as a key, which enables us to understand the entire development of his later production...

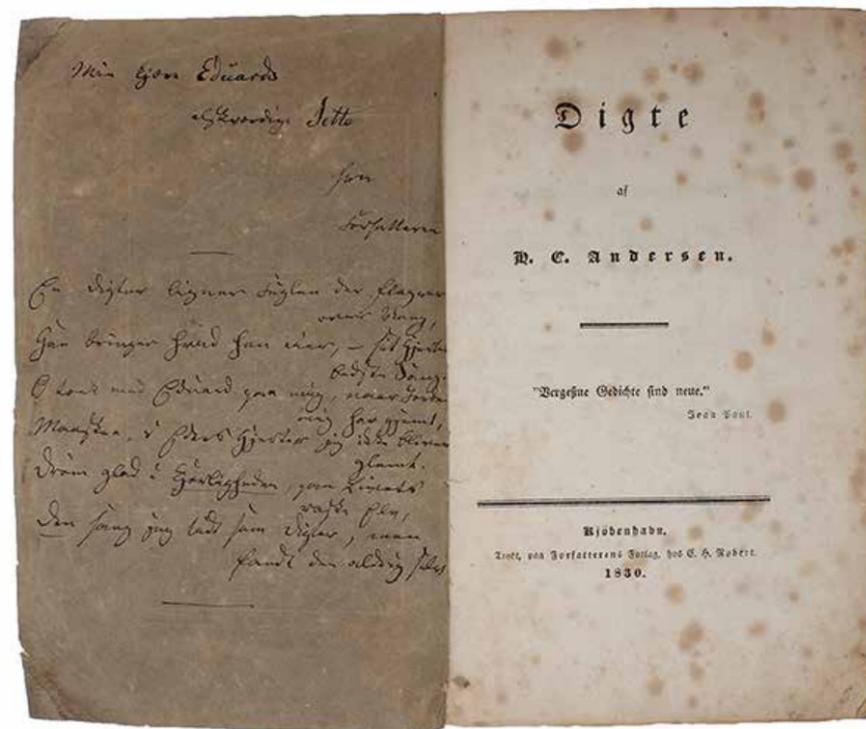
2. The three fairy tale-collections

2.1. Eventyr fortalte for Børn. (1.-3. Hefte) + Eventyr fortalte for Børn. Ny Samling (1.-3. Hefte). 2 Bind. Kjøbenhavn, 1835-1847.

A lovely set of this exceedingly rare collection of Andersen's earliest fairy tales. This legendary fairy tale-collection that created the fairy tale-genre and brought Andersen international fame, consists in six parts that together make up two volumes. As with most of the other few existing copies, the present set is a mixture of issues and likewise has certain wants concerning title-pages, half-titles and tables of contents. "During Andersen's lifetime 162 of his Fairy Tales were published, but the scarcest and most difficult to obtain are these six little pamphlets. We do not know exactly how many, or how few, copies were printed, but we do know that no copy with all the title pages and tables of contents has ever been offered for sale."

2.2. Nye Eventyr. 2 Bind (5 samlinger). Kjøbenhavn, 1844 – 48.

First edition of Hans Christian Andersen's seminal second collection of fairy tales – the publication that made him in-



ternationally famous – with all five collections in first issue, also the first, which is of the utmost rarity. It is in this legendary first collection that we find the first printing of "The Ugly Duckling"(not as is indicated in PMM in his first). The rarity of the first issue of volume 1, collection 1 is legendary. It was published on November 11th 1843 (dated 1844 on the title-page) in a very small number, probably due to the poor sales of Andersen's first fairy tale collection. Against all belief, this first collection sold out within a few days, catapulting Andersen into worldwide fame, and a second issue was published already on December 21st 1843. Thus, only very few copies of the first issue exist, and almost all collections of the "New fairy Tales" are bound with the second issue or the third of 1847, meaning that they do not contain the actual first printing of "The Ugly Duckling", "The Nightingale", "The Angel", and "The Sweethearts".

2.3. Nye Eventyr og Historier. 3 Series, 10 collections. Kjøbenhavn, 1858-1872.

A splendid fully complete copy of Andersen's third fairy tale collection, WITH ALL 10 ISSUES IN FIRST EDITIONS, FIRST ISSUES, ALL IN THE ORIGINAL PRINTED WRAPPERS, AND ONE OF THEM WITH A SIGNED PRESENTATION-INSCRIPTION BY ANDERSEN – WITH 39 FAIRY TALES IN THEIR FIRST PRINTINGS.

It is highly uncommon to find all ten issues of the series together, let alone in the original printed wrappers, each of which is a scarcity on their own. To our knowledge, only one other such set exists in a private collection, and that is in far from as fine condition as the present, where all but one of the issues (which does not have the back wrapper) are fully complete with the spines, exactly as issued.

3. Presentation-copies

3.1. Digte. Kjøbenhavn, 1830.

THE RARE FIRST EDITION – PRESENTATION-COPY, IN THE EXCEEDINGLY SCARCE ORIGINAL PRINTED WRAPPERS – OF ANDERSEN'S THIRD BOOK, CONTAINING HIS FIRST FAIRY TALE. The magnificent presentation-inscription – hitherto unknown and unregistered – is arguably one of the most important Andersen-presentations known to exist. It is inscribed to Henriette Collin, the then fiancée, later wife, of his closest and most important friend, who was more like a brother to him, Edvard Collin.

It is one of the very early Andersen-presentations known. This first published collection of Andersen's poetry constitutes Andersen's third published book (at the age of 24) and contains, at the end, the first printing of any of his fairy tales, being also his very first fairy tale "The Ghost" (or "The

Spectre"). This is the first time that Andersen uses the term "Eventyr" (fairy tale), the term which came to denote the genre for which he received world-wide fame as one of the most important writers of all time.

3.2. Nye Eventyr. Tredie Samling. Kjøbenhavn, 1845.

An excellent presentation-copy of the first edition of the third "collection" of Andersen's second fairy tale-collection, containing five of his best fairy tales in the first printing – among them the cherished tales "The Red Shoes" and "The Shepherdess and the Chimney-Sweep". Inscribed copies of Andersen's fairy tales are very rare and extremely sought-after. But the present presentation-copy is even more interesting, as it is inscribed to a fellow author of tales for children – "The poet Kaalund/ in kind remembrance/ of our first meeting/ the 29th of April 1845/ from the [NEW FAIRY TALES] (the printed half title) 's author." – in the collection of Andersen's fairy tales that appeared almost simultaneously with Kaalund's renowned "Tales for Children" ("Fabler for Børn").

3.3. Historier. Anden Samling. Kjøbenhavn, 1853.

First edition, in splendid condition, with the original printed wrappers, of the second part of Andersen's "Story"-collection, containing first printings of four of his famous fairy-tales. With a lovely, poetical presentation-inscription to Frederikke Larcher, signed "H.C. Andersen", translated as thus: "I put my bouquet on the board of the stage/ you yourself make the impression of a fresh bouquet". Frederikke Larcher was a stage actress, and Andersen might have given the little book as a gift upon her last performance.

3.4. Nye Eventyr og Historier. Anden Række (første samling). Kjøbenhavn, 1861.

An excellent copy, in the original printed, illustrated wrappers, of the separately published first part of the second series of "Nye Eventyr og Historier", with a lovely presentation-inscription to the title-page, translating thus "The splendid, the spirited,/ Mrs. Agentinde Renck/ send this bouquet of stories/ from my garden of poetry this spring/ Most heartfelt and respectfully/ H.C. Andersen." This splendid volume contains first printings of one of Andersen's most famous, most beloved and most frequently recounted fairy-tales/stories: "What the Old Man does is Always Right". Apart from that masterpiece of moral story-telling, the present publication contains five other of Andersen's great stories in first printings.

3.5. Da Spanierne var her. Originalt romantisk Lystspil i tre Acter. Kjøbenhavn (Copenhagen), 1865.

An excellent copy of the first edition of Andersen's famed play, in the scarce original binding and with a magnificent presentation-inscription to Rudolph Kranold, who at the time was director of the Royal Theatre in Copenhagen. His short reign here (until 1866) coincides exactly with the work on and premiere of one of the plays that was very close to Andersen's heart, namely "When the Spanish were Here", which premiered at the Royal Theatre on April 6, 1865. Reading Andersen's diaries allows us to actually follow the play the entire way through to the stage. It is evident, both from his diaries and from the present presentation-inscription, that the play meant a lot to Andersen. As the inscription indicates, he's anxious that the play not be taken down again and he clearly asks Kranold to take good care of this play that is close to his heart.

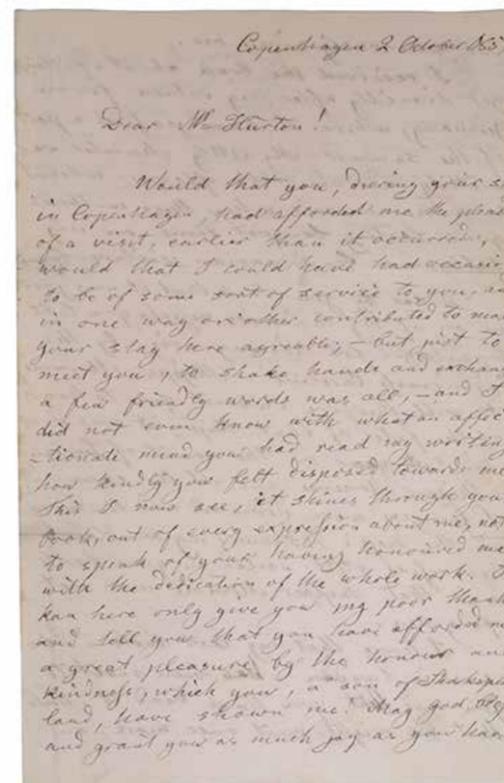
4. Letters

4.1. Autographed letter, signed in full ("Hans Christian Andersen"), in English, for the Scottish author William Hurton. Dated "Copenhagen 2 October 1851".

The present letter is of the utmost interest, as it is written in English (in Andersen's own hand!) and also in Latin letters, as opposed to the gothic handwriting that Andersen usually uses. Letters and inscriptions in Andersen's Latin hand are of the utmost scarcity. Out of the few known letters in Andersen's hand, we have even fewer letters by him written in English. He made an exception for William Hurton, to whom a few letters have been preserved, demonstrating his reverence for this Scottishman so fascinated by Andersen himself. Almost all of these letters are in institutional holdings, and the present one on private hands is a true scarcity.

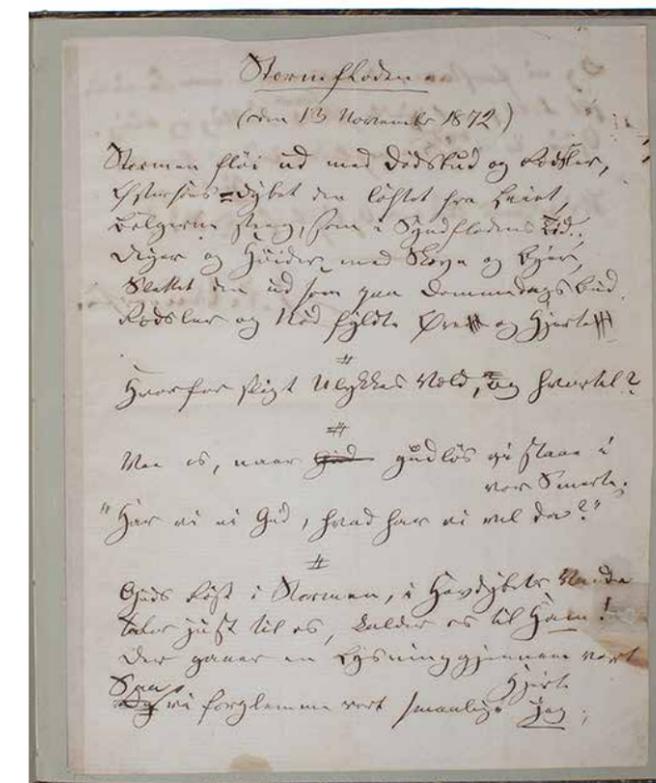
4.2. Autographed letter, signed "H. C. Andersen", for Frederik Bøgh. Dated "Basnæs ved Skjelskjør/ den 3 Juli 1862". 4 pages.

This very lengthy letter from Andersen to Frederik Bøgh is interesting in several respects. First of all, Andersen here mentions several of his works: new songs for the revised version of his opera "The Raven", proofreading and numerous comments for the "new edition of Fairy Tales and Stories", and a brand new fairy tale: "Finally, I have written a new fairy tale: "Snowdrop"." Furthermore, Andersen talks about his health and problems he has with his eye as well as the weather and his impending travel plans. It is clear from the letter that he is very close to his young student friend Bøgh.



4.3. Autographed letter, signed "H. C. Andersen", for Frederik Bøgh. Dated "Tanger I Marokko/ den 8 Nov: 1862.". An absolutely splendid letter with rare observations about Moroccan culture, the people, how they dress and behave, the food, the landscape, etc. It is clear that Tanger, with its "wild, romantic nature", its palm trees, its wilderness, the wild boars and hyenas, is very far from the coldness of the North. Andersen's fascination with the "half naked men" and women in horrible dress, with the bare headed Moorish Jews in kaftans, "the naked brown kids that screamed and roared", and the slaves that carry goods, leaps from the pages of the letter and paint a picture of a place that to a Dane in 1862 must seem oddly fascinating and so different. There is no doubt that this rich culture served as direct inspiration for Andersen's story-writing.

4.4. Autographed letter, signed "H. C. Andersen", for Frederik Bøgh. Dated "Toledo den 6 December 1862". A splendid letter from Toledo, which Andersen paints so clearly as only he can. "Toledo is a dead city, but with the life of poetry", he writes, after having described in detail, to his dear friend back home, the ruins and the melancholy that is Toledo.



4.5. Autographed letter, signed "H. C. Andersen", for "Kjære William" (i.e. William Melchior). Dated "Frijsenborg den 27 August/ 1868.". A lovely, cheerful birthday letter for the young birthday boy William Melchior, who was turning 7 years old. The letter is utterly charming and describes the journey of the birthday letter itself, flying over land and sea, from Jutland to Copenhagen. The letter not only portrays the ease with which Andersen communicates with children, it also constitutes a miniature version of beloved Andersen-stories such as "Little Tuk" and "A Piece of Pearl String".

4.6. Autographed letter, signed "H. C. Andersen", for Frederik Bøgh. Dated "den 9 Maj 1873". This Beautiful little letter for Nicolai Bøgh bears witness to the heartfelt bond that Andersen felt towards his young friend. This little gem of a letter is very poetical – most of it is almost like a poem, describing the sun coming through the clouds and liking the clouds to snow and the heaven to Paradise. Furthermore, Andersen mentions his friends' illness, liking him to a bird that needs to be free. Bøgh had fallen ill the previous year, from an illness that would eventually kill him 9 years later, at the mere age of 45.

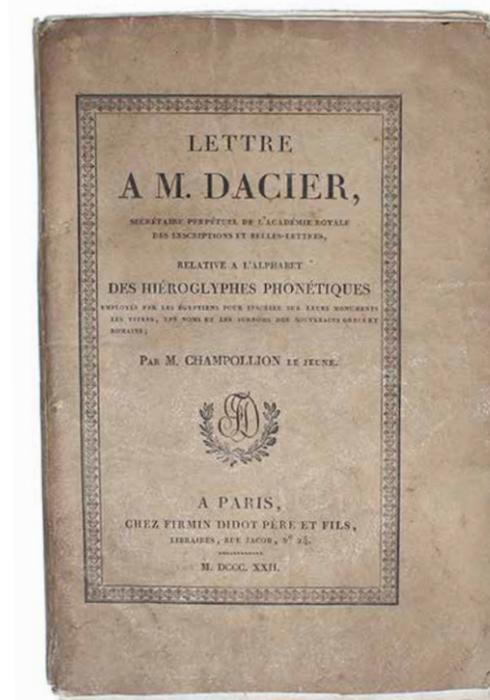
“I’VE GOT IT” – CRACKING THE CODE OF THE HIEROGLYPHS

CHAMPOLLION LE JEUNE, (JEAN FRANCOIS).

Lettre a M. Dacier, relative a l’alphabet des hiéroglyphes phonétiques, employés par les égyptiens pour inscrire sur leurs monuments les titres, les noms et les surnoms des souverains grecs et romains.

Paris, Firmin Didot, 1822.

8vo. Uncut in the original printed wrappers. Front wrapper slightly soiled and a bit of light dampstaining throughout. Upper corner worn. Six leaves with contemporary neat annotations, scholarly notes and drawings have been inserted at the front and the back – one double-leaf in front of the title-page (with one page of annotations with references to other works by Champollion), two leaves between plates III and IV (with two and a half pages of Greek-ancient Greek-Latin correspondence alphabet) and three leaves at the end, before the final blank (with five pages of an alphabet of the first Egyptian letters – very neatly drawn – and an alphabet-correspondence at the end). A very charming and interesting copy in the exceedingly rare original wrappers. Housed in a half morocco slipcase with gilt lettering to spine. (4), 52 pp. + 4 folded plates + 1 blank leaf.



The scarce first edition, in the even scarcer original printed wrappers, of Champollion’s milestone work, which announced for the first time the deciphering of the Rosetta Stone, provided the key to reading Egyptian hieroglyphs, and gave birth to the entire field of modern Egyptology. This seminal work arguably constitutes the single most important philological work ever written.

“[...] in the actual state of Egyptian studies, when the monuments stream out from all sides and are collected by the rulers as by amateurs, and when also the scientists of all countries are eager to engage in serious research of their subject matter and are eager to penetrate deeply into the knowledge of these written monuments which must be used to explain all the others, I do not think I should wait till another time to bring to the scientists’ attention and under your honourable auspices a short but important series of new developments, which naturally belong to my Memory on HIEROGLYPHIC writing, and which will doubtlessly save you the trouble that I have taken to establish what may be very serious errors about the different periods in the history of Egyptian art and

5. Manuscript

5.1. Original handwritten and signed manuscript for a poem entitled “Stormfloden” (i.e. The Storm or The Storm Surge). November (22nd), 1872. 1 1/2 handwritten pp.

Original manuscripts by Andersen are of the utmost scarcity, and only very few are known on private hands. The present is the manuscript for a poem that Andersen wrote just a couple of years before he died and which was published as the preface to a “Christmas Present” by Vilhelm Gregersen in December 1872, just a few weeks after Andersen wrote it. The poem is very dramatic and doomsday-like, but has an uplifting and upbuilding ending. It is inspired by the dramatic storm or storm surge that hit Copenhagen on November 13th, 1872.

6. Books from Andersen’s Library

6.1. F. ANDERSEN, C.J. HANSEN, J.P.E. HARTMANN, P. HEISE and A. WINDING. Ni Flerstemmige Mandssange. Udgivne af Foreningen “Fremtiden”. Kjöbenhavn, 1866.

Hans Christian Andersen’s own copy, with his ownership signature to the bottom of the front wrapper, of this pamphlet of “Nine Polyphonic Male Songs”. The pamphlet contains nine lovely songs written by the greatest Danish authors of the period, set to music by the most famous Danish musicians of the period. Andersen’s contribution is the song “Hun har mig glemt” (She Has me Forgotten), which he had printed for the first time in 1854, but in a different version, with different wording. Here, it is set to music by F. Andersen.

6.2. G.h. [GEORG EMIL BETZONICH]. En Kjærligheds-Historie. Fortælling. Kjöbenhavn, 1862.

A truly rare example of a book that has belonged to Andersen, with a long presentation-inscription from the author to Hans Christian Andersen to front free end-paper, dated on Andersen’s 58th birthday. The author of the novel Georg Emil Betzonich (1829 – 1901) is not a famous author today, nor was he very famous at the time. It is interesting, however, that Andersen kept his book in his library. The book passed to Edvard Collin, who inherited Andersen’s entire estate, when Andersen died in 1875, and also Collin kept it. It was sold at the auction of his belongings in 1886.

7. The three main Translations

7.1. Jugendleben und Träume eines Italienischen Dichters. Nach H.C. Andersens Dänischen Original: Improvisatoren. Ins Deutsche übertragen von L. Kruse. 2 Theile. Hamburg, August Campe, 1835.

The very rare first edition of the first German translation of Andersen’s first novel, “Improvisatoren”, being the first of Andersen’s books to be translated into any foreign language. It is fair to say that no other translation before or after was as important to Andersen as the present. Before the work even appeared, Andersen had a list of recipients for the German translation. Among these was Adalbert Chamisso, to whom he wrote in April 1835: “Here I send you my Italian son; he speaks the German language, so your family can also understand him. I wish that in the great Germany people will be aware of my book and that I may deserve that awareness. That Kruse is introducing me as an author of novels should be somewhat of a recommendation;... For making such an effort of being known outside of little Denmark, I think, I cannot be blamed.”

7.2. Danish Fairy Legends and Tales. (Translated by Caroline Peachey). London, William Pickering (Chiswick), 1846.

The very rare first edition – ANDERSEN’S CLOSE FRIEND HENRIETTE SCAVENIUS’ (BORN MOLTKE) COPY – of this highly important Andersen-translation, which contains the very first appearance in English of some of Andersen’s most famous and beloved fairy tales: “The Emperor’s New Clothes”, “The Nightingale”, “The Wild Swans”, “The Buck-Wheat” and “The Dustman”, and for the first time we here find the titles “The Ugly Duckling” (previously called “The Ugly Duck”) and “The Real Princess” (previously called “The Princess and the Peas”).

7.3. Contes pour les enfants. Traduit du Danois par V. Caralp. Illustrations à deux teintes par Derancourt. Paris, Morizot, (1848).

Extremely scarce first edition of the first translations of any of Hans Christian Andersen’s fairy tales to appear in French. This first French Andersen-collection constitutes the introduction of Hans Christian Andersen’s works in French literature, the introduction of the fairy-tale-genre in France, and a cornerstone in the history French children’s literature.

the general administration of Egypt: for this is about the series of hieroglyphs that, making an exception to the general nature of the signs of this writing, have been equipped with the ability to EXPRESS THE SOUNDS of the words, and which are used in the inscriptions of the public monuments of Egypt, the TITLES, the NAMES, and the EPONYMS OF THE GREEK OR ROMAN SOVEREIGNS, who rule Egypt one after the other. Many certainties in the history of this celebrated piece of land must arise from this new result of my research, to which I have been led quite naturally." (pp. 2-3) (*) says Champollion on the opening pages of the present letter to Mr. Dacier. And thus was laid the foundation of modern Egyptology.

Jean Francois Champollion (1790-1832), known as the father of Egyptology, was by no means exaggerating when he stated the above – his letter to Mr. Dacier upon his new discoveries and the decipherment of the Egyptian hieroglyphs did change the study of Egypt and Egyptology more profoundly than any work before or after. Ever since the publication of the present work, Champollion has been credited with being the first to correctly and fully decipher the inscription on the famous Rosetta Stone, translating it, and breaking the mystery of the ancient hieroglyphic script; it is in the present work that this milestone event in the history of modern man is announced first time, and it is due to this discovery that he is accepted as the founder of Scientific Egyptology.

The Rosetta Stone, which dates back to 196 B.C was found in 1799 by French Troops and was immediately brought to England, where it has been ever since. The stone was (and is) of the utmost importance to the understanding of the Egyptian language, the principles of which were totally unknown up until this point. Because the hieroglyphic inscription on the stone is accompanied by a Greek and a Demotic one with the same contents (the commemoration of Ptolemy V's accession to the Egyptian throne), Champollion was able to crack the code of the hieroglyphs and to read a language that had not been read for far more than a millennium.

Other very skilled linguists had worked on the decipherment of the hieroglyphic inscription simultaneously with Champollion, but they had all given up by the time that Champollion finally had his first true breakthrough. It came in 1822, when he successfully deciphered two Egyptian names, Ramses and Thutmos, written in hieroglyphic characters in temple cartouches.

Champollion's discovery pointed to the fact that the Egyptian hieroglyphs functioned as an alphabet, a phonetic language and a system of symbols that could stand for words or concepts.

"And if the resembling signs of the two names render THE SAME SOUNDS on both cartouches, it is due to their ENTIRELY PHONETIC character." (p. 7). (**) He succeeded in showing that the Egyptian hieroglyphic writing system was a combination of phonetic and ideographic signs, and using his new discovery as a foundation, Champollion next turned his attention to common nouns, and deciphered the phrase "birthday celebrations" from the Rosetta Stone.

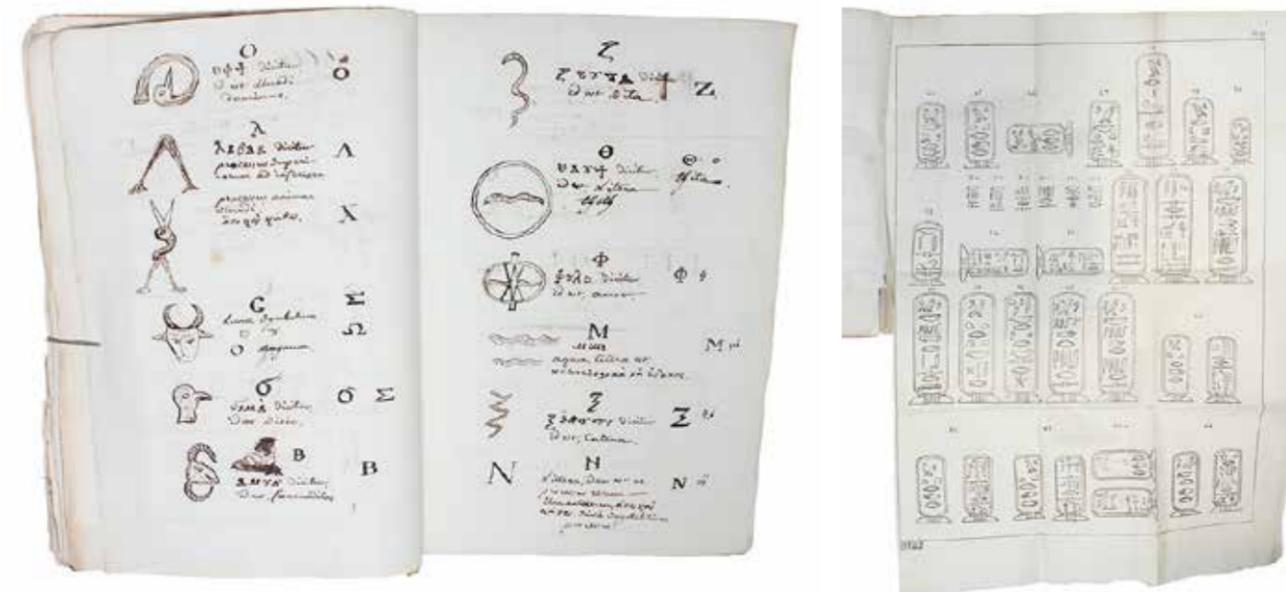
"It is a complex system, writing figurative, symbolic, and phonetic all at once, in the same text, the same phrase, I would almost say in the same word" says Champollion about the hieroglyphs, in the present work, after having established their meaning.

He had finally cracked the code and was sure of it. He was so excited by this monumental discovery that he immediately ran to his brother's house, into his office, shouting the famous words "Je tiens l'affaire!", i.e. "I've got it!". It is said that he then fainted and spent the next five days in bed recovering.

Shortly after his recovery, he began writing the letter for Mr. Dacier, outlining the discovery that laid the foundation for deciphering hieroglyphs, which was published later the same year, and a condensed version of which he presented as a speech at the Academie des Inscriptions. When he presented the speech, Thomas Young, who had given up breaking the code four years earlier, was also in the audience.

In 1824, Champollion published a more comprehensive explanation of the hieroglyphic system, his famous "Précis du Système Hieroglyphiques des Anciens Egyptiens".

Champollion was an extraordinary philologist, who, by the age of sixteen, besides Greek and Latin, mastered six ancient Middle Eastern languages, among these Coptic, the knowledge of which, unlike that of Egyptian, was never lost. As the first, Champollion realized the connection between the Coptic and the Egyptian language, and was able to identify many of the Egyptian words on the Rosetta Stone, as he could read them with their Coptic equivalents. He was the first to believe that both Demotic and Hieratic represented



symbols, and not sounds as earlier presumed. After that he quickly realized that each single hieroglyph could represent a sign, and he began compiling a hieroglyphic alphabet. When publishing his letter to Mr. Dacier, he presented the fact that the hieroglyphs represented sounds as well as concepts, according to context.

Champollion is thus the constructor of our present code of the hieroglyphic alphabet. "Further study enabled him to discover the values of a number of syllabic hieroglyphic signs, and to recognize the use of hieroglyphs as determinatives. In cases where the Greek text supplied him with the meaning of hieroglyphs of which he did not know the phonetic values, his knowledge of Coptic enabled him to suggest values which he found subsequently to be substantially correct. Further reference to determinatives and the importance of parallel passages and texts will be made later on in his work. Between 1822-24 CHAMPOLLION worked incessantly, and was enabled to modify much of his earlier views, and to develop his Alphabet, -and he evolved some rudimentary principles of Egyptian Grammar..." (Wallis Budge, *The Rosetta Stone in the British Museum*, pp. 224-25). "

We have only been able to locate 4 auction records of the work within the last 40 years (ABPC & JAP), none of them in original wrappers.

ORIGINAL FRENCH TEXT OF THE QUOTATIONS ABOVE (WHICH ARE IN OWN TRANSLATION):

(*) "[...] dans l'état actuel des études égyptiennes, lorsque de toutes parts les monuments affluent et sont recueillies par les souverains comme par les amateurs, lorsqu'aussi, et a leur sujet, les savants de tous les pays s'empressent de se livrer à de laborieuses recherches, et s'efforcent de pénétrer intimement dans la connaissance de ces monuments écrits qui doivent servir à expliquer tous les autres, je ne crois pas devoir remettre à un autre temps d'offrir à ces savants et sous vos honorables auspices, une courte mais importante série de faits nouveaux, qui appartient naturellement à mon Mémoire sur l'écriture HIÉROGLYPHIQUE, et qui leur épargnera sans doute la peine que j'ai prise pour l'établir, peut-être aussi de graves erreurs sur les époques diverses de l'histoire des arts et de l'administration générale de l'Égypte: car il s'agit de la série des HIÉROGLYPHES qui, faisant exception à la nature générale des signes de cette écriture, étaient doués de la faculté d'EXPRIMER LES SONS des mots, et ont servi à inscrire sur les monuments publics de l'Égypte, les TITRES, les NOMS, et les SURNOMS DES SOUVERAINES GRECS OU ROMAINS qui la gouvernèrent successivement. Bien des certitudes pour l'histoire de cette contrée célèbre doivent naître de ce nouveau résultat des mes recherches, auquel j'ai été conduit très-naturellement." (pp. 2-3).

(**) "et si les signes semblables dans ces deux noms exprimaient dans l'un et l'autre cartouche LES MÊMES SONS, ils devaient constater leur nature ENTIÈREMENT PHONÉTIQUE." (p.7).

THE CONDUCTION OF HEAT

FOURIER, (JEAN BAPTISTE JOSEPH).

Théorie analytique de la Chaleur.

Paris, Firmin-Didot, 1822.

4to. Contemporary half calf with gilt spine. Old paper label to top of spine. Two old stamps to foot of title-page and old inscription to top of title-page. Half-title browned, otherwise just a bit of mild scattered brownspotting. A mild damp stain to lower blank margin of ab. 20 leaves, far from affecting text. A nice copy. Plates with light brownspotting. (4), XII, 639 pp. + 2 plates.

First edition of Fourier's seminal main work, an epochal achievement in the history of science, being "the first outstanding publication on the conduction of heat" (Milestones of Science) and the "source of all modern methods in mathematical physics involving the integration of partial differential equations in problems where boundary values are fixed." (Cajori). "Fourier demonstrated that problems in mathematical physics can be solved for any complex condition when one knows how to solve the simple periodic initial condition." (Milestones of Science).

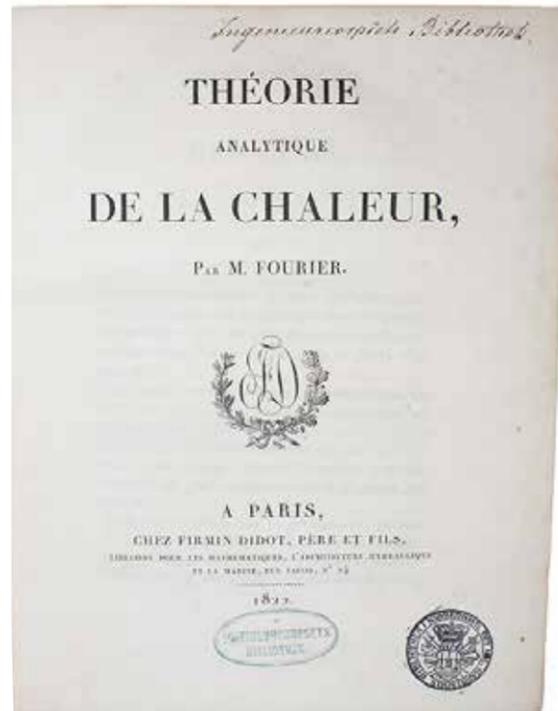
The great achievements that Fourier presents us with in the present work can be seen as twofold, treating first the formulation of the physical problem as boundary-value problems in linear partial differential equations, which extended rational mechanics to fields outside those Newton had defined in his "Principia", and second "the powerful mathematical tool he invented for the solution of the equations, which yielded a long series of descendants and raised problems in mathematical analysis that motivated much of the leading work in that field for the rest of the century and beyond." (D.S.B.).

Dibner: 154

Sparrow: p. 31

Barchas: 740

Norman: 824



FOUNDING UTOPIAN SOCIALISM

FOURIER, CH. [FRANÇOIS MARIE CHARLES].

Traité de l'association domestique-agricole. 2 Vols. (+) Sommaire du traité de l'association domestique-agricole ou attraction industrielle.

Paris, Bossange père; Londres, Martin Bossange et Comp., 1822 & 1823.

8vo. [Traité:] Two lovely contemporary, uniform half calf bindings with gilding and blindstamped ornamentations to spines. "E. C." in gilt lettering to top of spine on both volumes + [Sommaire:] a bit later red half cloth with marbled paper over boards. Gilt title to spine.

[Traité]: Signed by the author on verso of half-title in vol. 1: "Ch Fourier". Title-page of vol. 1 with a small light brown stain (probably candle-stain), far from affecting lettering. Both volumes in lovely condition, with only very light occasional brownspotting. LXXX, 592 pp.; VIII, 648 pp. [Sommaire:] Title-page slightly browned, evenly. Otherwise very nice, clean, and fresh. 16 pp, pp. (1329)-1448 + 4 ff. (= (A8 (unnumbered) – on two leaves, first recto and second verso blank) + B8, C8, D8, E8). A lovely set.

Scarce first edition of Fourier's milestone work of political theory, which is considered a founding work of Utopian Socialism and a main inspiration for Marx. The work, which contains "the essence of Fourier's doctrine" (David Owen Evans, *Social Romanticism in France 1830-1848*, p. 129.), is here presented together with the exceedingly rare complete supplement, which was published the following year.

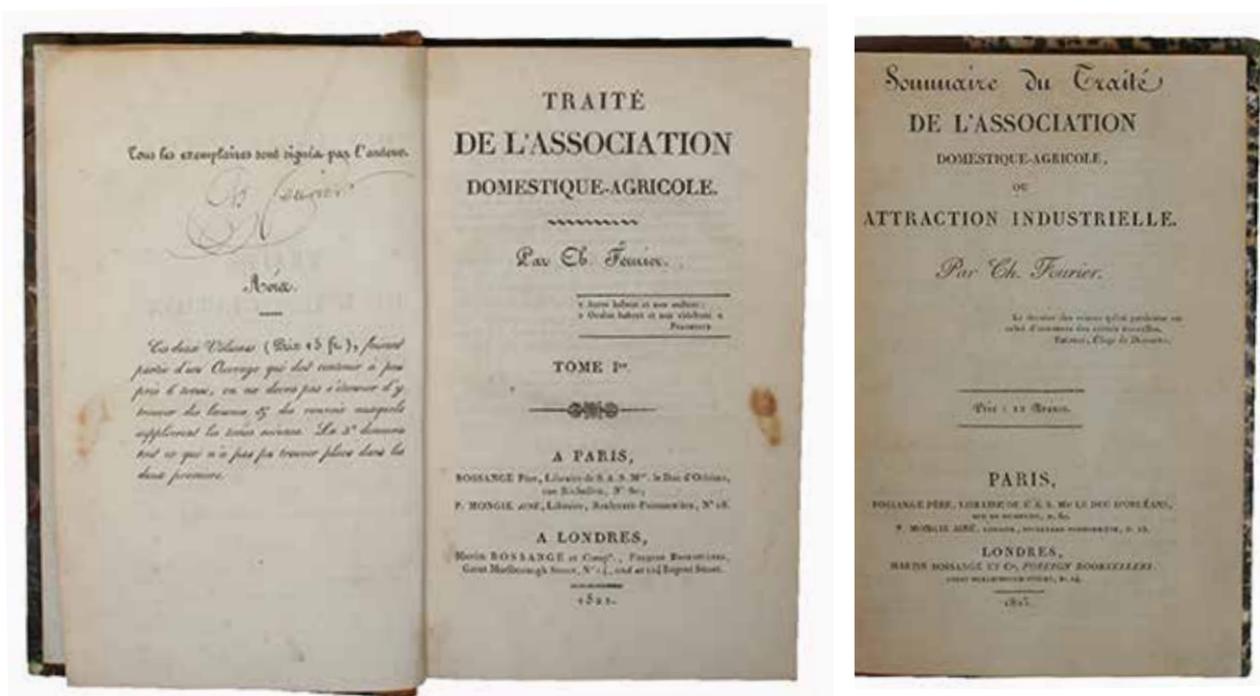
It is in the "Traité..." that Fourier presents the revolutionary ideas that Marx were to adopt and use in his "Kapital", namely the theory of poverty and exploitation and its relation to the means of production. These same ideas are those that made Marx speak of Fourier's "Gargantuan view of man".

It is due to the "Traité de l'association" that Fourier is considered one of the founding fathers of Utopian Socialism (being by far the most utopian of them); in his quest for a more equal society, he became one of the very first to defend things such as same-sex sexuality and the rights of women – in fact, it is Fourier that later coins the word "Feministe", while stating that the position of women in society was equal to that of slaves.

Many of his publications preceded those of de Saint-Simon, Owens, and Marx, but his ideas seemed to find greater influence when interpreted by others.

Due to the lack of success of the "Traité", Fourier decided, the following year, to publish the "Sommaire", in an attempt to draw attention to his revolutionary ideas in the "Traité". The "Sommaire" constitutes a short, more easily understood, summary, though also containing some additional new work. The "Sommaire" is often referred to as "The Appendix" to the "Traité" and is considered as belonging to that work.

One of the central themes of the work is the thought of "harmony": "The word harmonisme – here fully explained and described for the first time – was first applied to the highest of the passions or motives of humankind; then (as a synonym for Harmonie) to the ultimate stage of social evolution. The fortunate inhabitants of the perfected world he called harmoniens, a word coined in the present work. These words were duly translated by the Fourierites of other lands. Harmony, the Harmonic state, Harmonization, or integral contrasted association, were the terms used in the earliest English trans-



lations in 1841 to describe Fourier's proposed social system; and Harmonism was employed in the 1850's. The inhabitants were spoken of as Harmonians; and Fourier's philosophy as a whole was sometimes described as the Harmonian Doctrine. Even the word harmonious was called into service as a technical term, one English disciple writing of a Harmonious Phalanx." (Bestor, *The Evolution of the Socialist Vocabulary*, p. 264).

Charles Fourier claimed to find inspiration in the exorbitant price of an apple in a Parisian restaurant and he convinced himself that he could design a more efficient way to produce and deliver goods. Unlike other socialists of his day, Fourier believed that the pursuit of self interest served as an effective incentive to productive work. He simply did not believe that the market economy of his day successfully mobilized the pursuit of self interest for the common good and he was offended by the low productivity of labor. He argued that most people were employed in deadening jobs that failed to fully utilize their energies, and that nearly two thirds of all workers were performing virtually useless tasks. A more efficient economic organization promised enormous benefits to all if only a benefactor capitalist would advance the money necessary to set up the first community or "phalanstery".

Phalanxes, structures called Phalanstères or "grand hotels", were four level apartment complexes where the richest had the uppermost apartments and the poorest occupied the ground floor residence. Wealth was determined by one's job, jobs were assigned based on the interests and desires of the individual. There were incentives: jobs people might not enjoy doing would receive higher pay. Fourier considered trade, which he associated with Jews, to be the "source of all evil" and advocated that Jews be forced to perform farm work in the phalansteries. Furthermore he believed that there were twelve common passions which resulted in 810 types of character (it is not clear why exactly this number), so the ideal phalanx would have exactly 1620 people. One day there would be six million of these, loosely ruled by a world "omniarch", or a World Congress of Phalanxes.

Fourier and his contemporaries such as Owen and Saint-Simon were named utopian socialist because of their visions of imaginary ideal societies. Many saw them as not being grounded in the material conditions of society and as reactionary.

Despite Fourier's lacking sense of practicality his ideas profoundly influenced all later socialist political and economic

though; Not only was he immortalized by Marx, "John Stuart Mill shared the same enthusiasm for Fourier as did the German Marx and Engels and the American George Ripley. Fourier's was "the most skillfully combined, and with the greatest foresight of objections, of all the forms of Socialism." (Feuer, *The Influence of the American Communist Colonies on Engels and Marx*, P. 466).

Fourier's views inspired in the mid 19. century the founding of the communities in Utopia, Ohio, La Reunion near present-day Dallas, Texas and several other communities within the United States of America, including the North American Phalanx in Red Bank, New Jersey; Brook Farm in West Roxbury, Massachusetts and the Community Place and Sodus Bay Phalanx in New York State.

In the mid 20th Century, Fourier's influence began to rise again among writers appraising socialist ideas outside the Marxist doctrines. After the Surrealists had broken with the French Communist Party, André Breton turned to Fourier, writing *Ode à Charles Fourier* in 1947.

"*Traité de l'association domestique-agricole*":
Kress C864
Goldsmiths 23694
Einaudi 1960 (including both works).

"*Sommaire du traité*":
Kress C1060
Goldsmiths 23997

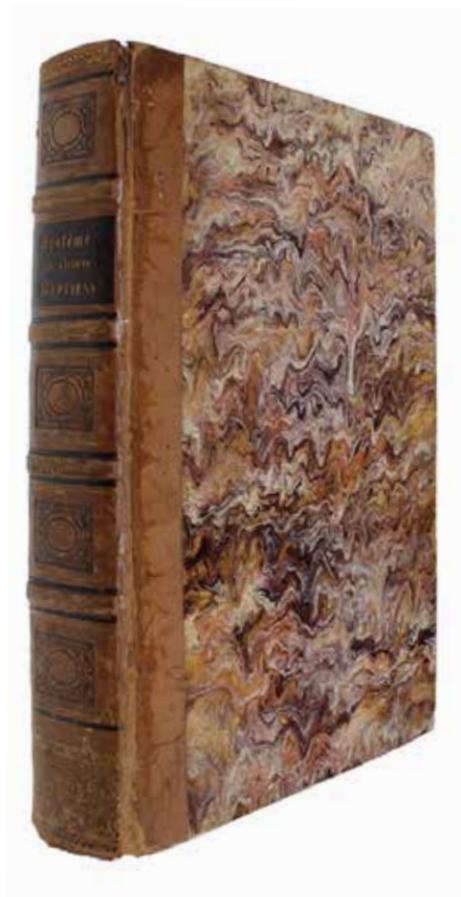
THE FINDING OF A LOST LANGUAGE

CHAMPOLLION, M. LE JEUNE.

Précis du système hiéroglyphique des anciens Égyptiens ou recherches sur les éléments premiers de cette écriture sacrée, sur leurs diverses combinaisons, et sur les rapports de ce système avec les autres méthodes graphiques égyptiennes. Avec un volume de planches. + Planches et explication. 2 vols.

Paris, Chez Treuttel et Würtz, 1824.

Lex 8vo. Both volumes bound completely uncut in one near contemporary brown half calf with ornamental spine. A bit of wear to capitals, corners, and hinges. Occasional brownspotting. Overall a very nice copy. (Text-vol.:) (4), XVI, 410, (4, - 1 blank leaf + 1 leaf of book binder instructions) pp. + 16 plates, some folded; (2), 45 pp. + 32 plates (numbered 1-21 and A-K). Complete in two volumes, with all 38 lithographed plates.



Very rare first edition of the work in which the deciphering of the hieroglyphs was fully presented for the first time. In 1822 Champollion had read his "Lettre a M. Dacier" before the Academie des Inscriptions, and for the first time presented the key to reading hieroglyphs. His monumental work "Précis du système hiéroglyphique" appeared two years later, and in this richly illustrated work he presents his definitive, expanded analysis, and finally corrects the misleading mistakes of the other Egyptologists, counting also Thomas Young.

Jean Francois Champollion (1790-1832), the father of Egyptology, is credited with actually deciphering the inscription on the famous Rosetta Stone, translating it, and breaking the mystery of the ancient hieroglyphic script; he is therefore accepted as the founder of Scientific Egyptology, a title primarily justified with the publication of this work.

The Rosetta Stone was found in 1799 by French Troops and was immediately brought to England, where it has been ever since. The stone was (and is) of the utmost importance to the understanding of the Egyptian language, the principles of which were totally unknown up to this point. Because the hieroglyphic inscription on the stone is accompanied by a Greek and a Demotic one with the same contents, Champollion was able to crack the code of the hieroglyphs and



to read a language that had not been read for far more than a millennium.

Champollion was an extraordinary philologist, who, by the age of sixteen, besides Greek and Latin, mastered six ancient Middle Eastern languages, among these Coptic, the knowledge of which, unlike that of Egyptian, was never lost. As the first, Champollion realized the connection between the Coptic and the Egyptian language, and was able to identify many of the Egyptian words on the Rosetta Stone, as he could read them with their Coptic equivalents. He was the first to believe that both Demotic and hieroglyphs represented symbols, and not sounds as earlier presumed. After that he quickly realized that each single hieroglyph could represent a sign, and he began compiling a hieroglyphic alphabet. In his "Précis du système hiéroglyphique" he could finally, in 1824, prove that the glyphs represented sounds as well as concepts, according to context.

Champollion is the constructor of our present code of the hieroglyphic alphabet. "Further study enabled him to discover the values of a number of syllabic hieroglyphic signs, and to recognize the use of hieroglyphs as determinatives. In cases where the Greek text supplied him with the meaning of hieroglyphs of which he did not know the phonetic values, his knowledge of Coptic enabled him to suggest values which

he found subsequently to be substantially correct. Further reference to determinatives and the importance of parallel passages and texts will be made later on in his work. Between 1822-24 CHAMPOLLION worked incessantly, and was enabled to modify much of his earlier views, and to develop his Alphabet, -and he evolved some rudimentary principles of Egyptian Grammar. The results of his studies at this period he published in his "Précis du Système Hiéroglyphique", Paris, 1824, wherein he took special pains to inform his readers that his system had nothing whatever to do with that of Dr. YOUNG." (Wallis Budge, *The Rosetta Stone in the British Museum*, pp. 224-25). "... Ces mémoires réunis formèrent le grand ouvrage publié aux frais de l'Etat en 1824 sous le titre "Précis du système hiéroglyphique des anciens Égyptiens", dédié au roi." (N.B.G. Vol. 9, p. 650).

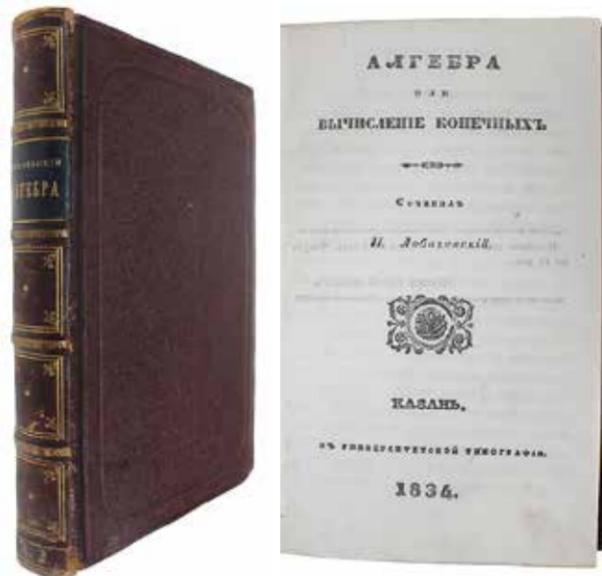
LOBACHEVSKY'S LANDMARK WORK ON ALGEBRA

LOBACHEVSKY, NIKOLAI IVANOVICH. [LOBACHEVSKII].

Algebra ili vychislenie konechnykh (Russian, i.e. "Algebra, or Calculus of Finites").

Kazan, Universitetskaiia tipografiia, 1834.

8vo. In contemporary full brown embossed cloth with four raised bands. Recent black leather title-label with gilt lettering to spine. Spine with gilt ornamentation. Ex-libris (A. A. Sidorov) pasted on to pasted down front end-paper. Wear to capitals and back hinge loose, though, firmly attached to book block. Last 10 leaves discreetly reinforced in margin. A fine and clean copy. (2), (1)-X, (5)-528, (2) pp. [lacking 1 blank between p. X and p. (5)].



by Newton and in 1781 touched on by Euler. It is the only substantial book published by Lobachevsky, the founder of non-euclidian geometry.

The majority of Lobachevsky's works on non-Euclidean geometry and other mathematical and scientific fields were confined primarily to journals and small pamphlets. This is the only comprehensive book to appear in his life-time. It shows his radical approach to solving equations using a synthesis of geometrical and analytical systems.

Belgian G. P. Dandelin and Swiss C. H. Graeffe independently discovered the same method of squaring roots and it is often referred to as the Dandelin-Gräffe method. It was, however, proved by Alston Householder in 1959 that Lobachevskii came up with the solution first: Although Lobachevskii's work bears the date 1834, it was already in the hands of the censors in 1832, (Householder: Dandelin, Lobacevskii, or Graeffe?) and most of it had been composed as early as 1825, thus Lobachevsky preceeded Dandelin and Gräffe by a several years.

OCLC lists only one copy, at Harvard. We have been able to locate two further copies at the National Library of Russia and Russian State Library.

The exceedingly rare first edition of Lobachevsky's landmark work on algebra, constituting the very first Russian textbook on number theory, in which he reiterated all basic notions of calculus by means of finite algorithms only. Using a synthesis of geometrical and analytical systems, Lobachevsky developed a fundamentally new approach to solving equations: the approximation of the roots of algebraic equations, computing the roots of a polynomial by squaring them repeatedly, a method suggested

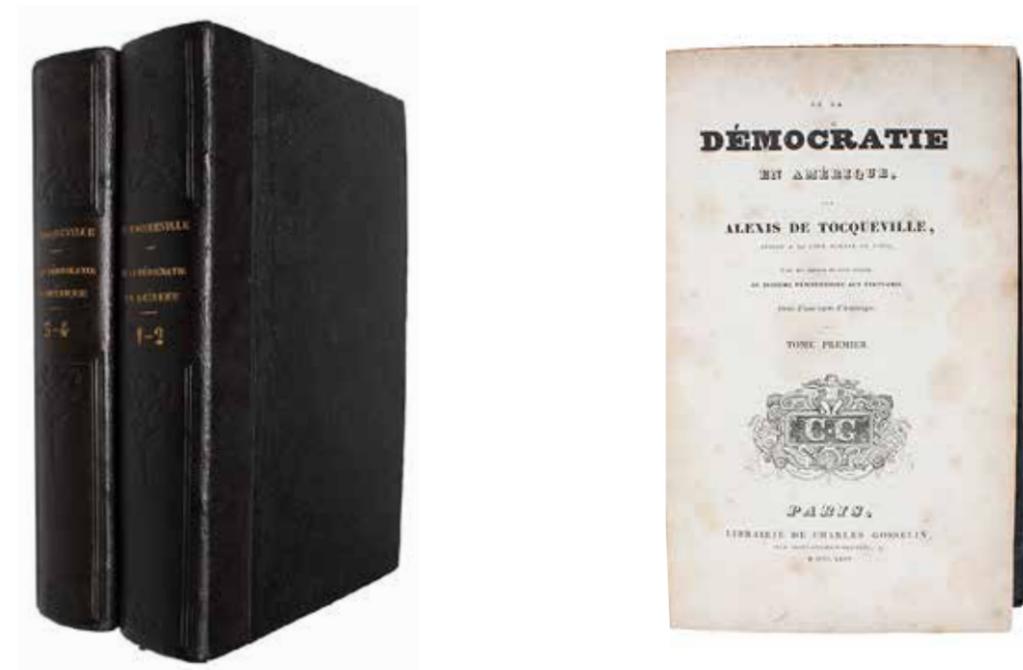
THE FOUNDATION OF CONSERVATIVE LIBERALISM

TOCQUEVILLE, ALEXIS de.

De la Democratie en Amerique. Orné d'une carte d'Amérique. 4 Tomes.

Paris, Gosselin, 1835-40.

Lex 8vo. Bound in two excellent contemporary uniform black half calf bindings with blindstamped ornamentation and gilt lettering to spines. Only the slightest signs of wear to extremities. Some browning and brownspotting due to the paper quality, but overall in very nice condition. A few leaves in volume one with marginal markings. (4), XXIV, 365, (3) + (4), 455 pp. + folded, coloured map + (2), V, (3), 333, (1) + (4), 363 pp.



An excellent set of the first edition of Tocqueville's monumental "Democracy in America", one of the most important texts in the history of political thought. Being the founding treatise of conservative liberalism and democracy in the 19th century, and generally "one of the most important texts on political literature" (PMM, p. 217), "De la démocratie en Amérique" is a classic of social science, an analysis on the nature and institutions of American society. Beside the "Federalist Pa-

pers", it is considered one of the most significant works ever written on American political and civil life" (Books that made Europe p. 206).

It is rare to find all four volumes contemporarily bound, and especially in as nice condition as here.

Goldsmiths 28902-3

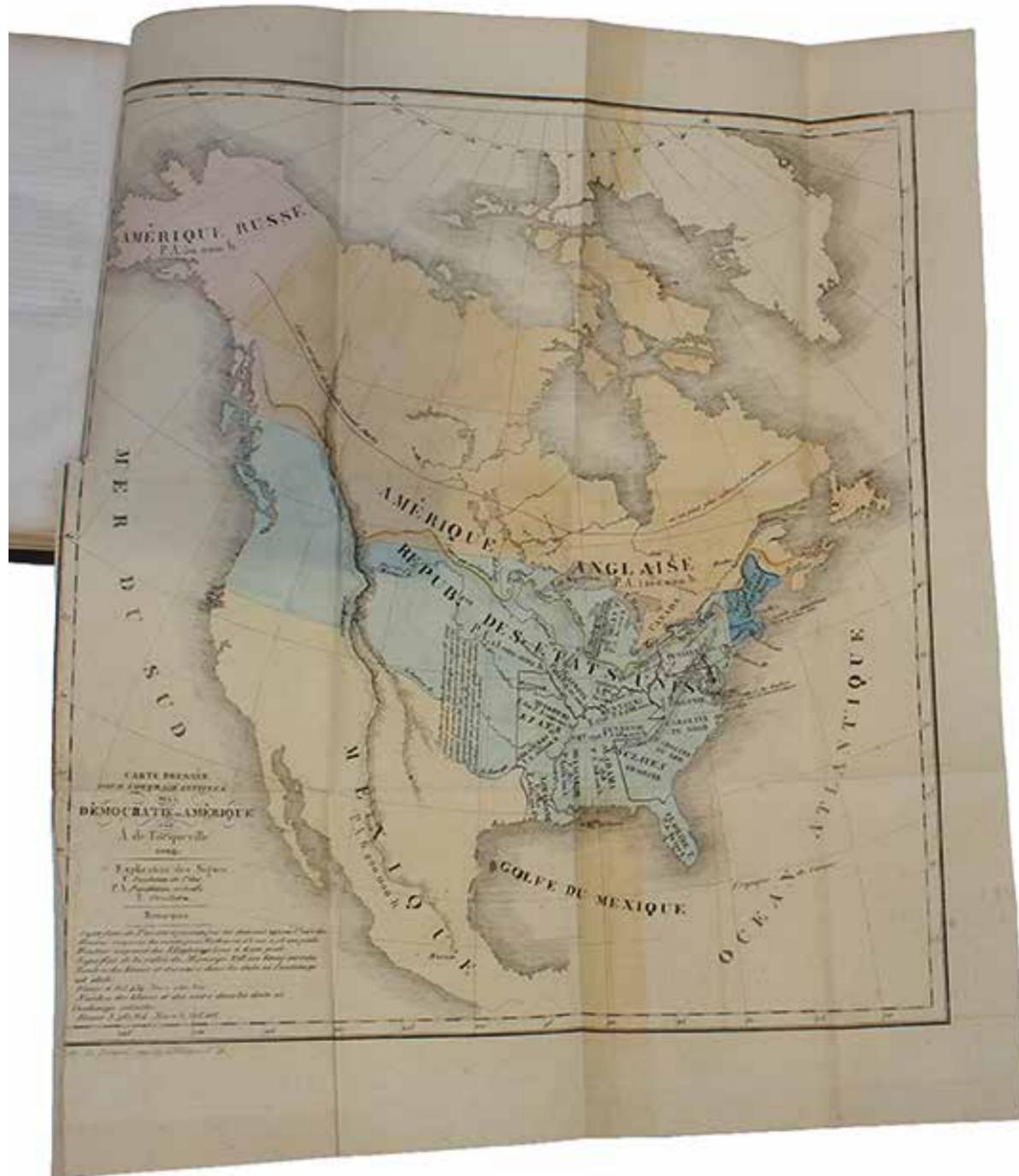
ESTABLISHING SCIENTIFIC ARCHAEOLOGY

(THOMSEN, CHRISTIAN JÜRGENSEN).

Ledetraad til Nordisk Oldkyndighed, udgiven af det kongelige Nordiske Oldskrift-Selskab.

Kjöbenhavn (Copenhagen), 1836.

8vo. Nice contemporary half calf with gilt red leather title-label and gilt spine. Vellum corners to boards. Ex libris to inside of front board. A nice and clean copy. Illustrated. (4), 100 pp.



Map from Tocqueville, *De la Démocratie en Amérique*, no. 95.



Scarce first edition of this milestone publication, which laid the foundation of modern archaeology and transformed it into an exact science. With this seminal publication, Thomsen was the first to establish an evidence-based division of prehistory into discrete periods, and with it he became the originator of the three-age system (the division into Stone Age – Bronze Age – Iron Age), which is “the basic chronology that now underpins the archaeology of most of the Old World” (Rowley-Conwy: *From Genesis to Prehistory*, p.1). This foundational work altered our understanding of our world and our place in it and contains the first use of “culture” in an archaeological context.

“Christian Jürgensen Thomsen, (born Dec. 29, 1788, Copenhagen, Den.-died May 21, 1865, Copenhagen), Danish archaeologist who deserves major credit for developing the three-part system of prehistory, naming the Stone, Bronze, and Iron ages for the successive stages of man’s technological development in Europe. His tripartite scheme brought the first semblance of order to prehistory and formed the basis for chronological schemes developed for other areas of the globe by succeeding generations of archaeologists.” (Encycl. Britt.).

Up until the beginning of the 19th century, our understanding of antiquities had been very loose and fumbling. Studying the artifacts, earlier archaeologists had used a great deal of imagination, especially when adapting information from written sources to the objects. Only when Thomsen enters the scene, this approach changes. He is the first to focus the investigation upon the artifacts themselves. Quickly realizing that this approach must be the only way forward, he soon distinguished clearly between objects, both similar and different, and established what belonged together in time and where there were chronological differences. He was among the first to differentiate between history that could be studied through written sources and prehistory which could only be studied through material culture. He realized – as the first – that in order to interpret findings of prehistoric objects, one would have to know their source and the context in which they were found – thus establishing the foundation for modern excavation technique. He trained the great archaeologist J.J.A. Worsaae and sent him on excavation expeditions to acquire artifacts for ethnographic museum that he had founded and thus also founded Danish archaeology.

Thomsen was the first to perceive typologies of grave goods, grave types, methods of burial, pottery and decorative motifs,

and to assign these types to layers found in excavation, thus combining our different sources of knowledge to establish certainty.

When, in 1836, the Royal Society of Northern Antiquaries published Thomsen’s illustrated contribution to “Guide to Scandinavian Archaeology” (i.e. the present publication), in which he put forth his chronology for the first time, together with comments about typology and stratigraphy, Thomsen already had an international reputation. But this publication gave him more than that – it made him the founder of modern archaeology and arguably the most influential archaeologist of all times.

In 1816 Thomsen had been appointed head of “antiquarian” collections, which later developed into the National Museum of Denmark. It was while organizing and classifying the antiquities for exhibition that he discovered how much more sense it would make to present them chronologically, and so he did, using what is now known as the “three-age system”. Proposing that prehistory had advanced from an age of stone tools, to ages of tools made from bronze and iron was not in itself a novel idea, but no previous proposals allowed for the dating of artifacts (which Thomsen’s system did for the first time) and they were all presented as systems of evolution. Refining the idea of stone-bronze-iron phases, Thomsen turned it into a chronological system by seeing which artifacts occurred with which other artifacts in closed finds. In this way, he was the first to establish an evidence-based division of prehistory into discrete periods. It is this seminal achievement that led to his being credited as the originator of the three-age system.

He provided for the first time a solid empirical basis for the system that ever since the present publication has laid at the foot of all archaeological research. He showed that artifacts could be classified into types and that these types varied over time in ways that correlated with the predominance of stone, bronze or iron implements and weapons. In this way he turned the Three-age System from being an evolutionary scheme based on intuition and general knowledge into a system of relative chronology supported by archaeological evidence.

“His published and personal advice to Danish archaeologists concerning the best methods of excavation produced immediate results that not only verified his system empirically but placed

Denmark in the forefront of European archaeology for at least a generation. He became a national authority when C.C Rafn, secretary of the Kongelige Nordiske Oldskriftselskab (“Royal Society of Northern Antiquaries”), published his principal manuscript in “Ledetraad til Nordisk Oldkyndighed” (“Guide to Scandinavian Archaeology”) in 1836.”

This groundbreaking publication was immediately translated into German (published the following year, 1837), in which form it reached a wide audience, influencing the archaeologists of all of Europe. In 1848, it was published in English and became highly influential on the development of archaeology theory and practice in Great Britain and the United States. In 1849 Thomsen founded the world’s first ethnographic museum, which continued to contribute significantly to the development of modern archaeology.

“Throughout the course of the nineteenth century growing amounts of archaeological material were being recovered as the vastly expanding engineering activities of the Industrial Revolution were transforming Central and Western Europe into the “workshop of the world.” Indeed, much of the popular appeal of archaeology in early Victorian times lay in its seeming demonstration that this contemporary technological advancement, which both intrigued and delighted the middle classes, was no mere accident but the acceleration of a tendency for “progress” which was innate in humankind. This evidence that cultural evolution as opposed to degeneration from an original state of grace had been a significant feature of human history made archaeology pre-eminently a science of progress. Within the context of the history of the discipline, however, the birth of this “scientific archaeology”, as distinct from the antiquarianism of earlier times, is generally associated with the unfolding of the “Three Age System” and the pioneering work of C.J. Thomsen.

While in the past a few archaeologists had attempted to subdivide prehistoric materials into various temporal segments, it was Thomsen who first envisaged, and applied, on the basis of archaeological evidence, a systematic classification of antiquities according to the criteria of material use and form which could be correlated with a sequence of temporal periods: the Ages of Stone, Bronze, and Iron, familiar to every student of archaeology for the last hundred years.

The novelty of this approach, however, did not lie in the concept of technological development gleaned from his familiar-

ity with the conjectural history of the Enlightenment, or in his assumption of a sequence of Stone, Bronze, or Iron Ages, itself a variation of Lucretius’ popular model. Rather, it lay in his employment of “seriation principles” acquired from his extensive knowledge of numismatics, which he used to combine evidence concerning technology, grave goods, along with the shape and decoration of various artefacts into an internally consistent developmental sequence. Though Thomsen’s Museum of Northern Antiquities in Denmark had arranged its collection of artefacts in accordance with this new system as early as 1819, the first written account of his research was not set out in print until the “Ledetraad til Nordisk Oldkyndighed” (“Guide Book to Northern/Nordic Antiquities”) was published in 1836.

While prior to Thomsen’s work, thinking about antiquities in both Europe and the United States has both intellectually fragmented and essentially speculative, the publication of the “Ledetraad” and its translation into German a year later unified archaeological studies by providing scholars with an exemplar or “paradigm”. For, while previously antiquarians and indeed classical archaeologists, who were interested in what are now recognized to be prehistoric remains, tended to look to written records and/or oral traditions to provide a historical context for their finds, it was Thomsen who liberated archaeologists from this restrictive assumption through the creation of a carefully controlled chronology which allowed for the comprehensive study of those periods in history for which NO written records were available. In the second half of the nineteenth century, Thomsen’s system established itself as THE system, as his basic classification of artefacts, arranged in periods by virtue of an analogy with the form and function of tools in his own day, was modified and elaborated upon by, among others, Worsaae, de Mortillet and John Lubbock.” (D.A. Nestor: *Cognitive Perspectives on Israelite Identity*, pp. 46-48).

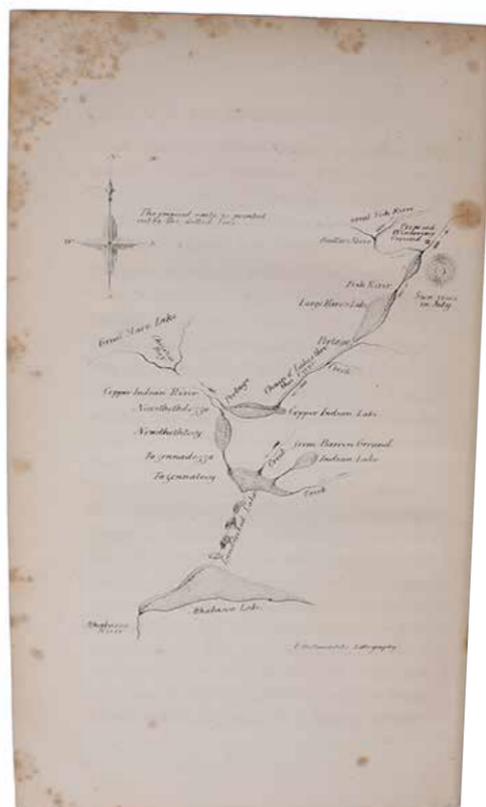
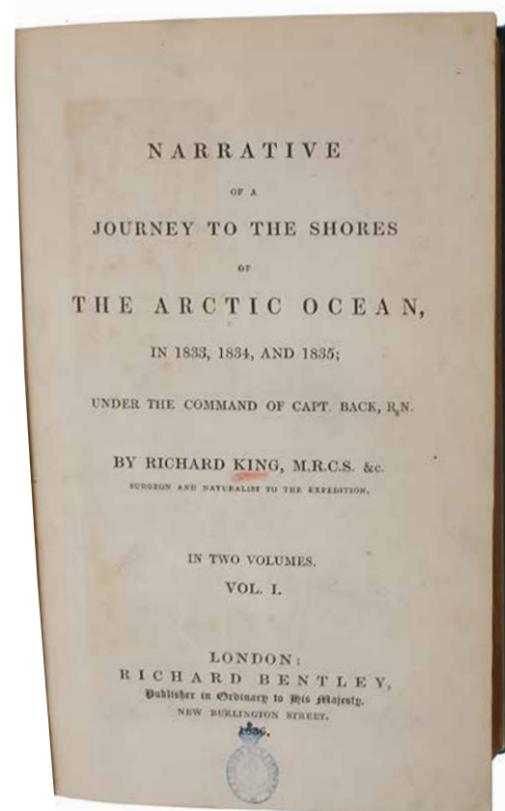
KING'S IMPORTANT NARRATIVE OF BACK'S 1833-1835 ARCTIC EXPEDITION

KING, RICHARD.

**Narrative of a Journey to the Shores of the Arctic Ocean, in 1833, 1834, and 1835;
under the Command of Capt. Back, R. N. 2 vols.**

London, Richard Bentley, 1836.

8vo. In one later full green cloth binding with black leather title-label with gilt lettering to spine. Stamps to front end-papers and small stamp to title-page, otherwise a fine copy. XV, (1), 312, (1); viii, 321, (1) pp. + 4 plates (2 frontispieces, a map and a plate depicting two "Arctomys Okanagani"). Without half-title in vol. I (not called for in vol. II).



Rare first edition of Dr. King's narrative of his travels under Captain Back in the Arctic Ocean in the mid 1830ies, a work praised for its more sanguine view of the expedition compared to that of his commander.

Shortly after qualifying as a medical man, King obtained the post of surgeon and naturalist in the expedition led by Captain George Back to the mouth of the Great Fish River (now known as the Back River) between 1833 and 1835, in search of Captain John Ross. He took a prominent part in the expedition, and is frequently mentioned in Back's Narrative (1836).

King generally described the Back expedition as a series of missed opportunities – an implicit argument for recognition of his own contribution: "King 'had a much more arduous share of the work than Back and was largely responsible for the success of the expedition', and felt that yet more could have been achieved, had it been better led. King makes these criticisms in his account, which was published in late 1836, and, as one would expect, contains material published in Back's narrative; however, 'King's is in many respects the better book, since he showed a far deeper understanding of the indigenous peoples of the Arctic and did not indulge in dramatic exaggeration'" (ODNB).

"King, surgeon and naturalist of the Back expedition that descended the Back River to the arctic coast of Canada, includes much material similar to that contained in Sir George Back's Narrative of the Arctic Land Expedition, 1836, with additional detail on birds, mammals, and fishes, especially as observed near Fort Reliance" (Arctic Bibliography).

"Dr. King's narrative is full of the details of Indian life, as it was presented to the members of Captain Back's expedition. He looked at the same transactions with the natives, and the same phases of their character which Captain Back portrays, from a different point, and their coloring to his eye bears another tinge. His journal, filled with descriptions of interviews with the Chippewyans, Crees, Dog-Ribs, and Esquimaux, is therefore exceedingly interesting even after the perusal of Captain Back's narrative. Although every chapter is largely devoted to incidents associated with the natives, and anecdotes illustrative of their character, Dr. King yields the whole of Chapter xii. to an examination and relation of the present condition of the tribes inhabiting the Hudson's

Bay territories. The Doctor does not attempt to conceal the chagrin he felt, at the cool absorption of his own careful researches in the narrative of Captain Back. In the splendid work of that really eminent explorer, there appears a little, and but a little of that want of generosity which the relation of Dr. King insinuates. Both give the most minute narrations of the peculiar traits of the Northern Indians, their destructive wars, their wasting from disease, and famine, and debauchery, all of which are directly traceable to their communication with the whites. Dr. King, however, finds in them traces of some of the nobler, as well as the more tender emotions, the possession of which Captain Back somewhat superciliously derides. Dr. King very justly reminds him that the gallant Captain owed his life, and that of his entire party, to the devotion and self-denial, through two long starving winters, of the Chippewyan chief Akaitcho. This remarkable Indian deserves an honorable fame. While his tribe in common with himself were starving, he shared with Captain Franklin in his two expeditions, and with Captain Back in a third, the scanty food, which his superior hunter-craft enabled him to obtain, when the duller white reason failed. Captain Franklin would never have sailed upon his fateful voyage, but for the humanity of Akaitcho, as he would have perished of starvation on his first exploration" (Field).

Arctic Bibliography 8708

Field 831

Sabin 37831 (erroneously calling for 7 plates)

Staton and Tremaine 1899

Wagner-Camp 62

INAUGURATING THE FAIRY TALE-GENRE

ANDERSEN, H.C. (HANS CHRISTIAN).

**Eventyr fortalte for Børn. (1.-3. Hefte) + Eventyr fortalte for Børn. Ny Samling (1.-3. Hefte). 2 Bind.
[I.e. Fairy Tales Told for Children. 6 issues, divided into two volumes – all that was issued].**

Kjöbenhavn, 1837-1847.

Bound in one nice contemporary half calf binding with blindstamped and gilt ornamentation to spine. Gilding vague, also the gilt title. Minor bumping to corners. Internally a bit of scattered brownspotting, but overall unusually nice, clean, and fresh. A truly excellent copy. See collation below.

A magnificent set – unusually nice and clean and bound together in a contemporary binding, which is almost never the case – of the first edition of this exceedingly rare collection of Andersen’s earliest fairy tales. This legendary fairy tale-collection that created the fairy tale-genre and brought Andersen international fame, consists in six parts that together make up two volumes. As with most of the other few existing copies, the present set is a mixture of issues (though here, merely two of the parts are in second issue).

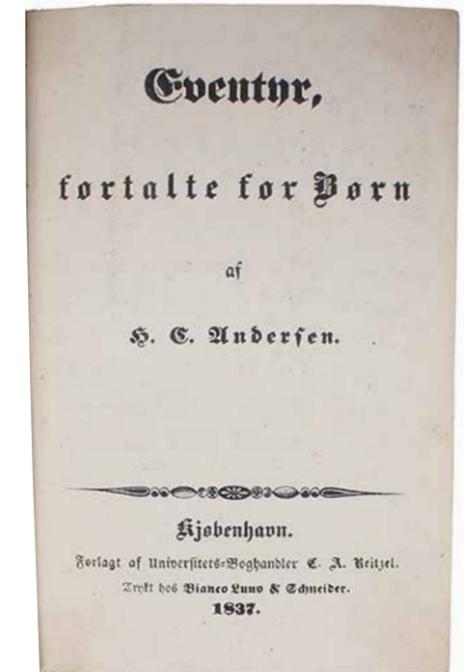
“With the passing of each year, Andersen’s genius brought forth new “wonder stories”, and the fame he had so desperately craved and striven for became a reality. Little did he know in the spring of 1835, when he all but had to beg his publisher to accept these remarkable tales, that one day they would make him immortal. And little did the critics, nearly all of whom advised him to give up his “experiment” and devote himself to his other writings, ever dream that they would live to see him gain world acclaim for these tales.

For almost a hundred years now, generation after generation has been brought up on Andersen’s stories. Take the English-speaking world, for instance. Since the first appearance of Andersen’s Fairy Tales in London and New York, in 1846, over seven hundred different editions, including dozens of varied translations, illustrated by more than a hundred different artists, have been published in the United States alone.

Indeed, Andersen’s stories will live on as classics – as much part of our civilization as the two primary educational factors, reading and writing.” (Jean Hersholt, p. 27).

Due to the fact that the six little pamphlets together, printed in different years, all have their own title-pages, half-titles, contents, etc. and that there were then also printed all of this for each volume of three (times two) together, the book binders almost always removed several of these “extra” leaves, as they seemed superfluous. It was never the intention of the publisher that the single half-titles, title-pages or tables of contents be preserved. However, due to the many different laves that were deemed “superfluous” or not, all existing sets of these two little volumes have their individual mix-up of half-titles, titles, and tables of contents. Thus, no copies are known to exist with all leaves present.

“During Andersen’s lifetime 162 of his Fairy Tales were published, but the scarcest and most difficult to obtain are these six little pamphlets. We do not know exactly how many, or how few, copies were printed, but we do know that no copy with all the title pages and tables of contents has ever been offered for sale by any dealer or at any auction. To my knowledge, only five or six complete copies of the first printings (1835-1842) still exist. Even the second printing of the six pamphlets in their entirety (1842-1847) is exceedingly scarce and difficult to obtain.” (Jean Hersholt).



Here follows a collation including mention of issues and lacunae:

Vol. I:
VIII pp. (joint title-page (dated 1837) for the three parts, contents-leaf for all three parts, and preface (“Til de ældre Læsere”). The joint half-title merely stating “Eventyr for Børn” has not been bound in.

First Part: 61 (including the title-page), (3) (blank verso of p. 61 and the contents-leaf for part one) pp. The half-title has not been bound in. Second issue, 1842.

Second Part: 76 (including half-title and title-page), 2 (contents-leaf for part two) pp. + 1 f. (blank). Second issue, 1844.

Third Part: 60 (including half-title and title-page) pp., 2 (contents-leaf for part two) pp. + 1 f. (blank). First issue, 1837.

Vol. II:
3 ff. (joint title-page, dedication-leaf (for Mrs. Heiberg), contents-leaf for all three parts).
First Part: 58 (including title-page), (2) (contents-leaf for

part one) pp. The half-title has not been bound in. First issue, 1838.

Second Part: 53 (including title-page), (3) (verso of p. 53 and contents-leaf for part two) pp. The half-title has not been bound in. First issue, 1839.

Third Part: 49 (including title-page), (3) (verso of p. 49 and contents-leaf for part three) pp. The half-title has not been bound in. First issue, 1842..

This is one of the most complete copies we have ever seen, as the only leaves not withbound are some of the half-titles. Usually a lot more leaves have been left out by the binders, and it’s even rare to find copies that have all title-pages. The separate contents-leaves are very rarely found preserved in copies that have the joint contents-leaves, and the blank leaves are almost never withbound.

BFN: 266; Hersholt: 23; PMM: 299

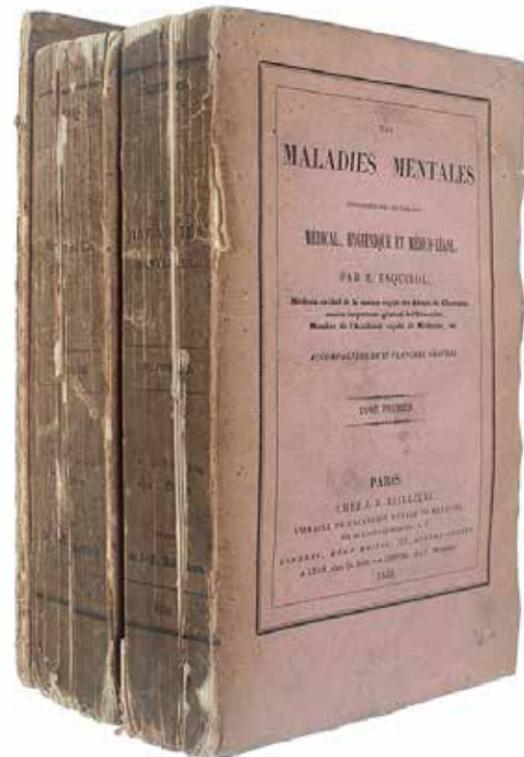
FIRST MODERN TEXTBOOK OF PSYCHIATRY

ESQUIROL, E.

**Des maladies mentales considérées sous les rapports médical, hygiénique et médico-légal
(+) Atlas de 7 Planches.**

Paris, J.B. Baillière, 1838.

8vo. 3 volumes (2 text-volumes and 1 atlas), all unopened, uncut, and in the original printed wrappers. The two text-volumes with soiling to extremities and book-blocks with a clean split down the middle (still intact and nothing missing). Spines with nicks and chips and top of spine on volume 2 lacking small piece of paper affecting author's name. Atlas-volume lacking paper on spine (but sewing still holding tight) and 5x2 cm of outer margin of front wrapper. Overall a fine and clean set in the original condition. [Vol. 1:] XVIII, 678; [Vol. 2:] (4), 864 pp. [Atlas-vol.:] (4) + 27 engraved plates (1 folding).



First edition, in extremely rare original condition – uncut, unopened, and in the original wrappers –, of this seminal first modern textbook of psychiatry. With the present work, Esquirol was the first to apply statistical methods in the clinical study of madness, famously making the first distinction between hallucinations and illusions. Together with Pinel, he founded the French school of psychiatry. “Esquirol really represents the beginning of all classification in psychiatry.” (*A Historical Dictionary of Psychiatry*). The accompanying atlas constitutes the first important iconography of the insane.

“He published *Des maladies mentales* (*Mental Maladies*) in 1838, only two years before his death. In that treatise, Esquirol tries to classify different types of mental disorders. Chapter VIII is entitled “*De la lypémanie ou mélancolie*,” and tries to rephrase and to medicalize the concept of melancholy. Esquirol replaces “melancholy” with a term that will shape mental alienations studies for a long time: *monomania*. Esquirol creates the term *lypemia* to signify a type of depressive monomania. *Lypemia* is hereditary, and affects subjects with “*un tempérament mélancolique*.” (*Brown University Library*).

Jean-Étienne Esquirol (1772-1840) was one of Philippe Pinel's students at Salpêtrière. Economically financed by Pinel (father of what today is referred to as moral therapy and instrumental in the development of a more humane psychological approach to psychiatric patients), Esquirol, in 1801, established a private asylum, *maison de santé*. Like Pinel, Esquirol believed in the positive effects of isolation from the outside world and felt that this would contribute greatly to distracting the patient from the previously unhealthy passions that had ruled his or her life. Esquirol put into operation Pinel's notion of the therapeutic community: Patients and physicians lived as community members in a psychiatric setting.

Whereas Pinel believed that manic forms of mental illness were caused by the stomach, Esquirol adopted Gall's theory of cerebral localization, and believed that all forms of mental illness could be located in the brain. Esquirol believed that mental disorders resulted from unbalanced passions, and he urged the government to create appropriate structures for the curing of the mentally ill which – mainly because of the present publication – resulted in the national law of 1838 that instituted departmental asylums for all needy French mental patients, which is still in force today.

Esquirol's ‘*Maladies mentales*’, remained a basic psychiatric text for over half a century and is still today regarded as one of the fundamental works in modern psychiatry.

Garrison-Morton 4798

Norman 724

Brunet II, 7319

CONTAINING THE CALIFORNIA ACCOUNT

PETIT-THOUARS, ABEL DU.

Voyage Autour du Monde sur la Frégate La Vénus, pendant les années 1836-1839.
10 text-volumes (presumably out of 11) + 4 folio-volumes.

Paris, 1840-1855.

10 8vo-volumes, the first four being in contemporary brown half calf with gilt spines, the following six in original printed cardboard bindings + 3 folio-volumes, one in contemporary brown half calf with gilt spine, two in later simple half cloth + 1 elephant-folio, in contemporary brown half calf with gilt spine.

The first four text-volumes have a bit of wear to corners and capitals and some scattered brownspotting internally. Vol. V is rebacked and the original printed boards have been relaid over newer cloth. Vols. 6-10 are all uncut and partly unopened. The spines and one front board are darkened, and vol. VIII has a tear to the spine and front hinge. Some bumping to corners. Internally they are very fine. There is some light scattered brownspotting to the plate-volumes, but the plates are generally nice and clean. The Atlas Pittoresque has a worn spine that has been reinforced with new leather at top and bottom. The spine of the Hydrography-binding is quite worn and has also been reinforced at top and bottom.

Library-stamps to front- and back-endpapers of all volumes.

AN EXCELLENT SET IN OVERALL VERY NICE CONDITION – WITHOUT THE LATER PUBLISHED 36 PP. OF TEXT TO THE BOTANY-ATLAS AND LACKING ONE SINGLE PLATE IN THE ATLAS PITTORESQUE. OTHERWISE, ALL THE 10 SIGNIFICANT, COMPREHENSIVE TEXT-VOLUMES ARE PRESENT, WITH ALL 10 FOLDED TABLES AND 2 MAPS, AND WITH ALL FOUR ATLAS-VOLUMES WITH 194 OF THE 195 PLATES AND MAPS AS CALLED FOR IN THE INDICES.

The work is divided into seven parts: I: *Rélation*; II: *Zoologie*; III: *Physique*; IV: *Botanique* and collates as thus:

I: Rélation:

TEXT: 4 volumes (numbered vols. I-IV) 8vo. (8), XLIV, 402 pp. and one folded table + (8), 464 pp. + (2), 490 pp and six tables, three of them folded + (8), 178 pp. and one large, folded map.

ATLAS: 1 folio-volume (Atlas Pittoresque). (4) ff. + 67 (of 68) plates, many of them handcoloured. The contents-list calls for 70 plates, but this is due to “Carte énerale du globe” being counted as 69+70. This general world-map is not bound in the present volume, but is bound at the front of the Hydrographie-atlas-volume in stead. There is one plate missing (nr. 8 – *Mendiant du Pérou*). All the costume-plates are coloured.

II: Zoologie:

TEXT: 1 volume (numbered vol. V) 8vo. (4), 351, (5) pp.

ATLAS: 1 folio-volume. (3) ff. + 79 plates, most of them coloured. Sabin only states 78 plates.

III: Physique:

TEXT: 5 volumes (numbered vols. VI-X) 8vo. (8), XVIII, (2), 464 pp. + (8), VII, (3), 456 pp. + (8), III, (1), 334, (4 - errata) pp. + (8), V, (3), 454, (2, -errata) pp., four folded tables, and one large folded map + (8), XXXIX, (1), 472 pp. Atlas: 1 elephant-folio-volume (Atlas Hydrographique). (1) f. + the large folded general map of the world, coloured + 19 maps, on 16 plates. 6 are double-page. Neither Sabin nor BMC mentions the Hydrographie-atlas.

IV: Botanique:

TEXT: The present set is without the later published text-volume for the botany-atlas. Sabin does not mention this Botany-text-volume, but BMC does. It is printed much later, in 1864 and comprises 36 pp.

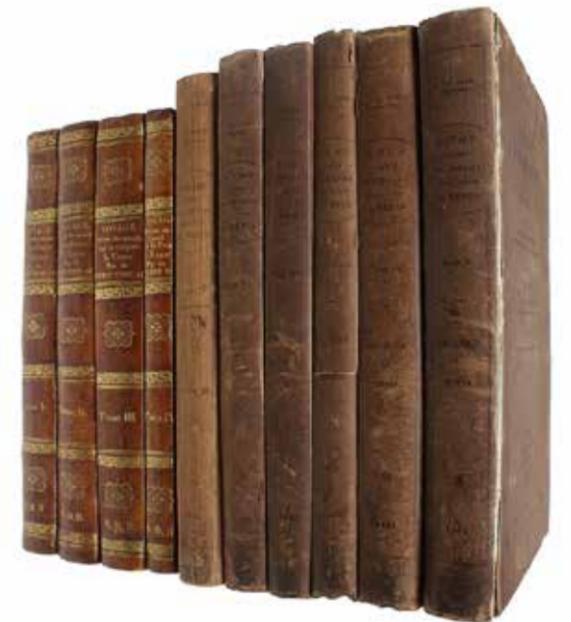
ATLAS: 1 Folio-volume. (3) ff. + 28 plates.

Scarce first edition of this magnificent travel account, Petit-Thouars' groundbreaking voyage round the world, which among many other things is famous for containing one of the most significant and comprehensive records of California during the Mexican period.

The great government expedition that the voyage in fact was, became of great value to French commerce and diplomacy, and from a political point of view, the expedition was a great success. But the expedition was also a success scientifically speaking, and the maps and views of the ports and places visited along the way are of great importance, as are the depictions of costumes etc. The hydrographer on board the Venus, responsible for the maps, was Urbain Dortet of Tessen, and on board was also the doctor-naturalist Adolphe Simon Neboux and the surgeon Charles René Augustin Léclancher.

“After the voyage of Duhaut-Cilly, the next French voyage round the world was made by Abel du Petit-Thouars on the frigate Venus. It was a government expedition, and the orders were to report on the whale fisheries in the Pacific for the benefit of French industry. Du Petit-Thouar’s complete itinerary of places to be visited was set out in his instructions from the French Admiralty.

The Venus sailed from Brest on December 29, 1826, and after rounding Cape Horn, she went along the South American coast, calling at Valparaiso, Concepcion, Santiago, and Callao, which she reached on May 27, 1837. On June 14, she sailed for the Hawaiian Islands, and sighted the mountains of Hawaii on July 7. She, anchored at Honolulu and found that H.M.S. Sulphur, under Captain Edward Belcher, had arrived two days before her. The Venus sailed from Honolulu in August and arrived at Avatcha (Awatscha) Bay, Kamchatka on September 1. After a fortnight, she sailed for California and



arrived at Monterey in October. Investigations were made along the coast southward to Acapulco during November and December, and a run to Easter Island was made in February 1838. Further investigations along the coast of Chile and Peru were conducted until June. From Payta, a visit was made to the various islands of the Galapagos, and on July 15, the Venus sailed to the Marquesas, where she arrived on August 1. After a short stop, she proceeded to Tahiti, and after passing the Tuamotuan islands named Wilson, Waterlandt, Vlieghe, and Krusenstern, reached Tahiti on August 29, anchoring in the Harbor of Papeete.

At Tahiti, Du Petit-Thouars presented an ultimatum to Queen Pomare, demanding that she write a letter to the King of France apologizing for the mistreatment of the priests Laval and Caret, pay 2,000 piastres indemnity for the mistreatment,



and salute the French flag with the firing of twenty-one guns from the Tahitian fort. The helpless Queen duly sent Du Petit-Thouars the letter of apology and 125 ounces of gold, but stated that she could not give the twenty-one gun salute as the fort had no powder. Du Petit-Thouars obligingly supplied the powder, and next morning at 8 A.M., as the French flag page 87 was unfurled on the Venus, the Tahitian fort gave the salute. At this period, the English Missionary, Pritchard, was acting as British Consul, and Moerenhout as United States Consul. Official visits were paid by the consuls and harmony was, to all appearances, restored. At this time, Dumont d'Urville, on his second voyage, had his ships anchored in Mataoai Bay.

Du Petit-Thouars sailed south on September 17 to check the positions of the islands in the Australs, but the winds were unfavorable and he saw only the small uninhabited Hull Island (Maria). He sailed past Mangaia and Rarotonga in the Cook group and southwest past Raoul Island in the Kermadecs. Entering the Bay of Islands on October 13, he learned of the loss of the French whaler Jean Bart in the Chatham Islands. From New Zealand he sailed to Sydney, arriving on November 25. Du Petit-Thouars had a conversation with the Governor of the Colony of New South Wales, and he later

received a letter from the Office of the Colonial Secretary informing him that the office had received a report from Consul Pritchard in Tahiti. The report stated that Queen Pomare, in her fear, had borrowed the indemnity money from the Consul. However, the office was satisfied with Du Petit-Thouars' oral assurance to the Governor that in hoisting the French flag in Tahiti, he did not intend that it should be assumed as an act of sovereignty over the island.

On December 8, 1838, the Venus sailed for Mauritius, and on March 4, 1839, Captain Du Petit-Thouars paid his official call on the Governor, M. de Hell. The ship sailed homeward via the Cape of Good Hope and, after the usual calls, anchored at Brest on June 24, 1839, completing a voyage of thirty months." ("Explorers of the Pacific: European and American Discoveries in Polynesia". Victoria. University of Wellington).

- BMC: II:606
- Sabin: 21354
- Borba de Moraes I, 276
- Ferguson 2970
- Hill 518
- Stafleu 1337



KIERKEGAARD'S MAIN WORKS IN ORIGINAL BINDINGS

KIERKEGAARD, SØREN.

A unique collection of main works by Kierkegaard – “generally considered to be, however eccentric, one of the most important Christian philosophers” (PMM) – in first editions, all uncut and in original bindings and wrappers, as they appeared. The collection contains the eight works that are arguably his most famous and those for which he is best known: 1. [On the Concept of Irony]. *Om Begrebet Ironi med stadigt Hensyn til Sokrates*. 2. [Either-Or]. *Enten-Eller. Et Livs=Fragment udgivet af Victor Eremita. Første Deel indeholdende A.'s Papirer.+ Anden Deel indeholdende B.'s Papirer, Breve til A.* 3. [Fear and Trembling]. *Frygt og Bæven. Dialektisk Lyrik af Johannes de Silentio*. 4. [Repetition]. *Gjentagelsen. Et Forsøg i den eksperimenterende Psychologi af Constantin Constantius*. 5. [Philosophical Fragments]. *Philosophiske Smuler eller En Smule Philosophie. Udgivet af Søren Kierkegaard*. 6. [The Concept of Dread]. *Begrebet Angest. En simpel psykologisk=paapegende Overveelse i Retning af det dogmatiske Problem om Arvesynden af Vigilius Haufniensis*. 7. [Concluding Unscientific Postscript]. *Afsluttende uvidenskabelig Efterskrift til de filosofiske Smuler. Mimisk=pathetisk=dialektisk Sammenskrift, Eksistentielt Indlæg, af Johannes Climacus. Udgiven af S. Kierkegaard*. 8. [Sickness unto Death]. *Sygdommen til Døden. En christelig psykologisk Udvikling til Opbyggelse og Opvækkelse. Af Anti-Climacus. Udgivet af S. Kierkegaard*.

Kjøbenhavn (Copenhagen), C.A. Reitzel, 1841 + 1843 + 1843 + 1843 + 1844 + 1844 + 1846 + 1846 + 1849.

8 works, in nine volumes, all in original bindings/ wrappers. Please see further description below.

A truly unique collection of first editions of the eight works that must be considered Kierkegaard's main works, all present in original condition – i.e. completely uncut and in either blue cardboard (called “hollanderet” binding), brown cardboard, or printed wrappers.

It is rare to find Kierkegaard's works in original state, as most of them were rebound almost immediately after having been purchased. The anonymous cardboard bindings of the larger volumes were a kind of interim binding that was meant to be replaced by a more permanent one at a book binder, and the wrappers that a few of his slimmer works were issued with, are quite fragile and hardly ever survive. The cardboard bindings do not have a hard spine, but merely thin paper glued directly on to spine, meaning that in the rare cases where one

does find a Kierkegaard first edition in original binding, the spine is almost always gone or completely worn, leaving the stitching unprotected and often deteriorated. Thus, rebacking to some degree will almost always be the case, especially with the more comprehensive volumes, which it also is here. Considering the scarcity of several of the individual volumes and that of original bindings and wrappers particularly, a collection as the present must be considered an extreme rarity possibly never to be seen again.

1. First edition of Kierkegaard's master's thesis, which constitutes the culmination of three years of extensive studies on Socrates. The work was issued with theses for university students, teachers etc., and without theses for public sale. This copy was for public sale.

8vo. Bound uncut in the original brown cardboard binding. Rebacked with brown paper and corners of boards neatly restored. A bit of brown spotting as usual, but an excellent copy. (4), 350, (4) pp.

Himmelstrup 8

2. First edition of the work that founded existentialism. Kierkegaard's monumental magnum opus, *Either-Or*, semi-nally influenced later as well as contemporary philosophy and ranks as one of the most important works modern philosophy.

2 vols. 8vo. Uncut in the original blue cardboard-bindings, re-backed in perfectly matching blue paper and with pastiche paper title-labels to spines. A bit of wear to extremities. Apart from a bit of brown spotting, mostly to the first two leaves

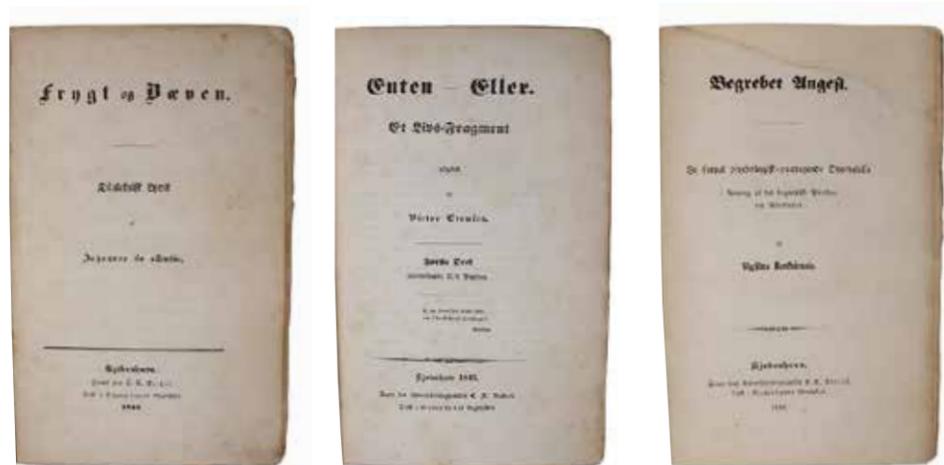
of each volume, the copy is in magnificent condition and unusually fresh and clean. XX, (2), 470 pp.; (8), 368 pp.

Though all original Kierkegaard-bindings are rare, those of *Either-Or* are even more so, and very few copies are known to exist in this state. Only one copy has been registered for sale, and none in any institutions as far as we are aware. The copy naturally also contains the often lacking half-titles.

PMM 314. Himmelstrup 20

3. First edition of one of Kierkegaard's most important and sought-after works, “*Fear and Trembling*”, which is rather more difficult to find in the first edition than many of his other works. The work represents his earliest important questioning of German idealism. “*Fear and Trembling*”





constitutes a poetical-philosophical reflection on the story of God's command to Abraham to sacrifice Isaac as a test of his faith and poses the fundamental question whether there is an absolute duty to God and whether Abraham's action was justified or murder. Faith is presented as a paradox that eludes reason, and he challenges the ethics and immanent philosophy of Kant and Hegel.

8vo. Uncut in the original blue cardboard-binding. Spine restored, preserving most of the original printed paper title-label (through printing difficult to read). Old owner's signatures to inside of front board. Some brownspotting, as always, but overall very nice. VIII, 135 pp.

Himmelstrup 48

4. First edition of Kierkegaard's important work on the theory of repetition and the philosophical contents of the phenomenon. For Kierkegaard, repetition is to be likened to recollection, and as he himself states on the first page of the work: "You can say whatever you wish about it [repetition], it will play a very important role in recent philosophy; for Repetition is a decisive expression for what "Recollection" was for the Greeks. Just like when they taught that all perception is a recollection, so the new philosophy will teach that all of life is a repetition."

8vo. Uncut in original blue cardboard-binding. Spine neatly restored and strengthened, preserving almost all of the original printed title-label. A bit of wear to extremities and some brownspotting, as always. Old owner's name to top of title-page. 157 pp.

Himmelstrup 53

5. First edition of "Philosophical Fragments", which by many is considered Kierkegaard's actual religious-philosophical main work. It is the first book written under the important pseudonym Johannes Climacus, and it is here that Kierkegaard unfolds the tension between philosophy and religion, in an attempt to find an historical onset for eternal consciousness, opposing the ideological thought inherited by Plato, Aristotle and Hegel.

Small 8vo. Uncut in the original printed wrappers. Lacking a small part of the lower corner of front wrapper, far from affecting the imprint – restored. Also with a small restoration to lower back hinge of back wrapper. Some tiny ink dot to top of wrappers and slight wear to extremities. Spine worn and with loss of paper to top and bottom, but stable and fine, and most of the printed title legible. Brownspotting, as always. 164 pp.

Himmelstrup 62

6. The very rare first edition of Kierkegaard's seminal "Concept of Dread", which formed the basis for existential psychology, and in which Kierkegaard heavily attacks the philosophy of Hegel.

Apart from "Sexten opbyggelige Taler" (the amputated "Atten opbyggelige Taler" -without the two that were quickly sold out), this is the rarest of Kierkegaard's works. It is said to have appeared in 250 copies (and the other works in about 525), which has not actually been verified, but it is a fact that it was issued in a significantly smaller number than the other works and is thus the hardest to come by. This work in the original binding is an extremely rare survival.

8vo. Uncut in the original blue cardboard-binding. Minor wear to extremities, mostly the spine, which, however, is incredibly well preserved, including the entire printed paper title-label, which is quite extraordinary. A neat restoration to blank top of title-page, far from affecting imprint, and a vague damp stain to upper blank margin of the last leaves. A remarkably well preserved copy. Ex libris and previous owner's annotations to inside of front board. (8), 184 pp.

Housed in a beautiful custom-made half morocco box with elegant pastiche-gliding to the spine. Gilt super ex-libris to front board. (box signed Anker Kysters Eftf. And gilding by Hagel Olsen).

Himmelstrup 68

7. First edition of this highly important major work by Kierkegaard, the "Postscript", by many considered his second magnum opus. Besides being one of the most philosophically important of Kierkegaard's publications, this work reveals one of the most important "secrets" of this philosophical giant: The authorship of not only his main work and the main work of existentialism, "Either-Or", but also of all of his pseudonymous works.

Nothing that Kierkegaard did was left to chance, which is also reflected in his carefully chosen pseudonyms and everything that came with them, e.g. his presentation inscriptions, which carefully followed the pseudonym of the book, so that he never signed himself the author, if his Christian name was not listed as the author on the title-page.

This carefulness also applied to the publication of his works, and his "Postscript" is one of the most carefully planned ones. The format of the book is large, 145 x 230 mm, and it is comprehensive – 480 pages followed by 6 unpaginated ones, the last four of which contain his greatly important and carefully chosen revelation of the true authorship of all the pseudonymous writings, under the headline "A First and Last Explanation". The pages are left unpaginated, divided from the rest of the book with a blank leaf and printed with a smaller type, which clearly indicates for the reader that these pages are not part of the actual text, but something different that must be noticed.

The postscript to the "Postscript" begins thus (own translation): "For the sake of manners and etiquette I hereby ac-

knowledge, what can hardly in reality be of interest to anybody to know, that I am, as one says, the author of Either-Or (Victor Eremita), Copenhagen in February 1843; Fear and Trembling (Johannes de Silentio), 1843; Repetition (ConstantinConstantius) 1843; On the Concept of Dread (Virgilius Hafniensis) 1844; Preface (Nicolaus Notabene) 1844; Philosophical Fragments (Johannes Climacus) 1844; Stages on Life's Way (Hilarius Bogbinder: William Asham, The Assessor, Frater Taciturnus) 1845; Concluding Postscript to The Philosophical Fragments (Johannes Climacus) 1846; an article in "Fædrelandet", January 1846 (Frater Taciturnus)." And he then goes on to tell about the significance that his chosen pseudonyms bear, why he writes under these, and what his relationship to them is, -questions that none the less continue to puzzle philosophers to this day and which seem to bear part of the key to the question of the person Kierkegaard and his philosophical writings.

Large 8vo. Uncut in the original blue cardboard binding. Some wear to corners, spine re-backed with matching paper, and some contemporary annotations to front board. A few leaves at the beginning have loosened from the stitching, but otherwise internally very nice, with minimal browning and almost no brownspotting. X, 480 pp., (1 f., -blank) (2 ff., -"A First and Last Explanation").

Himmelstrup 90

8. First edition of Kierkegaard's radical and comprehensive analysis of human nature, "The Sickness unto Death" – a foundational existentialist work, which has had a profound influence on the development of modern existentialism. Here, despair is likened with the Christian concept of sin and Kierkegaard's ideas of the finite and infinite parts of the human self are developed – concepts that we find again with Heidegger (his concept of "facticity") and Sartre (his concept of "transcendence).

8vo. Uncut in the original printed wrappers. Although slightly worn at extremities and spine, this is a remarkably well preserved copy with all of the printing on the spine fully legible. Two tiny worm holes to front wrapper and two other spots. Old owner's signature to top of front wrapper. A bit of brownspotting, as always. (8), 136 pp.

Himmelstrup 119

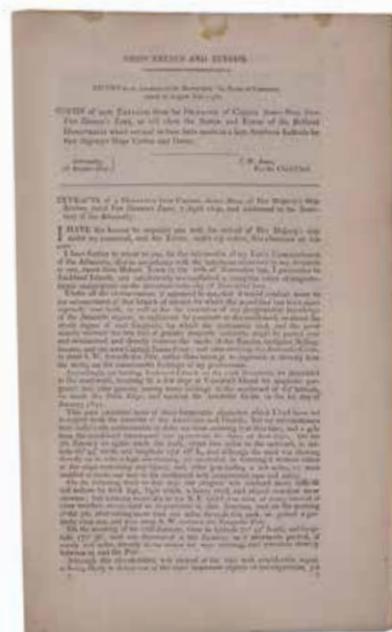
JAMES ROSS IN ANTARCTICA

[ROSS, SIR JAMES CLARK].

Ships Erebus and Terror. Extracts from the Despatch of Captain James Ross, from Van Dieman's Land, showing the Nature and Extent of the Discoveries made in a high Southern Latitude by Her Majesty's Ships Erebus and Terror. [PARLIAMENTARY PAPER]

London, Ordered by the House of Commons, to be Printed, 6 September, 1841.

Folio (336x201 mm). Disbound, two loose sheets. A few stains to upper margins and upper margin of map. Very light offsetting from map to first leaf. (1)-(4) pp + folded map (428 x 336 mm)



The expedition inferred the position of the South Magnetic Pole and made substantial observations of the zoology and botany of the region, resulting in a monograph on the zoology and a series of four detailed monographs by Hooker on the botany, collectively called *Flora Antarctica* and published in parts between 1843 and 1859. The expedition was the last major voyage of exploration made wholly under sail.

Ross sailed south for the Antarctic in October 1839 in command of the *Erebus* and *Terror*, the aim being to find the south magnetic pole. This was to be part of Britain's contribution to an international year of co-operation, whereby European nations would set up magnetic observatories around the world, coordinating readings on fixed dates; comparing readings, he would also attempt to reach the South Magnetic Pole.

The expedition was extremely well equipped by any standards. There were stores for three years including large amounts of vegetable soup, pickled cabbage and carrots to keep scurvy at bay. There were ice saws, portable forges, winter clothing for every man and even a small flock of sheep. Each ship held a crew of sixty four.

The ships did not handle well (partly because of the shallow draft), though they represented the epitome at the time of naval ingenuity. No sailing ships before or since that time were better prepared for their task with such fine attention to detail.

The rare first edition of the first published report of Ross's discovery of the Antarctic continent – "This is the first report of the first season's stupendous geographical discoveries, composed of extracts from Ross's dispatch sent from Australia, 7 April 1841, upon the expedition's return from the Ross Sea... How many copies of this remarkable publication were printed is uncertain.[...] Certainly very few exist today" (Rosove).

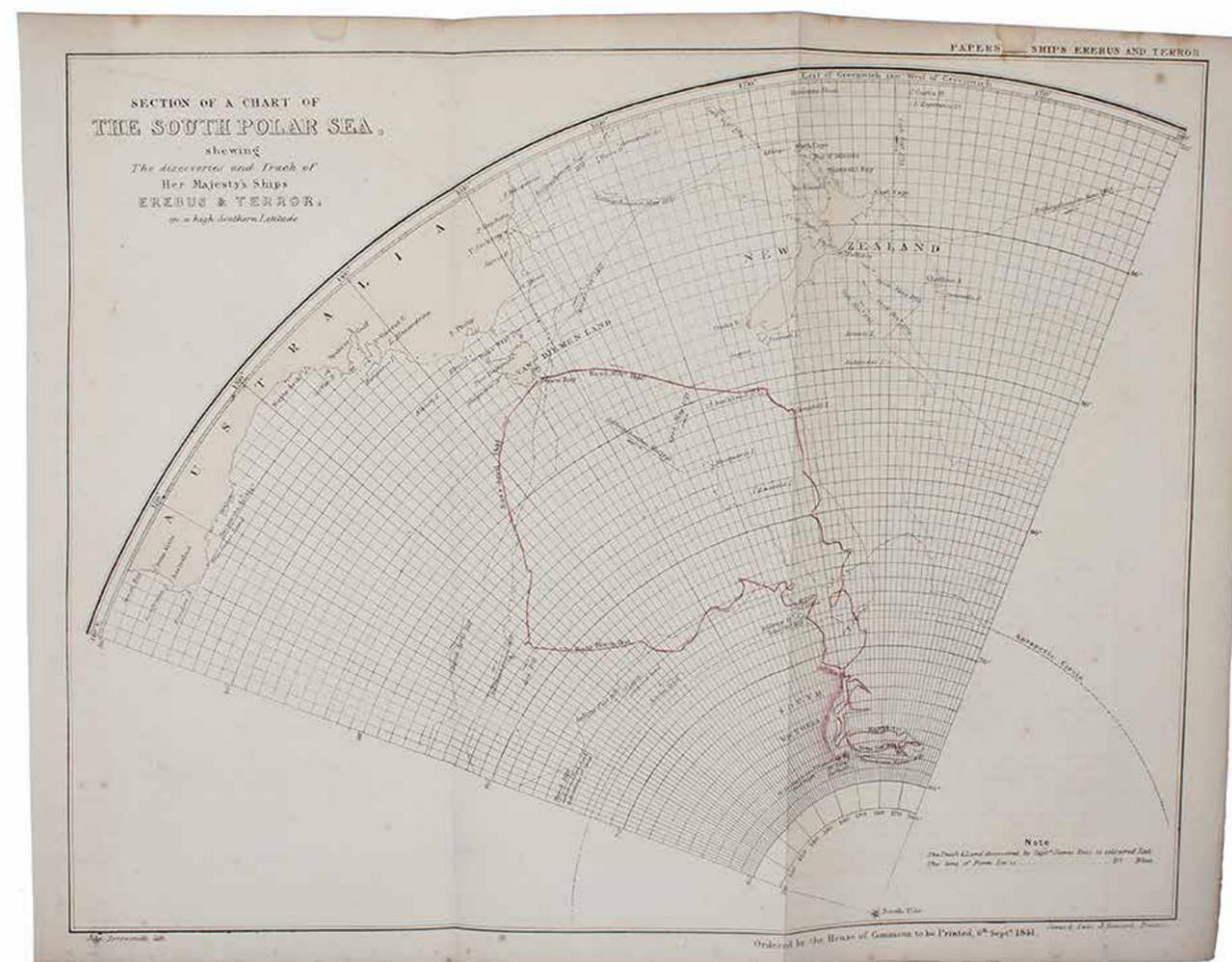
The two ships returned to the Falkland Islands before setting off for the south again in December 1842 to explore the Antarctic Peninsula. But they did not get as far as they had done previously. They arrived back home on the 4th of September 1843, four years and five months after setting off. Data had been gathered on magnetism, oceanography and substantial botanical and ornithological specimen collections had been made. It was to be the last major voyage of exploration made entirely under sail.

Ross returned to England triumphant and to receive a knighthood. Despite his findings, no-one but whalers and sealers would follow for many years. It was now known that

the Antarctic continent existed and was prodigious in size, but it would be fifty years before any attempt was made to explore the land surface.

The two vessels HMS *Erebus* and HMS *Terror* were designed as "bomb ships" for the naval bombardment of shore targets but refitted for exploration in icy waters. Both ships were abandoned and consequently lost during the ill-fated attempt to force the Northwest Passage in 1845 during the Franklin-expedition.

Rosove 275.A1., Spence 992, Renard 1325



THE FIRST REAL BIBLE OF COMMUNISM

WEITLING, WILHELM.

Garantien der Harmonie und Freiheit.

Vivis, 1842.

8vo. Contemporary modest half cloth with marbled paper over boards. Wear to extremities. Old owner's name to title-page. Occasional brownspotting. XII, (2), 264 pp.

Rare first edition of one of the greatest works of communism, Weitling's extremely influential main work, which came to be known as "the debut of the German workers" (Marx). Published a full six years before "The Communist Manifesto", Weitling's "Guarantees of Harmony and Freedom" arguably constitutes the foundational work of Communism, and it is not by chance that Engels names Weitling "The founder of German Communism" (Engels 1975 [1843], p. 402) and Marx characterizes this work as the "brilliant debut of the German workers" and the "gigantic first steps of the proletariat".

Considered the first real Communist, Weitling was a communist before both Marx and Engels. He was the founder of the League of the Just (Bund der Gerechten – really the first international communist organisation with branches in Germany, France, Switzerland, Hungary and Scandinavia) that Marx and Engels joined and turned into the Communist League and signatory to early statements by the executive of the First International.

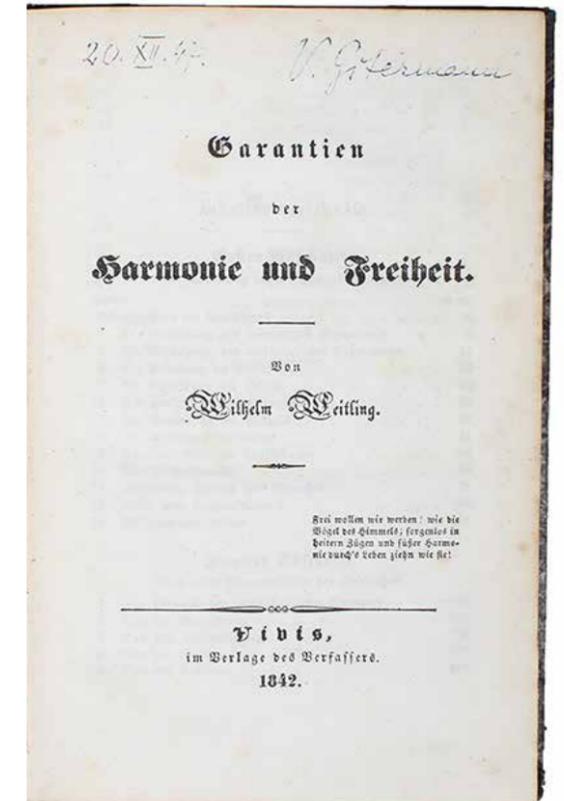
Having been so admired by Marx and Engels after the publication of the present magnum opus, he later fell out with them after a struggle in 1846-47, over the party programme for the League of the Just, which he had co-founded. Marx, of course, won the struggle, and the Communist Manifesto as written – not a party programme dictating direct and violent overthrow of the state and the immediate establishment of communism.

"The League of the Just after the debacle of May, 1839, ceased to exist as a central organisation. At any rate, no traces of its existence or its activity as a central organisation are found after 1840. There remained only independent circles organised by ex-members of the League. One of these circles was organised in London.

Other members of the League of the Just fled to Switzerland, the most influential among them being Wilhelm Weitling (1809-1864). A tailor by trade, one of the first German revolutionists from among the artisan proletariat, Weitling, like many other German artisans of the time, peregrinated from town to town. In 1835 he found himself in Paris, but it was in 1837 that he settled there for long. In Paris he became a member of the League of the Just and familiarized himself with the teachings of Hugues Lamennais, the protagonist of Christian socialism, of Saint-Simon and Fourier. There he also met Blanqui and his followers...

In Switzerland Weitling and some friends, after an unsuccessful attempt to propagandise the Swiss, began to organise circles among the German workers and the emigrants. In 1842 he published his chief work, "Guarantees of Harmony and Freedom"...

Influenced by Blanqui, Weitling's ideas differed from those of other contemporary utopians, in that he did not believe in a peaceful transition into communism. The new society, a very detailed plan of which was worked out by him, could only be realised through the use of force. The sooner existing society is



abolished, the sooner will the people be freed. The best method is to bring the existing social disorder to the last extreme. The worse, the better! The most trustworthy revolutionary element which could be relied upon to wreck present society was, according to Weitling, the lowest grade proletariat, the "lumpenproletariat", including even the robbers.

It was in Switzerland, too, that Michael Bakunin (1811-1876) met Weitling and absorbed some of his ideas. Owing to the arrest and the judicial prosecution started against Weitling and his followers, Bakunin was compromised and forever became an exile from his own country.

After a term in prison, Weitling was extradited to Germany in 1841. Following a period of wandering, he finally landed in London where his arrival was joyously celebrated.

A large mass meeting was arranged in his honour. English socialists and Chartists as well as German and French emigrants participated. This was the first great international meeting in London. It suggested to Schapper the idea of organising, in October, 1844, an international society, The Society of Democratic Friends of all Nations. The aim was the rapprochement of the revolutionists of all nationalities, the strengthening of a feeling of brotherhood among peoples, and the conquest of social and political rights. At the head of this enterprise were Schapper and his friends.

Weitling stayed in London for about a year and a half. In the labour circles, where all kinds of topics dealing with current events were being passionately discussed, Weitling had at first exerted a great influence. But he soon came upon strong opposition. His old comrades, Schapper, Heinrich Bauer and

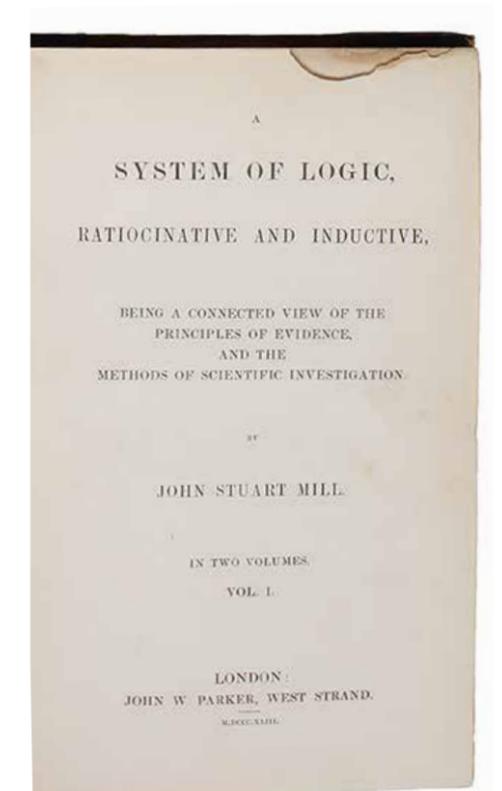
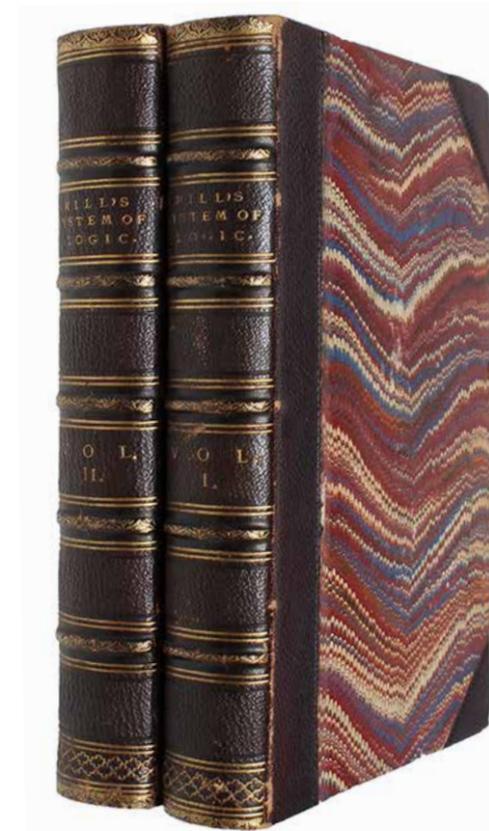
THE SCIENTIST'S CLAIM TO TRUTH

MILL, JOHN STUART.

A System of Logic, Ratiocinative and Inductive, Being a Connected View of the Principal Evidence, and the Methods of Scientific Investigation. In Two Volumes. 2 vols.

London, John W. Parker, 1843.

8vo. 2 uniform contemporary half calf bindings with five raised gilt bands to gilt spines. Marbled edges. A nice and tight set with only minor wear to extremities. Vol. 1 with tiny damp-stain to upper margin, barely affecting but a little bit of the end-papers and the first three leaves – here only the top blank margin, far from affecting any text. Blank leaves a bit brownspotted, otherwise also internally very nice and clean. (2), XVI, 580; (2), XII, 624 pp. Bookplate of “Reginald Dykes Marshall” to inside of both front boards.



Joseph Moll (1811-1819), had during their much longer stay in London, learned all about the English labour movement and the teachings of Owen.

According to Weitling the proletariat was not a separate class with distinct class interests; the proletariat was only a portion of the indigent oppressed section of the population. Among these poor, the “lumpenproletariat” was the most revolutionary element. He was still trumpeting his idea that robbers and bandits were the most reliable elements in the war against the existing order. He did not attach much weight to propaganda. He visualised the future in the form of a communist society directed by a small group of wise men. To attract the masses, he deemed it indispensable to resort to the aid of religion. He made Christ the forerunner of communism, picturing communism as Christianity minus its later accretions.

...

In 1844 Weitling was one of the most popular and renowned men, not only among German workers but also among the German intelligentsia...

To him [i.e. Marx] Weitling was a very gifted expression of the aspirations of that very proletariat, the historic mission of which he himself was then formulating. Here is what he wrote of Weitling before he met him:

“Where can the bourgeoisie, its philosophers and literati included, boast of work dealing with the political emancipation, comparable with Weitling’s “Guarantees of Harmony and Freedom”? If one compares the dry and timid mediocrity of German political literature with this fiery and brilliant debut of the German workers, if one compares these halting but gigantic first steps of the proletariat with the mincing gait of the full-grown German bourgeoisie, one cannot help predicting that the proletarian Cinderella will develop into a prodigy of strength.”

It was quite natural that Marx and Engels should seek to make the acquaintance of Weitling. We know that the two friends during their short sojourn in London in 1845, became acquainted with the English Chartists and with the German emigrants. Though Weitling was still in London at that time, we are not certain that Marx and Engels met him. They entered into close relations in 1846, when Weitling came to Brussels where Marx, too, had settled in 1845 after he had been driven out of France.

As Weitling kept arguing for a direct and violent overthrow of the state and the immediate establishment of communism based on the model of the first Christians in the New Testament, Marx came to directly disagree with him, arguing that what was needed first was the full development of capitalism and bourgeois democracy, before communism could take root. By June of 1847, the newly named Communist League endorsed Marx’s programme, not Weitling’s revolutionary ideas, and a year later, “The Manifesto of the Communist Party”. By that time Weitling had immigrated to the USA.

DEFINING THE ESSENCE OF REASON AS FREEDOM – MARX' DEBUT ARTICLE

RUGE, ARNOLD (edt.) – KARL MARX.

Anekdoten zur neuesten deutschen Philosophie und Publicistik von Bruno Bauer, Ludwig Feuerbach, Friedrich Köppen, Karl Nauwerk, Arnold Ruge und einigen Ungenannten. 2 bde. [(Marx): Bemerkungen über die neueste preußische Censurinstruction. Von einem Rheinländer].

Zürich & Winterthur, Literarischen Comptoirs, 1843.

8vo. Bound in one nice later half calf binding in contemporary style with gilt title and blindstamped ornamentation to spine. Faded inscription of "Eigenthum des Literar. Museum" to both title-pages and last leaf of both volumes. Stamps of the same Literary Museum to volume 1, at both title-page, last leaf and a few leaves inbetween. Neat pencil annotations to a few leaves of volume 1. Neatly washed and with a few tiny closed tears to second gathering. A small spot to lower blank margin of pp. 195-8 of vol. 1. Contents generally clean and crisp. All in all a very nice copy. IV, 320 + IV, 288 pp. [Marx' paper: Vol. I, pp. 56-88].

Exremely scarce first edition of this two-volume periodical, which contains the first printing of Marx' first newspaper article, being the first political article written by Marx for publication, namely his "Comments on the Latest Prussian Censorship Instruction". This important debut work, which constitutes the foundation of Marxian dialectic and his formulation of Critical Hegelianism, was written between January 15 and February 10, 1842, but due to censorship restrictions, it first appeared here, in Ruge's "Anekdoten", in Switzerland in 1843, to avoid German censorship.

"The young Marx and the young Engels ridiculed the Prussian Censorship Law of 1841. The attack of the young Marx, "Comments on the Latest Prussian Censorship Instruction," was written in 1842 but published a year later in Ruge's "Anekdoten".

"Comments on the Latest Prussian Censorship Instruction" is an early exercise by the young Marx in the application of the categories of Hegelian critique. In this essay, the young Marx employed the Hegelian modalities of substance and essence to demonstrate the authoritarian nature of the

Prussian Censorship Instruction. The young Marx utilized the concepts of substance and essence in the defence of free press.

"Comments on the Latest Prussian Censorship Instruction" defines the essence of a free press as free mind, or the essence of reason as freedom. The young Marx argues that it was impossible for reason to act in accordance with its essence unless it was totally free, because without absolute freedom, reason cannot follow its own insights to their logical conclusion. Consequently, when the Prussian Censorship Instruction limits the freedom of reason, when it sets boundaries beyond which reason cannot go, the Prussian Government annihilates the essence of reason.

The strategy of the young Marx is his essay is to adopt Hegelian logic in the cause of liberalism. He wished to show how Hegelian categories could be adjusted, could be transformed into weapons in the cause of political reform.

In this essay, the young Marx proved two things, that he interpreted Hegel as a critical Hegelian and that he himself continued this Critical Hegelian tradition. In 1842, the

The scarce first edition of what is probably Mill's greatest book, an epochal work in logical enquiry, not only for British philosophy, but for modern thought in general.

"Mill's most important work in pure philosophy was his "System of Logic", which he began at the age of twenty-four and completed thirteen years later" (D.S.B. IX:383).

By the first quarter of the 19th century, the theory of logic had been almost overlooked in the English speaking world for centuries. Logic was practiced merely as an academic study on traditional lines, with Aristotle as the great master, but with Mill and some of his contemporaries this was about to change, and Mill's theory of terms, propositions, the syllogism, induction etc., greatly affected 19th century English thought. The many years that Mill allowed himself to work on his "System of Logic" allowed him to be inspired by a number of important steps that were made towards the development of the theory of logic in order to fulfill his groundbreaking work.

Mill's main concern as a philosopher was to overrule the influence of the sceptical philosophers and provide science with a better claim to truth. A main breakthrough in Mill's Logic was thus his analysis of inductive proof, and his originality on this point cannot be denied. "We have found that all Inference, consequently all Proof, and all discovery of truths not self-evident, consists of inductions, and the interpretation of inductions: that all our knowledge, not intuitive, comes to us exclusively from that source. What Induction is, therefore, and what conditions render it legitimate, cannot but be deemed the main question of the science of logic – the question which includes all others. It is, however, one which professed writers of logic have almost entirely passed over. The generalities of the subject have not been altogether neglected by metaphysicians, but, for want of sufficient acquaintance with the processes by which science has actually succeeded in establishing general truths, their analysis of the inductive operation, even when unexceptionable as to correctness, has not been specific enough to be made the foundation of practical rules, which might be for induction itself what the rules of syllogism are for the interpretation of induction..." (A System of Logic, Vol. 1, p. 345). With his demonstrative theory of induction, Mill reduced the conditions of scientific proof to strict rules and scientific tests. He provided the empirical sciences with formulae and criteria that played as

important a role to them as the formulae of syllogism had done to arguments that proceeded from general principles. The laws that Mill established are discovered with his famous "eliminative methods of induction", which later figured prominently in controversies about scientific method.

Mill's Logic came to found a new strand in the theory of logic, logic as incorporated in a general theory of knowledge, where the whole is rendered more precise by its definite reference to the question of proof. According to Mill the ultimate elements of knowledge are subjective entities, however, knowledge does have objective validity.

"Logic alone can never show that the fact A proves the fact B; but it can point out to what conditions all facts must confirm, in order that they might prove other facts. To decide whether any given fact fulfils these conditions, or whether facts can be found which fulfil them in any given case, belongs, exclusively, to the particular art or science, or to our knowledge of the particular subject." (Introduction, § 3, p. 11).

The work underwent several editions, and Mill kept changing it considerably. The first edition is said to have been printed in a small number, less than 1.000.

THE FORERUNNER OF THE “ORIGIN OF SPECIES”

(CHAMBERS, ROBERT).

Vestiges of the Natural History of Creation.

London, John Churchill, 1844.

8vo. Uncut and with the original yellow blank wrappers in a later red full cloth with gilt title-label to spine. The front wrapper and the title-page have small marginal reinforcements and front wrapper a small closed tear towards hinge. With the book-plate of HF Norman to inside of front board. A nice and clean copy with only very light occasional brownspotting. VI, 390 pp.

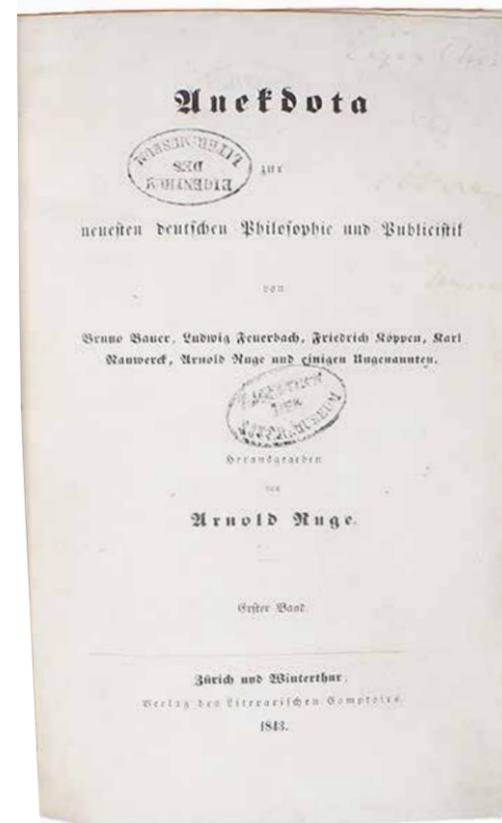
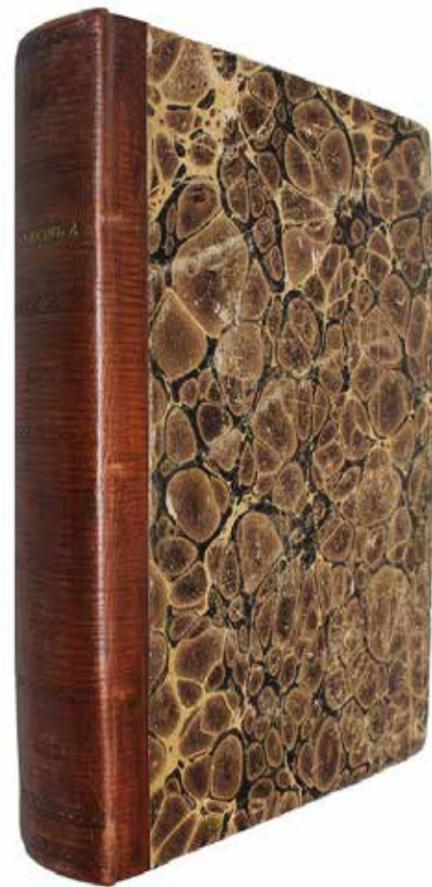
Apart from anticipating “Origin” by 15 years, the “Vestiges” also contains one of the very earliest references to computing within the context of biology.

This sensational work with its unorthodox themes that contradicted contemporary theology, created an uproar on both sides of the Atlantic and became an instant best-seller. It “was one of the greatest scientific best-sellers of the Victorian age, going through at least twelve large editions in England, numerous American editions, and several foreign-language editions.” (Origins of Cyberspace).

“Vestiges” was the direct cause of a shift in popular opinion which - according also to Charles Darwin himself - prepared the public mind for the scientific theories of evolution by natural selection.

“The “Vestiges” played a significant role in nineteenth-century biology. By presenting an evolutionary view of nature, it received the first wave of reaction and thus eased the way for Darwin’s “On the Origin of Species” fifteen years later.” (DSB III:192).

Due to its controversial nature, the book was published anonymously, and for decades there was speculation about its authorship. Up until three years after the author’s death when the true authorship was revealed, only seven people were told who the author was. Darwin was one of the few to

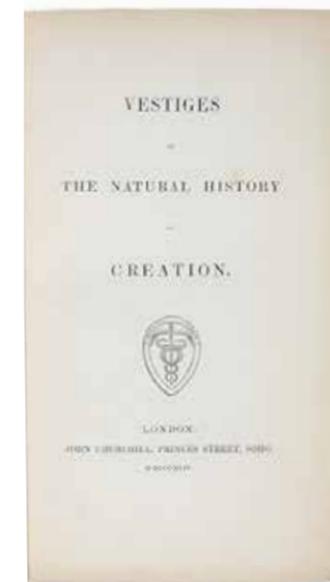


young Marx explored, experimented with the use of Hegelian categories, essence, and appearance as devices by which to advance the cause of political progressivism, and this was the meaning of Critical Hegelianism in the generation of Gans.” (Norman Levine: *Divergent Paths: Hegel in Marxism and Engelsism*, pp. 142-43).

“Karl’s [i.e. Marx] politics had closely followed those of Ruge ever since the end of the 1830s. In 1842 and 1843, their responses to immediate events, not least the “frivolous diatribes of the “Free”, had remained very close. An established author, and in the possession of independent means, “Papa Ruge” – as Jenny called him – was clearly the senior partner in this collaboration. The banning of the “Deutsche Jahrbücher” in January 1843 as the result of Prussian pressure, together with the suppression of the “Rheinische Zeitung”, meant the

effective silencing of Young Hegelianism within Germany. The aim of the criticism, as it was applied among Young Hegelians, was to highlight the gap between the demands of reason and the behavior of the government, but its failure to make any significant headway against the Prussia of Friedrich Wilhelm IV had also pushed them both towards an open criticism of Hegel’s political philosophy. (Gareth Steadman Jones: *Karl Marx, Greatness and Illusion*, p. 142).

Although another anonymous essay “Luther als Schiedsrichter zwischen Strauß und Feuerbach” (Vol. II, pp. 206-208) has long been attributed to Marx, the preface to MECW I now states that “recent research has proved that it was not written by Marx (Draper, register, p. 58). The piece might be by Feuerbach himself.



The very rare first edition of the milestone work that launched the modern public debate on evolutionary origins and historical geology. This sensational work constitutes the first work in English to contain a full-length exposition of evolutionary biology. It is the most sensational book on the subject to appear before Darwin’s “Origin of Species”; being the forerunner of the “Origin”, “Vestiges” not only prepared the public for Darwin’s evolutionary thoughts, it paved the way for the theory of evolution by natural selection in general.

THE COLLABORATION THAT WOULD CHANGE THE WORLD

ENGELS, FRIEDRICH & KARL MARX.

Die heilige Familie oder Kritik der kritischen Kritik. Gegen Bruno Bauer & Consorten.

Framkfurt a. M., 1845.

8vo. Contemporary black half calf. Professionally rebacked. Title-page somewhat dusty and re-hinged. VIII, 335, (1) pp.

Incredibly scarce first edition of one the most significant political publications of the 19th century, the first joint work of Marx and Engels, leading to a life-long association that would change the world.

“The Holy Family” is one of the most fundamental works in the history of communism and contains the first formulations of a number of fundamental theses of dialectical and historical materialism. For instance, it is here that the idea of mass/the people as the actual maker of the history of mankind is put forth for the first time and here that Marx shows that communism is the logical conclusion of materialistic philosophy.

The work became incredibly influential and caused great uproar. Lenin claimed that it was this work that laid the foundations for scientific revolutionary materialist socialism.

At the end of August, 1844, Engels passed through Paris on his way to Manchester. It was here that he met Marx (then for the second time). Marx suggested that the two of them should write a critique of Young Hegelian trend of thought then very popular in academic circles. They decided to co-author the foreword and divided up the other sections between them. Engels had already finished his chapters before leaving Paris after 10 days. Marx had the larger share of work, which he completed by the end of November 1844.

The general title, “The Holy Family”, was added at the suggestion of the publisher Lowenthal, being a sarcastic reference to the Bauer brothers and their supporters.

“The Holy Family, or Critique of Critical Critique. Against Bruno Bauer and Co.” is the first joint work of Karl Marx and Frederick Engels. At the end of August 1844 Marx and Engels met in Paris and their meeting was the beginning of their joint creative work in all fields of theoretical and practical revolutionary activity. By this time Marx and Engels had completed the transition from idealism to materialism and from revolutionary democratism to communism. The polemic The Holy Family was written in Paris in autumn 1844. It reflects the progress in the formation of Marx and Engels’s revolutionary materialistic world outlook.

In “The Holy Family” Marx and Engels give a devastating criticism of the subjectivist views of the Young Hegelians from the position of militant materialists. They, also criticize Hegel’s own idealistic philosophy: giving credit for the rational element in his dialectics, they criticize the mystic side of it.

The Holy Family formulates a number of fundamental theses of dialectical and historical materialism. In it Marx already approaches the basic idea of historical materialism – the decisive role of the mode of production in the development of society. Refuting the idealistic views of history which had dominated up to that time, Marx and Engels prove that of themselves progressive ideas can lead society only beyond the ideas of the old system and that “in order to carry out ideas men are needed who dispose of a certain practical force.” (See p. 160 of the present edition.) The proposition put forward in the book that the mass, the people, is the real maker of the

have guessed the identity of the author, before the appearance of the 12th edition of the work (1884), in which Chambers’s brother owned up to Robert being the true author. At one time it was rumoured to have been written by Prince Albert (who read it aloud to Queen Victoria). Alexander Bain, Richard Owen, and Charles Darwin were also favoured guesses, as was Charles Babbage.

In fact, the work was not only responsible for bringing forth the idea of evolution by natural selection and presenting that groundbreaking theory to the public 15 years before Darwin did so, it also contains one of the very earliest references to computing within the context of biology, and by comparing evolutionary change occurring over long periods of time with the workings of Babbage’s Difference Engine, the “Vestiges” – with its immense success and huge audience – was responsible for spreading Babbage’s ideas and making them known – and understandable – to the public.

“It is likely that most Victorian readers of Babbage’s “Treatise” (other than the relative few who had seen his Difference Engine in operation) had no understanding of what Babbage was writing about here, since virtually no one in Babbage’s time was accustomed to thinking in terms of a programmed series of mathematical operations. However, Babbage’s ideas about natural laws resembling “programs” received a great deal of attention when Robert Chambers, a Scottish publisher and author, issued his “Vestiges of the Natural History of Creation” in 1844. Because Chambers’s work was one of the greatest scientific best-sellers of the Victorian age..., Babbage’s ideas certainly received a much wider circulation through the “Vestiges” than through the two editions of the “Ninth Bridgewater Treatise.” (Origins of Cyberspace, p. 147).

There is no doubt as to the wide range of readers that “Vestiges” attracted – also in the United States, where it sold even more copies than in Great Britain and went through ab. twenty editions. Anyone with the slightest interest in scientific topics at the time read the book, and with many it found great resonance. Abraham Lincoln and Queen Victoria read it, philosophers read it – like Arthur Schopenhauer and John Stuart Mill –, poets read it – like Alfred Tennyson and Elizabeth Barrett Browning –, statesmen read it – like William Gladstone and Benjamin Disraeli –, scientists read it – like Thomas Henry Huxley and Adam Sedgwick – and Alfred Russel Wallace and Charles Darwin read it.

Charles Darwin read an advertisement about “Vestiges” in either the “Times” or “Athenaeum”. We know that he made a note to read it and copied the name of the publisher – and the price – in his notebook. Apparently he never got around to buying it, but read it in the British Museum library. We also know that both Bates and Wallace read the “Vestiges” at the time of its appearance, and “[t]he young men’s letters reveal that both were greatly stimulated by Chambers’s “Vestiges of the Natural History of Creation”” (Loren Eiseley, “Darwin and the Mysterious Mr. X”, p. 17).

Charles Darwin immediately saw it for what it was and called it “that strange, unphilosophical, but capitally-written book,” and noted that a few people had suspected him of being the author. He was very much aware of the fact the book was paving the way for the great work he himself was contemplating and which was to be published some fifteen years later, and he later remarked that “Vestiges” was important in preparing many people to accept his own theory of evolution.

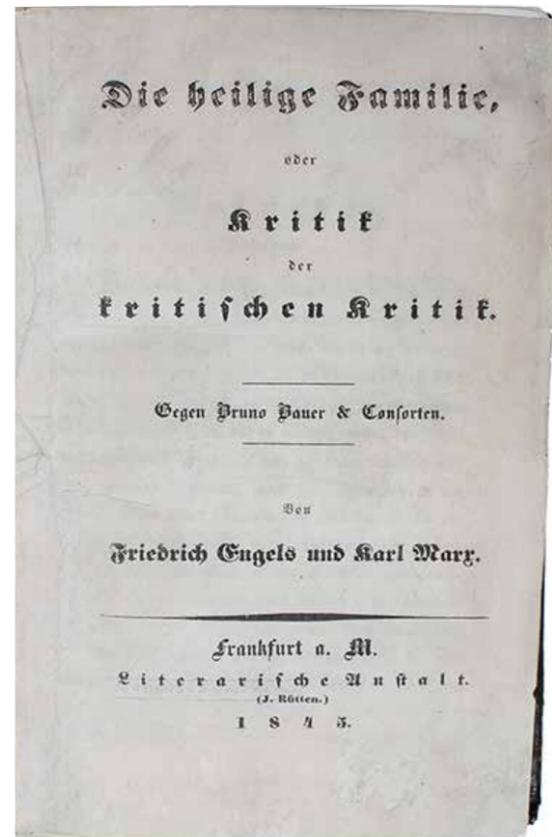
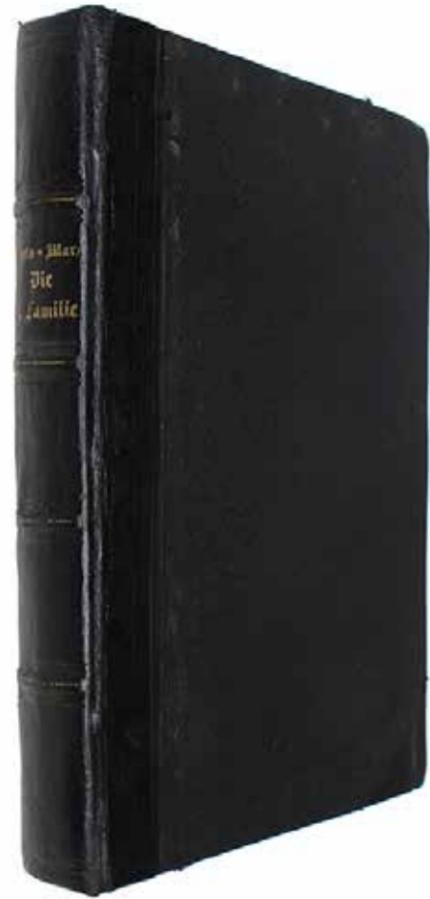
“By 1860 it had sold over 20,000 copies in eleven British editions plus editions in the United States, Germany, and the Netherlands. Chambers had planned to write no more on the subject; but late in 1845, largely in response to Adam Sedgwick’s review of the “Vestiges” in the Edinburgh Review, he wrote “Explanations: A Sequel to Vestige of the Natural History of Creation”. The “Explanations” was appended to later editions of the “Vestiges”, several of which underwent substantial revisions.” (DSB III:192).

“This outspoken statement of a belief in evolution, published anonymously but attributed to Chambers, anticipated Darwin’s “Origin” by 16 years and generally prepared the public for the latter. The authorship of the book was not revealed until three years after Chambers’s death.” (Garrison & Morton, p. 28).

It is extremely rare to find the work with the original wrappers. As they are blank, almost all binders discarded them and only a very limited number have survived.

G&M: 218

Origins of Cyberspace: 55



history of mankind is of paramount importance. Marx and Engels show that the wider and the more profound a change taking place in society is the more numerous the mass effecting that change will be. Lenin especially stressed the importance of this thought and described it as one of the most profound and most important theses of historical materialism.

The Holy Family contains the almost mature view of the historic role of the proletariat as the class which, by virtue of its position in capitalism, "can and must free itself" and at the same time abolish all the inhuman conditions of life of bourgeois society, for "not in vain does" the proletariat "go through the stern but steeling school of labour. The question is not what this or that proletarian, or even the whole of the proletariat at the moment considers as its aim. The question is what the proletariat is, and what, consequent on that being, it will be compelled to do." (pp. 52-53.)

A section of great importance is "Critical Battle against French Materialism" in which Marx, briefly outlining the development of materialism in West-European philosophy, shows that communism is the logical conclusion of materialistic philosophy.

The Holy Family was written largely under the influence of the materialistic views of Ludwig Feuerbach, who was, responsible to a great extent for Marx's and Engels's transition from idealism to materialism; the work also contains elements of the criticism of Feuerbach's metaphysical and contemplative materialism given by Marx in spring 1845 in his Theses on Feuerbach. Engels later defined the place of The Holy Family in the history of Marxism when he wrote: "The cult of abstract man, which formed the kernel of Feuerbach's new religion, had to be replaced by the science of real men and of their historical development. This further development of

Feuerbach's standpoint beyond Feuerbach was inaugurated by Marx in 1845 in The Holy Family." (F. Engels, Ludwig Feuerbach and the End of Classical German Philosophy.)

The Holy Family formulates some of the basic principles of Marxist political economy. In contrast to the Utopian Socialists Marx bases the objective inevitability of the victory of communism on the fact that private property in its economic motion drives itself towards its downfall.

The Holy Family dates from a period when the process of the formation of Marxism was not yet completed. This is reflected in the terminology used by Marx and Engels. Marxist scientific terminology was gradually elaborated and defined by Marx and Engels as the formation and development of their teaching progressed." (Introduction to the work by Foreign Languages Publishers)

"The book made something of a splash in the newspapers. One paper noted, that it expressed socialist views since it criticised the "inadequacy of any half-measures directed at eliminating the social ailments of our time." The conservative press immediately recognized the radical elements inherent in its many arguments. One paper wrote that, in The Holy Family, "every line preaches revolt... against the state, the church, the family, legality, religion and property." It also noted that "prominence is given to the most radical and the most open communism, and this is all the more dangerous as Mr. Marx cannot be denied either extremely broad knowledge or the ability to make use of the polemical arsenal of Hegel's logic, what is customarily called 'iron logic.'"

Lenin would later claim this work laid the foundations for what would develop into a scientific revolutionary materialist socialism." (Marx Archive).

PRESENTATION-COPY

KIERKEGAARD, S.

“Ypperstepræsten” – “Tolderen” – “Synderinden”, Tre Taler ved Altergangen om Fredagen.
 [“The Highpriest” – “The Publican” – “The Woman, which was a Sinner”, Three Speeches at Communion on Friday].

Kjøbenhavn [Copenhagen], 1849.

8vo. Contemporary full cardboard-binding of black glitted paper with single gilt lines to spine, all edges gilt (the typical gift-binding). On vellum-paper. Professionally rebacked, preserving part of the original spine (ab. 1/3). A bit of wear to extremities. Minor occasional brownspotting. Endpapers spotted, due to paper-quality. 42 pp.

First edition, presentation-copy, of Kierkegaard's “The Highpriest – The Publican – The Woman, who was a Sinner”, which is part of Kierkegaard's upbuilding production, written and published under his own name. The original handwritten presentation is written on the front free end-paper, as usual, and reads “Til/ Hr. Etatsraad Heiberg/ R. af D./ Med Ærbødighed/ fra/ Forf.” [For /Mr. Councillor of State Heiberg/ R. of D. (i.e. Knight of Dannebrog)/ With reverence/ from/ the author].

This copy was one of four presentation-copies exhibited at the memorial exhibition of Kierkegaard at the Royal Library of Copenhagen in 1955. See Søren Kierkegaard, *Minde-udstilling*, nr. 108. The three Communion-speeches are theologically centered around the meaning of substitution, the dialectic of self-delusion and the transformation of the subject by conversion.

Johan Ludvig Heiberg (1791-1860) was the main cultural figure of the 19th century in Denmark. He hugely influenced all of Danish culture within this period, and he must be considered the patron of Copenhagen's literati. He was very influential as a thinker in general, and he changed Danish philosophy seminally by introducing Hegel to the Northern country. As thus there is no doubt as to the rôle that Heiberg directly or indirectly played in the life of Kierkegaard, and this is a presentation-copy that links together two of the giants of

Danish culture. Kierkegaard viewed himself as somewhat of an outsider, and it was of great importance to him to try and enter the famous literary and cultural circle of Heiberg.

Søren Kierkegaard, the father of existentialism, became of seminal importance to not only Danish thought, but worldwide, as one of the most important thinkers of his time. He seminally influenced the fields of philosophy, theology, psychology and literature, and not only did he found what is known as existentialism and attempt to renew Christian faith with Christendom, with his influential and controversial critiques of Hegel and the German romantics, he also changed the course of philosophy of the second half of the 19th century.

Himmelstrup 120

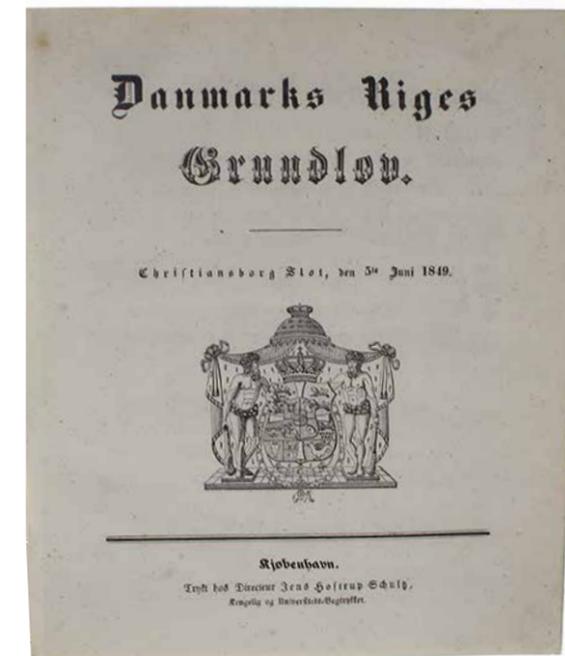
ONE OF THE OLDEST CONSTITUTIONS
IN THE WORLD

THE FIRST CONSTITUTION OF DENMARK

Danmarks Riges Grundlov. Christiansborg Slot, den 5te Juni 1849. (+) Aabent Brev om nogle midlertidige Forbehold ved Udgivelsen af Danmarks Riges Grundlov. Christiansborg Slot, den 5te Juni 1849. (Forbeholdet angår “Vore Guineiske Besiddelsers Afhændelse”)
 [i.e. “The Constitution of Denmark”].

Kjøbenhavn, Schultz, 1849.

4to. Without wrappers, as it appeared. 20 pp. – Aabent Brev: 4 pp. Both works clean and fresh.



The rare first appearance of the first Constitutional Act of the Kingdom of Denmark, applying equally to Denmark, Greenland, Iceland and the Faroe Islands, being one of the oldest constitutions in the world. Its adoption in 1849 ended an absolute monarchy and introduced democracy with several fundamental civil rights such as habeas corpus (a person can report an unlawful

detention or imprisonment to a court), private property rights, and freedom of speech, which all remain in the current constitution.

“The common foundation of the constitutions of Denmark and Iceland was laid in 1849, after a spate of European revolutions the year before, spreading from Sicily to France, Ger-

INSCRIBED BY FARADAY TO LORD KELVIN

FARADAY, MICHAEL.

**Experimental Researches in Electricity. (Twenty-second Series).
[Offprint: Philosophical Transactions, Part 1 for 1849].**

London: Richard and John E. Taylor, 1849.

Large 4to. (300x231 mm). Original blank wrappers. Some small tears. Backstrip professionally repaired with Japanese paper. With presentation-inscription by Faraday in ink on title-page: "William Thomson Esq. / St. Peters College / from the Author." (2), 41, (1:blank) pp.



First edition, rare offprint-issue, of "one of the great classics of chemistry and physics". With an extremely attractive presentation-inscription from Faraday to William Thomson (later Lord Kelvin), who delivered the first mathematical exposition of Faraday's researches in electricity. Thomson provided an important theoretical direction for Faraday's interpretation of his own experiments and the two colleagues motivated and inspired each other to a degree that the research and knowledge of electricity they possessed and published would not have been reached until many years later.

The paper itself is of the utmost importance, since much of Faraday's groundbreaking research published in 1831-1839 contained many shortcomings and errors which are corrected in this publication. "The corrected second edition of volume 1 is preferred, because the first edition (London 1839) contained many errors". (Neville, Historical Chemical Library).

"In June 1849 William Thomson wrote to Michael Faraday suggesting that the concept of a uniform magnetic field could be used to predict the motions of small magnetic and diamagnetic bodies. [...] There had been an important exchange of ideas between the two, who had a common interest in explaining voltaic, electrostatic, magnetic, optical, and thermal phenomena. They meet every year between 1845 (where they became acquainted) and 1849". (Gooding, Faraday, Thomson, and the Concept of the Magnetic Field).

many, and much of the rest of Europe except Russia, Spain, and Scandinavia. The European Spring of 1848, as it became known, was quickly crushed by reactionary forces. In Denmark, however, it led to peaceful reform. The Danish monarch, King Fredrik VII, acceded to liberal demands for seats in the cabinet and for a new constitution to be drawn up by a Constituent Assembly elected in the fall of 1848. The assembly had 158 representatives of whom 114 were elected directly by the people and 44 were appointed by the King (38 from Denmark, five from Iceland, and one from the Faroe Islands both of which were part of the Danish realm). In session from October 1848 until May 1849, the Constituent Assembly passed a new constitution that was signed by the King on 5 June 1849. Effectively ending absolute monarchy and introducing some rudiments of parliamentary democracy, the new constitution outlined a constitutional monarchy in which the King would share power with a bicameral Parliament (d. Rigsdag, later Folketing) where the lower house would be directly elected by the people and the upper house would include directly elected propertyowning representatives as well as royal appointees." (Gylfason, *The Anatomy of Constitution Making: From Denmark in 1849 to Iceland in 2017*).

The Danish politician Ditlev Gothard Monrad drafted the first copy of the Constitution based on a collection of the constitutions of the time, sketching out 80 paragraphs. The language of the draft was later revised by Secretary Orla Lehmann among others and treated in the Constitutional Assembly of 1848 (Danish: Grundlovsudvalget af 1848). Sources of inspiration for the Danish Constitution include the Constitution of Norway of 1814 and the Constitution of Belgium of 1831, both of which establish constitutional monarchies.

The government's draft was presented to the Constitutional Assembly of the Realm (Den Grundlovgivende Rigsforsamling), part of which had been elected on 5 October 1848, the remainder having been appointed by the King. The 152 members were mostly interested in the political aspects, the laws governing elections and the composition of the two chambers of Parliament.

The first modern constitution of Denmark was signed on 5 June 1849 (which has since been a Danish national holiday) by King Frederick VII. The event marked the country's transition to constitutional monarchy, replacing the old constitution like *Lex Regia* from 1665 which had introduced absolute monarchy in Denmark.

The constitution has been changed four times; 1866, 1915, 1920, and latest in 1953 which enabled females to inherit the throne, but the change still favoured boys over girls (this was changed by a referendum in 2009 so the first-born inherits the throne regardless of sex).

KIERKEGAARD IN SPACE

KIERKEGAARD, S.

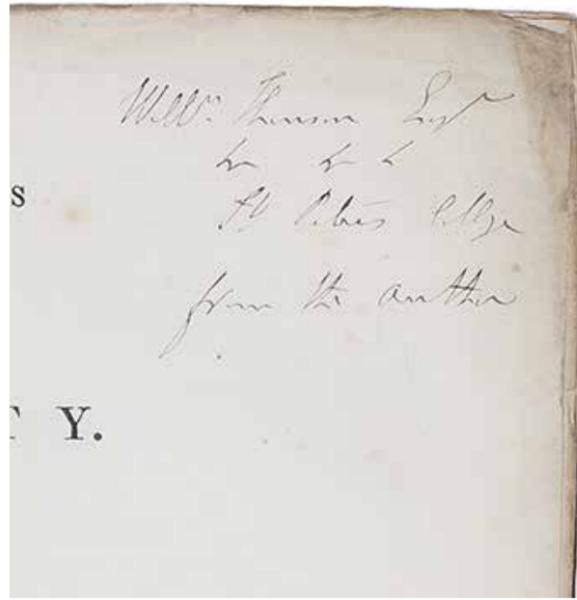
Lilien paa Marken og Fuglen under Himlen. Tre gudelige Taler [The Lily in the Field and the Bird in the Sky] + certificate stating that the book has been in space.

Kjøbenhavn, 1849.

8vo. A magnificent black half calf in perfect pastiche-style with richly gilt spine. Some brownspotting, but a very good copy. 51pp. Old owner's names to title-page. The book is housed in the original bubble-wrap envelope stating "Kierkegaard Book" and a code, in which it was kept during its travel into space.

The Certificate of Authenticity (blue background with white and red) measures 21x29,5 cm. It states that "This item was flown with Andreas Mogensen during his ESA iriss mission in September 2015 in board the International Space Station", carries the logos of ESA (European Space Agency) and iriss and is signed by both Andreas Mogensen, ESA astronaut, and Andreas Schoen, Head of the Columbus Operations Division.

The book and the certificate are housed together in an absolutely splendid custom-made box of grey stone veneer with a "moon-like" stone-surface and silver lettering (KIERKEGAARD IN SPACE) to the spine. The certificate is kept in the "lid" of the box, under plastic "frame", framed with a thin line of stone veneer with magnetic edges, so that it can be easily removed but is still safely and elegantly kept in place. The book, still in the original bubble-wrap-envelope, is kept in the other part of the box, in a hollow lined with thick structured silk.



In 1845 Thomson gave the first mathematical development of Faraday's idea that electric induction takes place through an intervening medium, or "dielectric", and not by some imprecise "action at a distance". He also devised a hypothesis of electrical images, which became a powerful agent in solving problems of electrostatics, or the science which deals with the forces of electricity at rest. It was partly in response to his encouragement that Faraday undertook the research in September 1845 that led to the discovery of the Faraday Effect, which established that light and magnetic (and thereby electric) phenomena were related.

Faraday was also the direct cause of William Thomson's work on the transatlantic submarine telegraph cable. In 1854, Faraday had demonstrated how the construction of a cable would limit the rate at which messages could be sent, which later would be termed the bandwidth. Thomson immediately looked into the problem and published his response the same month Faraday had published his observations. Thomson expressed his results in terms of the data rate that could be achieved and the economic consequences in terms of the potential revenue of the transatlantic undertaking. In 1855, Thomson stressed the impact that the design of the cable would have on its profitability.

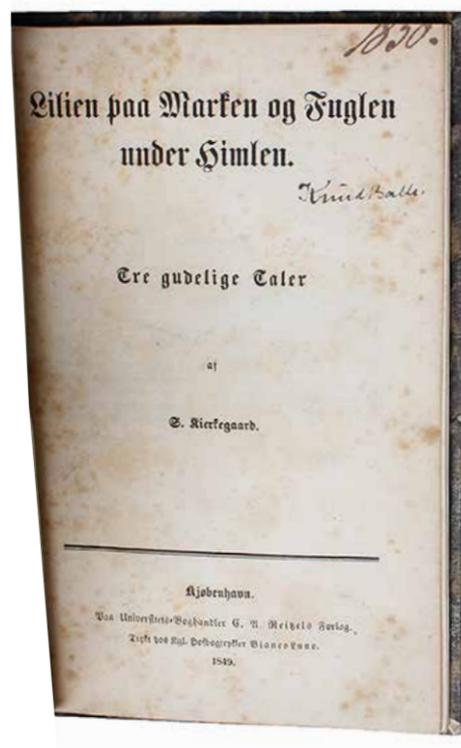
Thomson's work on the cable consequently resulted in a complete system for operating a submarine telegraph that was capable of sending a character every 3.5 seconds. He patented

the key elements of his system, the mirror galvanometer and the siphon recorder, in 1858.

From 1831 to 1852, Michael Faraday published his "Experimental Researches in Electricity" in *The Philosophical Transactions of the Royal Society*. These papers contain not only an impressive series of experimental discoveries, but also a collection of heterodox theoretical concepts on the nature of these phenomena expressed in terms of lines of forces and fields. He published 30 papers in all under this general title. They represent Faraday's most important work, are classics in both chemistry and physics, and are the experimental foundations for Maxwell's electro-magnetic theory of light, using Faraday's concepts of lines of force or tubes of magnetic and electrical forces. His many experiments on the effects of electricity and magnetism presented in these papers lead to the fundamental discoveries of 'induced electricity' (the Faraday current), the electronic state of matter, the identity of electricity from different sources, equivalents in electro-chemical decomposition, electrostatic induction, hydro-electricity, diamagnetism, relation of gravity to electricity, atmospheric magnetism, and many others.

"Among experimental philosophers Faraday holds by universal consent the foremost place. The memoirs in which his discoveries are enshrined will never cease to be read with admiration and delight; and future generation will preserve with an affection not less enduring the personal records and familiar letters, which recall the memory of his humble and unselfish spirit." (Whittaker, *A History of the Theories of Aether & Electricity*, p. 197).





First edition of Kierkegaard's "The Lily of the Field and the Bird in the Sky", which consists in three of his most important speeches, together with an original certificate stating that this copy of the book has been in space.

On September 2nd 2015, Denmark's first astronaut, Andreas Mogensen, was sent on a mission into space, at the international space station ISS. Among the extremely carefully chosen luggage that he could bring was the first edition of Kierkegaard's "Lilien paa Marken og Fuglen under Himlen", a work that teaches man to be humble. The crew on the space station consisted in nine astronauts from different countries, and during his stay, Andreas Mogensen would host a "Danish evening", during which he would read aloud from the present Kierkegaard-book.

It is a tradition that astronauts bring a very limited number of carefully chosen symbolic items with them into space, and when it became clear that Denmark would have a man in space for the first time, the Danish Ministry of Education and Research immediately set out to decide which national

symbols would make the cut. There are very strict regulations dictating what and how much can be brought on a spaceship (1 kilo costs USD 50.000 to bring and every gramme is at the expense of something else). But seeing that Kierkegaard is arguably the most important persona in the history of Danish thought, it seemed obvious that he would have to be represented. Thus, the choice fell on this elegant collection of three of Kierkegaard's most important speeches, which represent the highlight of upbuilding existentialist thought. With its beautiful descriptions of nature, with its strong focus on the value of enjoying the present and that which is present and with its teaching us to be humble, the book seems the perfect choice for man in space.

It was Professor Emeritus and founder of the Kierkegaard Research Centre in Copenhagen, Niels Jørgen Cappelørn, who was given the task of choosing which work by Kierkegaard should be brought into space to represent Denmark. The choice seemed easy and almost self-evident.

The three main themes of "Lilien paa Marken og Fuglen paa Himlen" are silence, obedience and joy – themes that seem

to be essential to a person who has dedicated himself to the one unique task of qualifying to space travelling – and the thread that binds it all together is passion. "Experiencing the greatness of the universe, the beauty and the wonder of it, can lead to existential silence and induce a wonder that is the beginning of all philosophy. In the chosen book, Kierkegaard describes how inexpressibly much one can find joy in that which is near", Cappelørn describes in several newspaper articles from 2014 (own translation from Danish)."

Andreas Mogensen was handed the book by Niels Jørgen Cappelørn at a ceremony on December 14, 2014. At that occasion, they spoke about the chosen book and the forthcoming space mission.

On May 11th, 2016, a space capsule containing the present copy of Kierkegaard's work, the three other items of Danish cultural heritage that made the cut of being sent into space (A Danish flag, a small grindstone from the Viking Age, and a copy of Hans Christian Andersen's fairy tales – both items in museum holdings) and Andreas Mogensen's research equipment reached earth safely. Ever since then, the book has been kept in the original bubble-wrap-envelope, in which it was transported in to and back from space, together with the certificate authenticating the unusual story of this magnificent book.

It goes without saying that the present book is the first – and so far only – book by Kierkegaard that has traveled into space. The story of Kierkegaard being brought into space with the first Danish astronaut stole newspaper headlines in all of Denmark, but also in the rest of Europe – here are a few examples of how much attention this piece of cultural heritage was given:

<https://www.kristendom.dk/soeren-kierkegaard/derfor-skal-andreas-fra-danmark-laese-kierkegaard-hoejt-i-rummet>

https://teol.ku.dk/nyheder/2015/kierkegaard_er_taget_paa_rumrejse/

<https://www.dr.dk/nyheder/viden/naturvidenskab/i-dag-kommer-andreas-forskningsudstyr-og-pr-ting-hjem-fra-rumstationen>

<https://www.berlingske.dk/internationalt/danmarks-foerste-astronaut-slaas-mod-legomaend-og-soeren-kierkegaard-om-internation>

<https://politiken.dk/kultur/boger/art5587390/Dansk-astronaut-skal-have-Kierkegaard-med-p%C3%A5-rumrejse>

<https://www.kristeligt-dagblad.dk/danmark/kierkegaard-sendt-ud-i-rummet>

<https://www.kristeligt-dagblad.dk/danmark/ud-i-rummet-med-vikinger-kierkegaard-og-roedgroed-med-floede>

<https://videnskab.dk/andreas-i-rummet/dansk-astronaut-mor-og-dannebrog-skal-med-i-rummet>

<https://nyheder.tv2.dk/samfund/2015-08-31-pakkelisten-disse-ting-tager-andreas-mogensen-med-ud-i-rummet>

PRESENTATION COPY OF ØRSTED'S MAIN WORK IN NATURAL PHILOSOPHY

ØRSTED, H.C.

Aanden i Naturen. 2 bd. [The Spirit in Nature. 2 Volumes].

Kjøbenhavn (Copenhagen), Andr. Fred. Høst, 1850.

8vo. Nice contemporary half calf with richly gilt back. A bit of wear to hinges and capitals, and inner front hinge a bit weak, otherwise a very nice and good copy with only occasional brownspotting. X, 190; XII, 206, (2, -advertisement-leaf) pp.

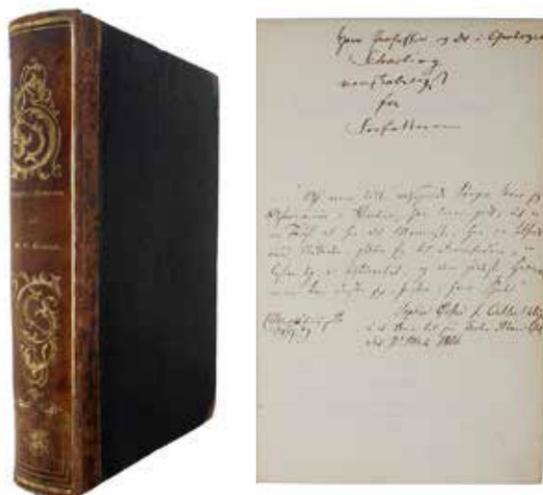
First edition of Ørsted's main work in natural philosophy. Presentation-copy with the inscription "Herr Professor og Dr i Theologien/ Scharling/ venskabeligst/ fra/ Forfatteren." (Mr. Professor and Doctor of Theology/ Scharling/ with the kindest regards/ The Author"). Underneath the presentation-inscription a handwritten quotation from a letter from Sophie Ørsted (born Oehlenschläger) (from Adam Oehlenschläger's Memoires) in contemporary hand (probably that of Scharling).

The presentation-inscription is for professor Carl Emil Scharling (1803-77), theologian, who was the brother of Ørsted's daughter's (Karen) husband.

Ørsted is universally known for his discovery of Electro-Magnetism in 1820. Afterwards he went on to write a number of important philosophical works on natural philosophy and empiricism, of which "Aanden i Naturen" he himself considered his main work.

The work is found printed on 2 sorts of paper, common- and vellum-paper. This copy is on vellum-paper. Both H.C. Andersen and Søren Kierkegaard admit to having been influenced by the writings of Ørsted. "He was an enthusiastic follower of the "Naturphilosophie" school in Germany, whose main object was the unification of physical forces, thus producing a monistic theory of the universe. It was to further this purpose that Ørsted sought in actual phenomena the

electro-magnetic identity of which he had already convinced himself on metaphysical grounds" (Percy H. Muir in *Printing and The Mind of Man*).



THE FIRST WORK ON INFINITE NUMBERS AND SET THEORY

BOLZANO, BERNARD.

Paradoxien des Unendlichen. Herausgegeben aus dem schriftlichen Nachlasse des Verfassers, von Dr. Fr. Prihonsky.

Leipzig, 1851.

8vo. Original printed wrappers. Re-stitched and with a new paper backstrip perfectly matching the wrappers. Possibly lightly washed (?). Housed in a custom-made red cloth box with a gilt red morocco title-label to spine. XII, (2), 134 pp.



The exceedingly scarce first edition of this landmark work of logical and mathematical thought, in which Bolzano anticipates, by decades, Cantor's work on Infinite Numbers, lays the foundation for set theory, and becomes a precursor Cauchy, Cantor, and Weierstrass in the arithmetization of mathematical analysis. Needless to say, the work, which calls for a total arithmetization of mathematical analysis, was highly praised and admired by the most important logicians in the field, Peirce, Dedekind, and Cantor.

"Paradoxes of the Infinite is a landmark in modern mathematical and logical thought. Bolzano recognized the necessity, in analyzing the paradoxes of infinity, of defining various "obvious" mathematical concepts, including that of continuity [...] Certain of the mathematical implications of his simple and obvious statement about continuity are utterly astonishing" (J.R. Newman, *The world of mathematics*, p. 241).

"In 'Paradoxes' Bolzano became the first mathematician to note that an infinite set could be considered equivalent to certain of its subsets. Thus, for example, the sets of positive whole numbers is equivalent to the set of positive even numbers, although it is clear that the set of even numbers is only a subset of the set of whole numbers. [...] The property of infinite sets noted by Bolzano was later used by C. S. Peirce to define precisely the concepts of finite and infinite sets. [...]"

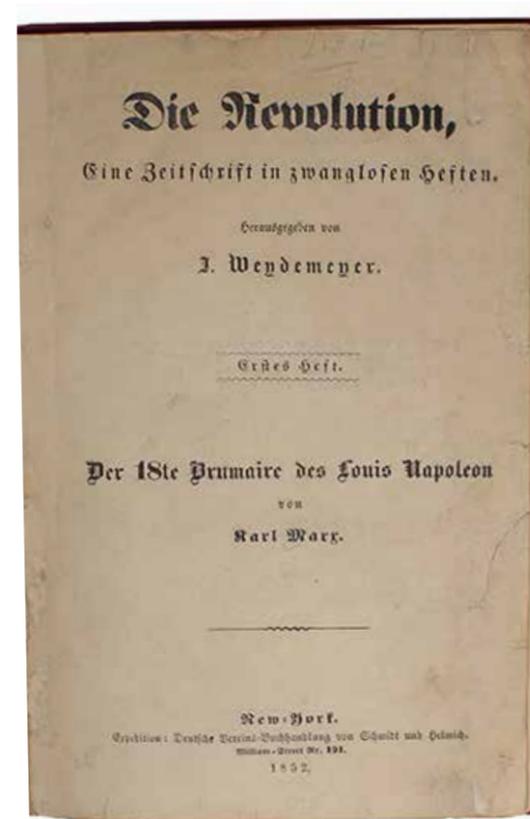
THE MOST IMPORTANT PROPOSITIONS IN THE MARXIST TEACHING ON THE STATE

MARX, KARL.

**Der 18te Brumaire des Louis Napoleon [in: Die Revolution, eine Zeitschrift in zwanglosen Heften.
Herausgegeben von J. Weydemeyer. Erstes Heft].**

New-York, 1852.

Bound in a later (ab. 1900) red full cloth binding with silver lettering to front board. A bit of wear to capitals, corners, and extremities. Front free end-paper with small repairs and strengthening. A couple of closed tears to blank outer margin of title-page (no loss and not affecting printing). Inner blank margins of the first few leaves strengthened (far from affecting text). Occasionally a few marginal notes and underlinings. A near contemporary notice in Russian about the work has been inserted between the title-page and the preface. All in all a good copy with no major flaws. IV, (4), 62 pp.



The exceedingly scarce first edition of one of the absolutely most important writings by Marx – his seminal essay on the French coup of 1851, which not only constitutes our principal source for the understanding of Marx’ theory of the Capitalist state (together with “The Civil War in France”), but which is also the work in which Marx formulates for the first time his view of the role of the individual in history.

“This work (i.e. “The Eighteenth Brumaire”), written on the basis of a concrete analysis of the revolutionary events in France from 1848 to 1851, is one of the most important Marxist writings. In it Marx gives a further elaboration of all the basic tenets of historical materialism – the theory of the class struggle and proletarian revolution, the state and the dictatorship of the proletariat. Of extremely great importance is the conclusion which Marx arrived at on the question of the attitude of the proletariat to the bourgeois state. He says, – “All revolutions perfected this machine instead of smashing it.”. Lenin described it as one of the most important propositions in the Marxist teaching on the state.

In *The Eighteenth Brumaire of Louis Bonaparte* Marx continued his analysis of the question of the peasantry, as a

Bolzano actually laid the foundations for set theory. He also was a precursor of Cauchy, Cantor, and Weierstrass in the arithmetization of mathematical analysis.” (Styazhkin, *History of Mathematical Logic from Leibniz to Peano*, P. 143-4).

The work was published three years after the author’s death, and Bolzano had to await posthumous fame for his revolutionizing masterpiece, a fate befalling many that are so much ahead of their time. “Bolzano was a forerunner of important theories and ideas in various areas of knowledge. Many of Bolzano’s ideas had to be discovered anew since Bolzano’s preparatory work remained unknown in many cases and has come to light only from historical research.” (SEP)

“Unlike Leibniz, Bolzano was an unequivocal champion of the absolute infinite. Cantor particularly admired Bolzano’s attempt to show that the paradoxes of the infinite could be explained, and that the idea of completed infinities could be introduced without contradiction into mathematics. In fact, Bolzano’s *Paradoxien des Unendlichen*, published in 1851, received high praise from Cantor for having done an important service to mathematics and philosophy alike” (Dauben, *Georg Cantor*, P. 124).

“The essential difference between Bolzano’s incomplete theory of real numbers and those of for instance, theory Weierstrass and Georg Cantor are marked by the shift from intentional meaning, in Bolzano’s work, toward a general tendency to extensionality, and, above all, by the possibility of creating new mathematical objects by means of definition by abstraction, based on equivalence relations, of which Bolzano was unaware. These differences also appear clearly in his *Paradoxien des Unendlichen*, which contains many interesting fragments of general set theory.” (DSB)

Bolzano’s groundbreaking work not only influenced mathematics and logic, it also profoundly affected several branches of philosophical thought of the following century. “Radically anti-Kantian, though in a distinctly non-Hegelian way, Bolzano was one of the first thinkers to call for a total arithmetization of mathematical analysis that avoided recourse to all intuition or intuitive models or structures. This commitment was evident in his posthumously published *Paradoxes of the Infinite*” (*Cahiers pour l’Analyse*).

potential ally of the working class in the imminent revolution, outlined the role of the political parties in the life of society and exposed for what they were the essential features of Bonapartism.” (note 1 in the Preface to the Third German Edition (Engels, 1885)).

“The Eighteenth Brumaire of Louis Napoleon” was written between December 1851 and March 1852 and originally published – as it is here – in 1852 in “Die Revolution”, a German monthly magazine established by Joseph Weydemeyer and published in New York.

In this cornerstone of modern political thought, Marx discusses the French coup of 1851 in which Louis-Napoléon Bonaparte assumed dictatorial powers and does so by treating actual historical events from the viewpoint of his materialist conception of history.

Marx states that his purpose with the work is to “demonstrate how the class struggle in France created circumstances and relationships that made it possible for a grotesque mediocrity to play a hero’s part” (preface to the second edition, 1869), and he famously formulates his view of the role of the individual in history (“Men make their own history, but they do not make it as they please; they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past”).

If one wants to understand Marx’ views on the capitalist state, “The 18th Brumaire” is absolutely essential, as it is to the understanding of the nature, the rise, and the meaning of fascism. Among Marxist scholars, there’s wide consensus about regarding Louis Bonaparte’s coup and rise to power as a forerunner of the fascism that is to emerge the 20th century.

In the words of Engels: “The fact that a new edition of “The Eighteenth Brumaire” has become necessary, thirty-three years after its first appearance, proves that even today this little book has lost none of its value. It was in truth a work of genius. Immediately after the event that struck the whole political world like a thunderbolt from the blue, that was condemned by some with loud cries of moral indignation and accepted by others as salvation from the revolution and as punishment for its errors, but was only wondered at by all and understood by none-immediately after this event Marx came out with a concise, epigrammatic exposition that laid bare the whole course of French history since the February days in its

inner interconnection, reduced the miracle of December 2 to a natural, necessary result of this interconnection and in so doing did not even need to treat the hero of the coup d’état otherwise than with the contempt he so well deserved. And the picture was drawn with such a master hand that every fresh disclosure since made has only provided fresh proofs of how faithfully it reflected reality. This eminent understanding of the living history of the day, this clear-sighted appreciation of events at the moment of happening, is indeed without parallel. ...

In addition, however, there was still another circumstance. It was precisely Marx who had first discovered the great law of motion of history, the law according to which all historical struggles, whether they proceed in the political, religious, philosophical or some other ideological domain, are in fact only the more or less clear expression of struggles of social classes, and that the existence and thereby the collisions, too, between these classes are in turn conditioned by the degree of development of their economic position, by the mode of their production and of their exchange determined by it. This law, which has the same significance for history as the law of the transformation of energy has for natural science – this law gave him here, too, the key to an understanding of the history of the Second French Republic. He put his law to the test on these historical events, and even after thirty-three years we must still say that it has stood the test brilliantly.” (Preface to the Third German Edition (Engels, 1885)).

The work is incredibly scarce. OCLC lists no more than two copies in libraries world-wide: One in the USA: University of Wisconsin, one in France: Bibliothèque Nationale. We have not been able to locate a single copy at auction over the last 60 years.

IV

THE LYNGE DYNASTY – 1853-1932

Herman Henrik Julius Lyngé is arguably the most important figure in the history of the Danish antiquarian book trade. He was awarded several honorary medals, he is renowned for his knowledge, expertise, and generosity and is considered “the actual creator of Danish antiquarian book trade” (Svend Dahl).

As Poul Holst put it in 1980, “as the founder of the first and largest scientific antiquarian book shop in international style in the North, Herman H.J. Lyngé has dominated Danish antiquarian book trade for most of his time.” (pp. 32-33).

Herman Lyngé was a great antiquarian bookseller in all respects. He was extremely knowledgeable, had an extraordinarily good nose for good books, he went to great lengths to find the books his customers were searching for, he was very generous (many stories flourish about his helpfulness in lending scientists rare books important for their scientific research but too expensive to buy, in lending out material for exhibitions etc.), and he was an excellent business man. He is known to have always paid everything in cash and never over-extended, but slowly and surely kept adding to the stock. He was an active participator in the auctions that took place in Copenhagen at the time, and he also made auction catalogues himself, the most famous being that of Kierkegaard’s book collection, which was sold after his death in 1855. Not only does it seem that Lyngé made the actual catalogue, he also bought many of the books sold at the auction, both for his customers and for his own stock.

Lyngé kept expanding and adding to the stock of the book shop. He bought extensively at auctions and he acquired many collections of high quality. From an article from 1884, we know that at Lyngé’s Antiquarian bookshop, one could find “Folios from the 1470’ies on heavy, completely unbrowned paper, series of Latin theses, and the Bible in various editions”. (Boghandler-Medhjælper-Bladet, 1884).

By 1868, Lyngé had outgrown the premises at Købmagergade and moved the shop to Valkendorfs-gade, also in the very centre of Copenhagen.

On his 70th birthday, in 1892, Lyngé was awarded the chancellery-title, a Danish title (*Kancelliråd*), which was a great honour received by few. This is also the year that Lyngé’s son became an associate of the company.

Lyngé’s customers counted all Danish bibliophiles, literary personas and collectors as well as Danish and foreign libraries. His bibliophile knowledge and expertise secured him an unparalleled reputation in the history of antiquarian book trade, and his willingness to help and his unselfishness has contributed to the great aura that still surrounds his name today.

Many anecdotes about both his knowledge and his selflessness have been told, painting a picture of a man worth continuously celebrating. One story told by the famous Danish poet Christian Winther himself sums up the sort of bookseller he was – when Christian Winther was short of money, Lyngé bought a selected collection of his best books, paid them in cash, as he always did,

INAUGURATING THE DISCOVERY OF THE ORIGIN OF SPECIES

WALLACE, ALFRED RUSSEL.

**On the Law which has Regulated the Introduction of New Species.
[In: The Annals and Magazine of Natural History. Second Series, Volume 16].**

London, 1855.

8vo. Entire volume 16, second series of "The Annals..." present, bound in a very nice red half morocco with richly gilt spine. A nice, clean, fresh, and sturdy copy. A vague stamp to title-page (London Institution) and a blindstamped marking to top of first leaf of contents (Cranbrook Institute of Science). Pp. 184-196. [Entire volume: VII, 472 pp. + 11 plates].

Exceedingly scarce first printing of Wallace's very first publication on the theory of evolution, pre-dating any publication on the subject by Darwin. This milestone paper in the history of the theory of evolution – "A stunning scientific debut" (Nature vol. 496, p. 162) – formulates what is now known as the "Sarawak Law", which is in essence half of the theory of evolution by natural selection, which Wallace would later (1858) so famously publicize together with Darwin.

From as early as 1845, Wallace had been convinced of the idea that species arise through natural laws rather than by divine fiat and he invested all in supplying scientific details and uncovering a satisfactory evolutionary mechanism. He kept this more or less to himself, however, and refrained from commenting on it in public until 1855, when he, provoked by an article by Edward Forbes Jr., published this seminal paper, "a concise synthesis of his ideas on the subject. Like many brilliant works, his "On the Law Which Has Regulated the Introduction of New Species" (September 1855) was based on well-known, acceptable scientific observations, although he had transformed the mass of facts into an unusually persuasive argument. The evidence was drawn from geology and geography – the distribution of species in time and space – and following nine acceptable generalizations (axioms), Wallace concluded: "Every species has come into existence

coincident both in space and time with a pre-existing closely allied species". He claimed that he had explained "the natural system of arrangement of organic beings, their geographical distribution, their geological sequence", as well as the reason for peculiar anatomical structures of organisms." (D.S.B.).

It was this paper by Wallace – not greatly read in the public, but very seriously studied by the greatest biologists of the time – that led directly to Darwin beginning his "origin of Species". – "Despite this excellent presentation (i.e. Wallace's 1855 paper), there were no public replies, although the private comments were quite another matter. Indeed, Edward Blyth, Charles Lyell, and Charles Darwin all read Wallace's article and were greatly impressed by his arguments, but in particular Lyell, who began a complete reexamination of his long-held ideas on species. On 16 April 1856 Lyell discussed Wallace's paper with Darwin, urging him to publish his own views on species as soon as possible. Darwin then began what we now call the long version of the "Origin", and that version was used as a basis for the "Origin" as published in 1859." (D.S.B.).

It was in 1848 that Wallace first left England for the tropics. He did so with his friend the entomologist Henry Walter Bates, with the specific intention of solving the problem of the origin of species. "In the autumn of 1847 Mr. A.R. Wallace, who has since acquired wide fame in connection

and then wrapped up the books, until Winther was able to buy back the books at the same price at a later time. He also donated books to libraries, most famously a copy of the New Testament, which had belonged to Kierkegaard and had his handwritten notes in it. This, he presented to the Danish Royal Library in 1864.

Lyngø was also an eager collector himself, and his collection of coins was especially well known. He also collected medals, paintings, graphic art and portraits.

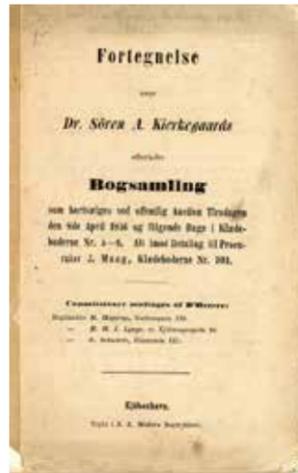
When he died, on December 5th 1897, Herman Lyngø's son, Herman Johannes Vilhelm Lyngø took over the book shop and continued the proud tradition that his father had started. Like his father, Lyngø Jr. had been working in the bookshop since his youth. In 1892, when he became an associate, the company changed its name to "Herman H.J. Lyngø & Søn". Lyngø Jr. was as splendid and renowned a bookseller as his father and made sure that the book shop continued to live up to its respected name. He too kept expanding the shop and, continuing the scientific tradition, bought great collections of several important scientists and collectors. In 1892, the first catalogue of "Herman H.J. Lyngø & Søn" appeared, and the shop had now reached a stock of 300.000 books.

Already from 1894, Lyngø Jr. begins doing specialized catalogues, the first dealing solely with Freemasonry, and by 1900, he had issued a whole nine catalogues. At the outbreak of WWI, 30 catalogues had appeared.

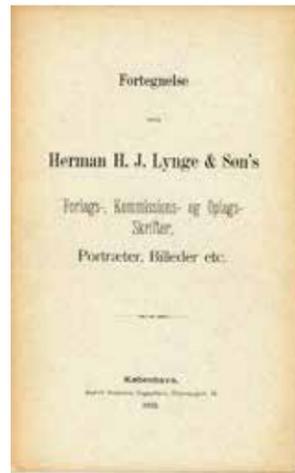
By 1911, Lyngø Jr. had outgrown the premises at Valkendorfsgrøde and moved the still rapidly growing bookshop to Løvstrøde.

Like his father, Lyngø Jr. was renowned for his great knowledge, his bibliographical expertise, his scientific interest, and his generosity and willingness to help and to benefit the trade in general.

Apart from being a splendid antiquarian bookseller, he was also a scientist in his own right. Aside from the books, his life's passion was for zoology. Working in the bookshop, which also then had a strong focus on science books, he encountered a great number of scientists in the shop, and his interest in zoology kept growing. He became an expert in molluscs and tropical



The auction catalogue of Kierkegaard's book collection.



The first catalogue of Herman H.J. Lyngø & Søn.

mussels, mainly specializing in the left-oriented snails, and succeeded in becoming an international authority in the field. Due to his expertise, he was assigned to investigate the collection of these snails brought home from the Danish expedition to Siam (1899-1900), and in 1909 his main work appeared: *Marine Lamellibranchiata*, containing five plates and a map and written in English.

Like his father, Lyngø Jr. was also honoured for his merits and was announced Knight of Dannebrog.

Herman J.V. Lyngø's son, Flemming Lyngø, worked in the bookshop for a while, but his interest in the theatre was greater than that in old books. He did not continue the family tradition, but became a writer instead. In 1932, Lyngø thus sold the bookshop to Axel Sandal, who already owned another renowned bookshop in Copenhagen, "C.A. Reitzel". Lyngø kept his affiliation with the shop for about a decade, until he felt that he had to retire. He died in 1945, aged eighty-two.

The following section of the catalogue comprises books that were printed during the years that the company was owned by the two grand booksellers of the Lyngø family, from 1853 to 1932.

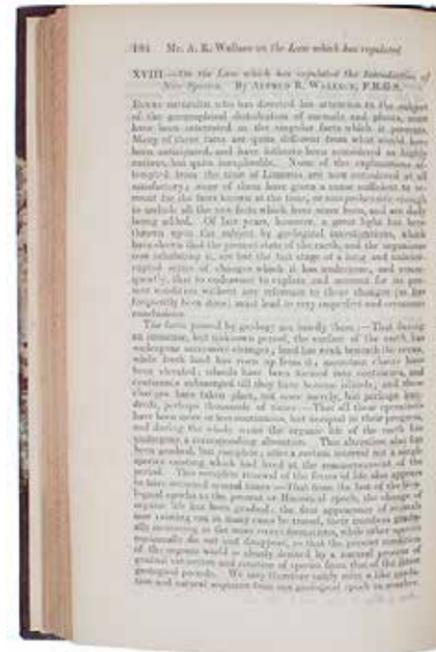
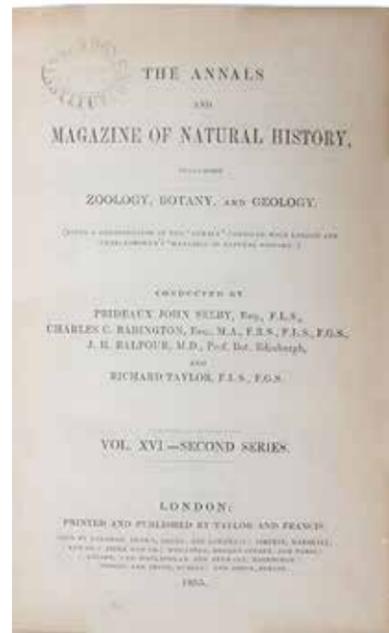
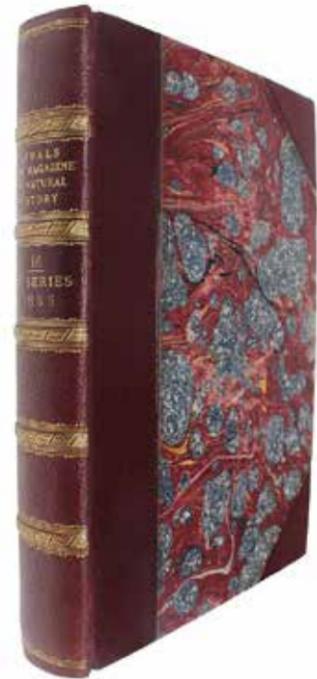
DR. RICHARD KING'S EXCEEDINGLY RARE CORRESPONDENCE WITH THE ADMIRALTY REGARDING THE SEARCH FOR THE LOST FRANKLIN EXPEDITION

KING, RICHARD.

The Franklin Expedition from First to Last. By Dr. King, M.D.

London, John Churchill, 1855.

8vo. In publisher's original full embossed cloth with gilt lettering to spine. Spine faded and top of spine chipped. Extremities slightly rubbed. Gilt stamp to front board and stamp to upper part of pasted down front end-paper. Small mark to p. 172, otherwise internally fine and clean. xxxviii, 3-224 pp. + 2 charts ("Dr. King's Conjectural chart 1848" + "The Admiralty Chart 1848") and 3 plates (one of them in text).



with the Darwinian theory of Natural Selection, proposed to me a joint expedition to the river Amazonas, for the purpose of exploring the Natural History of its banks; the plan being to make for ourselves a collection of objects, dispose of the duplicates in London to pay expenses, and gather facts, as Mr. Wallace expressed it in one of his letters, "towards solving the problem of the origin of species". (Bates I: p. III).

It is during these travels that Wallace begins noticing the remarkable coincidences in the distribution of species in space and time, and in 1855, while sitting in Sarawak, Borneo, he writes the paper that is now a landmark work in the history of evolutionary thought, his so-called "Sarawak-paper", which was published later the same year in the present volume of "The Annals and Magazine of Natural History".

"This paper, formulating what came to be known as the "Sarawak Law", is remarkable... (Wallace) advances what is, in effect, half of the theory of evolution, namely what Darwin would call "descent with modification": the idea that the generation of a biological novelty is a genealogical process." (Berry, p. XXVII).

The law now known as the Sarawak Law, or "the first half of the theory of evolution", is stated as follows: "Every species

has come into existence coincident both in time and space with a pre-existing closely allied species." This law connected and explained a vast number of independent facts. It was, in fact, Wallace's first statement of a belief in evolution, and for the following three years from the time that he wrote the essay, Wallace recounts that "the question of how changes of species could have been brought about was rarely out of my mind."

According to one of the most celebrated anecdotes in the history of science, the second half of the theory of evolution by natural selection finally came to Wallace in February 1858, while delirious during an attack of malarial fever in Ternate in the Mollucas. In his own words, "there suddenly flashed upon me the idea of the survival of the fittest." The theory was thought out during the rest of the fit, drafted the same evening, and written out in full in the two succeeding evenings. Knowing that Darwin was working on the same problem, Wallace sent a manuscript summary to Darwin, who now feared that his discovery would be pre-empted. In order to avoid conflict between the two, Joseph Hooker and Charles Lyell suggested a joint publication. The essay was read, together with an abstract of Darwin's own views, as a joint paper at the Linnean Society on the 1st of July 1858.



The exceedingly rare first edition, only to have appeared in auction twice the past 40 years, of Dr. Richard King's correspondence with the Admiralty regarding the search for the lost Franklin Expedition. King persistently held the view – which later was proved correct – that the Franklin Expedition, or traces of it, would be found at or near the mouth of the Great Fish River. He volunteered to lead a search expedition, but was ignored. In his letters to periodicals, government ministers and the Admiralty, published in this present work, we are given a most interesting insight into the politics and practicalities regarding the search for the Franklin Expedition – one of the most notorious chapters in the history of polar exploration.

When the John Franklin expedition, in search for the Northwest Passage, departed England in 1845 on the HMS Erebus and HMS Terror and had not returned by 1848, the Admiralty launched a search for the missing expedition. Partly prompted by Franklin's fame and the Admiralty's offer of a finder's reward, many subsequent expeditions joined the hunt, which at one point in 1850 involved no less than 13 ships.

"King took great interest in Franklin's expedition and was one of the first to raise the alarm when he failed to return.

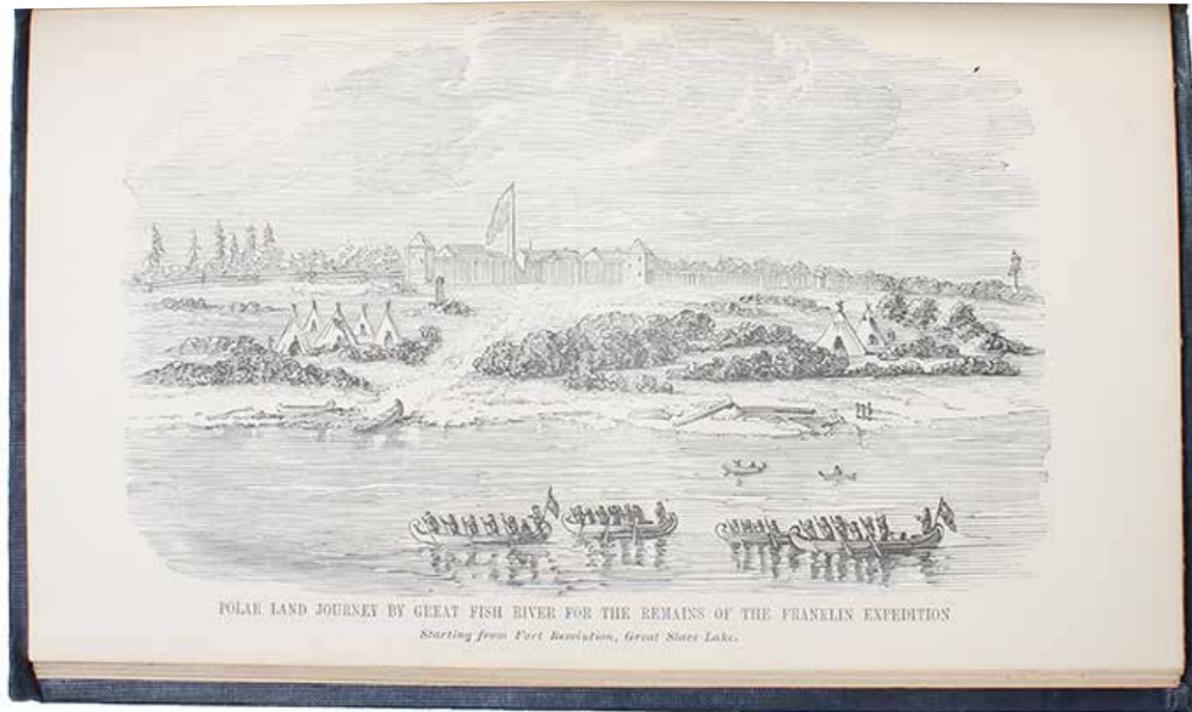
THE BEGINNING OF BACTERIOLOGY AS A MODERN SCIENCE

PASTEUR, M. L.

Mémoire sur la Fermentation appelée Lactique.

Paris, Mallet-Bachelier, 1858.

Large 8vo. Unopened and uncut in the original printed wrappers. Ex-libris [Meyer Friedman] pasted on to verso of front wrapper. In pristine, near mint condition. 15 pp. Housed in a half calf clamshell box with gilt lettering to spine.



He insisted, at first on very slender evidence, that Franklin's party would be found near the mouth of the Great Fish River. His opinion was discounted and in 1847 and 1856 his offer to lead a search party was refused. His loud and continued insistence on the need to search his favoured site increased the animosity of the Admiralty, the Hudson's Bay Company, and the Royal Geographical Society, who were also irritated by popular journals which took up King's point of view. Matters were not helped by King's *Franklin Search from First to Last* (1855) [i.e. this work] which set out his own convictions and dwelt on the obduracy of those who would not listen to him. Franklin's party was finally found by M'Clintock in 1859 in the spot King had suggested eleven years earlier. The delay, however, probably made no material difference since, even if his advice been taken immediately, it would probably have come too late to save any of Franklin's men" (ODNB).

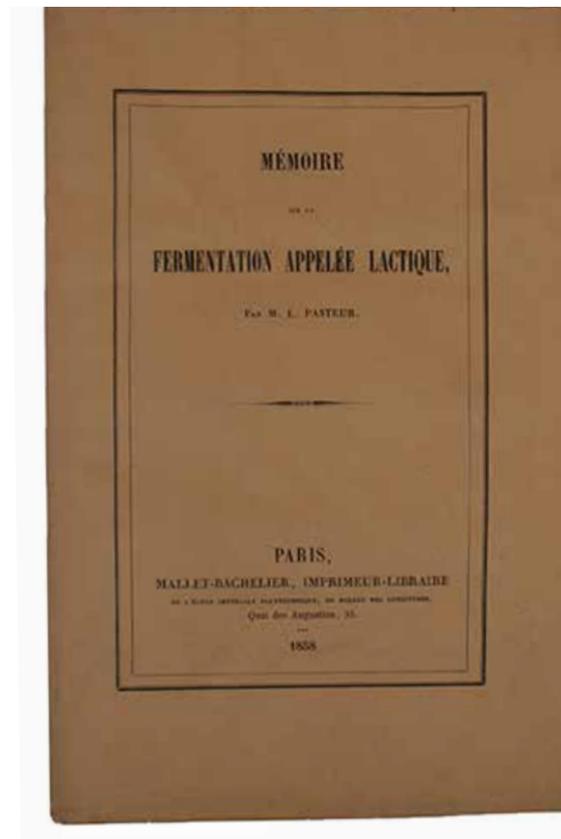
"Correspondence between the author and the British Admiralty and Colonial Office, regarding Dr. King's offers to aid, and his views on the search for the lost Franklin party; with other letters and newspaper articles, and with excerpts from King's earlier account (1836) of his trip down the Fish (Back) River. Includes considerable comment

on the geography, importance of the Back River route to find Franklin, conditions of travel in the region, and on the activities of those (in northern Canada and in London) involved in the Franklin search." (A.B. 8706)

Sabin 37797

Staton & Tremaine 3571

A.B. 8706



First printing, in the extremely scarce off-print (separately paginated), of this landmark paper which founded scientific bacteriology, immunology and microbiology in general. The work constitutes "[t]he first demonstration of the connection between a specific fermentation and the activity of a specific microorganism ... the beginning of bacteriology as a modern science" (Garrison & Morton). "In this epochal paper [Pasteur] first published his research on lactic fermentation [...]. A great milestone in biochemistry" (Neville, vol. II, p. 274).

Until the publication of the present paper, fermentation had been described in all the textbooks as a chemical process, but Pasteur had now shown it to be caused, in the case of lactic acid fermentation, by a living organism. Skeptical also of the chemical theory of alcoholic fermentation, he went on to disprove the theory by demonstrating that yeast is the living agent of the process. Furthermore, he established that specific microorganisms are responsible for specific biological processes and, by inference, that specific germs may be the agents of specific diseases. Pasteur thus laid the foundation for the germ theory of disease.

This paper "contains most of the central theoretical and methodological features of his biological theory of fermentation, in particular the concept of fermentation as a product of the growth of yeast, the idea that air is source of microscopic yeasts and other micro-organisms, and the notion of specificity, in which each fermentation could be traced to a

THE BLUEPRINT FOR “DAS KAPITAL” – MAGNIFICENT ASSOCIATION-COPY

MARX, KARL.

Zur Kritik der politischen Oekonomie. Erstes Heft [all that appeared].

Berlin, Franz Duncker, 1859.

8vo. Nice contemporary half calf with gilt lettering to spine. A bit of wear to extremities, markings after old label to front board and signs of vague damp staining to front board. A mostly faint damp stain to outer inner corner throughout, but otherwise very nice. Title-page a bit dusty. Old library number (872) to front free end-paper and top of title-page and marginal pencil-annotations to a number of leaves. VIII, (2), 170 pp.

Title-page with the ownership-signature of Alexander Appolonovich Manuilov to top of title-page and binding with his initials “A. M.” in gold to the foot of spine.

Scarce first edition, a magnificent association-copy, of the groundbreaking work, in which Marx first presents his revolutionizing theories of capitalism, forming the foundation for his main work “The Capital”, which appeared eight years later. It is also in this milestone of political and economic thought that Marx presents his economic interpretation of history for the first time.

Alexander Appolonovich Manuilov (1861-1929) was a Russian economist and politician, famous not only as one of the founding members of the Constitutional Democratic party (known as the Kadets), but also as the Russian translator of Marx’ “Zur Kritik...”, i.e. the present work.

“Manuilov graduated from the law department of the University of Novorossia (Odessa, 1883). He began scholarly and pedagogical work in political economy in 1888. In 1901 he became head of a subdepartment at Moscow University, becoming assistant rector in 1905 and serving as rector from 1908 to 1911. He was dismissed by the tsarist government for attacking the “extremes” of Stolypin’s agrarian legislation. In the 1890’s he was a liberal Narodnik (Populist), later becoming a Constitutional Democrat (Cadet) and a member of the Central Committee of the Cadet Party. Manuilov’s draft

on agrarian reform (1905) was the basis for the Cadets’ agrarian program. V. I. Lenin sharply criticized Manuilov, calling him one of “the bourgeois liberal friends of the muzhik who desire the ‘extension of peasant land ownership’ but do not wish to offend the landlords” (Poln. sobr. soch., 5th ed., vol. 11, p. 126, note).

At the beginning of his scholarly career Manuilov accepted the labor theory of value. In 1896 he translated K. Marx’ work *A Contribution to the Criticism of Political Economy* (Zur Kritik der Politischen Oekonomie). During the years of reaction he espoused subjectivist and psychological views in political economy. In 1917 he was minister of education of the Provisional Government. After the October Revolution in 1917 he emigrated but soon returned and cooperated with Soviet power. He participated in the orthographic reform (1918). In 1924 he became a member of the board of Gosbank (State Bank). He taught in higher educational institutions. Changing to Marxist positions and relying on Lenin’s works, he criticized the revisionists and neo-Narodniks on the agrarian question.” (Encycl. Britt.).

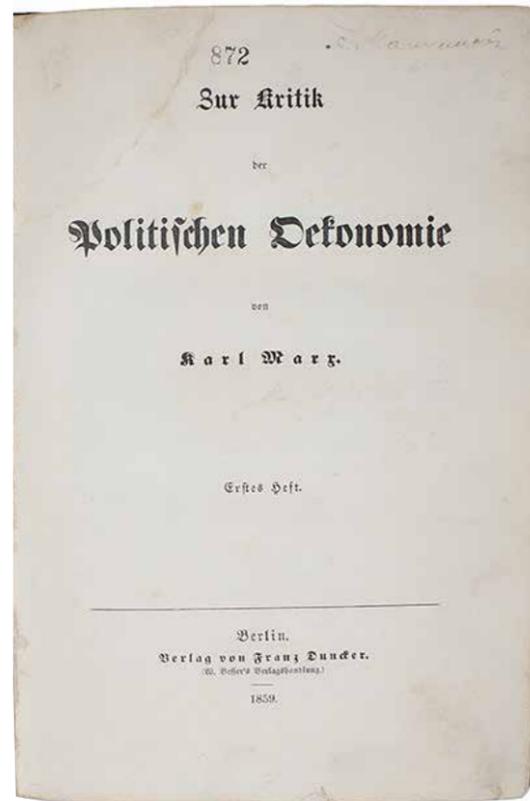
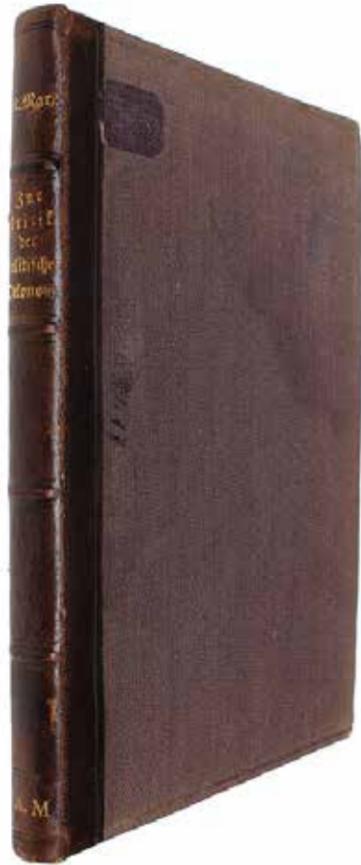
For many years, the exclusive focus on “Das Kapital” meant that the “Kritik” was overlooked. Since the beginning of the

specific micro-organism. Pasteur was able to isolate, observe and propagate the yeast responsible for lactic fermentation, and to demonstrate that its activity was dependent on its environment. Pasteur’s concept of fermentation as a biological process challenged the chemical theory of fermentation put forth by Liebig, which Pasteur was able to disprove with his experiments on alcoholic and acetic fermentation.” (Norman 1653).

The consequences of Pasteur’s discovery was wide reaching and did not only revolutionize the field of medicine: “French winemakers, troubled by the souring of wine, especially in exporting, presented their problem to Pasteur. He found that wine diseases could be controlled by heating the liquid for a definite time at a certain temperature.” (Milestones of Science). He also helped the silk industry by pointing out a silkworm disease; the French beer brewers were helped by Pasteur’s knowledge on fermentation in their competition with the German brewers.

The paper was first published in *Annales de Chimie et de Physique, Third Series, Vol. 52*. Almost simultaneously in the *Annales de Chimie et de Physique* and the *Mémoires de la Société des Sciences, De l’Agriculture et des Arts de Lille* and *Comptes Rendus de l’Académie des Sciences*.

Norman 1653; Garrison-Morton 2472; Dibner, *Heralds of Science*, 198; *One Hundred Books Famous in Science* 82 (none of them referring to the offprint, merely the periodical-issues).



1960's, however, scholars have become increasingly aware of its importance as the blueprint for the social and economic theory Marx shall go on to develop (see for example Raymond Aron, "Le Marxisme de Marx", 1962). It is here that Marx outlines the research programme to which he shall devote the rest of his working life. He himself described "Das Kapital" as a continuation of his "Zur Kritik der politischen Oekonomie" (see e.g. PMM 359), in which his primary concern is an examination of capital and in which he provides the theoretical foundation for his political conclusions later presented in "Das Kapital".

"I examine the system of bourgeois economy in the following order: capital, landed property, wage-labour; the State, foreign trade, world market.

The economic conditions of existence of the three great classes into which modern bourgeois society is divided are analysed under the first three headings; the interconnection of the other

three headings is self-evident. The first part of the first book, dealing with Capital, comprises the following chapters: 1. The commodity, 2. Money or simple circulation; 3. Capital in general. The present part consists of the first two chapters." (Preface to the present work, in the translation (by S.W. Ryazanskaya) of the Progress Publishers-edition, Moscow, 1977).

Apart from the obvious importance of the work as the foundational precursor to what is probably the greatest revolutionary work of the nineteenth century, the "Kritik" is of the utmost importance in the history of political and economic thought, as it is here, in the preface, that Marx outlines his classic formulation of historical materialism. This preface contains the first connected account of what constitutes one of Marx's most important and influential theories, namely the economic interpretation of history – the idea that economic factors condition the politics and ideologies that are possible in a society.

"The first work which I undertook to dispel the doubts assailing me was a critical re-examination of the Hegelian philosophy of law; the introduction to this work being published in the Deutsch-Französische Jahrbucher issued in Paris in 1844. My inquiry led me to the conclusion that neither legal relations nor political forms could be comprehended whether by themselves or on the basis of a so-called general development of the human mind, but that on the contrary they originate in the material conditions of life, the totality of which Hegel, following the example of English and French thinkers of the eighteenth century, embraces within the term "civil society"; that the anatomy of this civil society, however, has to be sought in political economy. The study of this, which I began in Paris, I continued in Brussels, where I moved owing to an expulsion order issued by M. Guizot. The general conclusion at which I arrived and which, once reached, became the guiding principle of my studies can be summarised as follows.

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness. At a certain stage of development, the material productive forces of society come into conflict with the existing relations of production or – this merely expresses the same thing in legal terms – with the property relations within the framework of which they have operated hitherto. From forms of development of the productive forces these relations turn into their fetters. Then begins an era of social revolution. The changes in the economic foundation lead sooner or later to the transformation of the whole immense superstructure." (Preface to the present work, in the translation (by S.W. Ryazanskaya) of the Progress Publishers-edition, Moscow, 1977).

The work is a summation of Marx' many years of economic studies, mainly undertaken at the Reading Room of the British Museum, and it constitutes the first attempt at a general outline of his theories. Like his "Capital", the "Critique" was

originally planned as a work in several volumes, but only this first volume appeared. The work, which was printed in a mere 1000 copies, is scarce and rarely seen on the market.

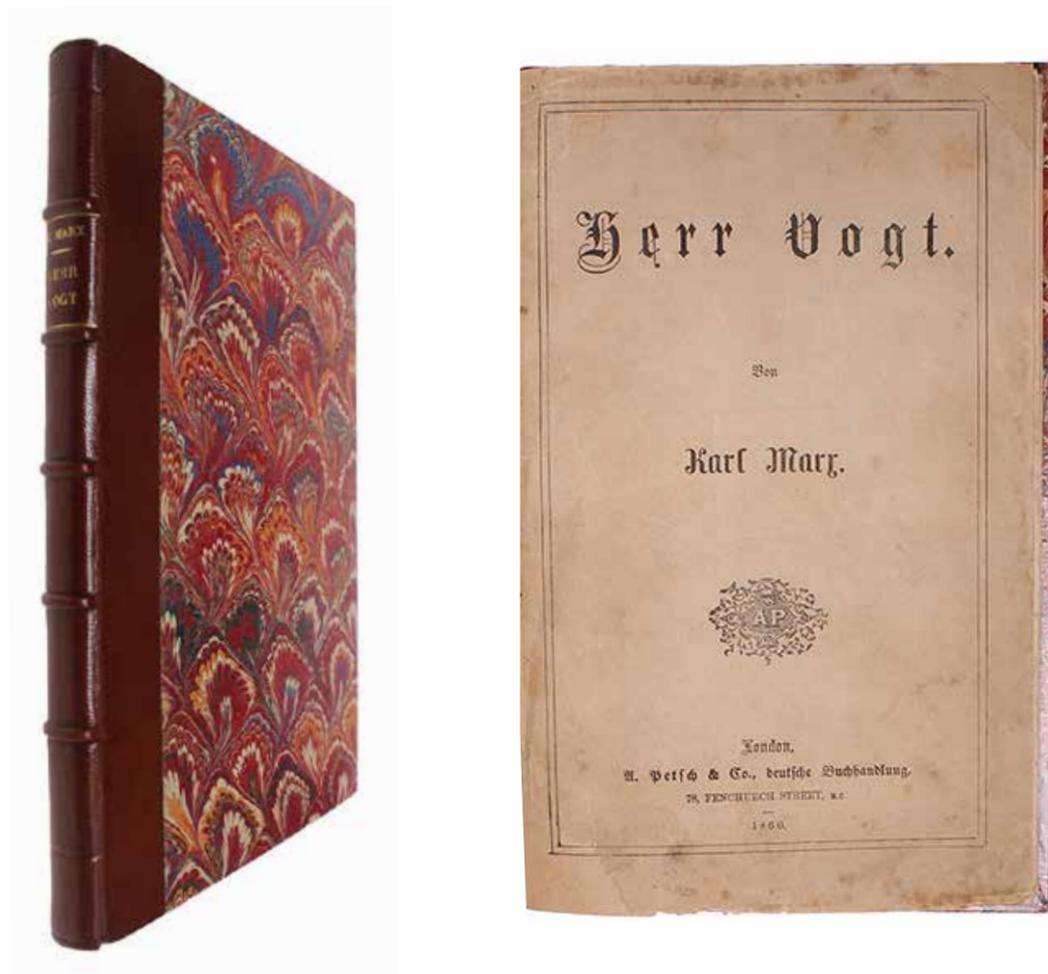
MARX' STRUGGLE AGAINST DEFAMATION

MARX, KARL.

Herr Vogt.

London, 1860.

8vo. Bound partly uncut with the original wrappers in a nice recent pastiche binding of brown half calf with four raised bands and gilt lettering to spine. Front wrapper with marginal repairs and back wrapper with repairs with minor loss of text. Light brownspotting to first and last leaves. A fine copy. VI, (2), (1)-191, (1, -errata) pp.



The rare first edition of Marx' landmark defense against defamation, a seminal work in his struggle for a new human society. Written in the midst of his writing of "The Capital", "Herr Vogt" constitutes the work that took precedence over this most important critique of political economy and the work that gives us one of the most profound insights into the mind of the great Marx. "Herr Vogt" is furthermore the work that we have to thank for the influence that "The Capital" and Marxist socialism did come to have upon our society.

"In 1857, Karl Marx resumed work on his critique of political economy, a process that culminated in the publication of "Capital" a decade later. He wrote a rough draft (the "Grundrisse") in 1857 and 1858, parts of which he then reworked into the "Contribution to the Critique of Political Economy", which was published in June 1859. Then, in 1861 through 1863, he wrote a revised draft of the whole of "Capital", which was followed by a more polished draft written during 1864 and 1865. Finally, he revised the first volume yet again, during 1866 and 1867. It appeared in September, 1867.

The careful reader will have noticed a rather lengthy gap in this chronology. From the second half of 1859 through 1860, Marx was not working on his critique of political economy. What was he doing instead? What was so important, so much more of an urgent priority than his theoretical work?

The answer is that Marx was fighting back against Carl Vogt's defamatory attack. He fought back in order to defend his reputation and that of his "party." ... "Herr Vogt", the book Marx wrote in order to set the record straight." (Klimann, Marx' Struggle Against Defamation).

Vogt was a prominent radical German politician and materialist philosopher who had immigrated to Switzerland, where he served in parliament and was also a professor of geology. His position on the 1859 war over Italian unification had a pro-French tilt, which resulted in the publication of a newspaper article and an anonymous pamphlet that alleged (correctly) that Vogt was being paid by the French government. Vogt believed Marx to be the source of the allegation and the author of the pamphlet.

Vogt fought back by attacking Marx. He published a short book that described Marx as the leader of a band of blackmailers who demanded payment in return for keeping

quiet about their victims' revolutionary histories. The book also contained a number of false and harmful allegations against Marx, and Vogt did everything in his power to destroy Marx' reputation. Not only did he attack Marx personally, he also falsified facts and made up untrue allegations to libel the Communist League, portraying its members as conspirators in secret contact with the police and accusing Marx of personal motives.

There is no doubt that this work of slander put both Marx' own future as well as that of the Communist League at stake.

"Ferdinand Lassalle warned Marx that Vogt's book "will do great harm to yourself and to the whole party, for it relies in a deceptive way upon half-truths," and said that "something must be done" in response (quoted in Rubel 1980, p. 53). Frederick Engels also urged Marx to respond quickly, and he provided a good deal of assistance when Marx wrote "Herr Vogt".

...

Carl Vogt and the circumstances that gave rise to his defamatory attack against Marx and his "party" are dead and gone. But "Herr Vogt" and Marx's battle against defamation remain living exemplars of how one responds in a genuinely Marx-ian way-i.e., the way of Marx. Do not separate theory from practice, or philosophy from organization. Do not retreat to the ivory tower or suffer attacks in silence; set the record straight. Use the bourgeois courts if necessary. Enlist the assistance of others." (Klimann).

"Marx's Herr Vogt, almost entirely unknown in the English-speaking world. It is nevertheless one of the most brilliant of his writings. Engels considered it better than the Eighteenth Brumaire; Lassalle spoke of it as "a masterpiece in every respect"; Ryazanov thought that "in all literature there is no equal to this book"; Mehring rightly wrote of its "being highly instructive even today"." (Karl Marx on Herr Vogt – from The New International, Vol. X No. 8, August 1944, pp. 257-260. Transcribed & marked up by Einde O'Callaghan for ETOL).

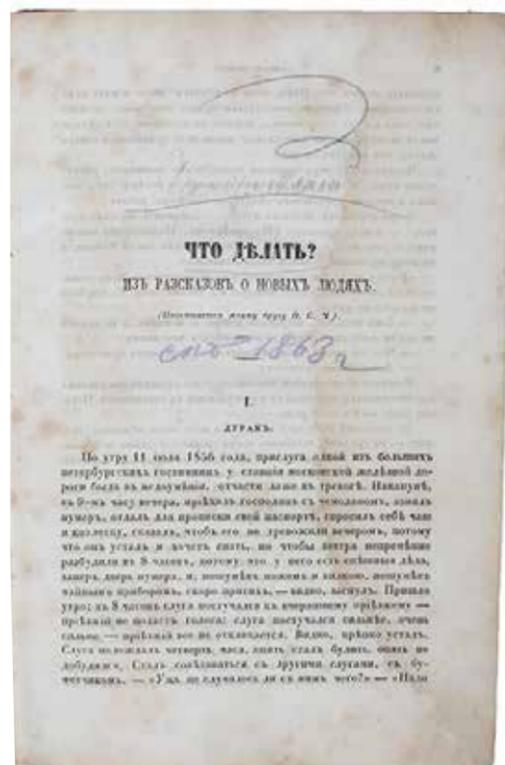
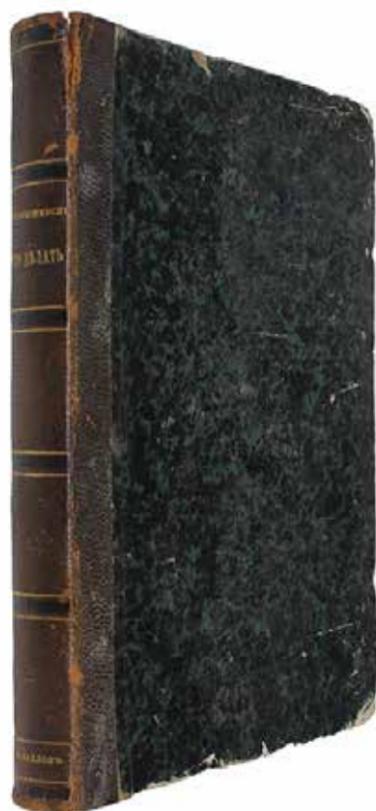
THE RUSSIAN REVOLUTION IN THE MAKING

CHERNYSHEVSKY [TCHERNICHEFSKY].

Chto Delat? [Russian. i.e. What is to be Done?]. [In the original printing of issues 3-5 of "Sovremennik", March-May, 1863].

(St. Petersburg, 1863).

Lex 8vo. Bound together four years after their appearance in a contemporary Russian half calf with gilt title and gilt lines to spine. Bottom of spine with contemporary owner's name in gilt lettering ("N. Pavlov"). Corners and capitals with wear. Neat owner's signature ("N. Pavlov" and the year "1867") to front free end-paper. First leaf with two notes, one in pencil, one in crayon, stating the year 1863. A dampstain and light brownspotting throughout. Extremities a bit worn. Slight damp staining to inner margins at beginning and end, but overall fine. Pp. (5)-142; (373)-526; (55)-197 + (1) p: "Zagadka", by N. Berg.



The extremely scarce first printing of all parts of the most influential Russian novel ever written, Chernyshevsky's magnum opus, which is considered the single most important work of modern revolutionary thought. "[N]o work in modern literature, with the possible exception of Uncle Tom's Cabin, can compete with "What Is to Be Done?" in its effect on human lives and its power to make history. For Chernyshevsky's novel far more than Marx's Capital, supplied the emotional dynamic that eventually went to make the Russian Revolution." (Joseph Frank, p. 68).

Marx too would agree, stating so famously to Lopatin "of all contemporary economists Chernyshevsky is the only original mind; the others are just ordinary compilers". (Lopatin, *Avtobiografia*, [Petrograd, 1922], p. 77).

"The appearance of "What Is to Be Done?" sent a shock wave through Russian society. Despite the government's ban on the novel and attempts to recall all issues of "Sovremennik" containing it, "What Is to Be Done?" circulated widely among the Russian youth and became its bible. Manuscript copies passed from hand to hand, and several émigré editions were published and smuggled into Russia. Unlike previous Russian literature, "What Is to Be Done?" managed to tap the psyche of the Russian youth and move it to action. Numerous young Russians called themselves followers of Chernyshevskii and professed to act in his name, with some in the 1860s actually using the term "Chernyshevtsy" to refer to themselves. As one contemporary, Aleksandr Mikhailovich Skabichevskii, has described it, "What Is to Be Done?"'s influence on the Russian youth was simply phenomenal:

"We read the novel like worshippers, with the kind of piety with which we read religious books, and without the slightest trace of a smile on our lips. The influence of the novel on our society was colossal. It played a great role in Russian life, especially among the leading members of the intelligentsia who were embarking on the road to socialism, bringing it down a bit from the world of drama to the problem of our social evils, sharpening its image as the goal which each of us had to fight for." (Drozd, p. 9).

But how did this bible of revolutionary thought, the novel that became Lenin's favourite book, appear? How could a work that was capable of almost singlehandedly creating the Russian Revolution slip through the hands of the censors?

Like with the first Russian edition of Marx' "Kapital", it is due to a very odd quirk of history that this monument of revolutionary thought was even written, let alone published. Due to what seems like an odd oversight by the censors – or as Joseph Frank puts it "The most spectacular example of bureaucratic bungling in the cultural realm during the reign of Alexander " – the work miraculously passed censorship and was most hastily published in the periodical "Sovremennik," in 1863. When realizing the mistake of the censors, most copies were quickly seized by the authorities. The novel, however, had already made its impact.

"Thanks to a strange oversight on the part of the censors, "What Is to Be Done?" was allowed and serialized in the "Contemporary" [i.e. "Sovremennik"]. The authorities realized their mistake too late. The censor concerned was dismissed and new editions of the novel were forbidden, but these measures were not enough to halt its impact. The issues of the "Contemporary" in which it had been printed were preserved with immense piety, as though they were family heirlooms. For many members of the younger generation the novel became a true "encyclopedia of life and knowledge". In her memoirs, Lenin's wife, Nadezhda Krupskaya, relates that her husband recalled the work in every slight detail. Plekhanov was not exaggerating when he declared that "since the introduction of the printing presses into Russia no printed work has had such a great success in Russia as Chernyshevsky's "What Is to be Done?"." (Walicki, p. 190).

Chernyshevsky had been imprisoned (in the Peter and Paul Fortress awaiting his trial, which ended with 14 years' hard labour and banishment for life to Siberia) for about six months when he decided to write "What is to be Done". In late 1862 he asked the prison commandant, A.F. Sorokin, for permission to write a novel. The request was granted and he began work in December 1862. Realizing that if he was sentenced, he would surely not be able to publish his work, he worked very intensely on the manuscript. "After completing the first two chapters of the novel, Chernyshevskii submitted them to the investigative commission in charge of his case in January 1863. Those chapters were held by the investigative commission for ten days and then sent to the chief of police on January 26. The manuscript was then passed on to the journal "Sovremennik" and was promptly lost by the editor, Nikolai Nekrasov, in a cab. Nekrasov reported the loss to the police, an advertisement was placed, and the manuscript was returned in short order.

On February 12, 1863, Chernyshevskii sent chapter 3 to the commission, with continuations following on March 26, 28, and 30. Chernyshevskii finished the work on April 4, 1863, and sent the ending to the commission on April 6. The entire novel was completed in a span of less than four months. While Chernyshevskii continued his work on the novel, the first chapters had already appeared in "Sovremennik". The first two chapters, approved by the censor on February 15 and March 14, appeared in the third issue on March 19, 1863. The third chapter, approved on April 20, appeared in issue number four on April 28. The last two chapters came out in the fifth issue, on May 30, 1863, after having been passed by the censor on April 27 and May 18. This short summary of the basic information in no way conveys the very absurdity of and the controversy over the writing and publication of "What Is to Be Done?". Scholars have long argued over how this most dangerous novel saw the light of day when its author was safely in the government's hands. Indeed, the government had every opportunity to prevent the novel's very creation, much less its publication, but somehow "What Is to Be Done?" slipped through. Incidents such as Nekrasov's loss of the initial manuscript only add to the aura of mystery that surrounds this text." (Drozd, p. 6). Scholars generally agree that bureaucratic oversight and lack of attention by the censors are the main explanations. The full explanation, however, still remains a mystery.

In all cases, the novel was published in 1863, thereafter banned, and the issues of the "Sovremennik" detracted. The original manuscript, however, is lost, and this hastily printed periodical printing of the novel is our best source for the text that Chernyshevsky had intended. All that remains of the original is the manuscript of a rough draft and then this first printing in "Sovremennik". The manuscript, the fair copy, and the proofs have not been preserved. There is some contemporary evidence, however, that this first printed version is very close to the original manuscript and that not many cuts or changes were made.

"Chernyshevsky's masterpiece "What Is to Be Done?" paints an idealized portrait of the generation of "new men," the radicals of the sixties, who represented a new morality as well as a new rationalist and materialist outlook. "It completely transformed Russian views of the peasantry in much the same way that Harriet Beecher Stowe's novel "Uncle Tom's Cabin" changed American perceptions of slavery. In its pages, a group of idealistic Russian intellectuals go back to the land, easing

the lot of the peasants with scientific methods of farming and liberating the serfs from hardship. The intellectuals' socialist vision offers the promise of a world that subsequent events did not bear out, and it is fascinating to consider in the light of historical reality. Fyodor Dostoyevsky gave Chernyshevsky's tale, full of sermonizing and idealism, a darkly pessimistic twist in his masterpiece "The Possessed"."

"Not only Chernyshevskii's admirers, but also his detractors noted the overwhelming popularity of the novel. professor P. Tsitovich of Odessa University, for example, remarked that every schoolgirl and student was "considered a dunce if she was not acquainted with the exploits of Vera Pavloovna." Katkov, he editor of "Ruskii vestnik", sounded a similar note when he said of the younger generation that they took "What Is to be Done?" as a revelation "like Moslems honor the Koran."

On the level of daily life, many young men and women consciously began to model their lives on the main characters of "What Is to be Done?" Fictitious marriages, although a phenomenon that existed prior to the appearance of the novel, blossomed under its influence. They were staged so that young women could escape an oppressive familial home or seek higher education. Likewise, many young couples consciously modeled their life-styles on the novel, including the adoption of separate, inviolable rooms for each partner. "What Is to Be Done" was to remain particularly powerful for Russian women... Other young Russians took up direct revolutionary activity under the novel's influence..." (Drozd, p. 10).

"In the Russian revolutionary movement, no literary work can compare in importance with Chernyshevsky's What Is to Be Done" (William F. Woehrlin, Russian History 16, 1989).

Chernyshevsky counts as the most important Russian political thinker ever. From his youth he sympathized with the impoverished masses in the old Tsarist Russian Empire, and he opposed the Russian "establishment." He got his degree from St Petersburg University in 1850 and then taught school 3 years in the provinces. He returned to St. Petersburg in 1853 and became a writer and editor of Russia's most famous liberal literary journal, "Sovremennik" (i.e. "The Contemporary"). Due to his radical thoughts and criticism of the established Tsarist order, he was arrested in 1862 and imprisoned. Waiting for his trial, we know what happened: he wrote his seminal main work "What Is to Be Done?", which

in impact and historical importance overshadows any other novel written in the Russian language.

"If one were to ask for the title of the nineteenth-century Russian novel that has had the greatest influence on Russian society, it is likely that a non-Russian would choose among the books of the mighty triumvirate: Turgenev, Tolstoy, or Dostoyevsky. Fathers and Sons? War and Peace? Crime and Punishment? These would certainly be among the suggested answers; but ... the novel that can claim this honor with most justice is N. G. Chernyshevsky's What Is to Be Done?, a book few Western readers have ever heard of and fewer still have read. Yet no work in modern literature, with the possible exception of Uncle Tom's Cabin, can compete with What Is to Be Done? in its effect on human lives and its power to make history. For Chernyshevsky's novel far more than Marx's Capital, supplied the emotional dynamic that eventually went to make the Russian Revolution.

After the Russian Communist Revolution (1917), "What is to be Done" was canonized as a major Soviet classic, published in mass editions, taught as a compulsory text in schools and adapted for stage and screen, etc.

See:

Michael Drozd: "Chernyshevsky's "What Is to Be Done?": A Reevaluation". Northwestern University press, 1963.
Joseph Frank, "N.G. Chernyshevsky: A Russian Utopia", Southern Review, New Series 3, no. 1 (1967).
Andrej Walicki, "A History of Russian Thought from the Enlightenment to Marxism". Stanford University Press, 1979.

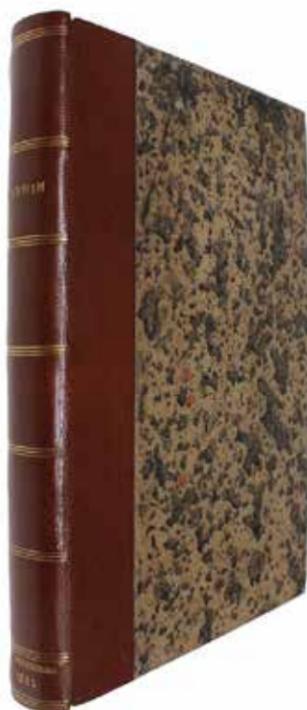
“THE MOST IMPORTANT BIOLOGICAL BOOK EVER WRITTEN” (FREEMAN)

DARWIN, CHARLES.

O Proischozhenii Vodov... [Russian: **On the Origin of Species**]. Perevel c anglijskago [translated from English by] S.A. Rachinsky.

S.-Peterburg, 1864.

8vo. Bound in a beautiful recent pastiche-binding of brown half calf with marbled paper over boards and elegant gilding to spine. End-papers renewed. A few dampstains and a bit of brownspotting throughout. A nice copy. XIV, 399, (1) pp. + 1 plate.



Rare first edition of the first Russian translation of Darwin's "Origin of Species", a main reason for the widespread effect of Darwinism in Russia, where the theory met less resistance in the 1860'ies than it did in Western Europe.

In Russia, Darwinism had a profound influence not only upon the different sciences, but also on philosophy, economic and political thought, and the great literature of the period. For instance, both Tolstoy and Dostoevsky referenced Darwin in their most important works, as did numerous other thinkers of the period.

"In 1864, S.A. Rachinsky, professor of plant physiology at St. Petersburg University, produced the first Russian translation of the "Origin". Although not a masterpiece of translation art, the book sold out so quickly that in 1865 it went through a second printing. By this time Darwin's ideas were discussed not only by scientists but also by such popular writers as Dmitri Pisarev and M. A. Antinovich." (Glick, p. 232).

Rachinsky began translating the "Origin" in 1862 and wrote an important article on the theories presented in it, while working on the translation. This article and the translation of the "Origin" into Russian were responsible for the great success and rapid, widespread knowledge of Darwinian theory of evolution in Russia.

"Darwin was concerned that the "Origin of Species" reach naturalists across the world, but translations of that complicated work raised problems for Darwin. If he found it difficult to make the reader "understand what is meant" in England and America, at least in those two countries he and the reader were discussing the "Origin of Species" in the same language. Foreign language editions raised not only the thorny question of translating Darwinian terms, but also the problem of translators, who often thought it proper to annotate their editions to explain the "significance" of Darwinism. The first Russian translation of the "Origin of Species" (1864) appeared, however, without any comment whatever by the translator, Sergei A. Rachinsky, professor of botany at the University of Moscow. Rachinsky had begun the translation in 1862 and published an article on Darwinism while continuing work on the translation in 1863." (Rogers, p. 485).

In the year of publication of the translation, 1864, Pisarev wrote a long article in "The Russian Word", which purports to be a review of this translation; the critic complains about the absence of notes and commentaries by the translator. Pisarev furthermore points to several errors in the translation and to numerous infelicities of expression. Acknowledging the importance of the work, however, and of the spreading of Darwinism in Russia, he goes on in his own essay to provide a much more popular account of Darwin's theory and to impress upon his readers its revolutionary significance.

Nikolai Strakhov also reviewed the translation immediately upon publication, acknowledging the effect it would have. Strakhov, however, recognized potential dangers inherent in the theory and expressed them in his review of Rachinsky's

translation. He praised the work for its thoroughness and rejoiced in the evidence that man constituted the highest stage of organic development; but then he went on to argue that by moving into questions of philosophy and theology, the Darwinists were exceeding the limits of scientific evidence.

Like Pisarev, Tolstoy enthusiastically embraced Darwinism. "The first mention of Darwin in Tolstoy's literary "Nachlass" is found in one of the drafts to "War and Peace". There Darwin is listed, apparently quite favorably, among leading thinkers "working toward new truth" [...] Thus by the late 1860's the name of Darwin as a leading scientist was already familiar to Tolstoy and duly respected." (McLean, p. 160). A fact which is often overlooked is that Tolstoy actually knew Rachinsky quite well. Interestingly, it was in a letter to Rachinsky, in reply to a question about the structure of "Anna Karenina", that Tolstoy made the famous statement (that all Tolstoy scholars and lovers know by heart): "I am proud of the architecture – the arches are joined in such a way that you cannot discover where the keystone is".

Like Strakhov, however, Dostoevsky, acknowledging the significance of the "Origin", saw the dangers of the theory. In the same year as the publication of Rachinsky's translation, he lets the narrator in "Notes from Underground" (1864) launch his attack on Darwinism, beginning: "As soon as they prove you, for instance, that you are descended from a monkey, then it's no use scowling, you just have to accept it." In "Crime and Punishment" (two years later, 1866) the Darwinian overtones inherent in Raskolnikov's theory of the extraordinary man are unmistakable. He describes the mechanism of "natural selection," where, according to the laws of nature, by the crossing of races and types, a "genius" would eventually emerge.

In general, Darwinian themes and Darwin's name occur in many contexts in a large number of Dostoevsky's works.

Freeman: 748

See:

James Allen Rogers: *The Reception of Darwin's Origin of Species by Russian Scientists*. In: *Isis*, Vol. 64, No. 4 (Dec., 1973), pp. 484-503.

Thomas F. Glick: *The Comparative Reception of Darwinism*. 1974.

Hugh McLean: *In Quest of Tolstoy*. 2008.

FIRST OBTAINABLE RUSSIAN TRANSLATION OF "WEALTH OF NATIONS"

SMITH, ADAM.

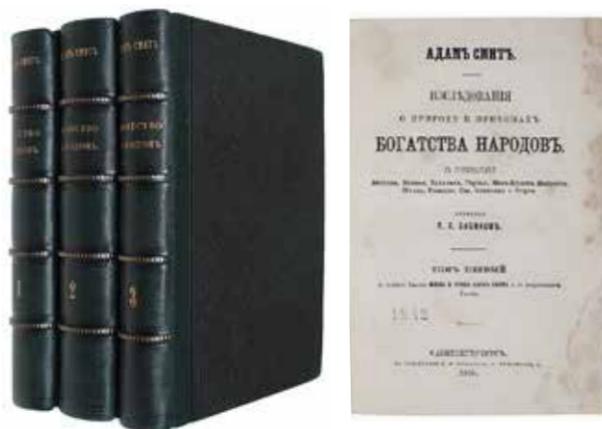
Issledovaniia o prirode i prichinakh bogatstva narodov s primechaniiami Bentama, Blanki, Bukhanana, Garn'e, Mak-Kulokha, Mal-tusa, Millia, Rikardo, Seia, Sismondi i Tirgu [Russian, i.e. "Wealth of Nations", translated by P. A. Bibikov]. 3. vols.

St. Petersburg, I. I. Glazunov, 1866.

8vo. In three nice recent uniform half calf bindings with four raised bands and gilt lettering to spine. Soiling to half-title and title-page of vol. 1. Soiling to upper right corner of the first 160 pp of vol. 1. First three leaves of vol. 2 reinforced at margin. Stamp ("34C83") to title-page of volume. A fine set. (1)-6, (9), 496 pp.; (1)-612 pp.; (1), 462, (II) pp. (Without pages 7-8 of vol. 1 as in all recorded copies).

Rare first edition of the greatly improved second Russian translation of Adam Smith's seminal *Wealth of Nations*. This translation was based, including the notes and apparatus, on the 1843 Blanqui edition. The first translation was published between 1802-1806 and is today virtually unobtainable. Almost immediately after publication, Russian readers regarded it unsatisfactory: "[In the first translation] the translator himself had referred to the difficulty of rendering Smith's specific terminology in Russian, writing that he was a novice in the subject himself, although Smith also seemed to have some difficulty in elaborating his ideas with clarity" (Tribe, p. 156).

Bibikov already had a reputation as a historian, philosopher, and literary critic, and this undoubtedly played a part in the generally high level of presentation of the translations, which have notes, indexes and supplements. However, Bibikov's translation was not made from the English original, but from Blanqui's version of Garnier's French edition, including an apparatus that drew upon commentary of Buchanan, Garnier, McCulloch and others, which Bibikov retained in the Russian translation.



OCLC lists four copies, besides the Vanderblue copy: University of Illinois, Ohio State University Library, University of Virginia and National Diet Library in Japan.

PRESENTATION-COPY

LANGE, FRIEDRICH ALBERT.

J. St. Mill's Ansichten über die soziale Frage und die angebliche Umwälzung der Sozialwissenschaft durch Carey.

Duisburg, Falk & Lange, 1866.

8vo. Uncut in the original printed wrappers with author's presentation inscription: "Geschenk des Verfassers / Freitag, d. 13. April 1866." Spine expertly restored and wrappers reinforced on verso. A few light underlinings in pencil, a fine copy. VIII, 256 pp.

First edition, presentation-copy given by the author shortly after publication, of Lange's highly influential work, which Karl Marx read extensively. The work served served as a great source of inspiration to Marx, especially in regard to rent theory and soil exhaustion (chapter 4 in the present work).

Lange was furthermore seminal in the spreading of Darwinism in Germany. It was through Lange that Nietzsche was introduced to Darwin, an introduction which was to become pivotal in the construction of his theory of the Übermensch.

"[Lange], elucidates his critique against the Leibig school in the 1866 book [the present], the title which ironically mocks Dühring's book. Marx made some excerpts from this book in the beginning of 1868 and possessed a copy in his library. These excerpts are important because Marx focused on chapter 4 in which Lange criticizes Carey's and Dühring's view on agriculture. Marx documented a passage in which Lange rejects Carey's idea of the harmonious development; especially the latter's treatment of a "protective tariff" as "panacea" which should automatically lead to the establishment of an autarchic." (Karl Marx's Ecosocialism).

"Thus in 1868 Marx began reading the work of authors who took a more critical stance toward Liebig's Agricultural Chemistry. He was already familiar with arguments such as Roscher's, which held that the robbery system should be cri-



ticized from the point of view of “natural science” but could be justified from an “economic” standpoint insofar as it was more profitable. According to Roscher, it was only necessary to stop the robbery just before it became too expensive to recover the original fertility of the soil – but market prices would take care of that. Adopting Roscher’s arguments, Friedrich Albert Lange, a German philosopher, argued against Dühring’s reception of Liebig and Carey in his *J. St. Mill’s Views of the Social Question* [*J. St. Mills Ansichten über die sociale Frage*] published in 1866.

Marx read Lange’s book at the beginning of 1868, and it is no coincidence that his notebook focuses on its fourth chapter, where Lange discusses the problems of rent theory and soil exhaustion. Specifically, Marx noted Lange’s observation that Carey and Dühring denounced “trade” with England as a cause of all evils and regarded a “protective tariff” as the ultimate “panacea,” without Lange’s recognizing that “industry” possesses a “centralizing tendency,” which creates not only the division of town and country but also economic inequality. Similar to Roscher, Lange argued that “despite the natural scientific correctness of Liebig’s theory,” robbery cultivation can be justified from a “national economic” perspective.” (Saito, *Marx’s Ecological Notebooks*).

Lange is a significant figure among the mid-nineteenth century German intellectuals who were concerned to digest the impact of developments in natural science on philosophy, pedagogy, and politics.

“Lange was one of the originators of “physiological neo-Kantianism” and an important figure in the founding of the Marburg school of neo-Kantianism. He played a significant role in the German labour movement and in the development of social democratic thought. He articulated a socialist Darwinism that was an alternative to early social Darwinism.” (SEP)

Die Bibliotheken von Marx und Engels (MEGA IV.32).

THE NEW RELIGION – PMM 359

MARX, KARL.

**Das Kapital. Kritik der politischen Oekonomie. Erster Band. Buch I:
Der Produktionsprozess des Kapitals.**

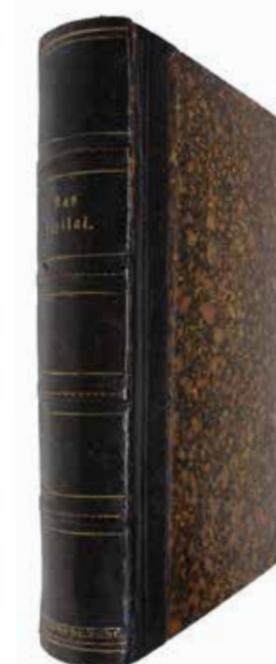
Hamburg, Otto Meisner, 1867.

8vo. Nice contemporary black half calf with gilt spine. Minor wear to hinges and capitals, which have tiny, barely noticeable professional restorations. Inner hinges reinforced. Contemporary owner’s names (Emil Kirchner and Karl Kirchner (1887)) to front free end-paper. Contemporary book-plate to inside of front board (Ernst Ferdinand Kirchner). A very nice copy with just the slightest of occasional brownspotting. Housed in a very nice custom-made black full morocco box with gilt lettering to spine. XII, 784 pp.

Scarce first edition of Marx’ immensely influential main work, arguably the greatest revolutionary work of the nineteenth century. With its attack on capitalists and capitalist mode of production, this cornerstone of 19th century thought came to determine the trajectory of economics and politics of the Western world.

Marx’ groundbreaking “Das Kapital” originally appeared in German in 1867, and only the first part of the work appeared in Marx’ lifetime.

PMM 358



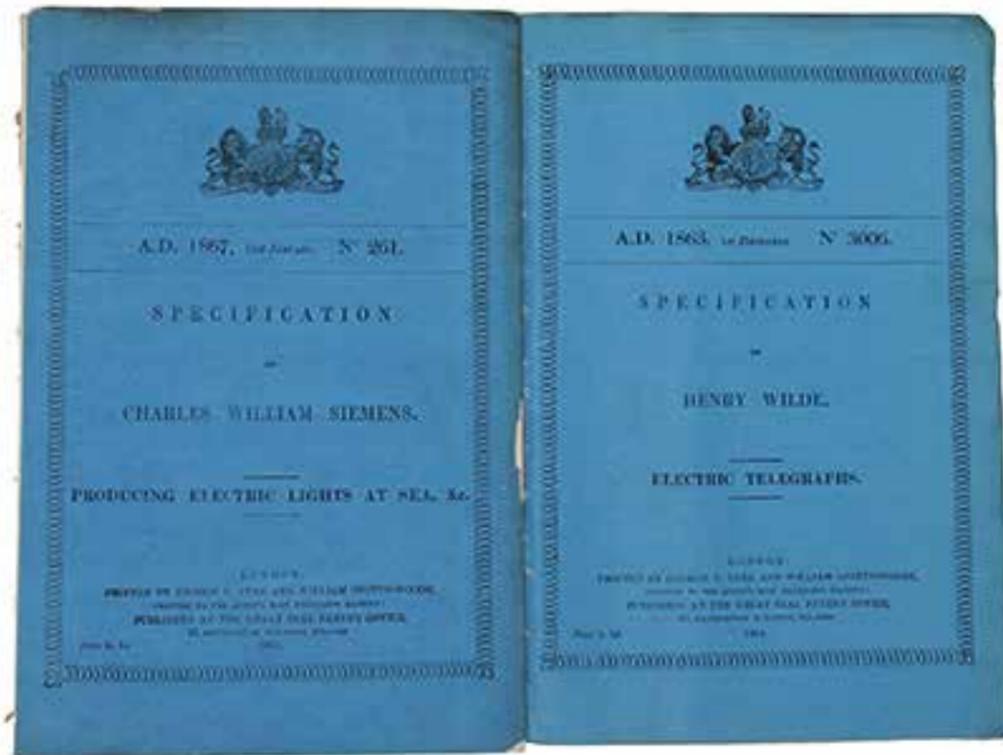
THE “SECOND INDUSTRIAL REVOLUTION”

SIEMENS, CHARLES WILLIAM (+) HENRY WILDE.

Producing Electric Lights at Sea, &c. [British Patent] Number 261 (+) Electric Telegraphs. [British Patent] Number 3006.

London, Eyre and Spottiswoode, Published at the Great Seal Patent Office, 1867 & 1863.

Lex 8vo. Both with the original printed blue front wrappers, with perfectly matching blue paper back-strips. Housed in a very nice black paper box with a gilt leather title-label to front and blue paper, matching that of the wrappers, to inside. A bit of soiling to extremities. Internally a bit of discolouring along edges and minor chipping to extremities, otherwise fine. [Siemens:] 18, (2) pp + two large, folded lithographic plates; [Wilde:] 9 pp. + two large, folded lithographic plates.



The scarce original printed patents for the first two patented dynamo-electric machines, Wilde's being the very first such, and Siemens' not only being the second such, but also the very first electrical generator of practical importance.

Both patents are of seminal importance to the widespread use of electricity in both private and industrial contexts. Together they paved the way for modern electric power technology.

"Siemens's invention of the self-excited generator made possible a "second industrial revolution" characterized by the use of electrical energy in transportation, lightning and especially factory production. Siemens's discovery replaced the inefficient steel magnets of the first generators with electromagnets, and allowed the harnessing of water or stream turbines to produce large amounts of electricity inexpensively. Paving the way for modern electric power technology, Werner [Siemens] obtained patent [...] and secured a major position for his firm in the age of electricity." (Feldenkirchen, Werner Von Siemens: Inventor and International Entrepreneur, p. 87).

The first electric generators were developed in the early 1830ies by theoreticians such as Faraday, Anyos Jedlik and Hippolyte Pixii. None of those, however, achieved any practical significance and it was not until Henry Wilde, in the early 1860'ies developed and patented the dynamo-electric machine, or self-energising dynamo, that it received any attention outside the small circle of theoretical physicists. Wilde's dynamo replaced the permanent magnets of previous designs with electro-magnets and in so doing reached an enormous increase in power. The construction of the machine was considered nothing less than remarkable – not just because of its actual, practical use, but also due to Wilde's fondness of spectacular demonstrations, such as the ability of his machine to cause iron bars to melt, which he did not hesitate to show journalists, colleagues or anyone showing an interest in his invention.

It was, however, not until the German brothers Ernest Werner and Charles William Siemens developed their "dynamo-electric machine" – and thereby coining the word "dynamo" – that the potential of the generator was fully exploited.

"Siemens' outstanding contribution to scientific technology was his discovery of the dynamo principle, announced to the Berlin Academy of Sciences in January 1867. Having already

introduced the double-T armature, the electromagnetic field, and the external load of an electrical generator in a single circuit, thereby avoiding the costly permanent magnets previously used in the field. Other inventors and scientists discovered the dynamo principle at about the same time; but Siemens foresaw the consequences of his "dynamo" for heavy-current, or power, uses and developed practical applications. His company pioneered in using electricity for streetcars and mine locomotives, in electrolysis, and in central generating stations." (DSB)

The Siemens dynamo was in all respects an immense leap forward and as opposed to the Wilde dynamo it was marketable. It could produce a steady and stable current, did not demand too much maintenance and was easy to implement in a factory production which consequently resulted in a fierce competition to copy the Siemens dynamo: "The world's most efficient dynamo with respect to producing electric current was the one that E. Werner and C. William Siemens, brothers working in Germany and England, respectively had patented. [...] Menlo Park (Thomas Edison's township) obtained a copy of the Siemens dynamo patent, but they were utterly unable to figure out how the Germans put the thing together. As Edison wrote to Johnson, they "worked three days and nights on Siemens' patent to figure out how the devil he connected up his armature and we never succeeded in doing it"." (McPartland, Almost Edison: How William Sawyer and Others Lost the Race to Electrification, P. 122).

LANDMARK PUBLICATION IN THE HISTORY OF PHOTOGRAPHY

DAVIES, C. LANGDON (+) JOHN THOMSON.

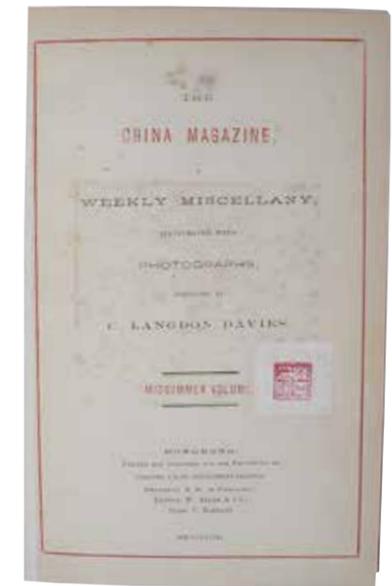
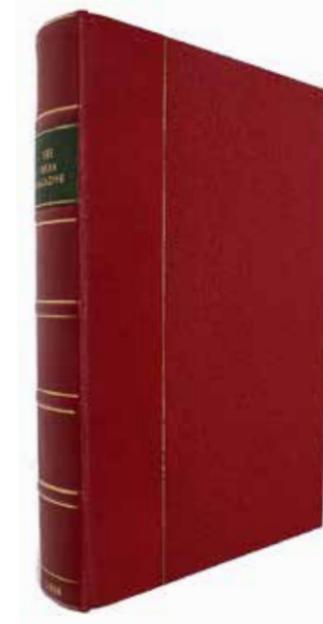
**The China Magazine, a Weekly Miscellany, Illustrated with Photographs,
Conducted by C. Langdon Davies. Midsummer Volume.**

Hong Kong, Noronha & Sons, 1868.

8vo (240x146 mm). Bound in recent red half calf with four raised bands and green leather title-label with gilt lettering to spine. Title-page, last text page, and four plates with red seal label. Title-page and each plate backed with thin red paper. Fine and clean copy. VII, (2), (1)-202 pp. + 30 albumen print photos (31 are called for).

The following photos are present:

- | | |
|---|---|
| 1. 'Rustic Scene in Kwan-Tung' | 21. 'Sunset in the harbor, Kongkong'. |
| 2. 'View of Hong Kong, taken from the bridge on Victoria Peak.' | 22. 'Hak-Kas', by Thomson |
| 3. 'Instantaneous view of the Happy Valley, taken on the third day of the races, 1869' | 23. 'Chinese reading a novel', by Thomson |
| 4. 'Group of Rigederos, (Euplectella Speciosa.) Scale:- Two and a half inches to the foot.' | 24. 'An Anamese chief and his son', by Thomson |
| 5. 'Group of buildings in the city of Victoria, Hongkong.' | 25. 'The slope of the Hill, Hongkong', by Thomson |
| 6. 'St. John's Cathedral, Hong Kong', by Thomson | 26. 'A Chinese house at Cholon', by Thomson |
| 7. 'Chinese temple in Hollywood Road' | 27. 'Professor Petruske and his pupils', by Thomson |
| 8. 'Chinese sempstress', by Thomson | 28. 'Chinese fruit seller', by Thomson |
| 9. 'River scene in Cochin China', by Thomson. | 29. 'The government house, Macao' |
| 10. 'The course of the "Daisy" off Kowloon, in the early morning.' | 30. 'The cathedral, Macao.' |
| 11. 'Street barber', by Thomson | |
| 12. 'Anamese tomb', by Thomson | |
| 13. 'House in Tai-Ping-Shan, Hongkong.' | |
| 14. 'Chair coolie.' | |
| 15. 'Looking Towards the Ly-Ee-Mun, Hongkong.' | |
| 16. 'Looking towards the Cap-Shuey-Mun, Hongkong.' | |
| 17. 'Chinese letter writer', by Thomson | |
| 18. 'Chinese gambler', by Thomson | |
| 19. 'Part of Queen's Road, Hongkong' by Thomson | |
| 20. 'Village road in Annam', by Thomson | |



Exceedingly rare first appearance of Davies's 'China Magazine' – presumably the first publication of any kind in the Far East to incorporate pasted-in photographs. It is of the utmost scarcity with only one known complete copy; "apart from containing a number of photographs unpublished elsewhere, the 'China Magazine' contains interesting feature articles which throw light on life in mid nineteenth-century China, Hong Kong in particular" (T. Bennett, *History of Photography in China, 1861-1879* (2010), pp. 303-308).

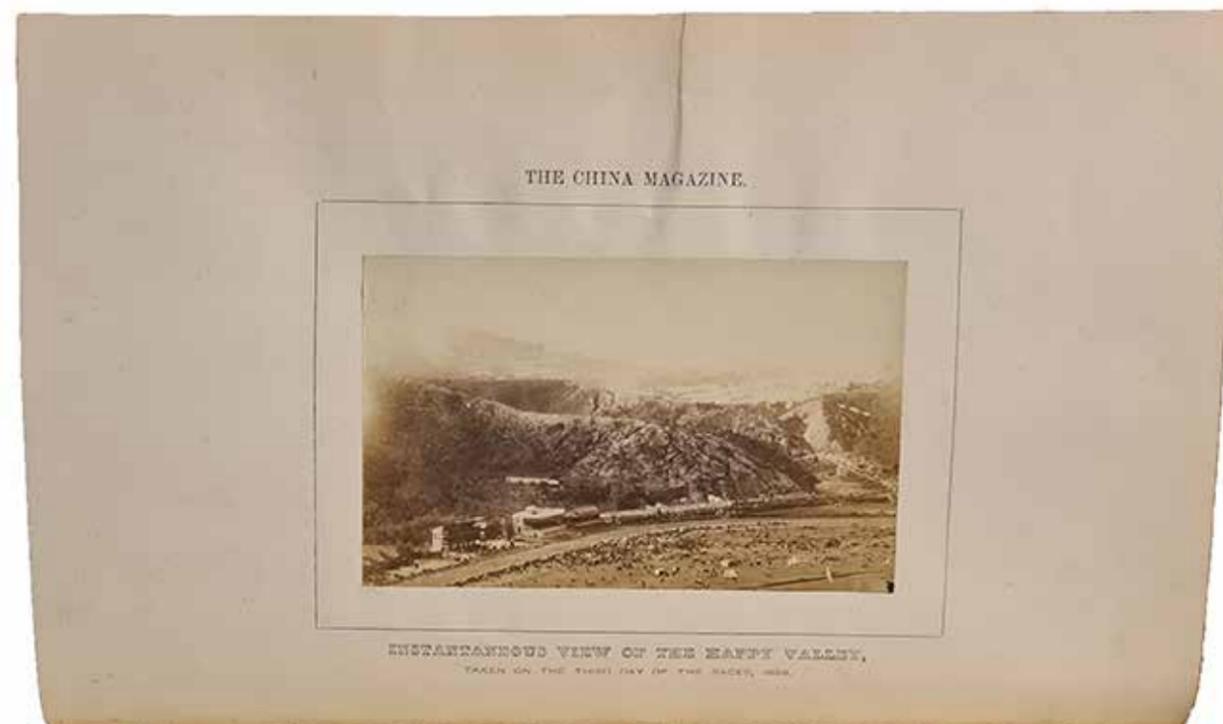
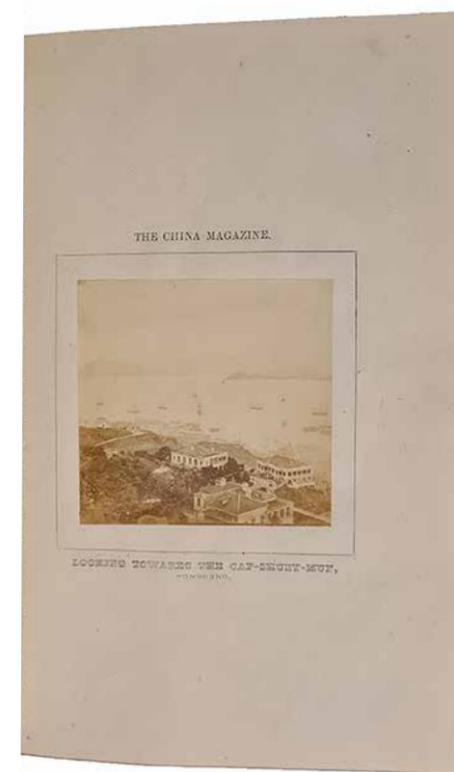
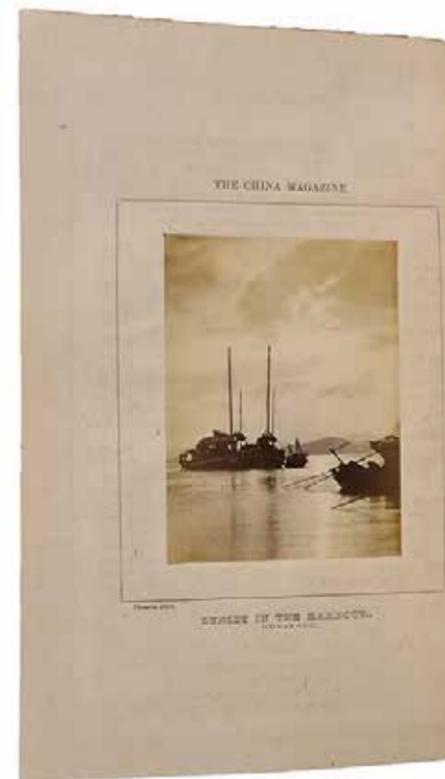
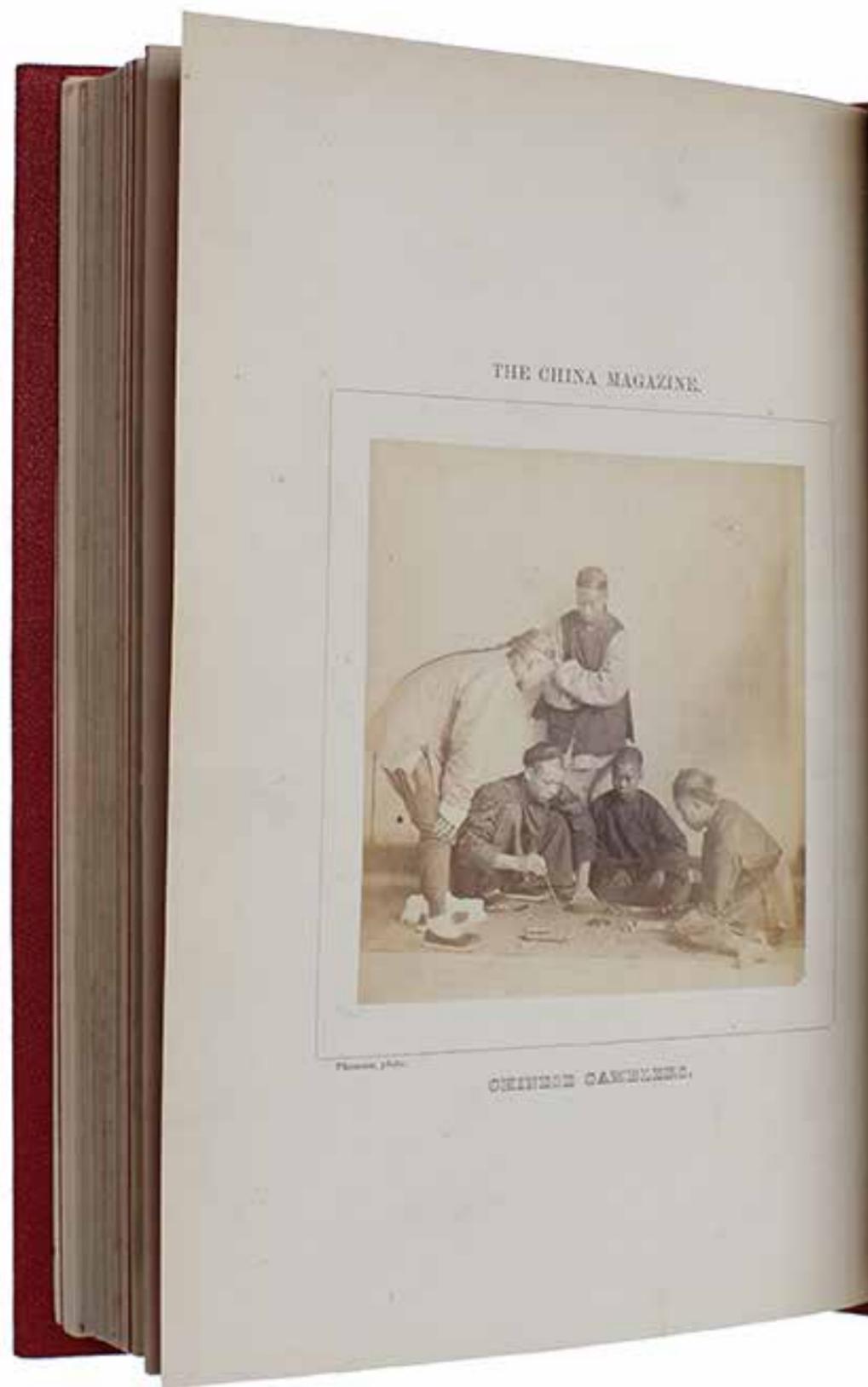
Scottish photographer John Thomson (1837-1921) was one of the first photographers to travel to the Far East, documenting the people, landscapes and artefacts of Eastern cultures. Thomson later laid the foundation for photojournalism. He travelled to Singapore in July 1867, before moving to Saigon for three months and finally settling in Hong Kong in 1868. He established a studio in the Commercial Bank building, in which most of the present photographs were processed.

"The first issue of the 'China Magazine' [the present], was published on 7th March 1868. It initially appeared weekly and then monthly, until it reached its fourth and final column in 1870. Surviving volumes of the 'China Magazine' are extremely rare and it is interesting to note that even in July 1872 the *China Review* (Vol. 1, no. 1, p. 62) was offering in its 'books for sale' column sets of the four volumes 'without photographs' and missing some pages of text for \$1. Helmut

Gernheim, *Incunabula of British Photographic Literature* (1984, p. 79) records the Christmas 1868 volume only. Birmingham Public Library and the National Library of Scotland have the Christmas 1868 volume; Cambridge University Library has the Midsummer and Christmas 1868 volumes (from the Royal Commonwealth Society collections); the Peabody Museum nos 4, 16 (18th April and October 1868) and the Christmas 1868 volume [...] The only complete set located is in the Carl A Kroch Library, Cornell University." (Bennet, *History of Photography* p.307).

The exact circumstances of the demise of the *China Magazine* in 1870, only two years after its first appearance, are not established. The initial cool reception and lukewarm reviews, several setbacks in its production, shortage of paper and 'an accident with the plates' presumably all played a role in the magazine's closure in 1870. Also the fact that Thomson only contributed to the first issue could have been a contributing factor: "When the 'China Magazine' started in 1868 it benefitted from the contributions of John Thomas. It seems that this collaboration was short-lived and the second volume contained only a few of Thomson's photographs" (Ibid, p. 308).

Despite the fact that magazine never became economically viable, it quickly became popular and sought after and today it is regarded a landmark publication in the history of photography and photography is Asia in particular.



FIRST APPEARANCE OF THE PERIODIC TABLE OF THE ELEMENTS

MENDELEEV, D. (MENDELÉEFF, MENDELÉEV, MENDELEYEV, MENDELÉEFF).

Osnovy Khimii [Russian, i.e. "Principles of Chemistry"]. 2 vols.

St Petersburg, (Tovarishchestvo Obshchestvennaya Pol'za, for the author), 1869-71.

8vo. Uniformly bound in two fine recent Russian pastiche bindings with four raised bands and gilt lettering and ornamentation to spines. Inner and lower margin of half-title in vol. 1 restored, not affecting text. A few occasional light underlinings and sporadic light soiling. An overall very fine copy without any institutional markings and the folded period table being fully intact and completely unrestored. Vol. 1: (4), (I)-III, (1), (1)-816 pp.; Vol. 2: (4), (1)-951, (1) pp. + 1 folded table.

The rare first edition of Mendeleev's landmark work, arguably the most important and influential work in the entire history of chemistry, containing the first appearance of the periodic table of the elements. Mendeleev famously used this table to accurately predict elements which were only discovered much later.

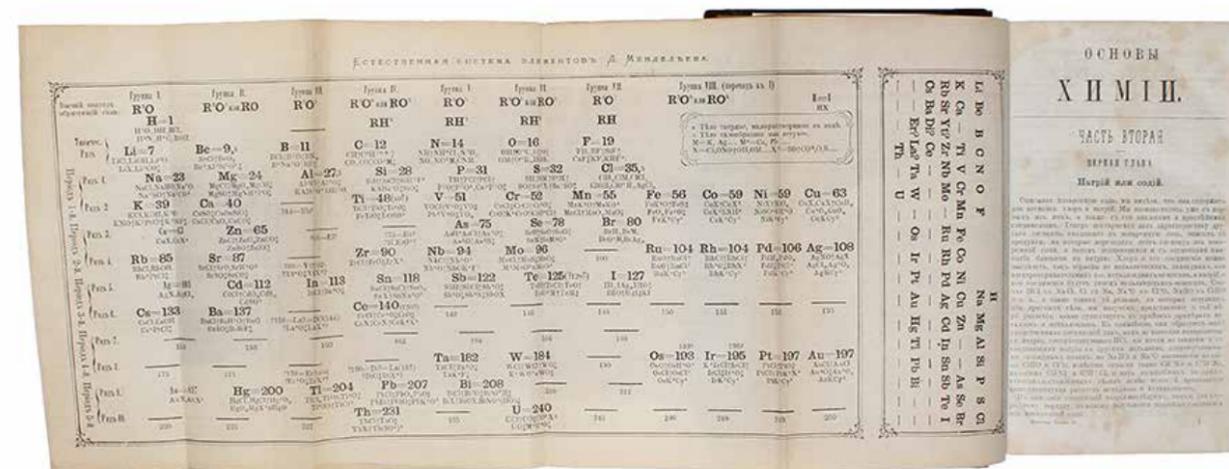
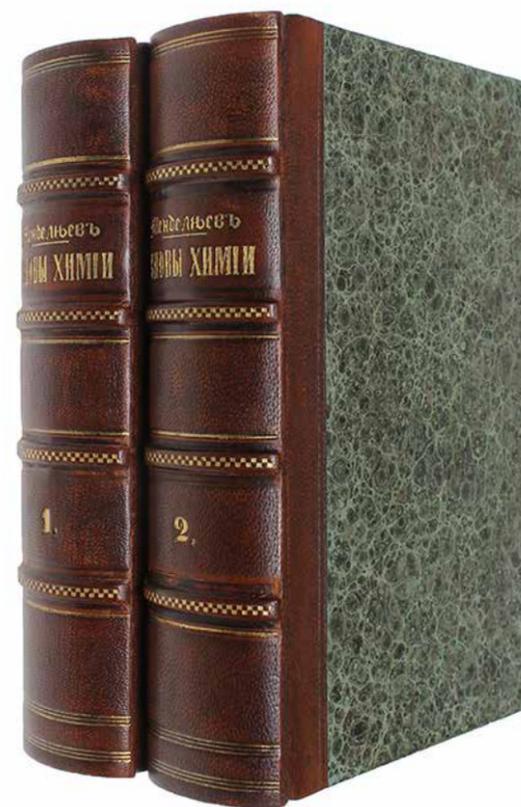
"It is a fundamental milestone in the literature of modern chemistry, as it contains the first public appearance of the periodic table of the elements in its earliest form [...]. The second volume contains the first appearance of the period table in its modern form, with the elements of each group arranged vertically rather than horizontally." (Neville Historical Chemical Library II).

"In richness and boldness of scientific thought, originality of expression and influence on the development and teaching of chemistry, Mendeleev's work has no equal in the world's chemistry literature." (Great Soviet Encyclopedia, XVI).

Mendeleev had discovered the periodic arrangement on March 1, 1869 and immediately sent his draft to the printers for inclusion in the first part of the present work, which already had been printed but not yet distributed. At a later date Mendeleev presented a modified version, with a diffe-

rent title, to the Russian Chemical Society in whose Journal it was published (the work cited by Horblit). Mendeleev himself makes clear, in the preface to the fifth edition of the 'Osnovy Khimii', that he first published the periodic table in the first edition of this work.

Neville Historical Chemical Library II, pp. 161-162;
 Parkinson, Breakthroughs p. 373
 [Dibner 48 – citing the German translation of 1891]
 [Horblit 74 – citing the later journal appearance]
 [Barchas 1412 – citing the later journal appearance].



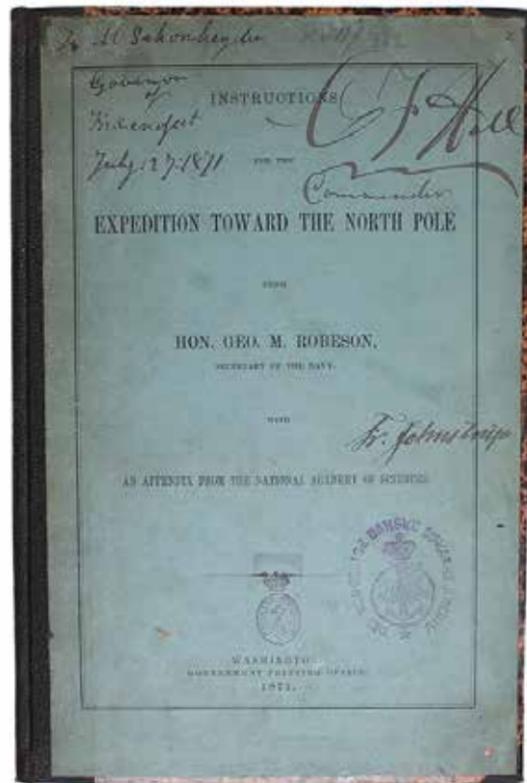
THE POLARIS EXPEDITION – WITH DEDICATION FROM COMMANDER C. F. HALL, GIVEN DURING THE EXPEDITION

ROBESON, GEO. M. (+) (C. F. HALL).

**Instructions for the Expedition Toward the North Pole from Hon. Geo. M. Robeson,
Secretary of the Navy. With an Appendix from the National Academy of Sciences.**

Washington, Government Printing Office, 1871.

8vo. In contemporary half cloth with the original front wrapper pasted on to front board. With dedication inscription from C. F. Hall to front board: "To M. Schonheyder / Govenor of Fiskeneest / July : 27:1871 / C. F. Hall / Commander", and with Hall signature to title-page: "C. F. Hall / Commander". Two stamps to front board and one stamp to title-page. Three holes in inner marigin, presumably from the original sown wrappers. Title-page with a 5 cm long tear to inner margin. 36 pp.



First edition, presentation copy from C. F. Hall to Governor Schönheyder, given during the Polaris Expedition, of the instruction to Charles Francis Hall to command an expedition to the North Pole on the USS Polaris. The present copy was aboard the USS Polaris and was given on July 27th 1871, when the USS Polaris arrived at Fiskenæsset in South East Greenland.

The Polaris Expedition, which constitutes one of the first serious American attempts to reach the North Pole, ended in failure with the death, very possibly murder, of Hall. 19 members of the expedition became separated from the ship and drifted on an ice floe for six months and 1,800 miles (2,900 km), before being rescued. The damaged Polaris was run aground and wrecked near Etah in October 1872. The remaining men were able to survive the winter and were rescued the following summer. All crewmembers, except C. F. Hall, survived.

The Chief Scientist on the expedition Emil Bessel, presumably the person who poisoned Hall, noted when arriving at Fiskenæsset: "A boat rowed toward us from the headland, and a few moments later the colony's administrator [Schönheyder] stood on deck, en route to the saloon. After we had exchanged

the usual civilities [Where the present copy very well can have been presented as a gift], Hall and I accompanied the obliging official ashore and to his home. Although he was badly asthmatic, the Greenland climate seemed to suit him; when he lay stretched out he was of impressive height and hence very good-natured. But he had not been very fortunate in the choice of his name, which did not match his appearance at all well. Herr Schönheyter did not have a loving wife to sweeten his life, but mindful of the well-devised saying, he was not ill-disposed toward the other accessories. Draped in a blue ribbon, a guitar hung on the wall; on a small side-table stood various bottles filled with strong liquor." (POLARIS: The Chief Scientist's Recollections of the American North Pole Expedition, 1871-73 by Emil Bessels, p. 56)

Charles Francis Hall, who had previously lived among the Inuit in the Arctic region while on his obsessive quest to determine the fate of Franklin's lost expedition of 1845, was appointed Commander of the Expedition. Hall, who had the necessary survival skills lacked academic background and had no experience in leading men or commanding a ship.

The Polaris Expedition consisting of 25 men also included Hall's old friend Budington as sailing master, George Tyson as navigator, and Emil Bessels as physician and chief of scientific staff. The expedition immediately ran into problems as the party split into rival factions. Hall's authority over the expedition was resented by a large portion of the party, and discipline broke down.

Hall, having left the USS Polaris on October 10 and returned on October 24, suddenly fell ill after drinking a cup of coffee. His symptoms allegedly started with an upset stomach, then progressed to vomiting and delirium the following day. Hall accused several of the ship's company, including Bessels, of having poisoned him. Following these accusations, he refused medical treatment from Bessels, and drank only liquids delivered directly by his friend Taqulittuq.

He seemed to improve for a few days and was even able to go up on deck. Bessels had prevailed upon Bryan, the ship's chaplain, to convince Hall to allow the doctor to see him. By November 4, Hall relented and Bessels resumed treatment. Shortly thereafter, Hall's condition began to deteriorate; he suffered vomiting and delirium and collapsed. Bessels diagnosed apoplexy before Hall finally died on November 8. He was taken ashore and given a formal burial.

In 1968, while working on Hall's biography, "Weird and Tragic Shores", Chauncey C. Loomis became sufficiently intrigued by the possibility that Hall might have been poisoned and applied for a permit to visit Thank God Harbor to exhume Hall's body and to perform an autopsy. Because of the permafrost, Hall's body, flag shroud, clothing, and coffin were remarkably well-preserved. Tests on tissue samples of bone, fingernails, and hair showed that Hall had received large doses of arsenic in the last two weeks of his life.

Sabin 72024

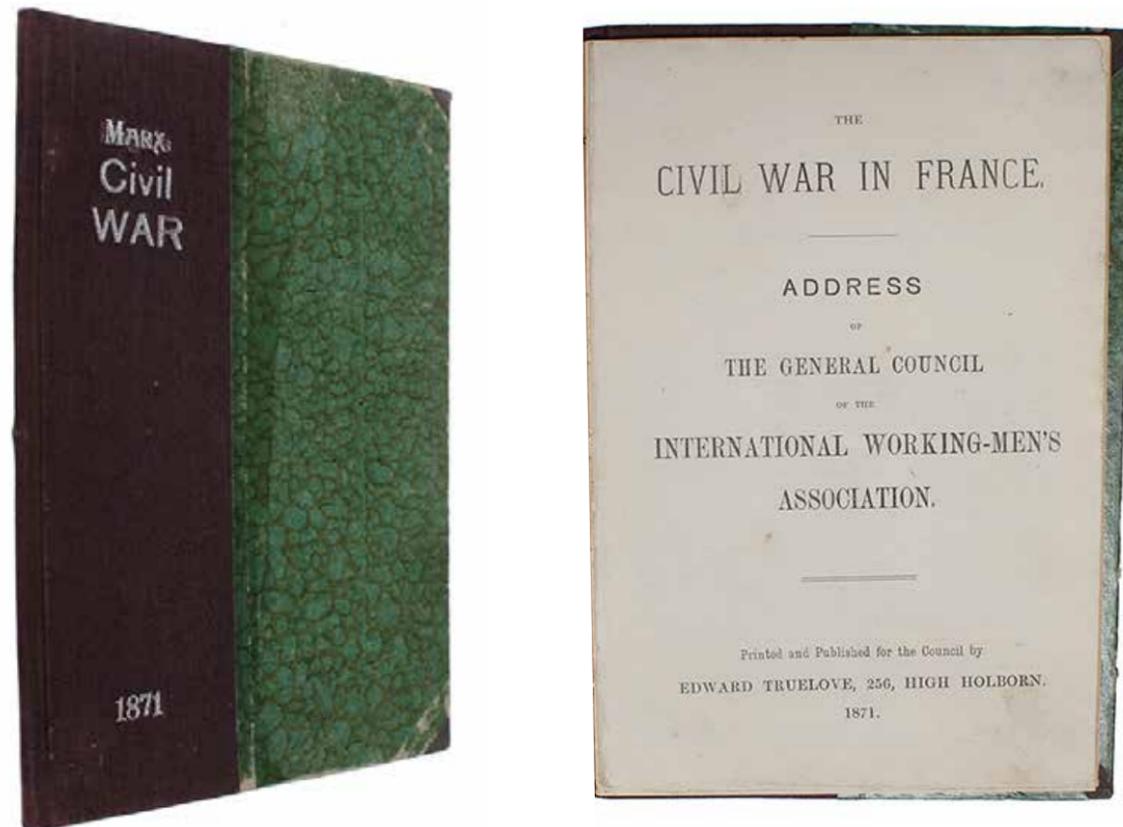
MARX' SEMINAL DEFENSE OF THE PARIS COMMUNE

[MARX, KARL].

The Civil War in France. Address of the General Council of the International Working-Men's Association.

High Holborn, for the Council by Edward Truelove, 1871.

Small 8vo. Near contemporary quarter cloth with silver lettering to front board. Binding with signs of use, but overall good. One closed marginal tear and title-page with a few brownspots, otherwise very nice and clean. 35 pp.



Exceedingly rare first edition (with the names of Lucraft and Odger still present under "The General Council") of one of Marx' most important works, his seminal defense of the Paris Commune and exposition of the struggle of the Communards, written for all proletarians of the world.

While living in London, Marx had joined the International Working Men's Association in 1864 – "a society founded largely by members of Britain's growing trade unions and designed to foster international working class solidarity and mutual assistance. Marx accepted the International's invitation to represent Germany and became the most active member of its governing General Council, which met every Tuesday evening, first at 18 Greek Street in Soho and later in Holborn. In this role, Marx had his first sustained contact with the British working class and wrote some of his most memorable works, notably "The Civil War in France". A polemical response to the destruction of the Paris Commune by the French government in 1871, it brought Marx notoriety in London as 'the red terror doctor', a reputation that helped ensure the rejection of his application for British citizenship several years later. Despite his considerable influence within the International, it was never ideologically homogenous... (Thomas C. Jones: "Karl Marx' London").

The work was highly controversial, but extremely influential. Even though most of the Council members of the International sanctioned the Address, it caused a rift internally, and some of the English members of the General Council were enraged to be seen to endorse it. Thus, for the second printing of the work, the names of Lucraft and Odger, who had now withdrawn from the Council, were removed from the list of members of "The General Council" at the end of the pamphlet.

"[Marx] defended the Commune in a bitterly eloquent pamphlet, "The Civil War in France", whose immediate effect was further to identify the International with the Commune, by then in such wide disrepute that some of the English members of the General Council refused to endorse it." (Saul K. Padover, preface to Vol. II of the Karl Marx Library, pp. XLVII-XLVIII).

"Written by Karl Marx as an address to the General Council of the International, with the aim of distributing to workers of all countries a clear understanding of the character and world-wide significance of the heroic struggle of the

Communards and their historical experience to learn from. The book was widely circulated by 1872 it was translated into several languages and published throughout Europe and the United States." (The Karl Marx Archive)

Marx concluded "The Civil War in France" with these impassioned words, which were to resound with workers all over the world: "Working men's Paris, with its Commune, will be forever celebrated as the glorious harbinger of a new society. Its martyrs are enshrined in the great heart of the working class. Its exterminators history has already nailed to that eternal pillory from which all the prayers of their priests will not avail to redeem them."

The address, which was delivered on May 30, 1871, two days after the defeat of the Paris Commune, was to have an astounding effect on working men all over the world and on the organization of power of the proletarians. It appeared in three editions in 1871, was almost immediately translated into numerous languages and is now considered one of the most important works that Marx ever wrote.

" "The Civil War in France", one of Marx's most important works, was written as an address by the General Council of the International to all Association members in Europe and the United States.

From the earliest days of the Paris Commune Marx made a point of collecting and studying all available information about its activities. He made clippings from all available French, English and German newspapers of the time. Newspapers from Paris reached London with great difficulty. Marx had at his disposal only individual issues of Paris newspapers that supported the Commune. He had to use English and French bourgeois newspapers published in London, including ones of Bonapartist leanings, but succeeded in giving an objective picture of the developments in Paris. ...

Marx also drew valuable information from the letters of active participants and prominent figures of the Paris Commune, such as Leo Frankel, Eugene Varlin, Auguste Serrailier, Yelisaveta Tornanovskaya, as well as from the letters of Paul Lafargue, Pyotr Lavrov and others.

Originally he intended to write an address to the workers of Paris, as he declared at the meeting of the General Council on March 28, 1871. His motion was unanimously approved.

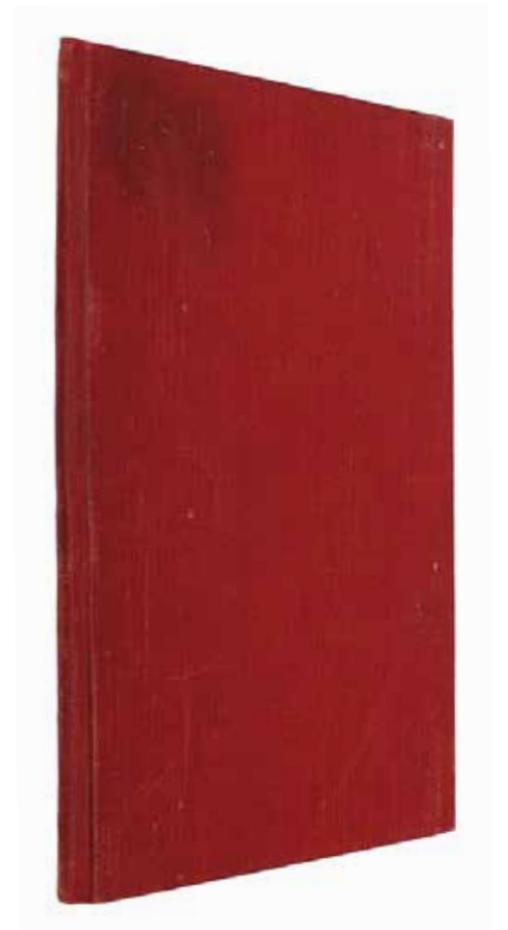
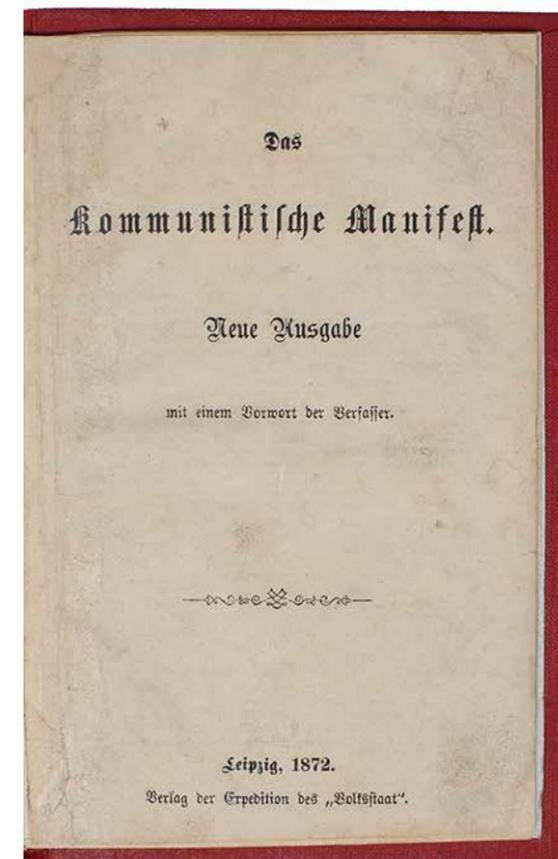
THE BASIS FOR ALL LATER EDITIONS OF “THE COMMUNIST MANIFESTO”

[MARX, KARL].

Das kommunistische Manifest. Neue Ausgabe mit einem Vorwort der Verfasser.

Leipzig, Verlag der Expedition des “Volksstaat”, 1872.

Small 8vo. Near contemporary full red cloth. Light wear to extremities and back board with a few stains. Professional repairs to both upper and lower outer corner of title-page and inner margin – not affecting text. Repair to middle of p. 16 (measuring 25x10 mm), with minor loss of text. First and last leaf of last quire (pp. 17-27) reinforced in margin. Paper lightly creased throughout. A good copy. 27 pp.



The further developments in Paris led him, however, to the conclusion that an appeal should be addressed to proletarians of the world. At the General Council meeting on April 18, Marx suggested to issue “an address to the International generally about the general tendency of the struggle.”

Marx was entrusted with drafting the address. He started his work after April 18 and continued throughout May. Originally he wrote the First and Second drafts of “The Civil War in France” as preparatory variants for the work, and then set about making up the final text of the address.

He did most of the work on the First and Second drafts and the final version roughly between May 6 and 30. On May 30, 1871, two days after the last barricade had fallen in Paris, the General Council unanimously approved the text of “The Civil War in France”, which Marx had read out.

“The Civil War in France” was first published in London on about June 13, 1871 in English, as a pamphlet of 35 pages in 1,000 copies. Since the first edition quickly sold out, the second English edition of 2,000 copies was published at a lower price, for sale to workers. In this edition [i.e., MECW], Marx corrected some of the misprints occurring in the first edition, and the section “Notes” was supplemented with another document. Changes were made in the list of General Council members who signed the Address: the names of Lucraft and Odger were deleted, as they had expressed disagreement with the Address in the bourgeois press and had withdrawn from the General Council, and the names of the new members of the General Council were added. In August 1871, the third English edition of “The Civil War in France” came out, in which Marx eliminated the inaccuracies of the previous editions.

In 1871-72, “The Civil War” in France was translated into French, German, Russian, Italian, Spanish, Dutch, Flemish, Serbo-Croat, Danish and Polish, and published in the periodical press and as separate pamphlets in various European countries and the USA. It was repeatedly published in subsequent years.

...

In 1891, when preparing a jubilee German edition of “The Civil War in France” to mark the 20th anniversary of the Paris Commune, Engels once again edited the text of his translation. He also wrote an introduction to this edition, emphasising the historical significance of the experience of the

Paris Commune, and its theoretical generalisation by Marx in “The Civil War in France”, and also giving additional information on the activities of the Communards from among the Blanquists and Proudhonists. Engels included in this edition the First and Second addresses of the General Council of the International Working Men’s Association on the Franco-Prussian war, which were published in subsequent editions in different languages also together with “The Civil War France”. (Notes on the Publication of “The Civil War in France” from MECW Volume 22).

Only very few copies of the book from 1871 on OCLC are not explicitly stated to be 2nd or 3rd editions, and we have not been able to find a single copy for sale at auctions within the last 50 years.

The very rare first edition of Marx's groundbreaking work of communist propaganda to appear under the now canonical title "Das kommunistische Manifest". Second to the original 1848-edition, this is the most important and influential edition of the Communist Manifesto ever to appear – the altered title helped to draw the pamphlet out of the obscurity it had fallen into during the 1850ies and 60ies. Furthermore, Marx' and Engels' famous preface appears in this edition for the first time.

The present edition is often referred to as the Liebknecht-edition or Liebknecht offprint. Wilhelm Liebknecht, German socialist and one of the principal founders of the Social Democratic Party of Germany, used his newspaper to agitate against the Franco-Prussian War, calling on working men on both sides of the border to unite in overthrowing the ruling class. As a result, he and Bebel were arrested and charged with treason and in 1872, both Liebknecht and Bebel were convicted and sentenced to two years of Festungshaft ("imprisonment in a fortress"). During the trial, the manifesto was read into the official court records as evidence. The party arranged for the trial record to appear in serial publications and the Manifesto was intended to have been published in the third a final publication.

Circumstances, however, wanted that only the offprint edition published by Liebknecht's Volkstaat press (i.e. the present edition) with the new June 24 preface by Marx and Engels was printed: "The offprint edition – which is historically labelled the 1872 edition – was actually produced in only a few copies plus a batch of a hundred sent to Engels himself [...] Engels sent copies of this edition around Europe, in response to requests, as a model for foreign editions and reprints. Thus this ghost-edition became the progenitor of many real ones" (Draper, *The Marx-Engels Chronicle*, pp. 179-80, 34).

In the preface, Marx and Engels state their wish to prepare a revised edition with a more elaborated introduction explaining the historical development since the first 1848-edition. Despite their wish for a new preface, the present preface remained unchanged for many subsequent editions. "The importance of this edition is due to the preface contributed jointly by Marx and Engels. It was the first and last time that Marx looked back at the Manifesto. His reaction: "A detail here and there might be improved [...] the Manifesto itself has become a historic document which we do not feel we have any

right to alter." (Adams, *Radical Literature in America*, p. 50.) The work is of the utmost scarcity and it is recorded as having been at auction only once. OCLC locates 11 copies.

Andréas 72

Die Erstdrucke der Werke von Marx und Engels, p. 14

Rubel 712

Adams, *Radical Literature in America*, p. 50

FIRST TRANSLATION INTO ANY LANGUAGE OF "THE BIBLE OF MARXISM" – WITH A MOST INTERESTING PROVENANCE

MARX, KARL.

Kapital. Kritika politicheskoy ekonomii. Perevod s nmetzkago. Tom pervoej. Kniga I. Protschess proizvodstva Kapitala. (Russian, i.e. The Capital. Critique of the Political Economy. Translated from German. Volume One. Book I [all]).

S.-Peterburg, N.I. Poliakov, 1872.

Large 8vo. Nice contemporary Russian diced half calf binding with gilt title to spine. Previous owner's name ["Stanislav Strumilin", famous Soviet economist]. Occasional light marginal underlinings in pencil throughout. An unusually nice copy. (2), XIII, (3), 678 pp.



First Russian edition (first issue, with the issue-pointers), being the first translation into any language, of Marx' immensely influential main work, probably the greatest revolutionary work of the nineteenth century.

The present copy has a most interesting provenance, namely that of Stanislav Strumilin (1877-1974). He played a leading role in the analysis of the planned economy of the Soviet type, including modeling, development of the five year plan and calculation of national income. His particular contributions include the "Strumilin index", a measure of labor productivity, and the "norm coefficient", relating to analysis of investment activity. In the sixties, he gained an international reputation in the field of the economics of education following the publication of "The economics of education in the USSR" by UNESCO.

Marx' groundbreaking "Das Kapital" originally appeared in German in 1867, and only the first part of the work appeared in Marx' lifetime. The very first foreign translation of the work was that into Russian, which, considering Russian censorship at the time, would seem a very unlikely event. But as it happened, "Das Kapital" actually came to enjoy greater renown in Russia than in any other country; for many

varying reasons, it won a warm reception in many political quarters in Russia, and it enjoyed a totally unexpected rapid and widespread success.

The first Russian translation of “Das Kapital” came to have a profound influence upon the economic development of Russia. It was frequently quoted in the most important economic and political discussions on how to industrialize Russia and the essential points of the work were seen by many as the essential questions for an industrializing Russia. “Das Kapital” arrived in Russia just at the moment that the Russian economy was recovering from the slump that followed Emancipation and was beginning to assume capitalist characteristics. Industrialization raised in the minds of the intelligentsia the question of their country’s economic destiny. And it was precisely this concern that drew Mikhailovsky and many of the “intelligenty” to “Das Kapital”.” (Resis, p. 232).

The story of how the first printing of the first translation of “Das Kapital” came about, is quite unexpected. As the “triumph of Marxism in backward Russia is commonly regarded as a historical anomaly” (Resis, p. 221), so is the triumph of the first Russian edition of “Das Kapital”.

The main credit for the coming to be of the translation of “Das Kapital” must be given to Nicolai Danielson, later a highly important economist in his own right. The idea came from a circle of revolutionary youths in St. Petersburg, including N.F. Danielson, G.A. Lopatin, M.F. Negreskul, and N.N. Liubavin, all four of whom participated in the project. Danielson had read the work shortly after its publication and it had made such an impact on him that he decided to make it available to the Russian reading public. He persuaded N.I. Poliakov to run the risk of publishing it. “Poliakov, the publisher, specialized in publishing authors, Russian and foreign, considered dangerous by the authorities. Poliakov also frequently subsidized revolutionaries by commissioning them to do translations for his publishing house. Diffusion of advanced ideas rather than profit was no doubt his primary motive in publishing the book.” (Resis, p. 222).

Owing to Danielson’s initiative, Poliakov engaged first Bakunin, and then Lopatin to do the translation. Danielson himself finished the translation and saw the work through press. It was undeniably his leadership that brought Marx to the Russian reading public. In fact, with the first Russian

edition of “Das Kapital”, Danielson was responsible for the first public success of the revolutionizing work.

“Few scholars today would deny that “Das Kapital” has had an enormous effect on history in the past hundred years. Nonetheless, when the book was published in Hamburg on September 5, 1867, it made scarcely a stir, except among German revolutionaries. Marx complained that his work was greeted by “a conspiracy of silence” on the part of “a pack of liberals and vulgar economists.” However desperately he contrived to provoke established economists to take up “Das Kapital”’s challenge to their work, his efforts came to nought. But in October 1868 Marx received good news from an unexpected source. From Nikolai Frantsevich Danielson, a young economist employed by the St. Petersburg Mutual Credit Society, came a letter informing Marx that N. P. Poliakov, a publisher of that city, desired to publish a Russian translation of the first volume of “Das Kapital”; moreover, he also wanted to publish the forthcoming second volume. Danielson, the publisher’s representative, requested that Marx send him the proofs of volume 2 as they came off the press so that Poliakov could publish both volumes simultaneously. Marx replied immediately. The publication of a Russian edition of volume 1, he wrote, should not be held up, because the completion of volume 2 might be delayed by some six months [in fact, it did not appear in Marx’ life-time and was only published ab. 17 years later, in 1885]; and in any case volume 1 represented an independent whole. Danielson proceeded at once to set the project in motion. Nearly four years passed, however, before a Russian translation appeared. Indeed, a year passed before the translation was even begun, and four translators tried their hand at it before Danielson was able to send the manuscript to the printers in late December 1871.” (Resis, pp. 221-22).

This explains how the book came to be translated, but how did this main work of revolutionary thought escape the rigid Russian censors?

“By an odd quirk of history the first foreign translation of “Das Kapital” to appear was the Russian, which Petersburgers found in their bookshops early in April 1872. Giving his imprimatur, the censor, one Skuratov, had written “few people in Russia will read it, and still fewer will understand it.” He was wrong: the edition of three thousand sold out quickly; and in 1880 Marx was writing to his friend F.A. Sorge that “our success is still greater in Russia, where

“Kapital” is read and appreciated more than anywhere else.” (PMM 359, p.218)

Astonishingly, Within six weeks of the publication date, nine hundred copies of the edition of three thousand had already been sold.

“Under the new laws on the press, “Das Kapital” could have been proscribed on any number of grounds. The Temporary Rules held, for example, that censorship must not permit publication of works that “expound the harmful doctrines of socialism or communism” or works that “rouse enmity and hatred of one class for another.” The Board of Censors of Foreign Publications was specifically instructed to prohibit importation of works contrary to the tenets of the Orthodox Church or works that led to atheism, materialism, or disrespect for Scriptures. Nor did the recent fate of the works of Marx and Engels at the hands of the censors offer much hope that “Das Kapital” would pass censorship. As recently as August 11, the censors of foreign works had decided to ban importation of Engels’ “Die Lage der arbeitenden Klassen in England”, and, according to Lopatin, the censors reprimanded Poliakov for daring to run announcements on book jackets of the forthcoming publication of “Das Kapital”. By 1872 the censors had prohibited the importation and circulation of all works by Marx and Engels except one – “Das Kapital”. The book, as we shall see, had already won some recognition in Russia shortly after its publication in Germany. Not until 1871, however, did the censors render a judgment on the book, when the Central Committee of Censors of Foreign Publications, on the recommendation of its reader, permitted importation and circulation of the book both in the original language and in translation. The official reader had described the book as “a difficult, inaccessible, strictly scientific work,” implying that it could scarcely pose a danger to the state. [...] The length and complexity of the book prompted the office to divide the task of scrutinizing it between two readers, D. Skuratov, who read the first half of the book, and A. De-Roberti, who read the last half. Skuratov dutifully listed objectionable socialist and antireligious passages, taking special note of Marx’s harsh attack on the land reforms General Kiselev had instituted in the Danubian Principalities. But in his report Skuratov dismissed these attacks as harmless, since they were imbedded in a “colossal mass of abstruse, somewhat obscure politico-economic argumentation.” Indeed, he regarded the work as its own best antidote to sedition. “It can be confidently stated,” he wrote, “that in Russia few will read

it and even fewer will understand it.” Second, he said, the book could do little harm. Since the book attacked a system rather than individual persons, Skuratov implied that the book would not incite acts threatening the safety of the royal family and government officials. Third, he believed that the argument of the book did not apply to Russia. Marx attacked the unbridled competition practiced in the British factory system, and such attacks, Skuratov asserted, could find no target in Russia because the tsarist regime did not pursue a policy of laissez faire. Indeed, at that very moment, Skuratov stated, a special commission had drafted a plan that “as zealously protects the workers’ well-being from abuses on the part of the employers as it protects the employers’ interests against lack of discipline and nonfulfillment of obligations on the part of the workers.” Repeating most of Skuratov’s views, De-Roberti also noted that the book contained a good account of the impact of the factory system and the system of unpaid labor time that prevailed in the West. In spite of the obvious socialist tendency of the book, he concluded, a court case could scarcely be made against it, because the censors of foreign works had already agreed to permit importation and circulation of the German edition. With the last barrier removed, on March 27, 1872, the Russian translation of “Das Kapital” went on sale in the Russian Empire. The publisher, translators, and advocates of the book had persevered in the project for nearly four years until they were finally able to bring the book to the Russian reading public.” (Resis, pp. 220-22).

The Russian authorities quickly realized, however, that Skuratov’s statement could not have been more wrong, and the planned second edition of the Russian translation was forbidden; thus it came to be published in New York, in 1890. That second edition is nearly identical to the first, which can be distinguished by the misplaced comma opposite “p. 73” in the table of contents (replaced by a full stop in the 2nd ed.) and the “e” at the end of l. 40 on p. 65 (replaced by a “c” in the 2nd ed.). A third edition, translated from the fourth German edition, appeared in 1898. Volumes 2 and 3 of “Das Kapital” appeared in Russian translation, also by Danielson, in 1885 and 1896.

See: Albert Resis, *Das Kapital Comes to Russia*, in: *Slavic Review*, Vol. 29, No. 2 (Jun., 1970), pp. 219-237.

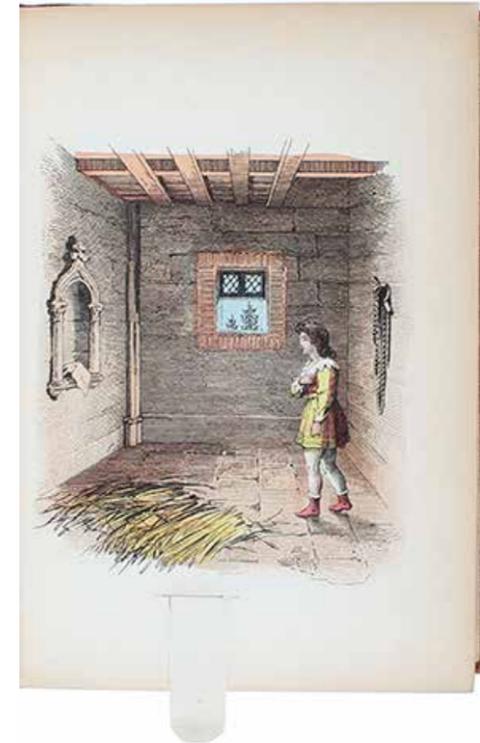
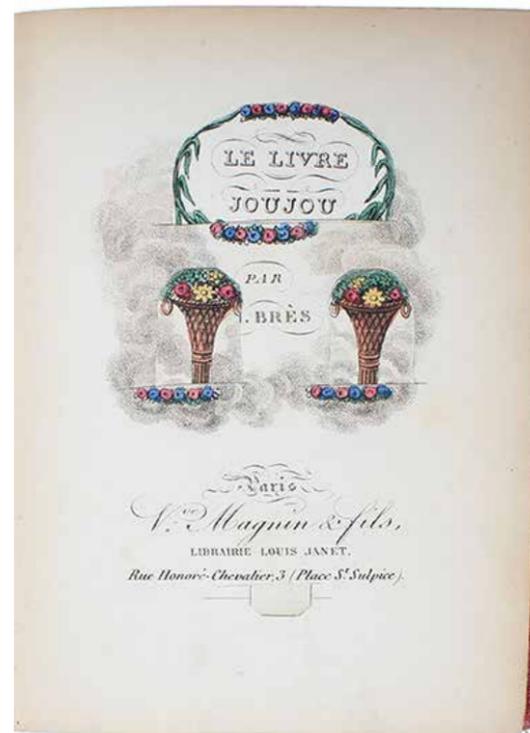
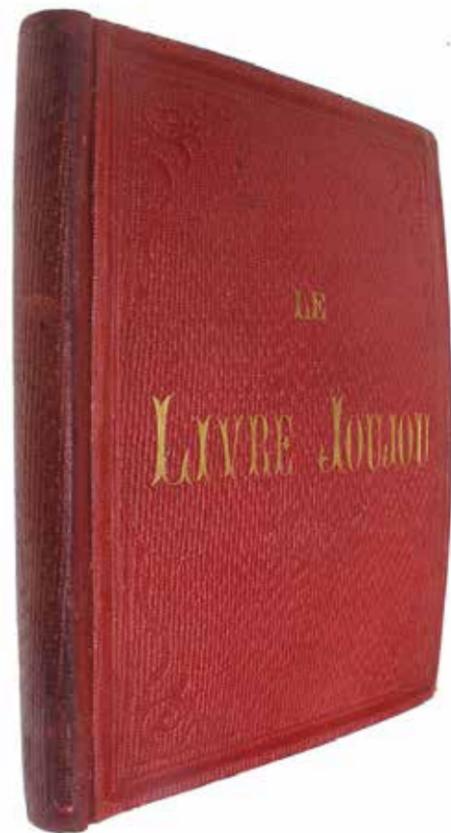
THE INVENTION OF THE PULLABLE PART

BRÈS, (JEAN-PIERRE).

Le livre-joujou.

Paris (Imprimerie de Ducessios), Louis Janet (Vve Magnin & Fils), (1875?).

Small 8vo (binding: 14,8x11,2 cm). Original full red cloth with gilt title to front board. All edges gilt. Very neatly rebacked. A splendid copy, with only minor occasional, light brownspotting and nice and bright text-leaves. One leaf of text (pp. 115-16) has had the lower corner torn off, so a part of that text-leaf is missing. Plates are in splendid condition – nice, clean, and crisp – and all moveable parts present, fully intact and fully workable. XV (including the handcoloured title-page with moveable parts), (1), (137) pp. + 12 magnificent plates in wonderful original hand-colouring and with moveable parts.



Incredibly scarce third issue (with the original plates and moveable parts of the first issue) of one of the most important and rarest children's books ever produced, namely the first printed book with pullable parts, sometimes called "the first interactive book".

In all, three issues of the work appeared. All three are of the utmost scarcity, as only 20 copies (apart from the present) in all, from either of the three issues are known. And of these 20 copies, at least five are incomplete. Of the three issues, the third is the scarcest, as only two or three other copies apart from the present are known. Two of these are in institutional holdings, and a third, which is possibly the third issue, is in a private collection in Japan.

The first issue of the work is thought to have appeared in 1831 and the second around 1837. The three issues are quite easily distinguishable, although some variants appear. The first issue was printed by Doyen, and the second and third by Ducessois. Magnin, the successor of Janet, adopts the name "Veuve Magnin et Fils" in 1867, and the copies that bear this imprint on the title-page thus belong to the third issue. Saint-Alban argues that it was printed in 1875. But the setting seems to be exactly the same as the preceding issue (which

has the preliminary leaves reset in comparison to the first issue), and the plates and moveable parts are certainly those of the first issue. Possibly, only the first three leaves (half-title and title-pages) are actually in a new printing, with new publisher and printer, and the rest are the same as the second issue. And possibly, only the 15 first pages differ from the first issue, so that the rest is actually the same printing throughout all the issues.

In the introduction to this wonderful book, the author explains to his young readers – whom he addresses directly – that he has invented the present "mechanism" in order to rediscover the magic of the metamorphoses caused by the fairy wands and "to bring into action" the scenes from the history". The book is truly splendid, in both beauty, detail, and innovation.

Brès is known as the creator of some of the most beautiful children's books ever produced, accompanied, by wonderful coloured engravings. In the present work, he excelled completely and introduced an entirely new way of creating children's books, which was far ahead of its time. In fact, the kind of interactive book that Brès here introduces, pioneered the interactive books that were to appear in the 1930'ies.

THE FIRST SPANISH “ORIGIN OF SPECIES”

DARWIN, CHARLES.

Orígen de las especies. Por medio de la seleccion natural ò la conservacion de las razas. Favorecidas en la lucha por la existencia. Traducida con autorizacion del autor de la sexta y última edicion inglesa por Enrique Godinez.

Madrid, Perojo, (1877).

8vo. In the original green full cloth binding with gilt lettering and blindtooling to spine and front board. Gilding on spine faded. Previous owner’s small stamp to front free end paper (Luis Quer Anguera). First and last few leaves with brownspotting, otherwise an overall very nice, clean copy. VII, (1), 573 pp. + 1 folded plate (after p. 128).

The exceedingly rare first edition of the first Spanish translation of Darwin’s “Origin of Species”, including two letters of Darwin that are not published elsewhere (not present in any English printing nor in any of the other translations). The first Spanish “Origin” is arguably the scarcest of all the translations of the work and very few copies of it are known.

A second edition appeared later the same year, also published in Madrid, but by Rojas (it has 589 pp.). A 28-page long torso of a translation, which was suspended and had no further dissemination, had appeared in a periodical in 1872.

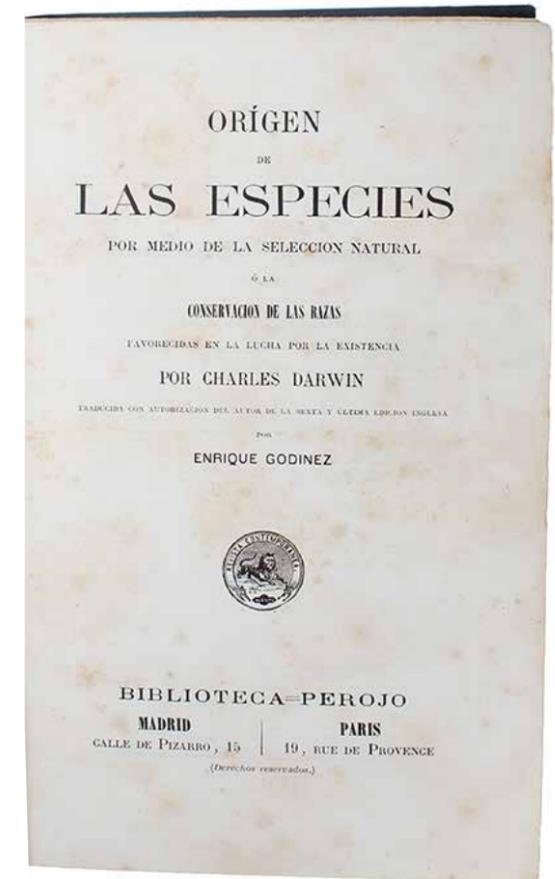
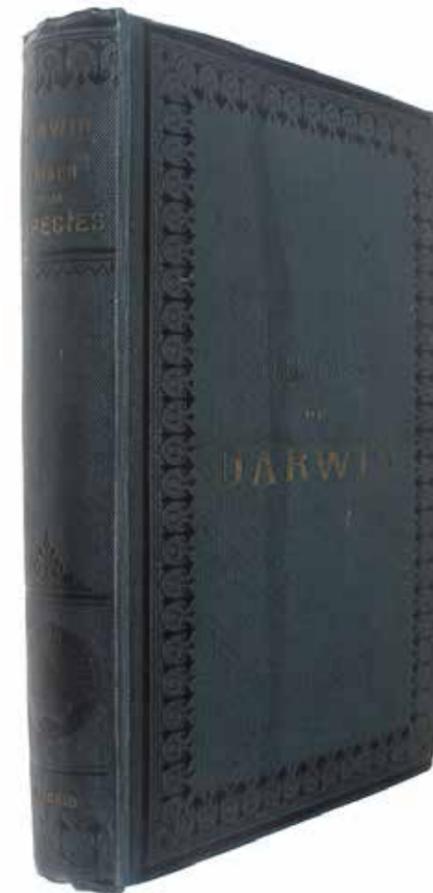
“Unlike what had been the case in England, Darwin did not first become widely known in Spanish-speaking countries for the account of his travel around the world but was controversially introduced by the impact his “Origin of the Species” was having everywhere else. It is true, however, that his name was already familiar among scientists and intellectuals but it was “The Origin of the Species” and its translations that made him a household name.

“... The full authorized version of “The Origin of Species” was finally translated in 1877 by Enrique Godínez. It had Darwin’s endorsement and it was published with a letter from him, where he expressed being glad to have the book translated into Spanish because that would mean that it

might be known not only “in the large kingdom of Spain” but also “in the widest extended regions where spanish [sic] is spoken” (Zabalbeascoa, 1968, p. 275).

“It took almost twenty years to have Darwin’s best known work translated into Spanish while the German, French and Italian-speaking readership had had their own versions of “The Origin of Species” since 1860, 1862 and 1875 respectively.” (Núñez, 1969, p.27). “We know it was not due to the author’s unwillingness. Brisset states that after the success of “The Origin of Species” he communicated to his publisher that he wished his ideas be known abroad” (2002, p. 178). This gap reveals that Spain was definitely lagging behind in spreading Darwin’s ideas. We could attribute this tardiness to the “governmental and ecclesiastical pressure” that Dale J. Pratt mentions when he states that “open discussion was all but impossible” (2001, p. 26). It all changed after the Revolution of September 1868, which brought more openness to new ideas and the secularization of education.

“The situation in other Spanish-speaking countries was no different as regards the delay in the dissemination of Darwin’s theory. Most of them were under a very strong Catholic influence and the idea of man descending from monkeys, as it was shallowly communicated, was as hard to swallow as when other visionaries had dared to say that the Earth was round or that the planets revolved around the Sun. Even



today, almost 150 years after the publication of “The Origin of Species”, the debate is no less controversial and very much alive when some conservative groups in certain parts of the United States aim at having the theory of evolution banished from the school curriculum to have the idea of intelligent design taught instead, as mentioned previously.” (Elisa Paoletti, *Translations as Shapers of Image: Don Carlos Darwin and his Voyage into Spanish on H.M.S. Beagle*. In: “Érudit”, Volume 18, nr. 1, 2005, pp. 55-77).

OCLC locates 4 copies (two of them in the US): the Huntington Library, National Library of Medicine, The Universidad de Navarra and The Library at The Royal College of Surgeons of England.

Freeman: 770

Blanco & Llorca: 34 (Blanco & Llorca: *Bibliografía crítica ilustrada de las obras de Darwin en España*, (1857-2005)

FREUD'S FIRST PUBLICATION – OFF-PRINT

FREUD, S.

Über den Ursprung der hinteren Nervenwurzeln im Rückenmarke von Ammocoetes (Petromyzon Planeri). [Offprinted from Sitzb. d. k. Akademie d. Wiss. (Math-Naturwiss. Klasse), Abth. III, vol. 75, 4 Jan. 1877].

(Wien, K.k. Hof- und Staatsdruckerei, 1877).

8vo. In the original orange-brown printed wrappers, uncut and unopened. Near mint. (16), 13, III pp + 1 folded lithographic plate by Schuma, after Freud.



First edition, in the scarce offprint, of Freud's first publication, which documents the early beginnings of the scientific thought that came to found psychoanalysis.

In 1873 Freud entered the University of Vienna to study medicine. He chose to study medicine, not because he wanted to be a practitioner, but because he wanted to study the human condition with scientific rigor. In his early career, he modeled himself on Ernst von Brücke. "He spent an increasing amount of time in Brücke's Physiological Institute from 1876 through 1882. His first studies were on the connection of a large nerve cell (Reissner's cell) that had been discovered in the spinal cord of a primitive genus of fish, and his observations made it possible to fit these cells into an evolutionary scheme." (D.S.B. V:172).

Behind the task of studying the nerve cell of a primitive fish lay a greater question; a question that arguably became formative for the greatest revolutionizer of the human mind, namely the question about the nervous system of higher animals – including human beings – differing in kind from the lower ones. "Freud's precise observation revealed that the presence of Reissner cells in the primitive spinal cord was because of the incomplete development of the embryonic neural tube to the periphery, and that this demonstrated an evolutionary continuity between the two. Having successfully solved this problem, he then continued his histological research on nerve

cells, but also decided independently to work on crayfish... [h]e was beginning to show himself to be a creative scientist, heuristically positing a conception on the basis of empirical evidence, something that would reappear in his psychoanalytic method..." (Thomas Dalzell, "Freud's Schreber Between Psychiatry and Psychoanalysis...", p. 156).

"Years later Freud found this evolutionary-anatomical parallel to his phychoanalytic findings of important didactic use in his "Introductory Lectures on Psycho-Analysis." (Sulloway, "Freud, Biologist of the mind: Beyond the Psychoanalytic Legend", p. 268).

"To this vast and exciting field of research [the composition of nerve cells and the question whether the nervous system of higher animals is made up of elements different from those of lower animals] belonged the very modest problem which Brücke put before Freud. In the spinal cord of the Amocetes (Petromyzon), a genus of fish belonging to the primitive Cyclostomatae, Reissner had discovered a particular kind of cell. ... Brücke wished the histology of these cells clarified. After a few weeks Freud came to him with the quite unexpected discovery that non-myelinated fibres of the posterior (sensory) nerves originated in some of Reissner's cells. Other fibres, probably also sensory, coming from these cells passed behind the central canal to the opposite side of the spinal cord ... Brücke pressed for publication [and] presented the study at the Academy of Sciences meeting of January 4, 1877. It appeared in the January Bulletin of the Academy. It was the first paper of Freud's to be actually published, since the one on his first piece of research, on the eel, did not appear until 3 months later." (Jones, *Life and Work*, vol. I, pp. 51 – 53).

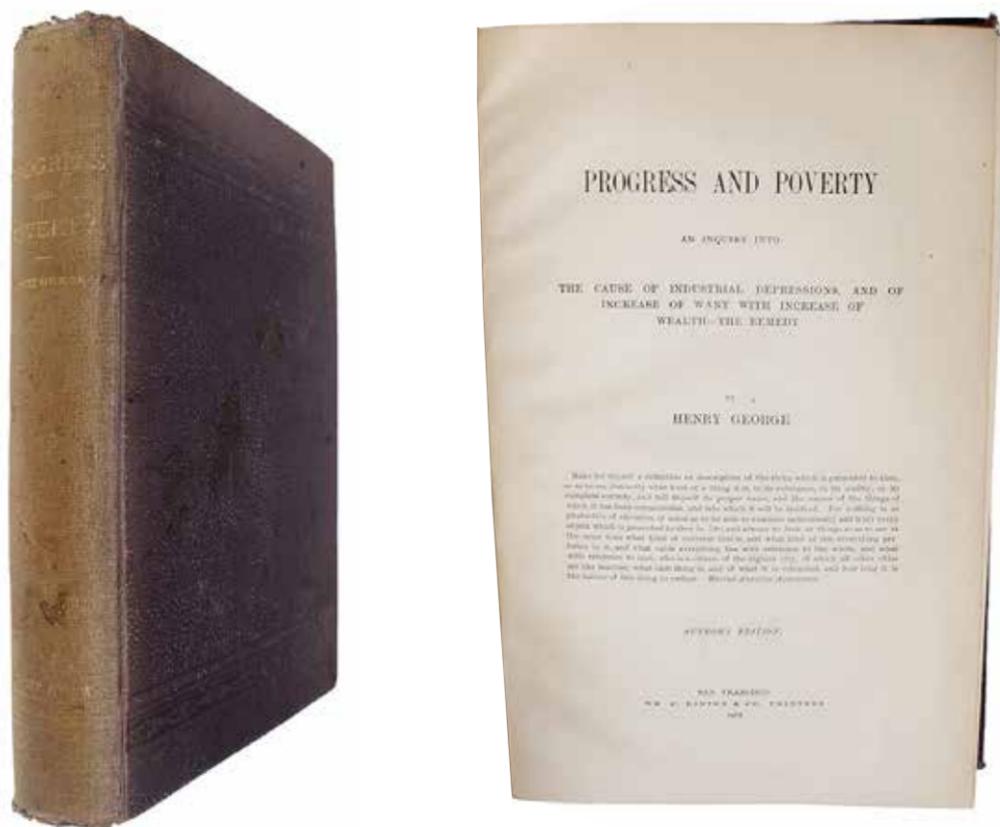
“UNDOUBTEDLY THE MOST REMARKABLE AND IMPORTANT BOOK OF THE PRESENT CENTURY”

GEORGE, HENRY.

Progress and Poverty. An Inquiry into the Cause of Industrial Depressions, and of Increase of Want with Increase of Wealth – the Remedy. Author’s Edition.

San Francisco, Wm M.Hinton & Co, 1879.

8vo. In the original full cloth binding with gilt lettering to spine and a bit of blindstamping to boards. A bit of light spotting to front board, spine faded, and capitals worn. Hinges internally a bit weak, and a professional closed tear to cloth at spine, barely noticeable. All in all an excellent copy in this fragile original binding. Internally very nice and clean. With the bookplate of Grove L. Johnson to inside of front board. (4), 512 pp.



The exceedingly scarce first edition, printed in merely 200 copies (namely the “Author’s edition), of one of the most influential books ever published. Henry George’s masterpiece of social reform, “Progress and Poverty”, founded the ideology known as “Georgism”, from which the worldwide social reform movement arose. The work initiated the Progressive Era and had a larger impact and “a wider distribution than almost all other books on political economy put together”, as John Dewey put it (John Dewey’s Foreword to Geiger’s “The Philosophy of Henry George” (1933)).

“The present century has been marked by a prodigious increase in wealth-producing power. The utilization of steam and electricity, the introduction of improved processes and labor-saving machinery, the greater subdivision and grander scale of production, the wonderful facilitation of exchanges, have multiplied enormously the effectiveness of labor.

At the beginning of this marvelous era it was natural to expect, and it was expected, that labor-saving inventions would lighten the toil and improve the condition of the laborer; that the enormous increase in the power of producing wealth would make real poverty a thing of the past”, is how Henry George introduces his grandiose work of social reform. But though people naturally expected labor-saving inventions to improve working- and living conditions for all, quite the opposite was the case. As towns and cities grew – and grow – and new technologies continually improve methods of production and exchange, so misery, poverty and crime continued – and continues – to increase. Henry George magnificently pointed out the association of progress with poverty and how that precisely came to be the cause of our social and political difficulties. He pointed out, how this problem, if unsolved, would mean the downfall of civilization. And he provided the remedy – “Deduction and induction have brought us to the same truth: Unequal ownership of land causes unequal distribution of wealth. And because unequal ownership of land is inseparable from the recognition of individual property in land, it necessarily follows that there is only one remedy for the unjust distribution of wealth: we must make land common property.” More precisely, Henry George proposed a single tax on land values.

Henry George’s revolutionary first book, “Progress and Poverty” sold millions of copies and became a world-wide bestseller. In sales, it exceeded all other books except the Bible

during the 1890s. The first edition, however, was only printed in 200 copies, designated “Author’s Edition” and is very scarce – not least in the original binding.

“During the 1890s George, author of the 1879 bestseller Progress and Poverty, was the third most famous American, after Mark Twain and Thomas Edison. In 1896 he outpolled Teddy Roosevelt and was nearly elected mayor of New York.” “When Progress and Poverty first came out in 1879, it started a worldwide reform movement that in the US manifested in the fiercely anti-corporate Populist Movement in the 1880s and later the Progressive Movement (1900-1920). Many important anti-corporate reforms came out of this period, including the Sherman Antitrust Act (1890), a constitutional amendment allowing Americans to elect the Senate by popular vote (prior to 1913 the Senate was appointed by state legislators), and the country’s first state-owned bank, The Bank of North Dakota (1919).” (Stuart Jeanne Bramhall: Karl Marx vs Henry George, 2013).

And the work continued to exercise its enormous influence throughout the Western world. According to a survey among British parliamentarians in 1906, the work was more popular than Walter Scott, John Stuart Mill, and William Shakespeare, and there is almost no end to the line of famous thinkers, who describe “Progress and Poverty” as life-changing, including George Bernard Shaw, Friedrich Hayek, H. G. Wells, and Leo Tolstoy, who like Winston Churchill, John Dewey, Bertrand Russell and many others claimed that it was impossible to refute Henry George on the land question. Philip Wicksteed characterized the book as “by far the most important work in its social consequences that our generation or century [1882] has seen”, Alfred Russel Wallace hailed it as “undoubtedly the most remarkable and important book of the present century,” and placed it above Darwin’s “Origin of Species”, Albert Einstein concluded “Men like Henry George are rare unfortunately. One cannot imagine a more beautiful combination of intellectual keenness, artistic form and fervent love of justice. Every line is written as if for our generation”, etc., etc.

PROVENANCE:

Grove Lawrence Johnson (1841–1926) was an American attorney and politician from California. In addition to serving in both houses of the state legislature, Johnson also served as a United States Representative.

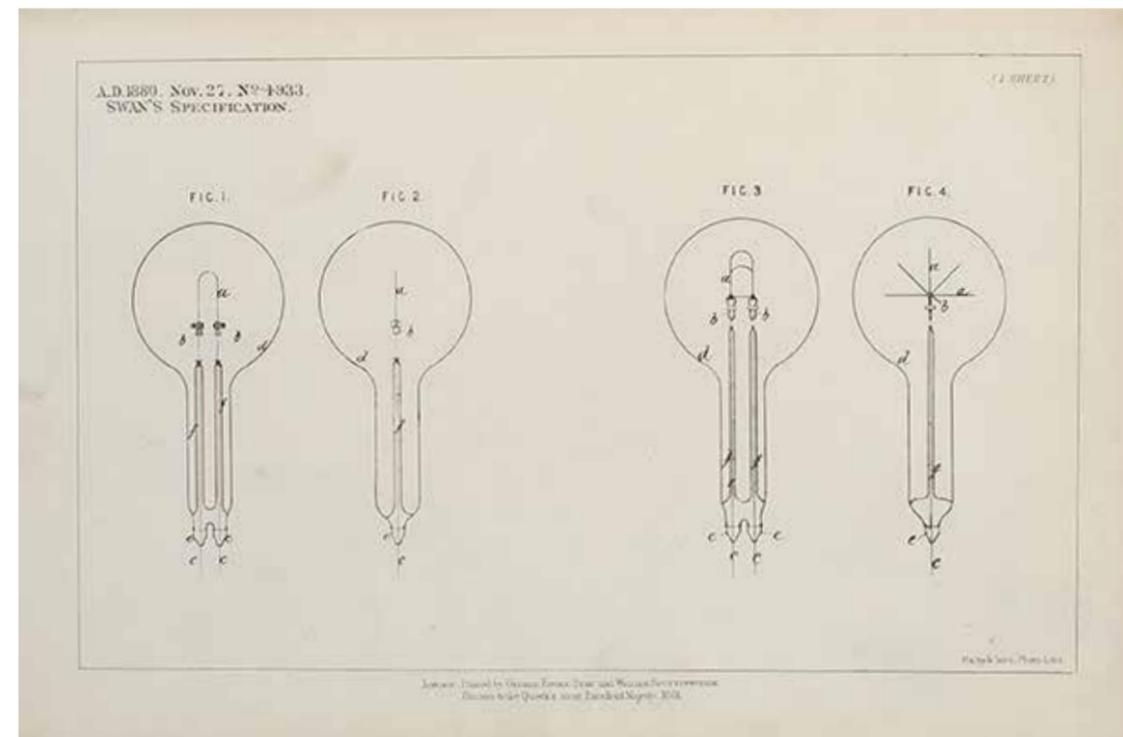
THE FINAL CONQUEST OF DARKNESS

SWAN, JOSEPH WILSON.

- (1) **Electric Lamps. Letters Patent for an Invention of "IMPROVEMENTS IN ELECTRIC LAMPS, AND IN THE MATERIALS EMPLOYED IN THEIR CONSTRUCTION."** [British Patent] No. 4933.
 +(2) **Electric Lighting by Incandescence (Royal Institution of Great Britain. Weekly Evening Meeting, Friday, March 10, 1882. (Offprint). + (3) Original handwritten letter, signed "J.W. Swan", to "G.S. Bruce Esquire", dated "June 8/85".**

[London, Eyre and Spottiswoode], 1880, 27th November + 1882 + 1885

- (1): 8vo. Unbound. With a recent, discreet paper spine. A few smaller tears to extremities. 4 pp. + 1 plate (showing electric light bulbs).
 (2): 8vo. Original self-wrappers. Stitched at spine. Near mint.
 (3): 4 pages 8vo.



Scarce original printed patent for the seminal invention that is the incandescent light bulb. Though usually erroneously ascribed to Thomas Edison, it was in fact Joseph Swan who invented the light bulb and ended the dark ages.

– Here sold together with the extremely scarce offprint of Swan's 1882 speech on his seminal invention as well as a highly important and interesting autograph letter on the same subject, namely "the new filament or "Artificial Silk" as I have been calling it", in which Swan also confirms his priority in invention and warns against letting the withsent speciman fall into the hands of lamp makers.

Swan first publicly demonstrated his incandescent carbon lamp at a lecture for the Newcastle upon Tyne Chemical Society on December 18th 1878. However, after burning with a bright light for some minutes in his laboratory, the lamp broke down due to excessive current. By 1879 Swan had solved the problem of incandescent electric lighting by means of a vacuum lamp and he publicly demonstrated a working lamp to a larger audience. He was not completely satisfied, however, as there were still some fundamental problems attached to it that would make it impossible to consider

the invention completed. By 1880, however, he had finally reached perfection. The striking improvements consisted in the carbonised paper filaments being discarded in favour of "parchmentised" cotton thread. Finally, he deemed his milestone invention worthy of filing a patent, and on that memorable day of November 27th 1880, he was granted that most important British Patent No. 4933, "Electric Lamps", marking man's final conquest of darkness.

"My invention relates to electric lamps in which is produced by passing an electric current through a conductor of carbon so as to render it incandescent, said carbon conductor being enclosed in an air tight and vacuum or partially vacuum glass vessel.

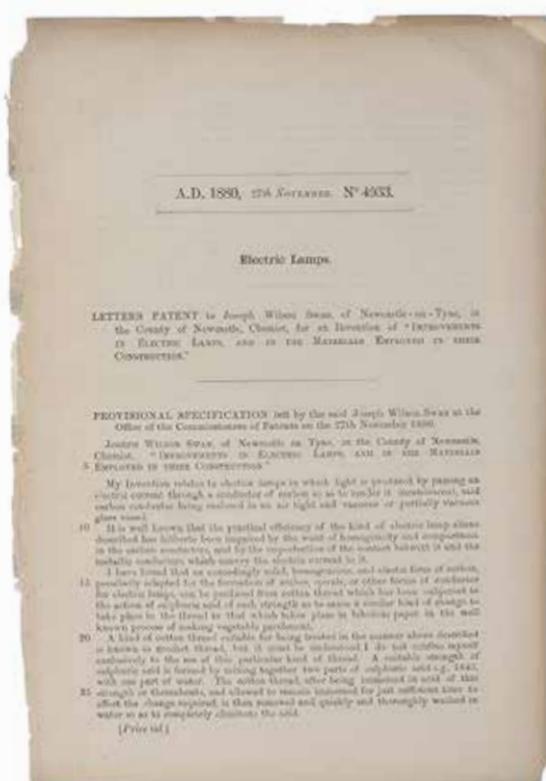
It is well known that the practical efficiency of the kind of electric lamp above described has hitherto been impaired by the want of homogeneity and compactness in the carbon conductors, and by the imperfection of the contact betwixt it and the metallic conductors which convey the electric current to it.

I have found that an exceedingly solid, homogenous, and elastic form of carbon, peculiarly adapted for the formation of arches, spirals, or other forms of conductor for electric lamps,

can be produced from cotton thread which has been subjected to the action of sulphuric acid of such strength as to cause a similar kind of change to take place in the thread to that which takes place in the bibulous paper in the well known process of making vegetable parchment." (Lines 6-19 in the present patent).

From the time of his patent, Swan began installing light bulbs in homes and landmarks in England. His house, Underhill on Kells Lane in Low Fell, Gateshead, was the world's first to have working light bulbs installed. In 1881 he founded his own company, The Swan Electric Light Company and began commercial production of his light bulb.

The invention of the light bulb is a turning point in the history of mankind, like the wheel or the invention of the printing press. As McLuhan put it in his groundbreaking main work, "a light bulb creates an environment by its mere presence." (p. 8). It does not have content in itself, as e.g. a newspaper, but it is a medium with a social effect strong enough to change the way we think, act, and behave. A light bulb enables people to create spaces during nighttime that would otherwise be enveloped by darkness. Electric light is "pure information" – a medium without a message. "Whether the light is being used



THE FIRST FULL EXPLANATION OF DARWIN'S THEORY IN JAPAN

[DARWIN, CHARLES] (+) [DICTATED BY:] EDWARD SYLVESTER MORSE (+) [TRANSCRIBED BY:] CHIYOMATSU ISHIKAWA.

Dobutsu Shinkaron. [Japanese, i.e. "Animal Evolution"].

Tokyo, Mankan Shoro; Tosho Kamejiro, Meiji 16 [1883].

8vo. In the original half cloth binding with the printed front board. Hinges with a bit of wear and a small cratch affecting ornamentation on front board. First and last leaves with brownspotting. Title-page printed on pink paper. (Blank), (2), 5, (1), 4, 140 pp. + plates.



The rare first publication of American zoologist Edward Morse's lectures in Japan on Darwin's theory. His lectures arguably constitute the most important contribution to the spread and popularization of Darwin's ideas in Japan: "in terms of influence and subsequent impact, Morse's work is probably the first of its kind to draw people's attention specifically to Charles Darwin, not just to Herbert Spencer. With hindsight, it is even possible that Morse's elaboration on

Darwinism contributed to the publication of Darwin's works in Japan." (Watt-Smith) – Morse's lectures have also been described as "a watershed in the history of science in Japan". [Dobutsu Shinkaron].

Beginning in 1877, the American zoologist Edward S. Morse (1837-1925) initiated a series of lectures on Darwin and his theory at the Tokyo Imperial University. Morse sparked a wave of enthusiasm for Darwinism in Japanese society:

for brain surgery or night baseball is a matter of indifference." Both activities, he explains are in some way the content of electric light, as they could not exist without the light. The medium that is electric light shapes and controls the scale and form of human association and action.

The question of who the actual inventor of the light bulb was has been greatly debated ever since those crucial years of 1879-80. Working on the invention at about the same time as Swan, but independently, was Thomas Edison. In America, Edison had been working on copies of Swan's original light bulb. Though Swan had beaten him to this goal, Edison obtained patents (November 1879) for a fairly direct copy of the Swan light, and started an advertising campaign that claimed that he was the real inventor. Swan, who was less interested in making money from the invention, but who had still established the first commercial manufacture of incandescent light bulbs, agreed that Edison could sell the lights in America while he retained the rights in Britain. They soon agreed, however, to work together.

Following his successful laboratory experiments in 1878, Swan let two years pass before taking steps to patent his invention. It might be difficult to understand why Swan did not make more haste and let Edison beat him to it, but the answer seems to be fairly clear: "the principle of the carbon lamp had long been known. The fact that he had made this principle workable, was not in Swan's opinion capable of sustaining a patent." (The Pageant of the Lamp, p. 28). The patent that he saw fit to take out was that for the step in the process which made the light bulb perfectly functional and ready for commercial launch – only then did it make sense to take out the patent. In principle, Edison's earlier patent contains nothing new. Only with the patent by Swan, the true inventor of the light bulb, is the incandescent light bulb presented for the first time in its fully functioning form.

Edison and Swan, both practical men, soon agreed to more or less simultaneous discovery of the light bulb, and they decided to cooperate.

"As it was, the two inventors took the sensible view. Litigation would only have squandered their energies and resources; and in 1881 they wisely combined forces, their respective English companies being merged into the Edison & Swan United Electric Light Company Limited." (The Pageant of the Lamp, p. 29).

"When the inventors united in a combination which gave them a virtual monopoly, it was Swan's parchmentised cellulose which glowed in the fine lamps of Edison and Swan." (The Pageant of the Lamp, p. 31).

The Savoy in London, was the first public building in the world lit entirely by electricity. Swan supplied about 1,200 incandescent lamps, powered by an 88.3 kW (120hp) generator on open land near the theatre. The builder of the Savoy, Richard D'Oyly Carte, explained why he had introduced Swan's electric light: "The greatest drawbacks to the enjoyment of the theatrical performances are, undoubtedly, the foul air and heat which pervade all theatres. As everyone knows, each gas-burner consumes as much oxygen as many people, and causes great heat beside. The incandescent lamps consume no oxygen, and cause no perceptible heat." [15] The first generator proved too small to power the whole building, and though the entire front-of-house was electrically lit, the stage was lit by gas until 28 December 1881. At that performance, Carte stepped onstage and broke a glowing lightbulb before the audience to demonstrate the safety of Swan's new technology.

THE INCLUDED LETTER reads: "I herewith send a specimen of the new filament or "Artificial Silk" as I have been calling it. It is as you are probably aware produced on the same principle as silk i.e. from a liquid which solidifies immediately after emission from aperture. Made thick it is very like silk-worm gut – made thinner it is like hair. Very superior carbon filaments can be produced from it. I do not wish any of it to go into the hands of lamp makers. Therefore please return the specimen together with the lamp to the stand at the EXn (i.e. exhibition). I have told Howard Swan who has charge of my stand at the Exhn to let you have the Miner's Safety Lamp. I was the first to propose this application of the incandescent lamp & the first to actually make such a lamp. Very truly yours, J.W. Swan."

THE STARTING POINT OF ANALYTIC PHILOSOPHY – PRESENTATION-COPY

FREGE, G.

Die Grundlagen der Arithmetik. Eine logisch mathematische Untersuchung über den Begriff der Zahl.

Breslau, Wilhelm Koebner, 1884

8vo. Contemporary paper boards. Paper labels over spine. Extremities worn, but tight and fine. A stamp to end-paper and to verso of title-page. Title-page and end-papers with light brown spotting, and some leaves with marginal markings, otherwise very nice and clean. Inscribed to front free end-paper. (10), XI, (1), 119, (1) pp.



“In the years to come, Morse was held in great esteem as a cultural hero. Not only was he invited to give talks in a variety of institutions, from the Ministry of Education to public or private clubs, but also this American zoologist was awarded with numerous honours and recognitions. In 1883, Morse’s draft lectures were translated by his student, Ishikawa Chiyomatsu (1868-1935), under the title *The Evolution of Animals* (*Dobutsu shinkaron*). In the history of how evolutionism was accepted in Japan, *The Evolution of Animals* is the fourth book-length work to be published. Nevertheless, in terms of influence and subsequent impact, Morse’s work is probably the first of its kind to draw people’s attention specifically to Charles Darwin (1809-1882), not just to Herbert Spencer (1820-1903). With hindsight, it is even possible that Morse’s elaboration on Darwinism contributed to the publication of Darwin’s works in Japan. In 1881, three years after Morse’s departure, *The Descent of Man* was translated into *The Ancestor of Man* (*Jinsoron*). Fifteen years later, the Japanese version of *On the Origin of Species* was completed and published by Shigen Seibutsu. Since then, the translation of Darwin’s works has developed into an industry. As Eikoh Shimao puts it, ‘no western scientist’s works have been translated into so many Japanese versions as Darwin’s. No language seems to have produced more different versions of *On the Origin of Species* than Japanese’.” (Watt-Smitha)

“Several historians (e.g. Isono 1987, Cross 1996) have considered his lectures and this book a milestone in the introduction of Darwin to Japan. After this first introduction, the idea of evolution thrived in Japan and was accepted broadly and

rapidly as an established theory among both laymen and specialists, without any strong resistance” (Translating ‘natural selection’ in Japanese: from ‘shizen tota’ to ‘shizen sentaku’, and back?, Kijima & Hoquet, 2013).

“Morse’s lectures have also been described as “a watershed in the history of science in Japan. [*Dobutsu Shinkaron*] is a small book of only nine chapters, and it skims over the major topics in the field, but as Ishikawa later argued, it shifted the course of scientific inquiry in Japan – Presented by Morse, who worked under Louis Agassiz at Harvard before moving to Japan, and shaped by Ishikawa (it is clear that this is not a direct translation, at times the voice is clearly Ishikawa’s), *Dobutsu shinkaron* offers a snapshot in the globalization of evolutionary theory. It shows how the basic ideas of modern biology arrived in Japan and took on immediate political importance. Morse spoke broadly in the lectures, sermonizing on topics ranging from the development of dog breeds to the relationship between class and order in nomenclature, but what emerges most forcefully from ‘Animal Evolution’ is not a new understanding of animals per se but a new sense of humanity’s place in the world. It was an ominous vision, and Morse (at least as translated by Ishikawa) had a knack for the dramatic. Delivered to several hundred students and faculty on October 6, 1877, the first lecture, Morse later recalled, was met with ‘nervous applause’” (*Nature of the Beasts: Empire and Exhibition at the Tokyo Imperial*).

No copies located outside of Japan in OCLC.



The rare first edition with a handwritten presentation-inscription from Frege (“Freundschaftlichst/überreicht vom/ Verfasser.”) of this pioneering work of modern logic, which constitutes the starting point of analytic philosophy, of the philosophy of mathematics, and of logicism. This cornerstone of modern logic was pivotal to the development of the two main disciplines: the foundation of mathematics and the foundation of philosophy, and with it, Frege founded the discipline of logicism. The work profoundly influenced Russell and Wittgenstein, who both used Frege’s “*The Foundations of Arithmetic*” as a steppingstone for their own work (e.g. In the preface of the “*Principia Mathematica*” Russell and Whitehead state that “In all questions of logical analysis our chief debt is to Frege” (p. VIII).). Frege presentation-copies are of the utmost scarcity and hardly ever enter the market.

“*The Foundations of Arithmetic*” arguably constitutes Frege’s main work, as it is here that he expounds the central notions of his philosophy while severely and effectively criticizing his predecessors and contemporaries. It is here that he deals with the actual goal of all his thought, namely TO BUILD MATHEMATICS AS AN EXTENSION OF LOGIC. The book represents the first philosophically sound discussion of the concept of number in Western civilization, and it profoundly influenced developments in the philosophy of mathematics and in general ontology.

Beginning thus: "When we ask someone what the number one is, or what the symbol "1" means, we get as a rule the answer "Why, a thing". And if we go on to point out that the proposition "the number is a thing" is not a definition, because it has the definite article on one side and the indefinite on the other, or that it only assigns the number one to the class of things, without stating which thing it is, then we shall very likely be invited to select something for ourselves – anything we please – to call one."... ("F.o.A" Introduction), Frege goes on to argue that number is something connected with an assertion concerning a concept – and essential for the notion of number is that of equality of a number. The definition that he settled upon, and which became of fundamental importance to the development of modern logic and the foundations of philosophy and mathematics was "The number which belongs to the concept "F" is the extension of the concept of being equal to the concept "F"."; here, equality of concepts is understood as the existence of a one-to-one correspondence between their extensions.

"Foundations of Arithmetic" (1884) provided an impressive definition of number in logical terms, after having criticized several empiricist, formalist and psychologistic approaches to mathematics. The definition was constructed in terms of properties of concepts rather than through classes. Thus, the number of a class was introduced as the number which applies to a given concept, and this last as the extension of the concept "equinumerous with the given concept", which can be defined in terms of bijective correspondence between sets." (Grattan-Guinness I: p. 621).

"The name of Frege has become one of the most honoured in the history of mathematics. The central feature of the book is the development of the definition of number. There can be no doubt about the greatness of this work" (W.H. McCrea – review of the English translation).

"Its epochal character in the attempt to put mathematical concepts on a rigorously logical basis has been realized in this country from the beginning of this century, thanks to the writings of Russell and Whitehead." (The Times Literary Supplement – review of the English translation).

"The modern philosophy of mathematics is characterized by the fact that various schools have been formed to overcome the difficulties occasioned by the antinomies. The oldest of these schools is LOGICISM and goes back to FREGE, one of the most significant logicians of all times." (Stegmüller, p. 326).

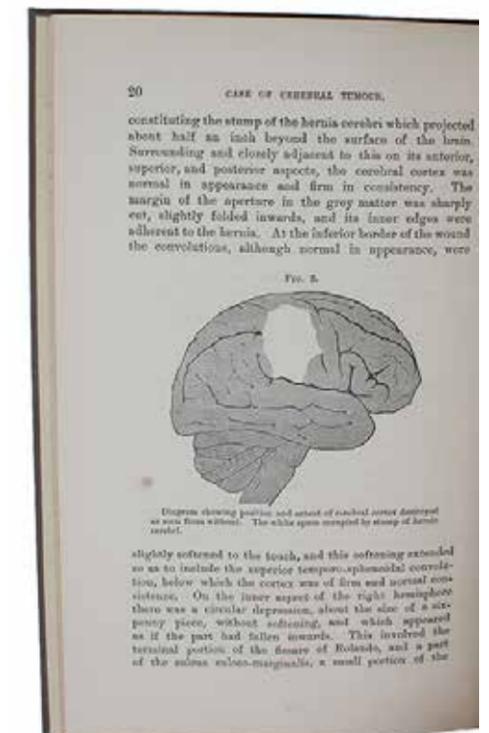
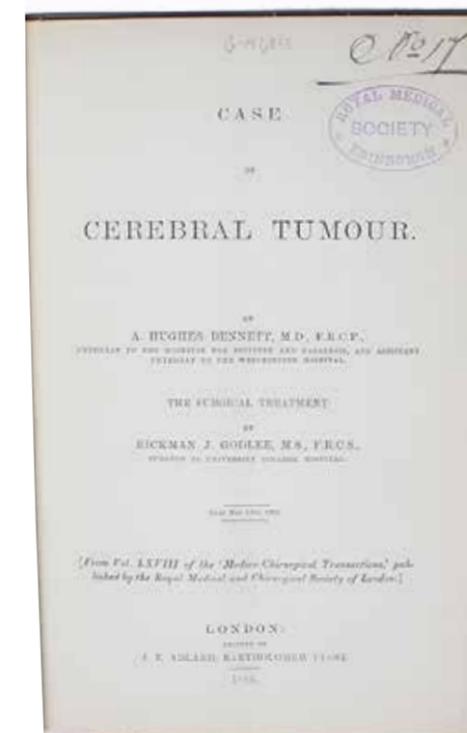
FIRST REMOVAL OF A BRAIN TUMOR

BENNETT, A. HUGHES & RICKMAN J. GODLEE.

Case of Cerebral Tumor. Read May 12th, 1885.
[Offprint from "Medico-Chirurgical Transactions", Vol. 68].

London, 1885.

8vo. Bound in a recent grey paper binding with printed paper label to front board. Old library stamp on the title-page (Royal Medical Society Edinburgh). A faint vertical crease down the middle of the block. A nice and sound copy. (2), 33 pp. Illustrated.



Exremely scarce privately printed offprint, done by the authors themselves, of this landmark work, which led to the advent of modern neurosurgery, namely the original report on the first primary brain-tumor operation.

"The 25th of November 1884 is to be remembered as a historical date in the annals of surgery for it was upon this day that a brain tumor was first removed by surgery..." These were the words of Edwin Bramwell... References have often been made to this important surgical achievement by

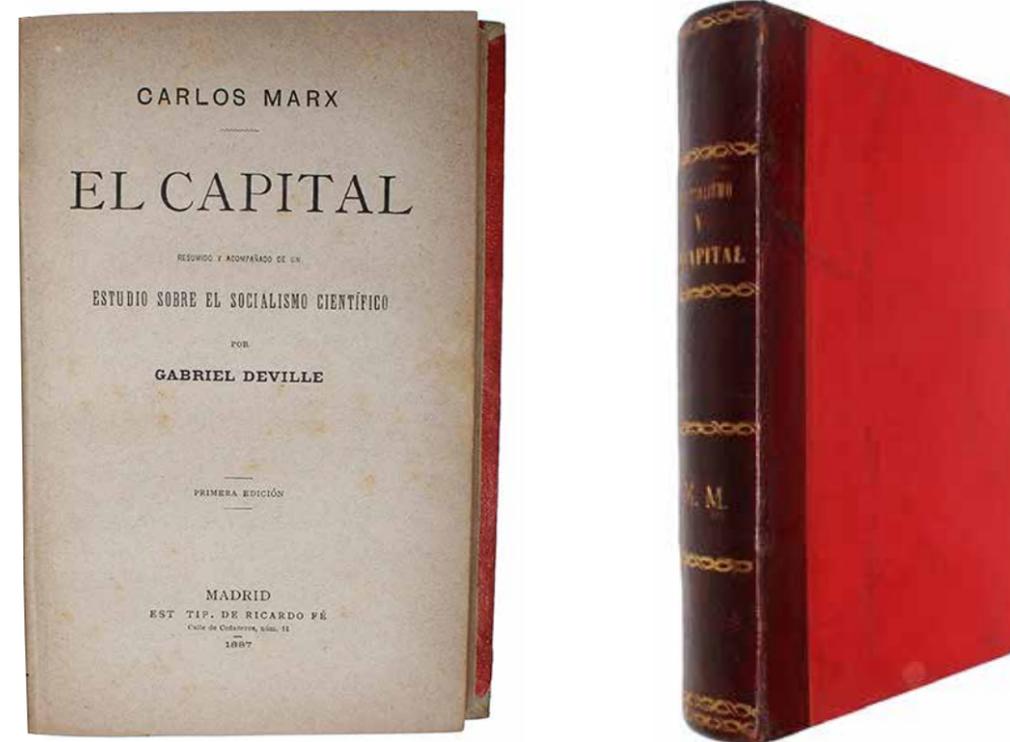
FIRST SPANISH EDITION OF THE MOST IMPORTANT ABRIDGED VERSION OF “THE CAPITAL”

MARX, CARLOS (+) FREDERICO ENGELS
(+) JULIO GUESDE.

El Capital. Resumido y acompañado de un estudio sobre el socialismo científico por Gabriel Deville. Primera edición [Marx / Deville] (+) Socialismo Utopico y Socialismo Científico [Engels] (+) La Ley de Los Salarios y Sus Consecuencias [Guesde].

Madrid, Ricardo Fé, 1887.

8vo. Contemporary brown half calf with gilt lettering and ornamentation to spine and red paper covered boards. Most leaves evenly browned (due to the quality of the paper) and some brownspotting to last few leaves. Overall a very good copy indeed of this otherwise fragile book. [Socialismo Utopico... :] pp. (1)-91, (1) + frontispiece of Engels; [La Ley de Los Salarios... :] pp. (1)-44 + frontispiece of Guesde; [El Capital:] pp. (I)-LVI, 263 pp.



Dr. Rickman Godlee but of truly historical impact was the successful diagnosis and localization of the tumor based on neurological findings alone by the physician in charge of the case, Alexander Hughes Bennett. Together, Bennett and Godlee presented their report on A Case of Cerebral Tumor before the Royal Society of Medicine on May 12, 1885." (From "Classics in Oncology" in: A Cancer Journal for Clinicians, Volume 24, Issue 3).

Before this landmark operation that came to shape the future of neurosurgery, all previously recorded intracranial surgery depended on external evidence of injury. This, however, was to change with the publication of the present paper.

"Some prominent surgical personalities of the nineteenth century led to some major advances in surgical technology, particularly in neurosurgery. Until the end of the nineteenth century, neurosurgery was not a subspecialty; general surgeons, typically with a large top hat, bewhiskered, and always pontifical, performed brain surgery!

Sir Rickman Godlee (1859-1925) removed one of the most celebrated brain tumors, the first to be successfully diagnosed by cerebral localization, in 1884. The patient, a man, by the name of Henderson, had suffered for 3 years from focal motor seizures.

A neurologist, Alexander Hughes Bennett (1848-1901), basing his conclusions on the findings of a neurological examination, localized a brain tumor and recommended removal to the surgeon. Godlee made an incision over the rolandic area and removed the tumor through a small cortical incision. The patient survived the surgery with some mild weakness and did well, only to die a month later from infection. Bennett, the physician who made the diagnosis and localization, along with J. Hughlings Jackson and David Ferrier, two prominent British neurologists, observed this landmark operation. All of these physicians were extremely interested in whether the cerebral localization studies would provide necessary results in the operating theater. The results were good; this operation remains a landmark in the progress of neurosurgery." (Richard G. Ellenbogen, Saleem I. Abdulrauf, Laligam N Sekhar: Principles of Neurological Surgery, p. 3).

"On November 25, 1884, Mr. Rickman J. Godlee performed the first recognized resection of a primary brain tumor. This operation was carried out at the suggestion of Dr. A. Hughes

Bennett, a neurologist at The Hospital for Epilepsy and Paralysis, Regents Park, London, England. Other operations for intracranial tumor had been performed but were for extracerebral meningeal or osseous tumors. The "first" operation for a primary cerebral tumor by Godlee was meticulously described and well documented in the medical and popular press of the day and stimulated both professional and lay discussions of the topic that directly and indirectly led to further surgery on the cerebrum itself and the advent of modern neurosurgery. The original patient of Mr. Godlee died on the 28th postoperative day of apparent meningitis and secondary complications, but postmortem examination revealed no remnant of the excised glioma...

Godlee was the first to remove an intracranial brain tumor of cancerous origin and deserves historical recognition in his own right." (Kirkpatrick, 1984).

A short, unillustrated, preliminary report was published in the Lancet.

G&M: 4858

The exceedingly scarce first Spanish edition of the most important abridged version of Marx's Capital ever to have appeared, published in the same year as what is generally accepted as the first Spanish edition of "Das Kapital" (Zafrilla's abridged version – defectively translated from Roy's French version – which was published in newspaper installments 1886–87).

This Spanish translation was made from the French of Gabriel Deville (1854–1940), the great French socialist theoretician, politician and diplomat, who did more than almost anyone else to raise awareness of Karl Marx's theories of the weaknesses of capitalism – most effectively through the present work, which came to have a profound influence upon the spreading of Marxist thought throughout the Spanish speaking part of the world.

"The epitome, here translated, was published in Paris, in 1883, by Gabriel Deville, possibly the most brilliant writer among the French Marxians. It is the most successful attempt yet made to popularize Marx's scientific economics. It is by no means free from difficulties, for the subject is essentially a complex and difficult subject, but there are no difficulties that reasonable attention and patience will not enable the average reader to overcome.

There is no attempt at originality. The very words in most cases are Marx's own words, and Capital is followed so closely that the first twenty-five chapters correspond in subject and treatment with the first twenty-five chapters of Capital. Chapter XXVI corresponds in the main with Chapter XXVI of Capital, but also contains portions of chapter XXX. The last three chapters-XXVII, XXVIII, and XXIX-correspond to the last three chapters-XXXI, XXXII, and XXXIII-of Capital." (ROBERT RIVES LA MONTE, *Intruductory Note to the 1899 English translation*).

The Spanish translator of the work is Antonio Atienza, a typographer and translator at the press of Ricardo Fé, who in 1886 volunteered his work at the newly founded "El Socialista", the Spanish flagship publication of Marxist socialism. It was also in 1886 that Atienza translated the present work, with the publication following in 1887. This translation happened almost simultaneously with the "translation" by Zafrilla, which appeared in weekly installments in the rival newspaper "La República", and the two first versions of "Das Kapital" to appear in Spanish tell the story of more than just the desire

to spread Marx's ideas in Spain. Both versions were part of an ongoing struggle between political parties vying for the loyalty of Spain's workers (see more below).

THE WORK IS OF THE UTMOST SCARCITY, WITH MERELY THREE COPIES LISTED ON OCLC (two in Bristish Library and one in Bibliothèque Nationale) and none at auction over the last 40 years at least.

Background for the publication:

Among the numerous nascent political organizations that sprouted in the last half of 19th century Spain, many of them as a result to the tumultuous years after the so-called "Glorious Revolution" of 1868, was the Partido Socialista Obrero Español (PSOE). The party was founded by Pablo Iglesias in 1879, and it was the second socialist party in Europe, preceded only by the Sozialdemokratische Partei Deutschlands (SPD). Notably, of the original twenty-five founding members sixteen were typographers.

March of 1886 was a turning point for the PSOE, as they began to publish a weekly newspaper, "El Socialista", in order to reach a wider audience throughout Spain and thus advance the Marxist socialist agenda, of which the paper became the flagship. (To this day, it is the official paper of the PSOE, the present ruling party in Spain, although it was suppressed during the years of Franco's dictatorial regime and published sporadically in exile, in France, or clandestinely in Spain. It was again published regularly since 1978. The PSOE gave up Marxism in 1979 in favor of Democratic Socialism.)

In 1886 the translator of the present work, Antonio Atienza, was a typographer and translator at the press of Ricardo Fé. At the same time, he volunteered his work at the newly founded El Socialista, as the PSOE funds were quite limited- he wouldn't have a paid position in the paper until 1913. He translated articles by Engels, Guesde, and Buechner, among others.

"Das Kapital" had been published twenty years earlier. That it took so long to reach Spain in book form reveals, among other things, that up to that moment most of Marx's thoughts had filtered through to the workers' unions and parties by way of the writings of his followers as they were interpreted and explained by the intellectuals in charge of these organizations. It is also evident that the complexity of the book wouldn't be of much use to the average worker, factory and otherwise.

Enter Deville's abridged version, which was more accessible in that some of the most basic ideas of Marx were digested and re-explained. The point was not to publish a book that could only be only be understood by economists and philosophers, but one that could be given to the workers.

A rival party leftist party, considered by the PSOE as bourgeois, was the Partido Republicano Federal. One of its members, Pablo Correa y Zafrilla, undertook the task of translating the first volume of Das "Kapital". Quite usual for Spain at the time, the translation was published in weekly instalments to subscribers of their newspaper, "La República", starting in 1886 and ending in 1887. The paper then sold the cloth binding to its subscribers and offered to collect the installments to have the book bound for its customers. According to the ad in "La República" (22/1/1886), the translation is purportedly from the German original, but it has been clearly demonstrated that it is a defective translation from the French translation of Roy (Ribas).

It seems very plausible that when the PSOE found out that someone else in Spain was beginning to publish a translation of the first volume of "Das Kapital", El Socialista decided to publish Deville's translation. In fact, the publication of El Capital by "La República" was briefly mentioned once in "El Socialista", and not in flattering terms (7/10/1887). That a Marxist newspaper disparaged against the first Spanish publication of "Das Kapital" reveals, among other things, that they were not terribly excited about some other party's publication producing a defective rendering of their guiding principles. On the other hand, that "La República" had decided to publish the book was probably brought about by the foundation of "El Socialista", as they saw that the PSOE now had the means to spread their ideas throughout the country. It is in no small way possible that the haste to publish the book brought about the many defects in the translation from the French of Roy as Correa hurried to finish it.

José Mesa y Leompart, a typographer, translator, and Marxist ideologue and activist, had experienced the upheavals of the Commune of Paris during his exile after the 1868 revolution. He developed a friendship with Marx's son in law, Paul Lafargue, and his wife, Laura Marx-who themselves had been in exile in Spain during 1871-72-, as well as with Engels, with whom he shared much correspondence, and many other figures of the Marxist movement. He also met both Marx and Engels during their exile in London. His friendship with

Pablo Iglesias was a major driving force behind the formation of the PSOE, and he collaborated with El Socialista both as a writer and as a financial supporter. Mesa writes to Engels in April of 1887 lamenting that some Spanish thinkers were using Marx's theories and the policies of the German Socialist Party to deny the concept of class struggle, despite the fact that "we have [...] proven to them that you and Marx have always said the opposite, and having quoted to them the very clear statements of the German Socialist Party; [but] they remain unmovable, and at some point they even wanted to publish the abridged Capital by Deville, without the preface, and with notes interpreting the meaning in their own way-which we have impeded-(the Resumen [abridgement] of Deville will soon be published, faithfully translated into Spanish."

Therefore, as early as April of 1887 the present translation was already in progress, and in fact, according to Mesa, soon to be published, so it was apparently very advanced. It is then quite possible that Antonio Atienza was commissioned to translate the Deville's abridgement a few months earlier, and not unlikely as far as 1886, when "La República" was still publishing installments of the Correa translation. The PSOE is obviously trying to obscure and minimize Correa's translation by publishing the Deville book, as the task of translating "Das Kapital" from the original would be lengthy and costly, and it would have come out too late to ascertain their political hold on Marx's ideas.

This translation of Deville, then, sees the light is in the very midst of the bickering between leftist parties, and is in fact a product of the confrontations between leftist ideologies. It was finally published about nine months after Mesa's letter to Engels. The first announcement in "El Socialista" appears in their November 11th, 1887 issue. The price is four pesetas, or about the cost of an entire year's subscription to the paper, although subscribers could purchase it at half price. Still, given that many subscribers were workers of scarce means, less than three hundred copies were sent out to the main Spanish cities, and that the total edition was probably about a thousand copies at most.

The scarcity of this book can be underlined if one considers the virulent war that was waged against all socialist and Marxist literature during and after the Spanish Civil War by the dictatorial regime of Francisco Franco. Book purges and burnings were considerable throughout Spain since the onset of the war, in 1936. It is not that books were burnt

sporadically and occasionally, but rather they were destroyed in a systematic and terrifyingly efficient manner. As early as September of 1936 official orders were given to all civil governors, mayors, school inspectors in the nationalist areas to purge all "harmful" books, such as pornography and books of a communist or Marxist content. Teachers, librarians, and private citizens, often purged their own libraries, public or personal, of such works in order to comply with the official orders. Countless people were summarily executed for owning certain books that revealed their political tendencies. Obviously, owning actual edition of a book by Marx was reason enough to be deemed guilty and likely executed. As the war advanced, many other such official orders were issued, and unfathomable numbers of books were burnt. To this is added that many libraries were burnt down during the bombardments that took place throughout the country, and that all the libraries of the leftist parties were systematically destroyed. The end of the war, in 1939, only made it official throughout the entire country that communist and socialist literature was banned. So even the few copies that might have survived the fires and the purges were surely disposed of by their owners. It is no small wonder that this particular copy did manage to survive.

Withbound in the present volume is the first Spanish translation of Engels' "Socialism: Utopian and Scientific" and Jules Guesde's work on the Law of Wages.

See:

Ribas, Pedro. "La primera traducción castellana de El capital, 1886-1887", in Cuadernos Hispanoamericanos, Madrid, junio de 1985, pp. 201-210.

Castillo, Santiago. "Marxismo y socialismo en el siglo XIX español", in, Movimiento sociales y estado en la España contemporánea, Manuel Ortiz et al (coord.), Universidad de Castilla-La Mancha, 2001

Boza Puerta, Mariano, and Sánchez Herrador, Miguel Ángel. "El martirio de los libros: una aproximación a la destrucción bibliográfica durante la Guerra Civil." In Boletín de la Asociación Andaluza de Bibliotecarios. Año nº 22, Nº 86-87, 2007, págs. 79-96

Tur, Francesc. <https://serhistorico.net/2018/04/04/el-bibliocausto-en-la-espana-de-franco-1936-1939/>

PIONEERING WORK ON MECCA

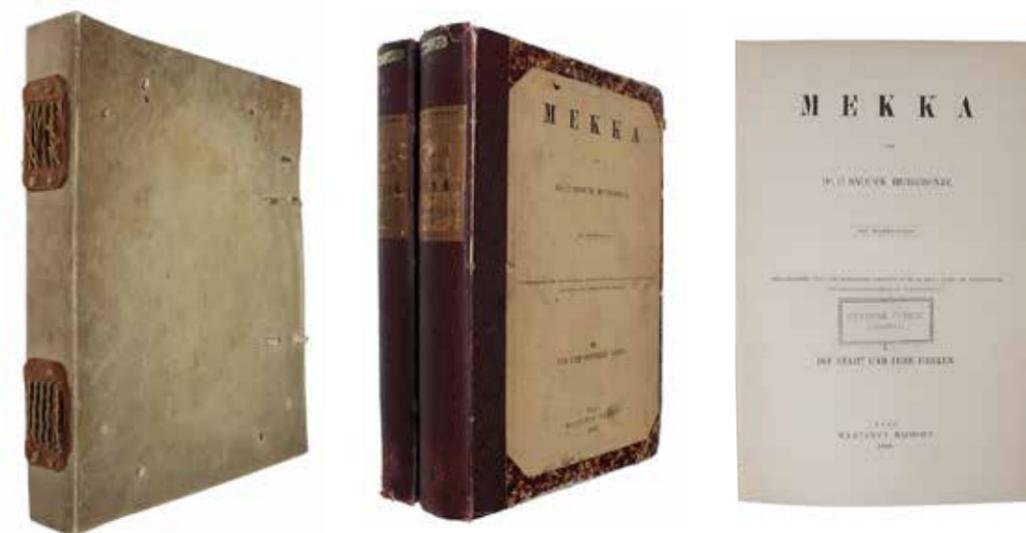
SNOUCK HURGRONJE, C.

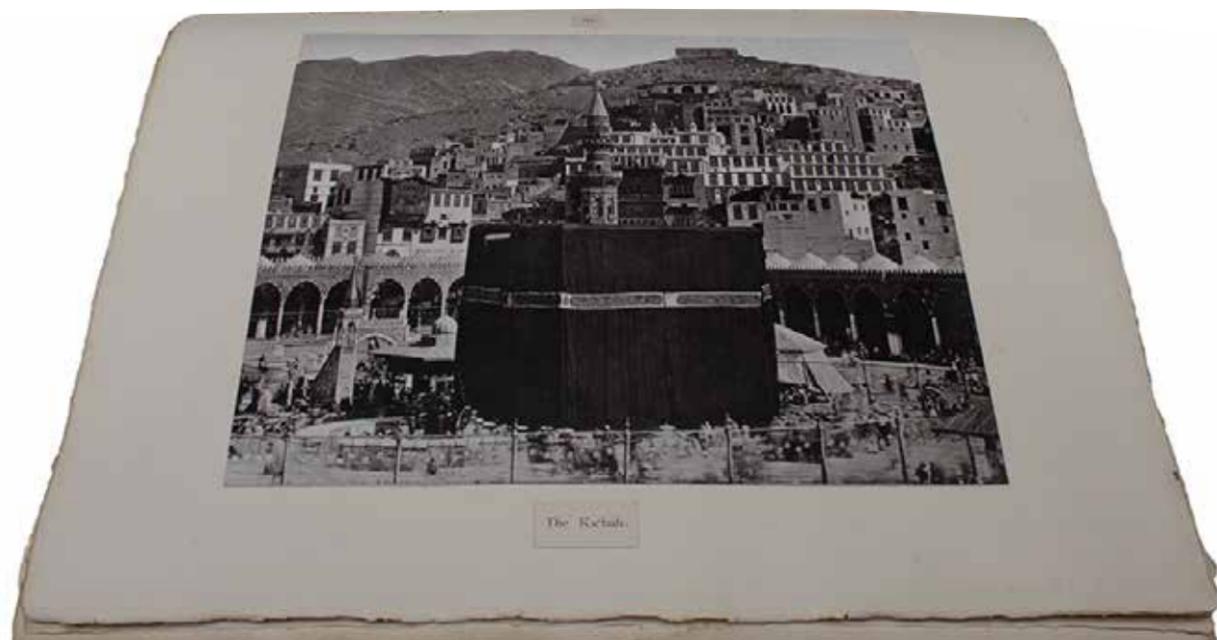
Mekka. I Die Stadt und ihre Herren. II. Aus dem heutigen Leben.
(+ Bilder-Atlas). 2 text-volumes + atlas.

Haag, Nijhoff, 1888-1889.

Text-volumes in lex-8vo, two volumes, identically bound in near contemporary burgundy half cloth with the original printed front wrappers preserved and pasted on to front boards. The original printed paper spine labels have also been preserved and pasted on to spines. Wear to capitals, corners, and hinges. Blindstamped library imprint to top of front boards (Colonial Office Library). Bound with both half-titles. The half-title of vol. 1 mounted, as is the title-page of vol. 2. Stamps to title-pages (Arab Boreau Cairo and Colonial office Library). Otherwise a clean and fine copy with no noteworthy flaws. XXIII, (1), 228, (2) pp. + 3 genealogical tables and 2 folded maps + XVIII, 397, (1) pp.

The atlas volume consists of the printed table of contents and all 65 photographs and lithographs inserted into a 19th century full vellum photograph album with sturdy leaves. The album itself has some wear, but is sturdy, robust and charming. It artistically shows the craftsmanship of the stitching by displaying parts of the sewing cords on leather onlays on the spine. Leather ties. In all, there are 75 illustrations, consisting in four chromolithographic plates, 6 toned lithographic plates (one double-page and folded) and 65 original photographs of varying sizes. Some are full-page, some are mounted four to a page, and some that have originally been four (and in one case three) to a page have here been individually mounted on a leaf each. Although taken out and mounted in to the present album, all numberings (I to XL) have been preserved, as have the titles of the pictures. Generally in very good condition, although one lithograph has a closed tear.





Scarce first edition of the standard scientific work on Mecca, the first of its kind ever to be published. This magnificent work constitutes a pivotal historical source for our knowledge of the Holy City, for some the Forbidden City. It is arguably to date the most important Western account of Islam's holy city, not least due to the magnificent photographs taken by Snouck Hurgronje himself and his student Al-Sayyid Abd al-Ghaffar, a Meccan doctor, who became the first Arab photographer of Mecca. The work gives us the most unique insight into the people, the life and faith of Mecca at a most crucial time for both the city and the Arabian peninsula.

"The 21st century reader should realize that the present book is a classic, but in many ways also a modern book. It describes Meccan society in the 1880's, and as such it is an important historical source – in fact till today the only one on the subject." (Introduction by J.J. Witkam to the English translation, p. (XIII)).

"Christiaan Snouck Hurgronje, (born Feb. 8, 1857, Oosterhout, Neth.-died June 26, 1936, Leiden), professor and Dutch colonial official, a pioneer in the scientific study of Islam.

While serving as a lecturer at the University of Leiden (1880-89), Snouck Hurgronje visited Arabia (1884-85), stopping at Mecca. His classic work "Mekka", 2 vol. (1888-89), reconstructs the history of the holy city and sheds light on the origins of Islam, early traditions and practices, and the first Islamic communities. The second volume, translated into English as "Mekka in the Latter Part of the 19th Century" (1931), contains many details of daily life in Islamic culture and deals with the Indonesian Muslim colony at Mecca." (Encycl. Britt.).

"Our standard scientific work on Mecca and the pilgrimage we owe to the next Christian pilgrim on our roll, Prof. C. Snouck Hurgronje... [H]e journeyed to Mecca, where for six months he lived as a student of the Koran, and gathered the material for his monumental work on that city. As Burckhardt had been mainly interested in the topography of the city, and the pilgrimage ceremony, Snouck Hurgronje interested himself particularly in a social study of the Meccan community, and so complete is his work that he has left nothing to later writers save to note the changes made by passing years." (Arthur Jeffery, *The Moslem World*, Volume 19 (1929), pp. 232-3).

Much speculation has been given to the circumstances under which Snouck Hurgronje succeeded in being able to enter Mecca the way he did. No other Western scholar had been given the opportunity of entering the Holy City this way.

"Ever since Snouck Hurgronje published his monograph on Mecca, the book has amazed its readers. Mecca was and is the Holy City for some, the Forbidden City for others. How had a young Western scholar succeeded, and in such a short time, to become accepted by the Meccans as one of them and to write such a detailed description of Mecca's society? Since Snouck Hurgronje has mostly kept silent about this remarkable feat, stories of legendary proportions were bound to come into circulation..." (Witkam, p. (XIII)).

Through mediation with the Ottoman governor in Jeddah, Snouck Hurgronje, who was fluent in Arabic, was examined by a delegation of scholars from Mecca in 1884 and, upon successful completion of the examination, was allowed to commence a pilgrimage to the Holy Muslim city of Mecca in 1885. His chief object was to become intimately acquainted with the daily life of the Mekkans and of the thousands of Muhammadans from all parts of the world living in Mekka for material or spiritual purposes.

A pioneering traveler, he was a rare Western presence in Mecca. He embraced the culture and religion of his hosts with passion, to such an extent that he successfully gave people the impression that he had converted to Islam.

But what is just as astonishing as his entering so fully into life in Mecca and being able to report so intimately and lively on it, is his accompanying photographic documentation. Also in this respect, he is a pioneer.

In his day, a camera probably weighed ab. 40 kilos, and one needed a number of chemicals in order to develop the pictures, which would have been done on site. Having been forced to leave Mecca due to a misunderstanding, after five months, Hurgronje gave the photographic equipment to a local physician he had been staying with, Al-Sayyid Abd al-Ghaffar, who began using the camera and sent images back to Hurgronje in the Netherlands. Thus, Abd al-Ghaffar became Mecca's first home-grown photographer. Many of the photographs were originally credited solely to Hurgronje, but they are now jointly credited, with experts unable to tell who shot what.



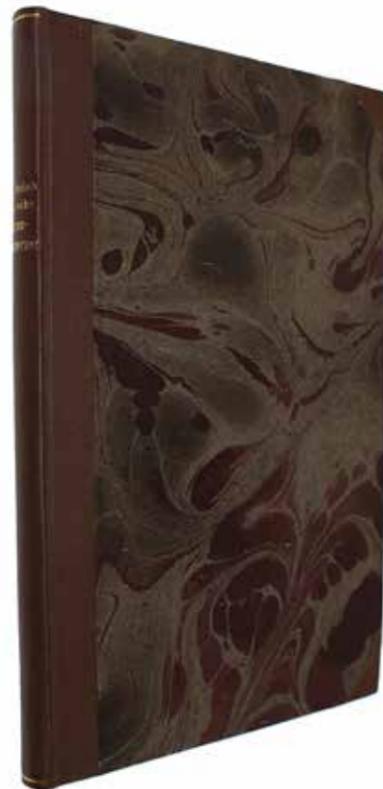
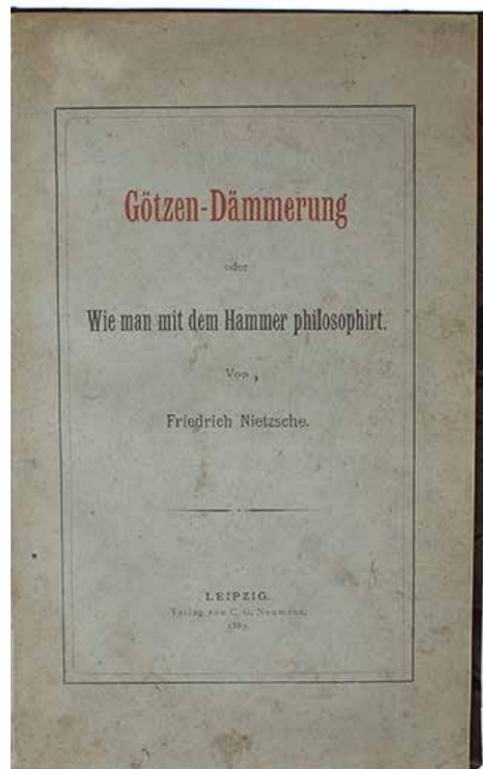
WHAT DOES NOT KILL ME ONLY MAKES ME STRONGER

NIETZSCHE, FRIEDRICH.

Götzen-Dämmerung oder Wie man mit dem Hammer philosophiert.

Leipzig, C.G. Naumann, 1889.

8vo. Bound with the original printed wrappers in a nice near contemporary brown half cloth with gilt lettering to spine. Lovely marbled end-papers. A bit of light soiling and brownspotting to wrappers, which are otherwise very well preserved. A few leaves with some very light brownspotting and a couple of leaves with small closed tears to blank inner margin, far from affecting text. Overall very nice. With the engraved book plate of Adolf Fischer to inside of front board. (8), 144 pp.



First edition – with the scarce original wrappers – of the epitome of Nietzsche’s final project – a re-valuation of all values (“Eine Umwerthung aller Werthe”), – his hugely interesting “declaration of war” (preface p. (4): “Diese Schrift ist eine grosse Kriegserklärung”), which was written during his last productive year, just before his big breakdown in Turin.

Of the 1.000 copies, 659 still remained unsold by October 1893.

Twilight of the Idols: Schaberg: 56a

“Götzen-Dämmerung” (“The Twilight of the Idols”) arguably constitutes the culmination of the production of this giant of philosophy, who turned mad after having finished it.

Early in 1889, Nietzsche began to exhibit signs of serious mental illness; in Turin, he finally broke down and was brought back to Basel by his friends. “The Twilight of the Idols” was released merely a few weeks after this collapse, and Nietzsche never wrote again.

Nietzsche had 1.000 copies of the work privately printed. The work is considered one of his most popular, and it is here that we find some of the most frequently quoted passages from the works of Nietzsche, e.g. “What does not kill me, only makes me stronger” (p.2.: “Was mich nicht umbringt, macht mich stärker”).

The Twilight was meant as an introduction to, or summary of, Nietzsche’s philosophy, and as such it is one of his most interesting works. It is written almost as in a rage of fever – it took him no more than a week to write it –, and he regarded it a world-changing magnum opus. As he states at the end of the preface: “Turin, am 30. September 1888, am Tage, da das erste Buch der Umwerthung aller Werthe zu ende kam.” (i.e. “Turin, on September 30. 1888, on the day that the first book on the re-valuation of all value came to an end.”).

This highly polemical work makes clear reference to Wagner’s opera “Götterdämmerung”, and it presents us with a sharp critique of the most influential philosophers in history, e.g. Kant and Plato, and of Christianity in general, but also the likes of Rousseau, Hugo, Renan, Mill, Darwin, Dante etc. are attacked as the causes of cultural decadence in Europe. Giants like Caesar, Napoleon, Dostojevski, Goethe, and Thukydides are considered representatives of the opposite.

The mental collapse of the author may not come as a surprise to anyone reading the work.

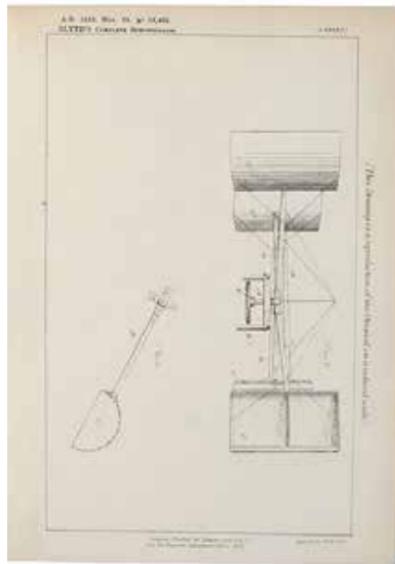
THE WORLD'S FIRST POWER-GENERATING WIND-MILL

BLYTH, JAMES.

Improvements in Wind Engines. [British Patent] Number: 19,401. A.D. [Date of Application, 10th Nov., 1891 – Accepted, 12th Dec., 1891].

London, Darling & Son, 1891.

8vo. Disbound. Stamp to p. 1. 1. p. + 1 plate.



to pump water or grind grain, and Blyth's groundbreaking invention, described and patented for the first time here, is the first used to convert wind energy into power. Blyth experimentend, prompted by his friend Lord Kelvin, with three different turbine designs, which ultimately resulted in a 10-meter-high, cloth-sailed wind turbine, which was installed in the garden of his holiday cottage at Marykirk in Kincardineshire. He used the electricity it produced to charge accumulators, and the stored electricity was used to power the lights in his cottage, which thus became the first house in the world to be powered by wind-generated electricity. The wind turbine in Blyth's garden is said to have operated for 25 years.

"The first person to harness the wind to produce electricity was a Scotsman, James Blyth ('America reaps the wind harvest', 21 August). He first consulted his colleague, Lord Kelvin, about the possibility of using a windmill for the purpose. Kelvin thought it would be possible and urged Blyth to set up a large horizontal windmill at his holiday home in Marykirk near Montrose in 1888.

Blyth lit his own house and offered to light the streets of Marykirk, but his offer was not accepted because the villagers thought electricity was the work of the devil. He did, however, provide emergency power for the local asylum." (Price, Trevor J.: James Blyth – Britain's first modern wind power pioneer, *Wind Engineering*, Volume 29, Number 3, May 2005, pp. 191-200(10)).

Scarce original printed patent for the world's first energy-generating wind-mill, the "Blyth Turbine", being the first wind turbine used to convert wind energy into power.

Blyth's seminal invention marked the dawn of wind turbine development. Although previously credited with being the first to use a wind powered machine to generate electricity, it is now an accepted fact that the American inventor Charles Brush came second to Blyth and his wind mill. There were, of course wind mills before the time of Blyth, but these were used

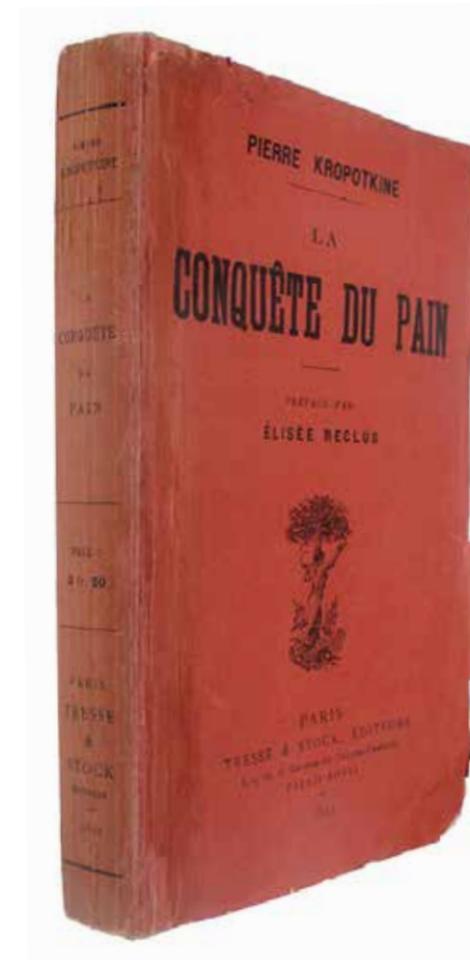
FOUNDING MODERN ANARCHISM

KROPOTKINE, PIERRE (PETER KROOPOTKIN).

La conquête du pain. Préface par Élisée Reclus.

Paris, Tresse & Stock, 1892.

Small 8vo. Original printed red wrappers. A few tears and nicks to extremities. The extremely fragile spine miraculously preserved, very neatly restored. A very fine, completely uncut copy. XV, (1), 297, (1) pp. + (1, contents) f.



The very rare first edition of Kropotkin's main work, "The Conquest of Bread", the great constructivist work of the libertarian tradition and the greatest modern work of anarchism.

By 1880, Kropotkin had broken with the Bakunist idea of remuneration for labour in the post-revolutionary society. While Bakunin and the Federalist wing of the First International suggested a period of economic transition between Capitalism and Libertarian Communism, Kropotkin believed it necessary to leap from one to the other, from day one of the revolution. Any retention of the wages system in whatever form, such as labour cheques or time coupons, would only result in further exploitation and injustice. The revolution has to consist in the belief that all things are the common inheritance of humanity and should also be held in common; therefore, Kropotkin states in his magnum opus, collectivists merely tinker with the wages system in stead of destroying it, and the only way forward is to get rid of it completely.

Kropotkin's groundbreaking "The Conquest of Bread" constitutes a work of anarcho-communist economics and history rather than a mere text book on revolutionary organization.

"[I]n "The Conquest of Bread", [h]e doesn't seem to see anarchism as a political ideology on a par with, say Marxism, but rather he sees it as a constantly present tendency within human groups. Anarchism, then, is more of an anthropological category than a political one for Kropotkin... He highlights

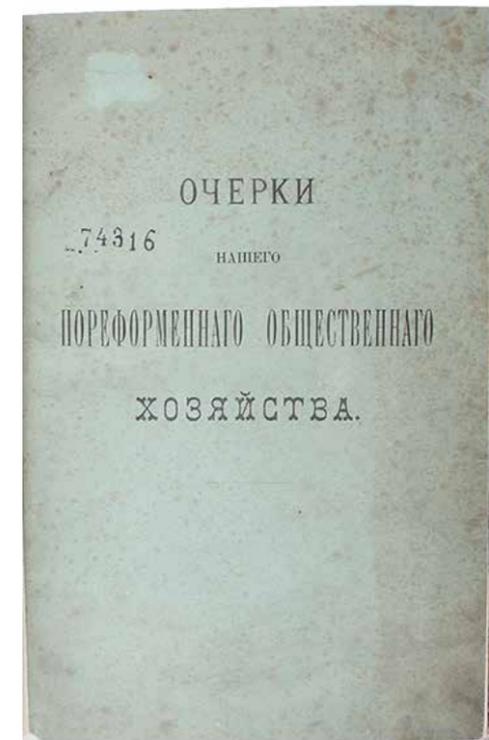
THE BIBLE OF RUSSIAN LIBERAL ECONOMIC THOUGHT

NIKOLAJ – ON [DANIELSON, NIKOLAJ FRANCEVIC].

Otserki naschego poreformennogo obshchestvennogo chozjajstva.
[Russian, i.e.: Studies of Our Post-Reform Economy].

S.-Petersburg, A Benke, 1893.

8vo. Bound with the original printed green front wrapper in a beautiful green half calf with gilt lettering to spine. Front wrapper brownspotted. Bottom 3 cm of p. 1-2 cut off, shaving a few lines off. A few underlinings to the first leaves. XVI, 353, (1) pp. + 29 tables, numbered I-XVI (with a, b, c's: IIIa-b, IVa-h, Va-c, VIa-b, VIIa-b, Xa-bXIIIa-b), on 16 leaves, 12 of which folded, most of them large + 2 leaves of explanation in between.



The exceedingly scarce first edition of Danielson's groundbreaking work on the Russian economic development, which is widely considered the bible of Russian liberal economic thought. Danielson here proposed a way for the Russian economy to consolidate itself without foreign money by – highly controversially – claiming that capitalist industrialization was possible without any change in the political system and emphasizing and defending the peasant class, which so many socialists of the time readily proclaimed doomed.

Danielson's economic philosophy was not only pioneering in contemporary Russian economics, it also anticipated many solutions to problems that still face some of the Third World countries today.

Danielson famously stated: "The problem facing us could have been summed up in the following terms: What should we do to bring our industry up to the level of Western industry, in order to prevent Russia from becoming a vassal of more advanced countries, and at the same time raise the living standards of the people as a whole? What we did, instead, was to identify large-scale modern industry with its capitalist form, thus reducing the problem to the following dilemma: To what should we sacrifice our cottage industries – to our own capitalist industry or to English industry? When

events from the French revolution where associations of labourers sprang up to till the soil together. He looks at aspects of Russian and Swiss peasant communal land use as well as the English lifeboat crews who voluntarily aid seamen in distress. This is where Kropotkin's real worth is – in the field of history and ethics. Of course some of his historical conclusions can be criticised: medieval cities were not as democratic and peaceful as he would have us believe. But he did illuminate an aspect of human history which had been completely neglected. Academics of the nineteenth century were heavily under the influence of neo-Darwinist ideas which sought to justify both capitalism and imperialism. Kropotkin was one of the very first to attempt to refute the 'survival of the fittest' idea. The basic point that humanity has made most progress under conditions of co-operation runs through the length and breadth of "The Conquest of Bread".

The book contains much of interest for present day libertarians. Kropotkin touches on "integral education", agricultural production in cities, international trade, the decentralisation of industry and much else of importance currently. It is, to reiterate, one of the great constructivist anarchist works". (Gary Heyter, A Review of Kropotkin's "The Conquest of Bread").

Prince Pyotr Alexeyevich Kropotkin (1842–1921) was a Russian activist, scientist, and philosopher, who advocated decentralized government and anarchism. Kropotkin was a proponent of a communist society free from central government and based on voluntary associations between workers. He wrote many books, pamphlets and articles, the most prominent being his groundbreaking "The Conquest of Bread" from 1892. He also contributed the article on anarchism to the Encyclopædia Britannica Eleventh Edition.

"The Conquest Of Bread" first appeared in Paris in 1892, after having been serialized in the anarchist journals "La Révolté" and "Le Révolte". After the appearance of the book, it became extremely influential and was serialized again, though only in part, between 1892 and 1894 in the London journal "Freedom". It quickly reached an extremely large audience and was translated and reprinted numerous times. It was translated into Norwegian already in 1898, and in Japanese in 1909.

"The Conquest of bread" came to play an enormous role in the modern development of anarchism and is the most significant modern work of the libertarian tradition.

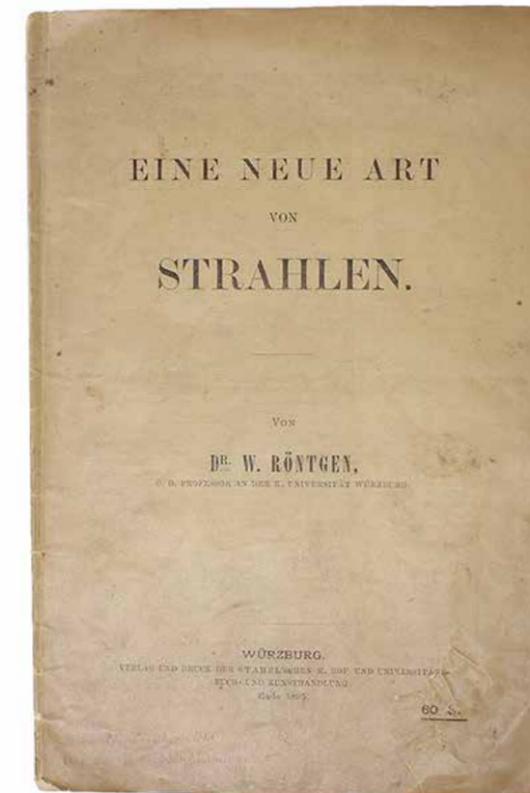
THE DISCOVERY OF X-RAYS – PMM 380

RÖNTGEN, W. [WILHELM CONRAD].

Eine neue Art von Strahlen. (Vorläufige Mittheilung).

Würzburg, Stahel'schen K. Hof- und Universitätsbuch und Kunsthandlung, Ende 1895.

8vo. In the original printed wrappers. Offprint from "Sitzungsberichten der Würzburger Physik, -Medic. Gesellschaft", but published before the journal-issue. Lower right corner of front wrapper with repair after a 10 cm long tear, no loss of text. "Gratis überreicht / von der Verlagsbuchhandlung" stamped to lower left corner of front wrapper. Light overall soiling to wrappers, internally fine and clean. No title-page, as issued. 10 pp. + 1 blank leaf.



First printing, rare offprint in the original printed wrappers, published before the journal-issue, of Röntgen's landmark discovery of X-rays: "the foundation stones of roentgenology" (Garrison & Morton) and "one of the most important advances in the history of scientific development" (Heirs of Hippocrates). Here, Röntgen unveiled a new form of matter and offered a new revolutionary method for medical diagnosis, being "the greatest advance in diagnostic medicine since the invention of the stethoscope" (Norman), crystallography and radioactivity – "Practically every science was improved by the new technique" (Dibner).

Röntgen's was the first Nobel Prize in physics, given in 1901 "in recognition of the extraordinary services he has rendered by the discovery of the remarkable rays subsequently named after him."

In order to ensure priority for his discovery, Röntgen first published the paper as an offprint from "Sitzungsberichte der Physikalisch-medicinischen Gesellschaft zu Würzburg" in 1895. "Roentgen sent his paper, "Eine neue Art von Strahlen (Vorläufige Mittheilung)" to the Würzburg Physical-Medical Society for publication in its proceedings. The article appeared in the December 1895 number of the society's journal, although that number probably was not actually published until January 1896." (Norman).

the issue was presented in this way – and this is how it was presented – our cottage industries were doomed and we began to propagate our own capitalist industry". [The present work, pp. 390-91].

"[Danielson] reasserted that Russia allegedly lacked foreign markets and reaffirmed that furthering large-scale industry – that it, capitalist development – was prejudicial to Russia's interests. He further condemned the policy of industrialization based on "outrageous protectionism" and suggested that it was still possible for Russia to go back to reliance on agrarian communes and artisanal production. In sum, he believed that Russia could avoid becoming "a tributary of more advanced countries" and that it could foster a non-capitalist, state-controlled industrialization that would increase both productivity and welfare" (Spulber, "Russia's Economic Transitions", p. 43).

"[The present work] was written at the suggestion of Marx himself. Danielson made every effort to emphasize the differences between himself and the economic publicists who "defended the people's cause from a narrow peasant point of view". [He] lost no opportunity to refer to the authority of Marx and Engels, even quoting from his private correspondences with them. Nevertheless, there can be no possible doubt that Danielson belonged to the legal Populists". (Walicki, A History of Russian Thought, P. 432).

Danielson is often compared to Vasily Vorontsov and the two are considered the major exponents of narodnik economics. Danielson, however, should be distinguished from Vorontsov in regard to the factors that cause underconsumption: contraction in the purchasing power of the popular masses (and not the inability of capitalists to consume the surplus value). Danielson's analysis therefore falls into the school of underconsumption theory, initiated during the classical era of Political Economy by Sismonde de Sismondi. "According to Danielson, capitalist development reduces the number of workers (formerly self-employed craftsmen, small manufacturers, farmers or even laborers) through rapid increase in productivity. This leads to an ever smaller number of workers handling an ever larger mass of means of production, and accordingly also the number of mass consumers, since it marginalizes all those who are being pushed into the industrial reserve army, depriving society of their purchasing power. Crises therefore emerge as a result of contraction of the internal market and of popular

consumption." (MILIOS, "Tugan-Baranowsky and effective Demand", p 4.). Danielson's analysis of the contraction of popular consumption linked his theory of crises with the Theory of Relative Pauperisation, thereby adopting a version of the "absolute immiseration" thesis.

Danielson – initially a self-proclaimed Marxist – translated Marx's "Das Kapital" into Russian just two years after the first German edition appeared (thus being responsible for the first translation of the work into any language) and corresponded heavily with Marx and Engels up until the end of their lives. He was their primary source of information on the economic situation and development in Russia. While Danielson's research progressed and his own economic philosophy developed, he moved away from the popular Marxist economic doctrine, however, and eventually the famed Marx-translator became the influential critic of Marxism.

The theory of Danielson's "Studies of Our Post-Reform Economy" represents "the first attempt to pose and find solutions to problems that still face some of the Third World countries today". Danielson was "the first to realize that economic backwardness creates its own specific problems, and that underdeveloped countries not only should not but cannot model their development on that of the advanced countries of Western Europe. (Walicki, "A History of Russian Thought", p. 434).

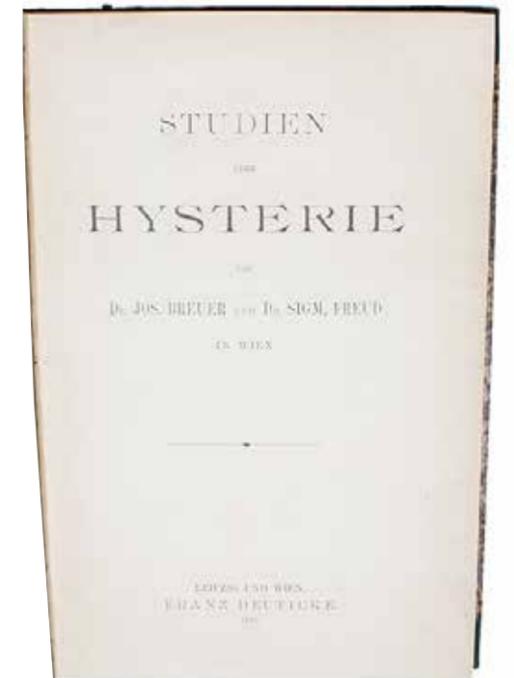
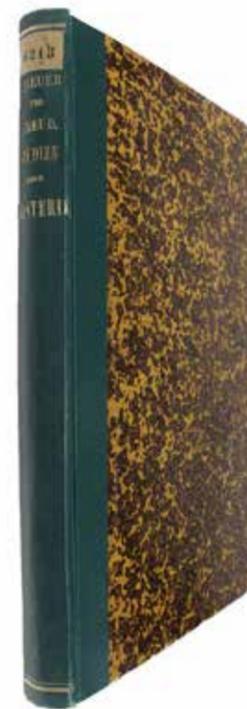
FOUNDING PSYCHOANALYSIS – REVEALING THE “UNCONSCIOUS MIND”

BREUER, JOS. U. SIGM. FREUD.

Studien über Hysterie.

Leipzig u. Wien, Frantz Deuticke, 1895.

8vo. Contemporary green half cloth with gilt lettering to spine. Old library mark to top of spine. A very nice and clean copy, in- as well as externally, with only minor signs of use to extremities. Old owner's name to inside of front board. (6), 269 pp.



First edition of the work that is considered the starting point of psychoanalysis and contains the first elaboration of the principle of Freud's "free association" as the revelation of the "unconscious mind" as well as Breuer's famous account of his Anna O. (Bertha Pappenheim)-case, which introduced the technique of psychoanalysis as a form of cure.

After having witnessed Bernheim's experiments in post-hypnotic suggestion in 1889, Freud had tried to persuade Breuer, one of the best physicians and scientists of Vienna, who had been Freud's doctor but was now retired and much older than Freud himself, to undertake a joined study of the subject. He eventually won him over, and in 1895 they published the groundbreaking work "Studien über Hysterie". "Very briefly,

Apart from a second paper on X-rays in March 1896 and a third in 1897, Röntgen wrote no further papers on the subject, leaving the elucidation of the nature of X-rays and application to others.

"Their [i.e. X-rays] importance in surgery, medicine and metallurgy is well known. Incomparable the most important aspect of Röntgen's experiments, however, is his discovery of matter in a new form, which has completely revolutionized the study of chemistry and physics. Laue and the Braggs have used X-rays to show us the atomic structure of crystals. Moseley has reconstructed the periodic table of the elements. Becquerel was directly inspired by Röntgen's results to the investigation that discovered radio-activity. Finally J. J. Thomson enunciated the electron theory as a result of investigating the nature of the X-rays." (DSB).

"On Friday, 8 November 1895, Röntgen first suspected the existence of a new phenomenon when he observed that crystals of barium platinocyanide fluoresced at some distance from a Crookes tube with which he was experimenting. Hertz and Lenard had published on the penetrating powers of cathode rays (electrons), and Röntgen thought that there were unsolved problems worth investigation. He found time to begin his repetition of their experiments in October 1895. Although others had operated Crookes tubes in laboratories for over thirty years, it was Röntgen who found that X rays are emitted by the part of the glass wall of the tube that is opposite the cathode and that receives the beam of cathode rays. He soon discovered the penetrating properties of the rays, and was able to produce photographs of balance-weights in a closed box, the chamber of a shotgun, and a piece of nonhomogeneous metal. The apparent magical nature of the new rays was something of a shock even to Röntgen, and he, naturally, wished to be absolutely sure of the repeatability of the effects before publishing.

The first communication on the rays, on 28 December, was to the editors of the Physical and Medical Society of Würzburg, and by 1 January 1896 Röntgen was able to send reprints and, in some cases, photographs to his friends and colleagues. Emil Warburg displayed some of the photographs at a meeting of the Berlin Physical Society on 4 January. The Wiener Presse carried the story of the discovery on 5 January, and on the following day the news broke around the world. The world's response was remarkably swift, both the general public and the scientific community reacting in their charac-

teristic ways. For the former, the apparent magic caught the imagination, and for the latter, Crookes tubes and generators were promptly sold in great numbers. After a royal summons, Röntgen demonstrated the effects of X rays to the Kaiser and the court on 13 January. He was immediately awarded the Prussian Order of the Crown, Second Class.

In March 1896, a second paper on X rays was published, and there followed a third in 1897, after which Röntgen returned to the study of the physics of solids." (DSB)

"Aside from its obvious applications, Roentgen's discovery galvanized the world of physics and led to a rash of further discoveries that so completely overturned the old concepts of the science, that the discovery of X-rays is sometimes considered the first stroke of the Second Scientific Revolution. (The First Scientific Revolution is, of course that which included Galileo and his experiments on falling bodies). Within a matter of months, investigations of X rays led to the discovery of radioactivity by Becquerel. The importance of the discovery was well recognized in its own time. In 1896 Roentgen shared the Rumford Medal with Lenard and in 1901, when Nobel Prizes were set up, the first to be honoured with a Nobel Prize in Physics was Roentgen." (Asimov).

"Their importance in surgery, medicine and metallurgy is well known. Incomparably the most important aspect of Röntgen's experiments, however, is his discovery of matter in a new form, which has completely revolutionized the study of chemistry and physics. Laue and the Braggs (406) have used the X-rays to show us the atomic structure of crystals. Mosely (407) has reconstructed the periodic table of the elements. Becquerel (393) was directly inspired by Röntgen's results to the investigation that discovered radio-activity. Finally J. J. Thomson (386) enunciated the electron theory as a result of investigating the nature of X-rays." (PMM).

PMM: 380

Garrison & Morton: 2683

Norman: 83

Dibner: 162

Heirs of Hippocrates: 1085

Horblit: 90

Barchas: 1812

what they had done was to reverse Charcot's experiment. He induced hysteria in normal subjects under hypnosis – they used hypnosis to release hysterical patients from their affliction. Their experience was that patients who could be induced to recall the circumstances associated with the onset of hysteria would thus purge themselves of the disorder. For this reason they called their method “Cathartic”.” (PMM p. 234). Freud had learned from Bernheim, however, that only if the patients talked at random would it be possible to reach the true cause of their problems, and this is what he calls “free association”. “It will be seen that not only had some of the essentials of what was to become psychoanalysis already emerged by 1895 but that a revolution in mental therapy had been adumbrated.” (PMM p. 234).

Freud, however, considered Breuer the father of psychoanalysis rather than himself due to his work with Bertha Pappenheim (his Anna O.-case).

While in 1888 attending one of his very ill patients, Breuer observed in this man's daughter the onset of a very serious psychological disturbance. “(...) he began to hypnotize her. Far more importantly, he eventually noted that under special circumstances of recall she would trace a series of memories back over time until she reached the memory of a “traumatic” episode that had been transformed into a symptom. After seeing several of her symptoms vanish as the result of this sort of recall, Breuer began to visit her twice a day in order to have time for more intensive and frequent hypnosis. He gradually succeeded in relieving all of her symptoms by this process of catharsis.” (D.S.B., II:447). Breuer did not publish these results, but only discussed them with Freud, who began using the cathartic treatment under Breuer's guidance, and together the two explored this form of psychotherapy for several years. Thus, Breuer provided the foundation for the development of psychoanalysis as therapy, but psychoanalysis understood as a discipline based on the principle of free association must be considered the of Freud.

“Freud first used the cathartic method in either 1888 or 1889. The practical and theoretical conclusions they reached through their collaboration were published in an article in 1893 and as a book (“Studien über Hysterie”) in 1895. The publication of the book very nearly coincided with the end of their collaboration – and of their friendship. (...) Breuer, in writing the theoretical chapter of the “Studien über Hysterie”, advanced a number of very important concepts, among them

one rejected by Freud but now regarded as very important: that the hypnoid state and varying levels of consciousness are of great importance in normal and abnormal mental functioning.(...)” (D.S.B, II:448).

The importance of the numerous concepts presented by both Freud and Breuer in this work for the first time cannot be overestimated, and this work must be considered the single most important one to the foundation and development of psychoanalysis as therapy and cure.

When this groundbreaking work was first published, it was not well received by the medical community, and it was not until several years later that psychoanalysis was accepted as legitimate.

(Garrison & Morton, 4978 – Printing and the Mind of Man, 389).

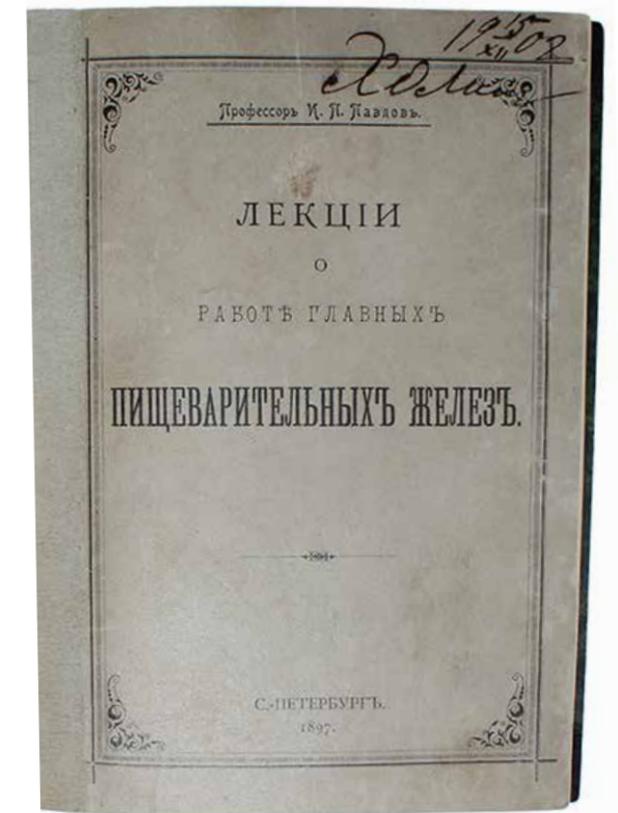
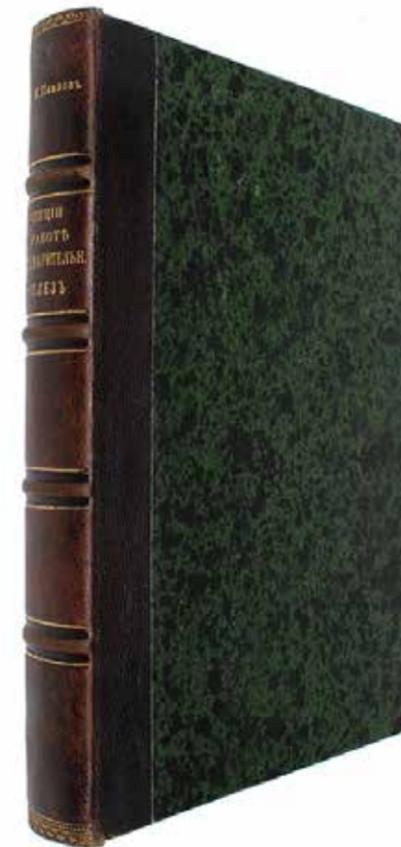
FOUNDING CLASSICAL CONDITIONING – PMM 385

PAVLOV, I.P.

Lektsii o rabotie glavnikh pishtshevaritelnykh zhelyoz
[Russian – i.e. Lectures on the Work of the Principal Digestive Glands].

S.-Peterburg, 1897.

8vo. Bound with the original printed front wrapper in a nice 20th century half calf with four raised bands and gilt lettering to spine. Very nice and clean. Front wrapper re-hinged and with an old ownership signature and date (1950). Private library-stamp to verso of title-page. A very nice, clean, and fresh copy. (6), II, 223 pp.



Scarce first edition of this milestone in classical conditioning, constituting the first systematic study of the basic laws of conditional learning and a pioneering work in the physiology of digestion.

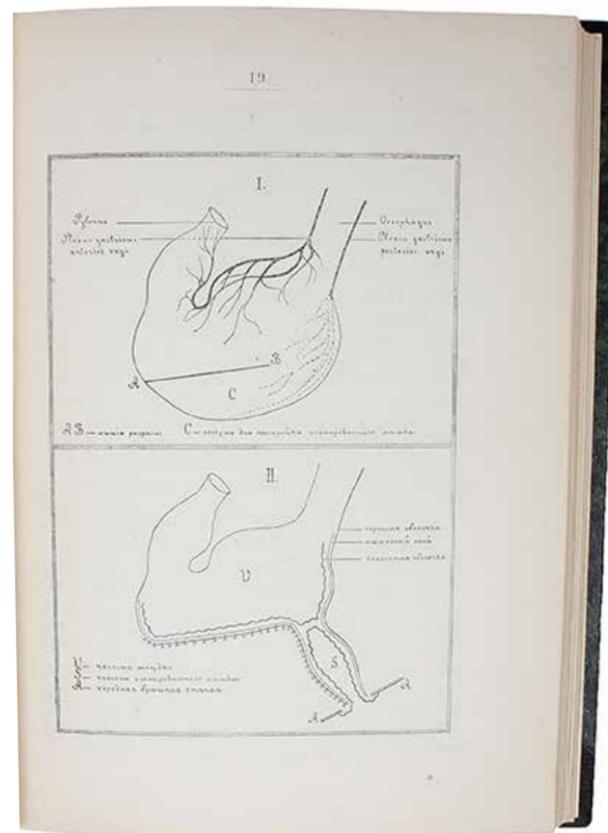
“Pavlov made perhaps the greatest contribution to our knowledge of the physiology of digestion. Especially notable was his method of producing gastric and pancreatic fistulae for the purpose of his experiments.” (Garrison & Morton).

It is mainly due to the present groundbreaking work that Pavlov won the Nobel Prize for Physiology or Medicine in 1904, becoming the first Russian Nobel laureate. According to a survey in the *Review of General Psychology* from 2002, Pavlov was the 24th most cited psychologist of the 20th century. His principles of classical conditioning as set forth in the present work for the first time have later been found to operate across a variety of behavior therapies and in experimental and clinical settings, such as educational classrooms and even reducing phobias with systematic desensitization.

“Mouth-watering is a familiar experience and may be induced without the sight or smell of food. The sounds of a table being laid for lunch in another room may induce salivation in man, and the rattle of a dish in which its food is usually served will cause similar reaction in a dog.

By detailed analysis of such facts as these Pavlov made great contributions to our knowledge of the physiology of digestion in a series of lectures delivered in St Petersburg and published in the following year (the present work). In the course of these lectures he described the artificial stomach for dogs used by him to produce for the first time gastric juices uncontaminated by food. Further experiments led him to the conclusion that salivation and the flow of gastric juice ensuing upon the sight or smell of food was due to a reflex process. This simple form of reaction he called first a ‘psychic’, later an ‘unconditioned’, reflex. Reflex action was familiar to physiologists, but it had never been invoked to explain such a complicated process.

Pavlov now set himself to discover the far more complicated process involved in the evocation of gastric responses to stimuli other than food, for example the rattle of a familiar platter. This was in the nature of an acquired stimulus and as reflex action was induced by a particular condition or set of conditions he called it a ‘conditioned’ reflex. From a series of experiments increasingly detailed, and a tabulation of results



increasingly exact, he found that virtually any natural phenomenon may be developed into a conditioned stimulus to produce the selected response – ‘The Activity of the Digestive Glands’. All that was necessary was to submit the animal to the selected stimulus at feeding time and the stimulus would eventually cause salivation in the absence of food.

The elaboration of these experiments and their extension to children demonstrated how great a proportion of human behaviour is explicable as a series of conditioned reflexes. Indeed some psychologists seem nowadays to believe that behaviour is all. Pavlov’s results are, indeed, clearly complementary to those of Freud and many regard them as of more fundamental significance. Like Freud’s, this was the work of one man and a completely new departure. Pavlov was awarded the Nobel Prize for Medicine in 1905.” (PMM).

PMM 385; Garrison & Morton 1022

THE FIRST COMPREHENSIVE ECONOMIC HISTORY OF POLAND

LUXEMBURG, ROSA.

Die industrielle Entwicklung Polens. Inaugural-Dissertation zur Erlangung der staatswissenschaftlichen Doktorwürde der hohen staatswissenschaftlichen Fakultät der Universität Zürich.

Leipzig, Duncker und Humblot, 1898.

8vo. Unbound, as issued. Contemporary black cloth backstrip. First and last leaf a bit soiled and dusty. A few nicks to extremities, but otherwise fine. Housed in a custommade green cloth folder. (6), 95, (1) pp.



Extremely scarce first printing of Rosa Luxemburg’s doctoral dissertation, constituting the first comprehensive economic history of Poland and one of the most important pieces of revolutionary politics of the period. It is this foundational work of socialism that once and for all settled the score on the “Polish question” and sealed Rosa Luxemburg’s fate as an international socialist leader.

“The Industrial Development of Poland”, the first comprehensive economic history of Poland ever published, was Rosa Luxemburg’s doctoral thesis, winning her a Doctor of Law degree in 1897 from the University of Zurich. She had been active in revolutionary politics for at least a decade before the thesis was written, and it was both a serious piece of academic research and a salvo against her opponents in the Socialist International, particularly the Polish Socialist Party.

While the PSP championed Polish nationalism, Luxemburg’s tiny Social Democratic Party of the Kingdom of Poland countered with a platform of class struggle and international working-class solidarity. In the 1890s Luxemburg and her party used the Polish dispute to make a public issue of the International leadership’s acceptance of nationalism and gradualism. Her dissertation was a final settling of accounts on the “Polish question” as she moved beyond Polish politics to become an international socialist leader operating out of the German Social Democracy – the role that won her a place

in socialism's historic pantheon." (from the preface to the English translation).

Rosa Luxemburg (1871-1919) was one of the most influential Marxists of the late 19th century. In her youth, she joined the socialist movement and went to Switzerland in exile in 1889. Here she studied law and economics and developed close connections to the leading members of the Russian socialist party. As opposed to Lenin, she was in complete favour of internationalism and therefore in opposition to the established Russian and Polish socialist parties that supported Polish independence. In 1893, she cofounded what was to be the forerunner of the Polish Communist Party, namely the Socialdemocratic Labour Party of Poland.

In 1899, Rosa Luxemburg settled in Berlin and joined the German Socildemocratic Party, SPD and represented the revolutionary wing. She believed strongly in revolutionary mass action, but as opposed to Lenin, she was not completely bound to the revolutionary party and spoke out against movements like the reform union in Germany.

"Rosa Luxemburg was born in the small Polish town of Zamosc on 5 March 1871. From early youth she was active in the socialist movement. She joined a revolutionary party called Proletariat, founded in 1882, some 21 years before the Russian Social Democratic Party (Bolsheviks and Mensheviks) came into being. From the beginning Proletariat was, in principles and programme, many steps ahead of the revolutionary movement in Russia. While the Russian revolutionary movement was still restricted to acts of individual terrorism carried out by a few heroic intellectuals, Proletariat was organising and leading thousands of workers on strike. In 1886, however, Proletariat was practically decapitated by the execution of four of its leaders, the imprisonment of 23 others for long terms of hard labour, and the banishment of about 200 more. Only small circles were saved from the wreck, and it was one of these that Rosa Luxemburg joined at the age of 16. By 1889 the police had caught up with her, and she had to leave Poland, her comrades thinking she could do more useful work abroad than in prison. She went to Switzerland, to Zurich, which was the most important centre of Polish and Russian emigration. There she entered the university where she studied natural sciences, mathematics and economics. She took an active part in the local labour movement and in the intense intellectual life of the revolutionary emigrants.

*Hardly more than a couple of years later Rosa Luxemburg was already recognised as the theoretical leader of the revolutionary socialist party of Poland. She became the main contributor to the party paper, *Sprawa Rabotnicza*, published in Paris. In 1894 the name of the party, Proletariat, was changed to become the Social Democratic Party of the Kingdom of Poland; shortly afterwards Lithuania was added to the title. Rosa continued to be the theoretical leader of the party (the SDKPL) till the end of her life.*

*In August 1893 she represented the party at the Congress of the Socialist International. There, a young woman of 22, she had to contend with well-known veterans of another Polish party, the Polish Socialist Party (PPS), whose main plank was the independence of Poland and which claimed the recognition of all the experienced elders of international socialism. Support for the national movement in Poland had the weight of long tradition behind it: Marx and Engels, too, had made it an important plank in their policies. Undaunted by all this, Rosa Luxemburg struck out at the PPS, accusing it of clear nationalistic tendencies and a proneness to diverting the workers from the path of class struggle; and she dared to take a different position to the old masters and oppose the slogan of independence for Poland. (For elaboration on this, see *Rosa Luxemburg and the national question* below.) Her adversaries heaped abuse on her, some of them, like the veteran disciple and friend of Marx and Engels, Wilhelm Liebknecht, going so far as to accuse her of being an agent of the Tsarist secret police. But she stuck to her point.*

*Intellectually she grew by leaps and bounds. She was drawn irresistibly to the centre of the international labour movement, Germany, where she made her way in 1898." (Tony Cliff, *Rosa Luxemburg Biography*).*

In 1919, she was captured and murdered by reactionary free-troop officers, but her theoretical works remained highly influential throughout almost a century. As late as the 1960'ies and 70'ies, she was still seen as somewhat of a revolutionary her and champion of communism.

"When the First World War broke out, practically all the leaders of the Socialist Party [SPD] were swept into the patriotic tide. On 3 August 1914 the parliamentary group of German Social Democracy decided to vote in favour of war credits for the Kaiser's government. Of the 111 deputies only 15 showed any desire to vote against. However, after

their request for permission to do so had been rejected, they submitted to party discipline, and on 4 August the whole Social Democratic group unanimously voted in favour of the credits. A few months later, on 2 December, Karl Liebknecht flouted party discipline to vote with his conscience. His was the sole vote against war credits.

This decision of the party leadership was a cruel blow to Rosa Luxemburg. However, she did not give way to despair. On the same day, 4 August, on which the Social Democratic deputies rallied to the Kaiser's banner, a small group of socialists met in her apartment and decided to take up the struggle against the war. This group, led by Luxemburg, Karl Liebknecht, Franz Mehring and Clara Zetkin, ultimately became the Spartakus League. For four years, mainly from prison, Rosa continued to lead, inspire and organise the revolutionaries, keeping high the banner of international socialism...

The revolution in Russia of February 1917 was a realisation of Rosa Luxemburg's policy of revolutionary opposition to the war and struggle for the overthrow of imperialist governments. Feverishly she followed the events from prison, studying them closely in order to draw lessons for the future. Unhesitatingly she stated that the February victory was not the end of the struggle but only its beginning, that only workers' power could assure peace. From prison she issued call after call to the German workers and soldiers to emulate their Russian brethren, overthrow the Junkers and capitalists and thus, while serving the Russian Revolution, at the same time prevent themselves from bleeding to death under the ruins of capitalist barbarism.

When the October Revolution broke out, Rosa Luxemburg welcomed it enthusiastically, praising it in the highest terms. At the same time she did not believe that uncritical acceptance of everything the Bolsheviks did would be of service to the labour movement. She clearly foresaw that if the Russian Revolution remained in isolation a number of distortions would cripple its development; and quite early in the development of Soviet Russia she pointed out such distortions, particularly on the question of democracy.

On 8 November 1918 the German Revolution freed Rosa Luxemburg from prison. With all her energy and enthusiasm she threw herself into the revolution. Unfortunately the forces of reaction were strong. Right-wing Social Democratic leaders and generals of the old Kaiser's army joined forces

to suppress the revolutionary working class. Thousands of workers were murdered; on 15 January 1919 Karl Liebknecht was killed; on the same day a soldier's rifle butt smashed into Rosa Luxemburg's skull.

*With her death the international workers' movement lost one of its noblest souls. "The finest brain amongst the scientific successors of Marx and Engels", as Mehring said, was no more. In her life, as in her death, she gave everything for the liberation of humanity." (Tony Cliff, *Biography of Rosa Luxemburg*).*

LENIN'S FIRST BOOK

ILYIN (ILIN), VLADIMIR [i.e. VLADIMIR LENIN].

Ekonomicheskie etyudy i stati. [Russian, i.e. Economic Studies and Essays].

S.-Petersburg, 1899 [recte October 1898].

8vo. Bound in an excellent newer red half morocco in perfect contemporary style, with five raised bands and gilt author and year to spine. Marbled edges and beautiful marbled end-papers. Old owner's stamps to title-page ("Biblioteka Aleksandova, S. 1873 F.", "Iz knig Avrutina M.V.", and the number "21162"), otherwise also internally very nice and clean. (4), 290 pp.



of which ("A Characterisation of Economic Romanticism") had been published the previous year, in installments, in the magazine *Novoye Slovo*, April-July 1897. Before the present publication, only very few of Lenin's papers and articles had been published, and none of them in book form.

The present publication brings to light Lenin's elaboration of the tasks of the Russian Marxists (both as to their programme, their tactics, and the organization as such) ("The Heritage We Renounce") and gives us the basis for his take on Marxism. Much of the original material published here was used by Lenin, both directly (e.g. the "Handicraft Census") and indirectly (forming a basis for the work) in his later published book "The Development of Capitalism in Russia" (1899), which established his reputation as a Marxist theorist. Furthermore, the present publication constitutes Lenin's earliest economic writings directed against the Narodniks. As a whole, the present publication gives us the first rounded picture of Leninist thought and provides us with the basis for Leninist economics and politics.

That which Lenin develops in the present studies and essays forms the basis for the capitalist and Marxist thought that he is later to present and which becomes the standard introduction to the Russian economy for later generations of Marxists.

The work is of great scarcity and was presumably printed in very small numbers.

Very rare first edition of Lenin's first published book, the seminal miscellany of his economic papers, which constitute the first outline of his revolutionary ideas. The work consists in five economic essays/studies, four of which are published here for the first time ("The Handicraft Census of 1894-95 in Perm Gubernia and General Problems of "Handicraft" Industry"; "Gems of Narodnik Project-Mongering"; "The Heritage We Renounce" – all three written in exile in 1897 – and "On the Question of Our Factory Statistics", written in 1898), and one

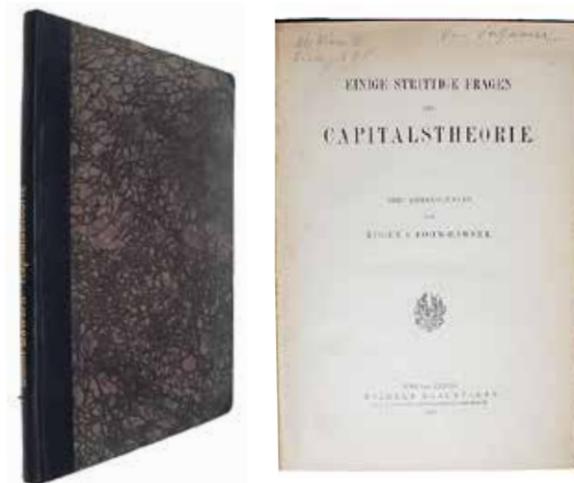
OFF-PRINT – PRESENTATION-COPY

BÖHM-BAWERK, EUGEN VON.

Einige strittige Frage der Capitalstheorie. Drei Abhandlungen.

Wien & Leipzig, Wilhehl Braumüller, 1900.

8vo. In contemporary half cloth with gilt lettering to spine. End-papers brownspotted. Offprint from: "Zeitschrift für Volkswirtschaft, Socialpolitik und Verwaltung", Achter Band. 'Vom Verfasser' inscribed on upper right corner of title-page. With previous owner's dedication to pasted down front end-paper: "An H. Furuja (Oct. 1947) / Seiichi Tobata Leipzig August 1928", and to verso of front free end-paper: "Zugleich / S. S. 129-360 von Eugen von Böhm-Bawerk: Kleine / Abhandlungen über Kapital und Zins, hrsg von / Franz X. Weiss. 1926 Wien und Leipzig". A fine copy. (4), 127, (1) pp.



Tobata (1899 – 1983), Professor of agriculture and economics at Tokyo University, recipient of the 1968 Ramon Magsaysay Award for Public Service for his contributions to the modernization of Japanese agriculture.

"The neoclassical part of his (Böhm-Bawerk's) argument, in particular his analysis of intertemporal consumer behaviour, was taken up by Irving Fisher (1907, 1930) and developed into a theory of interest which is based on the notion of time preference and the concept of investment opportunities' (in *The New Palgrave*, vol.1, p.257).

Specifically in this work, Böhm-Bawerk posed a problem which had not been seen before in its full importance: the role of the rate of interest in the choice of an optimal method of production' (*ibid*, p.258).

Presentation copy of the rare offprint, being also the first separate edition, of this important contribution to the problems of capital theory, in which Böhm-Bawerk elaborates and defends his theories presented in 'Positive Theory of Capital' (1889). Böhm-Bawerk's thoughts on capital and interest also exerted great influence on many American economists, in particularly Irving Fisher.

The present copy was given by the author to an unknown recipient, then passed on to the Japanese economist Seiichi

"As civil servant and economic theorist, Bohm-Bawerk was one of the most influential economists of his generation. A leading member of the Austrian School, he was one of the main propagators of neoclassical economic theory and did much to help it attain its dominance over classical economic theory. His name is primarily associated with the Austrian theory of capital and a particular theory of interest' (*ibid*, p.254).

THE FOUNDATION OF PHENOMENOLOGY – ERNST BLOCH'S COPY

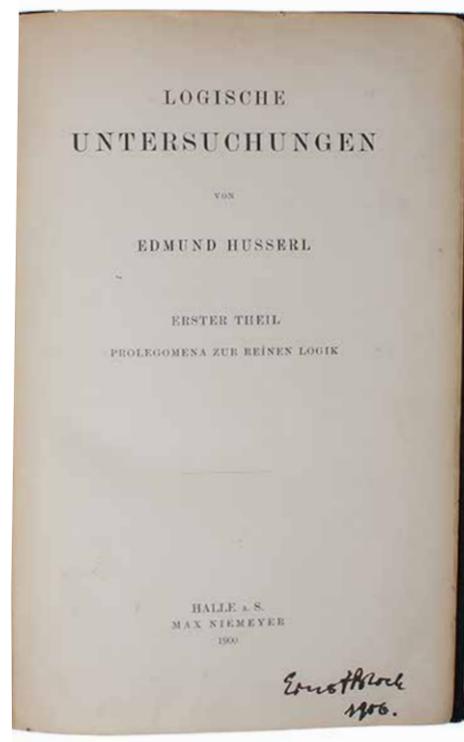
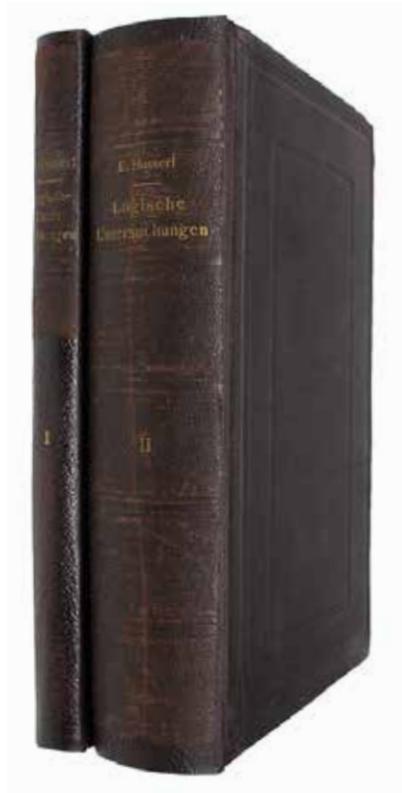
HUSSERL, EDMUND.

Logische Untersuchungen. 2 Tle. Erster Theil: Prolegomena zur reinen Logik. Zweiter Theil: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis.

Halle, Niemeyer, 1900-1901.

Royal 8vo. Two original black full cloth bindings with blindstamped borders to boards and gilt lettering to spines. Neatly rebacked, preserving almost all of the original cloth spine of volume II, and about half of the original cloth spine of volume I (the part with the gilt title). Otherwise only minor wear to extremities. Inner hinges strengthened. Internally very nice and clean. Light pencil underlinings, especially in volume II. XII, 257, (1, -errata) + XVI, 718, (2, -advertisements) pp.

Ernst Bloch's owner's signature to both title-pages, together with the year 1906.



Ernst Bloch's copy of the rare first edition of Husserl's main work, one of the most important philosophical works of the 20th century. The "Logical Investigations" fundamentally changed philosophy and invoked the new philosophical era of the 20th century, -with this work Husserl founds phenomenology. Together with Heidegger's "Sein und Zeit", this must be considered the most important work of modern philosophy.

Ernst Bloch (1885-1977), "the greatest of modern utopian thinkers" (Kovel), was born as the son of Jewish parents in Ludwigshafen. He studied philosophy, physics, German, and music in Munich and Würzburg and later became a main figure in Neomarxism. His two main works, "Geist der Utopie" and "Das Prinzip Hoffnung" were both written during times of exile, the first while in exile in Switzerland during the First World War, the second while in exile in America during the Second World War. Bloch became hugely influential throughout the 20th century, providing the post-war world with hope, belief in the good of mankind, and our ability to re-establish our belief in the world and our ability to do good. The influence of his philosophy is very widespread, and his theories are used frequently within both politics and economics as well. For instance, much climate debate refers to his thought.

Bloch was clearly influenced by Marx and Hegel as well as other thinkers of that period. It is certain that he was also influenced by thinkers of his own time, but to which extent remains more or less unknown. Not much research has yet been done on this and the answer remains to be found. "Bloch referred to his immersion in the "great philosophical rainbow from Leibniz to Hegel". It is more difficult to determine the influence of more recent writers. Bloch himself acknowledged the influence of the "Transcendental Realist" von Hertmann, and in an interview he linked together "Schelling; hegel, Leibniz and Eduard von Hartmann"; while Wayne Hudson surprised Bloch in a late interview when he suggested the influence of the process philosophy of Jacob Froschammer... Hudson, in fact, has unearthed a considerable range of likely contemporary philosophical influences on the young Bloch, from the theorist of "intentionality", Brentano and his disciple Meinong, through the neo-Kantians, Rickert, Cohen and Simmel, to the phenomenologists Husserl and Scheler. Bloch was thoroughly immersed in the German philosophical literature of his day."

That Bloch should have read and owned a copy of what is arguably the most important philosophical work of the 20th century, the work that founded phenomenology, comes as no surprise.

Husserl opens the work by attacking psychologism, and he then introduces his brand new philosophical method, which he had still by then not fully developed, but which came to influence all philosophy ever since -Phenomenology! Husserl himself calls this a "Work of Breakthrough" (see his preface to the second edition).

In short, psychologism taught that logic itself was not an independent discipline, but a part of psychology, and it is this notion that Husserl gives its final blow in his logical investigations, -far more definitely than Frege had tried to some years earlier.

Husserl now establishes a philosophy that asks the question of the essence of the matter of perception as opposed to the form of perception, as well as the meaning of the difference between formal or pure and material laws, truths and determinations, -all based on his strong interest in the relationship between the formalities of arithmetic and of logic. The work is the starting point for mereology, the formal first order theory of wholes and their parts. Mereology is both an application of predicate logic and a branch of formal ontology.

Husserl is now famous as the father of phenomenology, and he decisively influenced the likes of Heidegger, Sartre, Carnap, Merleau-Ponty, Levinas, Ricoeur, Derrida etc. etc. Among this list of eminent people, we can most likely count Bloch as well.

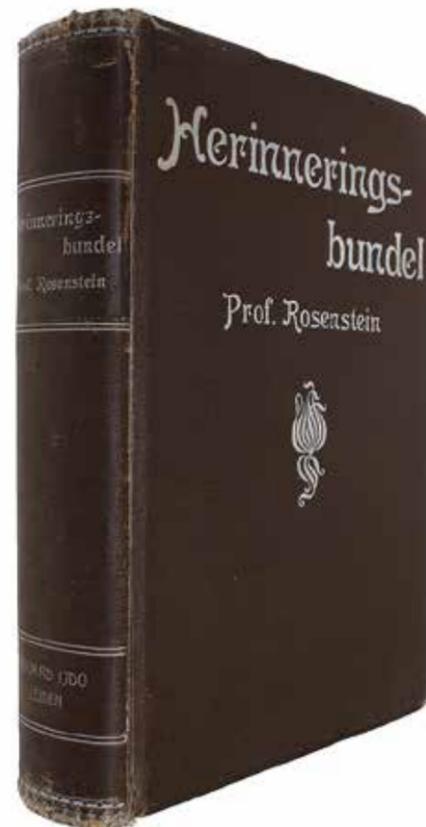
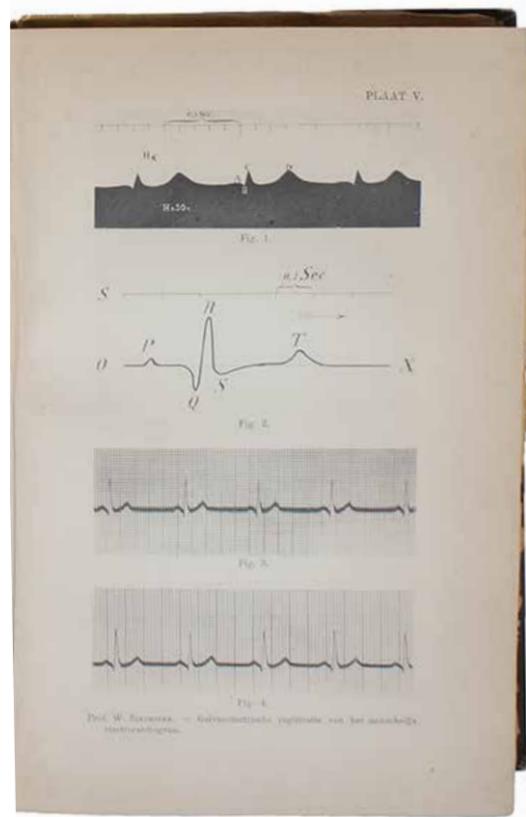
THE FIRST ILLUSTRATION OF AN ECG RECORDING

EINTHOVEN, WILLEM.

Galvanometrische registratie van het menschelijk electrocardiogram.
[In: **Herinneringsbundel Professor S.S. Rosenstein**]

Leiden, Edouard IJdo, 1902.

4to. Original full grey-brown cloth with lettering in white to spine and front board. Capitals and corners with some wear. Otherwise fine, tight, and clean. Pp. (101)-106 + 1 plate. [Entire volume: (6), XI, (1), 750 pp. + frontispiece + 15 plates].



Rare first edition of this milestone in the history of medicine, namely the seminal paper that introduces modern practical electrocardiography, containing the very first illustration of the first modern ECG recording. “In 1902 Einthoven published an article in Dutch that included the first description of a human electrocardiogram recorded with a string galvanometer.” (100 Books Famous in Medicine).

“Einthoven demonstrates the improved results obtained with his new equipment for registering electrical activity of the heart. He shows superior performance of the string galvanometer by comparing the original technique of Waller, employing Lippmann’s capillary galvanometer, and the results of his own improvement of this method with the tracings obtained with the new device. His report is illustrated with the first modern ECG recording and with the customary P,Q,R,S,T notation.” (Gedeon).

Like the invention of X-rays in the mid 1890’ie, the introduction of the electrocardiogram – with the present paper – completely revolutionized the practice of medicine. Together, these two seminal inventions inaugurated the modern era of diagnosis.

Willem Einthoven (1860-1927) received his medical degree from the University of Utrecht in 1885 and was appointed professor of physiology at Leiden the following year. Having initially been primarily interested in physiology of vision and the neural control of respiration, his research began, from ab. 1894, to focus on electrophysiology, especially the electrical activity of the heart. “Einhoven was convinced that records of the electrical activity of the heart in humans would have clinical value, and his major contribution to medicine was the development of instrumentation leading to the introduction of clinical electrocardiography. In 1877 British physiologist Augustus D. Waller had recorded the first human electrocardiogram using a capillary electrometer, but this instrument was cumbersome, and the electrical signals it recorded were markedly damped by the poor high-frequency response of its mercury column. Einthoven was able to correct these curves mathematically to produce useful tracings, but he sought to develop an instrument that would make electrocardiography more practical. Although he tried first to improve on the capillary electrometer, he then abandoned this approach in favor of using a galvanometer. Initially Einthoven employed a D’Arsonval moving coil

galvanometer, but eventually he discovered that a string galvanometer was better suited to record graphically the electrical activity of the heart.

...
Einthoven’s string galvanometer and the instruments derived from it allowed scientists and physicians to study disorders of cardiac impulse formation and conduction in humans. The galvanometer was soon used to characterize the electrical manifestations of acute mycological infarction, an important development that provided physicians with a reliable method of diagnosing this serious medical condition. THE INTRODUCTION OF THE ELECTROCARDIOGRAM, TOGETHER WITH THE DISCOVERY OF X-RAYS IN 1896, REVOLUTIONAZED THE PRACTICE OF MEDICINE, SIGNALLING THE ADVENT OF THE MODERN ERA OF DIAGNOSIS.” (100 Books Famous in Medicine).

“Einthoven showed his string galvanometer could portray the electrical changes occurring in the human heart. Modern electrocardiography became a reality through his work and the string galvanometer finally displaced the capillary electrometer in the measurement of the electric current produced by the contracting heart.” (G&M)

It was long believed that a German paper entitled “Die Galvanometrische Registrirung des menschlichen Elektrocardiogramms...”, 1903, was the first publication on the electrocardiogram. Modern research has shown, however, that it is instead the present paper by Einthoven, contained in the Dutch Festschrift for Prof. Rosenstein, which “preceded the more widely known German paper by a year.” (100 Books Famous in Medicine, Preface p. XVI).

Grolier: 100 Books Famous in Medicine: nr. 89.

Gedeon: nr. 71.

See also: DSB vol. IV, pp. 333 – 335.

Garrison & Morton: 842 (being the 1903 paper that was previously thought to have been the first to introduce Einthoven’s string galvanometer).

A NEW VIEW OF THE UNIVERSE

EINSTEIN, ALBERT.

Zur Elektrodynamik bewegter Körper (+) Über einem die Erzeugung und Verwandlung des Lichtes betreffenden heuristischen Gesichtspunkt (+) Über die von der molekularkinetischen Theorie der Wärme geforderte Bewegung von in ruhenden Flüssigkeiten suspendierten Teilchen.

Leipzig, Johann Ambrosius Barth, 1905.

8vo. All three papers extracted and with marbled paper strip. In "Annalen der Physik, Vierte Folge, Band 17". Housed in a beautiful half calf box with blue goat skin to spine and walnut wood veneer to boards. A fine and clean set. [Zur Elektrodynamik bewegter Körper:] pp. 891-921; [Über einem die Erzeugung...:] pp. 132-148; [Über die von der molekularkinetischen Theorie...:] pp. 549-571.

The first edition, journal issues, of Einstein's three landmark papers which laid the foundation for a new view of the universe, shattering the Newtonian view which had ruled for over two centuries. "Of all the scientific journals in the world, the single most sought-after collector's item by far is the *Annalen der Physik*, volume XVII, for 1905, [from which the 3 present papers are extracted] for... Einstein published not one, but three papers in the journal, causing 1905 to be dubbed the *annus mirabilis of science*" (Watson, *The Modern Mind*).

The three papers include the epochal first paper on special relativity, the Nobel prize award winning paper on the photon and the photoelectric effect, and the demonstration of the atom's existence through Brownian motion – Max Born did not exaggerate when he called Volume 17 of *Annalen der Physik* "one of the most remarkable volumes in the whole scientific literature."

"Einstein was driven to the special theory of relativity mostly by aesthetic arguments, that is by arguments of simplicity. The same magnificent obsession would stay with him for the rest of his life. It was to lead to his greatest achievement, general relativity, and to his noble failure, unified field theory" (Pais). Einstein was the first physicist to formulate clearly the new kinematical foundation for all of physics inherent in Lorentz's

electron theory. This kinematics emerged in 1905 from his critical examination of the physical significance of the concepts of spatial and temporal intervals. The examination, based on a careful definition of the simultaneity of distant events, showed that the concept of a universal or absolute time, on which Newtonian kinematics is based has to be abandoned; and that the Galilean transformations between the coordinates of two inertial frames of reference has to be replaced by a set of spatial and temporal transformations that agree formally with a set that Lorentz had introduced earlier with a quite different interpretation.

"Through the interpretation of the transformations as elements of a space-time symmetry group corresponding to the new kinematics, the special theory of relativity (as it later came to be called) provided physicists with a powerful guide in the search for new dynamical theories of fields and particles and gradually led to a deeper appreciation of the role of symmetry criteria in physics. The special theory of relativity also provided philosophers with abundant material for reflection on the new views of space and time. The special theory, like Newtonian mechanics, still assigns a privileged status to the class of inertial frames of reference. The attempt to generalize the theory to include gravitation led Einstein to formulate the equivalence principle in 1907. This was the first step in his search for a new theory of gravitation denying

a privileged role to inertial frames, a theory that is now known as the general theory of relativity" (Stachel, *Einstein's Miraculous Year*, 101).

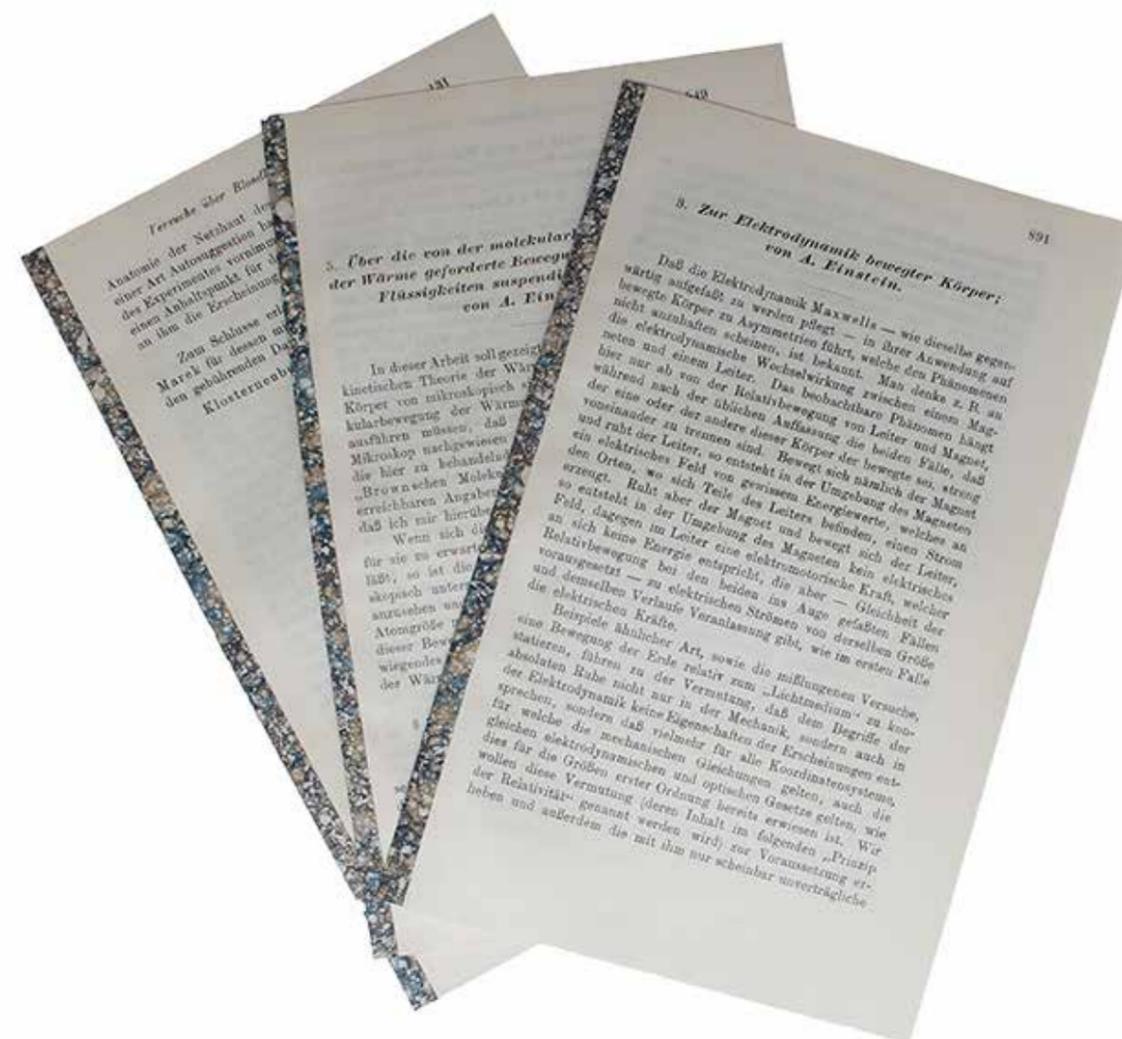
Dibner 167

Grolier/Horblit 26b

Norman 691a; Weil 6, 8, 9

Barchas 609

Vaduz 11.



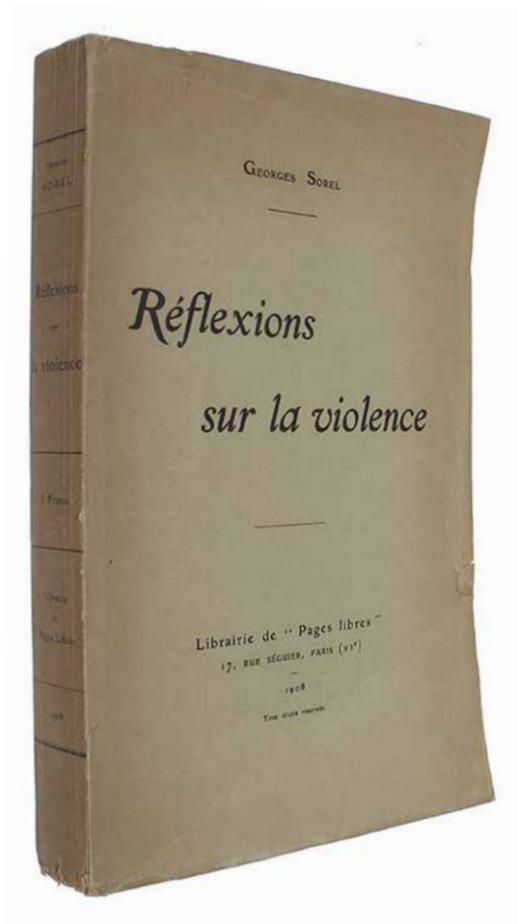
ONE OF THE MOST CONTROVERSIAL BOOKS OF THE 20TH CENTURY

SOREL, GEORGES.

Réflexions sur la violence.

Paris, 1908.

8vo. Uncut and unopened in the original printed wrappers. Minor wear to extremities. An excellent copy. (2), XLIII, (1), 257, (3) pp.



First edition – uncut, unopened and in original wrappers – of one of the most controversial books of the twentieth century.

“J. B. Priestley argued that if one could grasp why a retired civil servant had written such a book then the modern age could be understood. It heralded the political turmoil of the decades that were to follow its publication and provided inspiration for Marxists and Fascists alike. Developing the ideas of violence, myth and the general strike, Sorel celebrates the heroic action of the proletariat as a means of saving the modern world from decadence and of reinvigorating the capitalist spirit of a timid bourgeoisie.” (Jeremy Jennings, Introduction to the 1999 Cambridge-edition).

Sorel’s work is written at the cusp of the seismic changes that would transform the twentieth century, putting an end to the ancien Régime in Europe, and to European global hegemony. An unorthodox Marxist, Sorel focused almost obsessively on the question of the agency required to spark revolutionary change, in contrast to Marxist/socialist contemporaries like Jean Jaurès who saw parliamentary politics as the way to leverage the growing power of the workers’ unions into political concessions. In choosing of violence as the theme of his work, Sorel wanted to strike a death blow at reform-minded socialism which was, according to him, guilty of extinguishing the revolutionary fervour of the working class. By suffusing Marx’s materialism with Bergson’s intuitionism, he argued that violence would, in and of itself,

create the revolutionary subject (the working class) and the conditions of revolutionary social change. His work departs from Marxism, and points towards twentieth century Fascism (towards which Sorel himself was ambivalent), inasmuch as it strips the idea of political will of the intellectualist trappings that Marxism inherited from German idealism. Instead, Sorel would tie political will to myth as a motivational force, singling out the myth of the nation as the most potent one of all. His synthesis of nationalism, violence, and faceless political agency was instrumental in laying the groundworks for the radical political movements that became the different strains of twentieth century Fascism.

“Sorel’s conclusion was unambiguous: the workers must maintain divisions within society, distancing themselves from the corrupting processes of bourgeois democracy and forsaking social peace in favour of class struggle and confrontation: ‘everything may be saved if the proletariat, by their use of violence, manage to re-establish the division into classes and so restore to the bourgeoisie something of its energy’. This followed from Sorel’s account of Marxism as a version of ‘Manchesterianism’: violence, ‘carried on as a pure and simple manifestation of the sentiment of class struggle’, would disabuse philanthropic employers of their paternal concern for their employees, teaching them to devote themselves to securing the progress of production and nothing more. This, in turn, would restore the fatalité of capitalist development, thereby allowing capitalism to attain its ‘historical perfection and to establish the material foundations of a future socialist society. On this account, proletarian violence appears ‘a very fine and heroic thing’, serving ‘the immemorial interests of civilization’. (Jennings).

THE GREATEST REVOLUTION IN THE HISTORY OF THEATRE AND BALLET

[BALLETS RUSSES] – DE BRUNOFF, DIAGHILEV,
APOLLINAIRE, COCTEU, BAKST, et al.

Collection des plus beaux numéros de Comoedia illustré et des programmes consacrés au
Ballets & Galas Russes depuis le début a Paris 1909-21.

Paris, (1909-21).

Folio. Silk over bevelled boards. Front board with a splendid large inset colour illustration (from “The Firebird” by Natalia Gontcharova). Binding sunned and with professionally restored spine. Corners a bit bumped. A bit of creasing to extremities of some leaves, as the size varies somewhat. A few loose leaves. Profusely illustrated in colour (some pochoir) and in black/white throughout. A very nice copy of this magnificent book.

4 pp., being title-page and note from the editors +

1909: 2 pp. introduction + 1909 Saison Russe – Opera et Ballet: 10 pp., including a cover illustration by Bakst +

1910: 3 pp. introduction + cover illustration of Comoedia Illustré no. 18 (June 15, 1910) with portrait of Catherine Gheltzer + Comoedia Illustré special issue - supplement to no. 18: 14 pp., including two cover illustrations by Bakst +

1911: 2 pp. introduction + Programme Officiel des Ballets Russes. Théâtre du Châtelet. June 1911: the extra gold-embellished transparent paper covers + 34 pp., including cover illustration by Bakst (Nijinsky in La Péri) and another eight illustrations by Bakst (costume designs for Narcisse and Dieu Bleu and stage design for Narcisse) + 10 pp. from the sixth season of the Ballets Russes at Chatelet, with costumes by Jean Cocteau + 10 pp. on “Petrouchka” and “Schérezade” + “Le Carnaval” + 1 leaf of text introducing “Le Martyre de Saint Sébastien”: 12 pp. from Comoedia Illustré devoted to this, including a cover illustration by Bakst (showing Ida Rubinstein as St. Sébastien) +

1912: 2 pp. introduction + Comoedia Illustré 7th season: 16 pp. devoted mainly to “Dieu Bleu” and “Daphnis et Chloé”, including cover illustration by Bakst and a further five illustrations by Bakst (costume designs, decor and scene) + 5 pp. from Comoedia Illustré on “Le Dieu Bleu” + 1 p. being the illustrated cover for the June 1912 special issue of Comoedia Illustré, showing Karsavina and Bolm in Thamar (costumes by Bakst) + 8 pp. on “Thamar”, “Petrouchka”, and “Scherezade”, including the 4 pp. spread on “Scherezade” that is laid in loose and which contains illustrations of Bakst’s nine costumes + two covers mounted back-to-back from the special issue of the seventh season of the Ballets Russes, showing Bakst’s illustration of Nijinsky in “L’Après-Midi d’un Faune” + 8 pp. on “L’Après Midi di Faune” + 10 pp. from Comoedia Illustré on “Le Carnaval”, “Daphnis et Chloé” + 2 pp. (“title-page” for Ida Rubinstein in “Hélène de Sparte” and Salomé) + special issue on “Hélène de Sparte”: 16 pp., including cover illustration by Bakst (of Ida Rubinsein as Helen) and a further five costume and scenic designs by Bakst + 6 pp. from Comoedia Illustré on Helen of Sparta + 4 pp. from Comoedia Illustré on Oscar Wilde’s “Salomé” + 20 pp.

including illustrations by Bakst for “Boris Godounoff”, text on and illustrations for “Jeux”, “Sacre du Printemps”, “Kowanchina”, and “Daphnis et Chloé” +

1913: 2 pp. introduction + Eighth Season of Ballets Russes: 6 pp., including cover illustration of Schollar, Nijinsky, and Karsavina in “Jeux” by Valentine Gross + 1 p. (“title-page” for Ida Rubinstein in “La Pisanelle ou la Mort Parfumée” with costumes by Bakst + Comoedia Illustré No. 18, June 1913: 17 pp., including cover illustration of Ida Rubinstein in “La Pisanelle, in couture by Worth, decor by Bakst, etc. +

1914: 2 pp. introduction + 28 pp. on the Ballets Russes 1914-season, including a full-page illustration of Kousnetzoff in costume by Bakst, , costume designs for “La Légende de Joseph” by Bakst, and a two-page costume-spread for “Rossignol” by Benois + 2 pp. on “Le Rossignol” by Maurice Ravel” + 4 pp. from Ballets Russes on “Le Coq d’Or” + 2 pp. on “Les Ballets Russes de Serge de Diaghilew” by Calvocoressi +

1915: 1 p. introduction +

1917: 1 p. introduction + the special issue of “programme des Ballets Russes”, 1917: 26 pp., constituting THE MAY 1917 “THÉÂTRE DU CHATELET” SEPARATE PUBLICATION MAINLY DEVOTED TO JEAN COCTEAU’S GROUNDBREAKING BALLET “PARADE”, INCLUDING APOLLINAIRE’S FAMOUS FOREWORD (COINING “SURREALISM”) AND THE TWO FAMOUS COLOUR-ILLUSTRATIONS BY PICASSO +

1919-20: 2 pp. introduction + 4 pp. of “Les Ballets Russes a l’Opéra”, Jan-Feb. 1920 + Cover from the Comoedia Illustré special issue with costume designs for “Tricorne” by Picasso + the complete programme for the Ballets Russes 1919-1920: 32 pp., including drawings by Picasso, set and costume designs by Derain, and costume designs by Bakst +

1920: 2 pp. introduction + complete special issue for the “Ballets Russes à l’Opéra”, May-June 1920: 10 pp., including cover design of costumes for “L’Austice feminine” and designs by Sert +

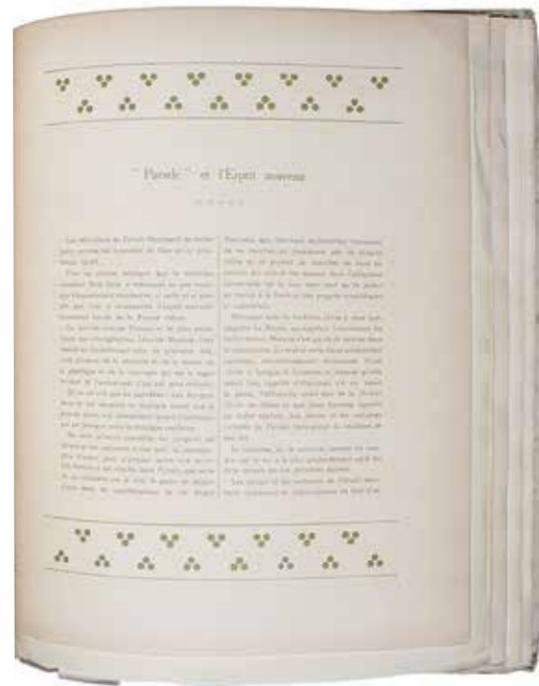
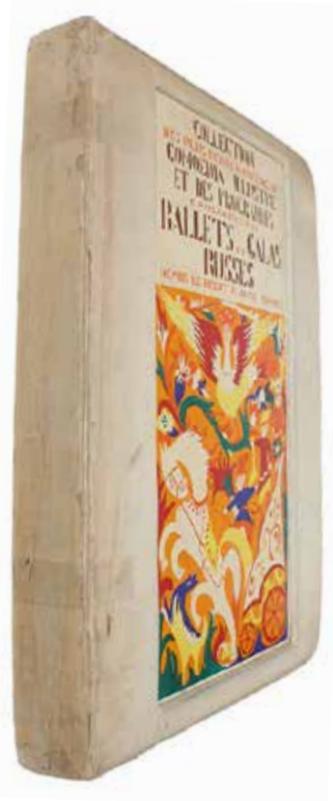
1921: 2 pp. introduction + 20 pp. from Commoedia Illustré, including drawings of Strawinsky and Picasso and a 2-page spread of costume and scenic designs for “Le Bouffon” by Larionow.

This is a stunning 380-page limited edition, compiled by the programme publishers of the Ballets Russes themselves, Maurice and Jacques de Brunoff.

Very rare limited original edition of this splendid production by the Brunoff-brothers, which constitutes a collection of the most important, most influential, and most beautiful parts of the original Ballets Russes-publications, together with explanatory forewords By V. Svetloff, written and printed for this collection. ALL THE PROGRAMMES ARE THE ORIGINAL PRINTINGS, collected and bound here in this special compilation, which presents a selection of extracts from the magazines, together with the souvenir programmes (that were published as supplements), arranged in chronological order. This work vividly documents the famous ballet com-

pany that premiered such groundbreking productions as Igor Stravinsky’s Firebird, Petrushka, Rite of Spring, Parade, etc.

Among the most important of all the publications present, is the magnificent May 1917 “Théatre du Chatelet” separate publication (mainly devoted to the ballet “Parade”), which constitutes one of the most important publications in the history of modern art. It is here, in his presentation-article to “Parade” that Apollinaire coins the term “surrealism” and thus lays the foundation for the seminal cultural movement that Bréton came to lead. Furthermore, the ballet “Parade” represents a historical collaboration between several of the



leading artistic minds of the early twentieth century: Erik Satie, Jean Cocteau, Pablo Picasso, Léonide Massine, and Serge Diaghilev, and is especially famous, not only for its contents and its music, but also for its magnificent costumes designed by Picasso, the drawings of which are presented in the present publication for the first time – most famously the front cover for the “Parade”-programme, which depicts the “Costume de Chinois du ballet “Parade”/ aquarelle de Picasso”, an etching with original, stunning pochoir-colouring (hand-painted by Picasso himself!).

This one programme epitomizes the importance and influence of the magnificent “Comœdia Illustrée”, of which all the most important contributions are collected here, in this one stunning volume. This amazing ballet monthly was published in Paris between 1908 and 1921. The special issues are generally speaking the most important ones, as they were often devoted to the annual Paris season of Serge Diaghilev’s Ballets Russes and Ida Rubinstein’s Galas Russes and document the amazing endeavours of these. These groundbreaking special issues (the May 1917 being merely an example), are generally lavishly illustrated, usually in full colour, often heightened in gold,

with costume and set designs and enriched with portraits of the leading singers and dancers in the ballets.

The vast amount of colour illustrations throughout this collection includes contributions to the magnificent history of the Ballets Russes by such distinguished artists as Pablo Picasso and Léon Bakst. As the groundbreaking 1917 ballet “Parade” – the first of the modern ballets – originally presented for the first time in the present publication, marks Picasso’s entry into the public and bourgeois institutions of ballet and theatre and presents Cubism on the stage for the first time, so Bakst’s splendid costume and set designs depicted over numerous issues here for the first time presents the application of art nouveau design concepts to the stage. The present compilation of original publications presents an outright revolution in the history of art, theatre, and ballet on many levels.

The introductory leaves to each year are almost all written by Svetloff (= Valerian Ivchenko), who was a famous Russian critic and the first biographer of Anna Pavlova.

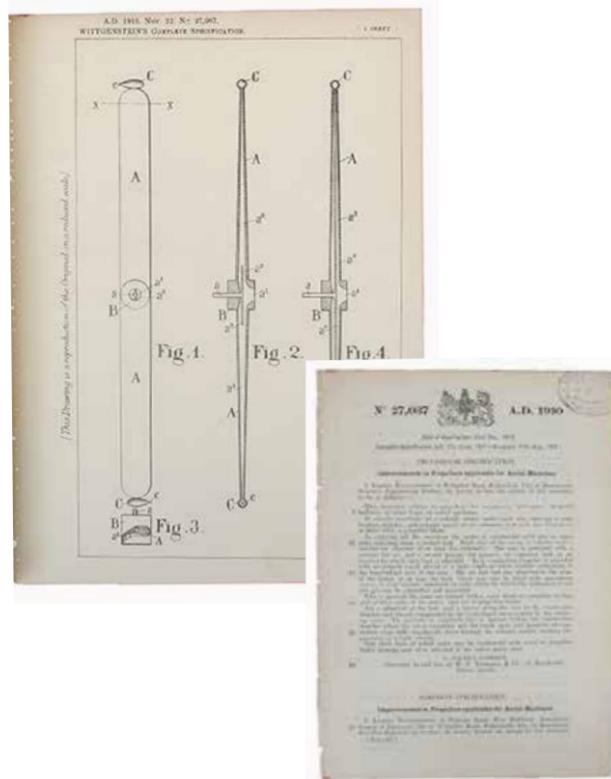
THE LEONARDO DA VINCI OF MODERN PHILOSOPHY

WITTGENSTEIN, LUDWIG.

Improvements in propellers applicable for aerial machines.

[Redhill, Love & Malcolmson for His Majesty Stationery Office, 1911].

Large 8vo. Well preserved; sometime machine stitched into a volume, now disbound; from the Patents Department of Manchester Free Library, with stamp in upper margin of the first page, accession date 9 September 1911. 3 pp. [1, blank] + one lithographic plate.



consider the foundations of mathematics, considerations that directly lead him to philosophy and logic and to an immediate change of career, without which the entire tradition of modern philosophy and logic would have looked completely different.

The present publication, published at the mere age of 21, is arguably responsible for catapulting Wittgenstein into his philosophical career. After taking out the patent, Wittgenstein quit his aeronautical career and stopped working on his jet-engine. Not until recently has the great importance of the invention to early aviation been recognized – Wittgenstein's scheme anticipated by three decades developments in which blade-tip jets were used to drive the rotors of hybrid helicopters. Wittgenstein's patent had within it the seeds of the centrifugal-flow gas turbine engine, later to be developed in the 1930'ies by Frank Whittle, the father of jet-propulsion and the inventor of the turbojet engine. About 30 years after Wittgenstein's invention, the engine was reinvented, by Friedrich Doblhoff, this time leading to a completely new concept for a helicopter, which was successfully tested for the first time in 1943. The patent was unknown to all Wittgenstein biographers and scholars, confirming the extreme scarcity of it. Only von Wright mentions Wittgenstein's work, and only indirectly, probably not knowing about the patent. Wittgenstein apparently told him "the problem on which he worked at Manchester has since become very urgent". Von Wright's assumption was that he was referring to the emergence of reaction engines in modern aircraft.

The extremely rare propeller patent that constitutes Wittgenstein's first publication, and without doubt the scarcest. It is his work on the propeller presented here and the mathematical problems associated with the development of it that leads Wittgenstein to

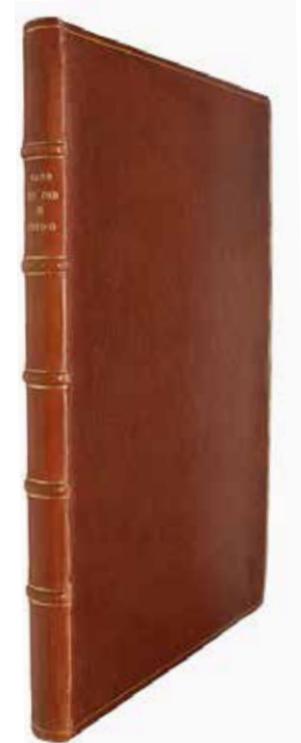
ONE OF 100 COPIES OF THE FIRST EDITION

MANN, THOMAS.

Der Tod in Venedig. Novelle.

München, Hyperion Verlag Hans von Weber, 1912.

4to. Bound uncut in a very nice, exquisite full morocco binding with five raised bands, gilt title and single gilt lines to spine. A single gilt line-border to boards. Top edge gilt. Minor wear along hinges. Internally very nice and clean, with only a few occasional very minor light brown spots. Printed on thick, heavy paper (Büttenpapier) with watermarks. With the bookplate of "Feuerbacher Heide" to inside of front board.



The very scarce first edition, nr. 32 of 100 copies, of Thomas Mann's disturbing masterpiece, probably the most famous story of obsession ever written. "The Death in Venice" is considered one of the most important literary productions of the 20th century.

This true first edition of the book was printed in merely 100 copies, which are all numbered. In 1913 the first trade edition appeared.

THE NEAREST TO “CAPITAL” OF ANY MARXIST WORK

LUXEMBURG, ROSA.

**Die Akkumulation des Kapitals. Ein Beitrag zur Ökonomischen Erklärung des Imperialismus.
[The Accumulation of Capital].**

Berlin, 1913.

Royal 8vo. Uncut and partly unopened in original printed wrappers. A bit of spotting to original printed spine, but overall in magnificent condition. Completely original and as fresh as can be hoped for. (8), 446, (2).

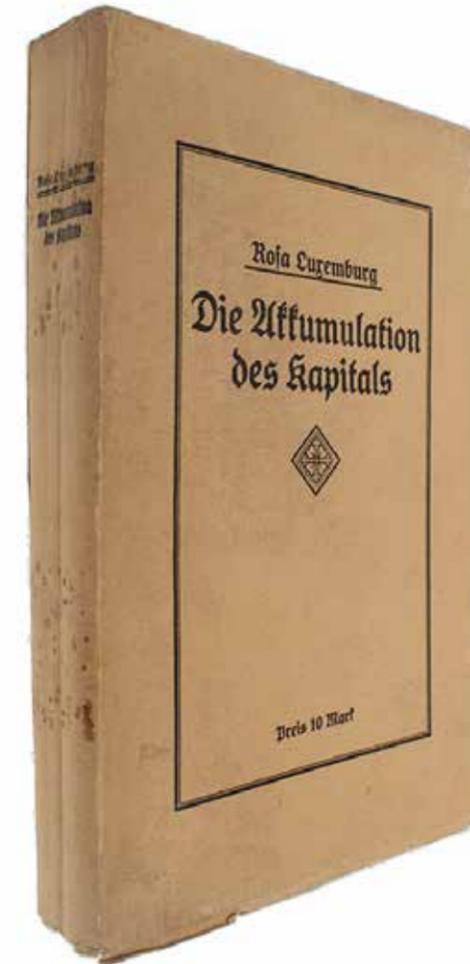
The very rare first edition of Rosa Luxemburg’s magnum opus – “without doubt, one of the most original contributions to Marxist economic doctrine since “Capital”. In its wealth of knowledge, brilliance of style, trenchancy of analysis and intellectual independence, this book, as Mehring, Marx’s biographer, stated, was the nearest to “Capital” of any Marxist work. The central problem it studies is of tremendous theoretical and political importance: namely, what effects the extension of capitalism into new, backward territories has on the internal contradictions rending capitalism and on the stability of the system.” (Tony Cliff).

Rosa Luxemburg (1871-1919) was one of the most influential Marxists of the late 19th century. In her youth, she joined the socialist movement and went to Switzerland in exile in 1889. Here she studied law and economics and developed close connections to the leading members of the Russian socialist party. As opposed to Lenin, she was in complete favour of internationalism and therefore in opposition to the established Russian and Polish socialist parties that supported Polish independence. In 1893, she co-founded what was to be the forerunner of the Polish Communist Party, namely the Socialdemocratic Labour Party of Poland.

In 1899, Rosa Luxemburg settled in Berlin and joined the German Socialdemocratic Party, SPD and represented the revolutionary wing. She believed strongly in revolutionary

mass action, but as opposed to Lenin, she was not completely bound to the revolutionary party and spoke out against movements like the reform union in Germany.

“Rosa Luxemburg was born in the small Polish town of Zamosc on 5 March 1871. From early youth she was active in the socialist movement. She joined a revolutionary party called Proletariat, founded in 1882, some 21 years before the Russian Social Democratic Party (Bolsheviks and Mensheviks) came into being. From the beginning Proletariat was, in principles and programme, many steps ahead of the revolutionary movement in Russia. While the Russian revolutionary movement was still restricted to acts of individual terrorism carried out by a few heroic intellectuals, Proletariat was organising and leading thousands of workers on strike. In 1886, however, Proletariat was practically decapitated by the execution of four of its leaders, the imprisonment of 23 others for long terms of hard labour, and the banishment of about 200 more. Only small circles were saved from the wreck, and it was one of these that Rosa Luxemburg joined at the age of 16. By 1889 the police had caught up with her, and she had to leave Poland, her comrades thinking she could do more useful work abroad than in prison. She went to Switzerland, to Zurich, which was the most important centre of Polish and Russian emigration. There she entered the university where she studied natural sciences, mathematics and economics. She took an active part in the local labour movement and in the intense intellectual life of the revolutionary emigrants.



Hardly more than a couple of years later Rosa Luxemburg was already recognised as the theoretical leader of the revolutionary socialist party of Poland. She became the main contributor to the party paper, *Sprawa Robotnicza*, published in Paris. In 1894 the name of the party, Proletariat, was changed to become the Social Democratic Party of the Kingdom of Poland; shortly afterwards Lithuania was added to the title. Rosa continued to be the theoretical leader of the party (the SDKPL) till the end of her life.

In August 1893 she represented the party at the Congress of the Socialist International. There, a young woman of 22, she had to contend with well-known veterans of another Polish party, the Polish Socialist Party (PPS), whose main plank was the independence of Poland and which claimed the recognition of all the experienced elders of international socialism. Support for the national movement in Poland had

the weight of long tradition behind it: Marx and Engels, too, had made it an important plank in their policies. Undaunted by all this, Rosa Luxemburg struck out at the PPS, accusing it of clear nationalistic tendencies and a proneness to diverting the workers from the path of class struggle; and she dared to take a different position to the old masters and oppose the slogan of independence for Poland. (For elaboration on this, see *Rosa Luxemburg and the national question* below.) Her adversaries heaped abuse on her, some of them, like the veteran disciple and friend of Marx and Engels, Wilhelm Liebknecht, going so far as to accuse her of being an agent of the Tsarist secret police. But she stuck to her point.

Intellectually she grew by leaps and bounds. She was drawn irresistibly to the centre of the international labour movement, Germany, where she made her way in 1898.” (Tony Cliff, *Rosa Luxemburg Biography*).

EXPANDING QUANTUM THEORY – PRESENTATION-COPY

BOHR, NIELS.

On the Effect of Electric and Magnetic Fields on Spectral Lines.
[Off-print From the Philosophical Magazine (Vol. 27) for March 1914].

[London, Taylor & Francis], 1913.

8vo. Original printed wrappers. Excellent, very fresh copy with only two small marginal tears to front wrapper, no loss. Spine and cords completely fresh and fully intact. Pp. (1) + 506-525.

Scarce first edition, off-print issue with presentation-inscription, of Bohr's first paper on the Stark-effect, being the seminal paper in which Bohr for the first time applies his theory to electric effect and expresses his widening interest in quantum theory.

The work is inscribed to the famous Danish physicist "Hr. Mag. scient. A.W. Marke/ med venlig Hilsen/ fra Forfatteren" ("Mr. Master of Sciences A.W. Marke/ with kind regards/ from the author").

Axel Waldbuhm Marke (1883-1942) was professor of Physics in Copenhagen. His scientific works were originally centred around magnetic investigations, for which he was trained by P. Weiss in Zürich, in 1914. Due to WWI, he had to return, however, and during the difficult journey back, he lost all of his records. In 1916 he published an important work on the thermomagnetic qualities of water, and he has written a number of highly praised text books on physics, optics, meteorology, and climatology. He was renowned for his great skills in popularizing difficult scientific results and was famous for his lectures.

The Stark-effect (the shifting and splitting of spectral lines of atoms and molecules due to presence of an external static electric field) is named after Johannes Stark, who discovered it in 1913. Although Stark shortly after having discovered it became and ally of Nazi Germany and rejected the devel-

opments of modern physics, his discovery became of the utmost importance to the development of quantum theory.

"Once again we must go back to November 1913. On the 20th of that month Stark announced to the Prussian Academy of Sciences an important new discovery: when atomic hydrogen is exposed to a static electric field its spectral lines split, the amount of splitting being proportional to the field strength. (the linear Stark effect). After Rutherford read this news in "Nature", he at once wrote Bohr: "I think it is rather up to you at the present to write something on... electric effects."

We now encounter for the first time the widening interest in quantum theory [...] Even before Bohr sat down to work on the Stark effect, Warburg from Berlin published an article in which the Bohr theory is applied to this new phenomenon. Bohr's own paper [i.e. the present] on the subject appeared in March 1914. The next year he returned to the same topic." (Pais, Niels Bohr's Times, p. 182).

Rosenfeld: No. 10



In 1919, she was captured and murdered by reactionary freetrop officers, but her theoretical works remained highly influential throughout almost a century. As late as the 1960'ies and 70'ies, she was still seen as somewhat of a revolutionary hero and champion of communism.

"When the First World War broke out, practically all the leaders of the Socialist Party [SPD] were swept into the patriotic tide. On 3 August 1914 the parliamentary group of German Social Democracy decided to vote in favour of war credits for the Kaiser's government. Of the 111 deputies only 15 showed any desire to vote against. However, after their request for permission to do so had been rejected, they submitted to party discipline, and on 4 August the whole Social Democratic group unanimously voted in favour of the credits. A few months later, on 2 December, Karl Liebknecht flouted party discipline to vote with his conscience. His was the sole vote against war credits.

This decision of the party leadership was a cruel blow to Rosa Luxemburg. However, she did not give way to despair. On the same day, 4 August, on which the Social Democratic deputies rallied to the Kaiser's banner, a small group of socialists met in her apartment and decided to take up the struggle against the war. This group, led by Luxemburg, Karl Liebknecht, Franz Mehring and Clara Zetkin, ultimately became the Spartakus League. For four years, mainly from prison, Rosa continued to lead, inspire and organise the revolutionaries, keeping high the banner of international socialism...

The revolution in Russia of February 1917 was a realisation of Rosa Luxemburg's policy of revolutionary opposition to the war and struggle for the overthrow of imperialist governments. Feverishly she followed the events from prison, studying them closely in order to draw lessons for the future. Unhesitatingly she stated that the February victory was not the end of the struggle but only its beginning, that only workers' power could assure peace. From prison she issued call after call to the German workers and soldiers to emulate their Russian brethren, overthrow the Junkers and capitalists and thus, while serving the Russian Revolution, at the same time prevent themselves from bleeding to death under the ruins of capitalist barbarism.

When the October Revolution broke out, Rosa Luxemburg welcomed it enthusiastically, praising it in the highest terms. At the same time she did not believe that uncritical

acceptance of everything the Bolsheviks did would be of service to the labour movement. She clearly foresaw that if the Russian Revolution remained in isolation a number of distortions would cripple its development; and quite early in the development of Soviet Russia she pointed out such distortions, particularly on the question of democracy.

On 8 November 1918 the German Revolution freed Rosa Luxemburg from prison. With all her energy and enthusiasm she threw herself into the revolution. Unfortunately the forces of reaction were strong. Right-wing Social Democratic leaders and generals of the old Kaiser's army joined forces to suppress the revolutionary working class. Thousands of workers were murdered; on 15 January 1919 Karl Liebknecht was killed; on the same day a soldier's rifle butt smashed into Rosa Luxemburg's skull.

With her death the international workers' movement lost one of its noblest souls. "The finest brain amongst the scientific successors of Marx and Engels", as Mehring said, was no more. In her life, as in her death, she gave everything for the liberation of humanity." (Tony Cliff, Biography of Rosa Luxemburg).

Sraffa 3560
Social Liberation 4066

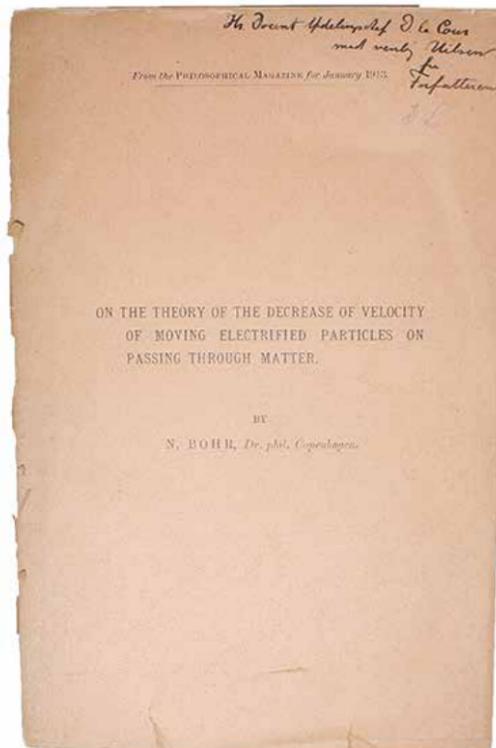
THE FOUNDATION OF BOHR'S ATOMIC THEORY – PRESENTATION-COPY

BOHR, N(IELS).

On the Theory of the Decrease of Velocity of Moving Electrified Particles on passing through Matter.
[Off-print From the Philosophical Magazine (Vol. 25, No. 145) for January 1913].

[London, Taylor & Francis], 1913.

8vo. Original printed wrappers. The fragile wrappers are detached, but fully intact. Merely tiny parts of the thin backstrip lacking. Three small tears to front wrapper, no loss, as well as a couple of creases. Back wrapper with a slight bend to the corner and minor fading to extremities. Pp. (9)-31.



Scarce first edition, off-print issue with presentation-inscription, of Bohr's seminal first work on nuclear physics, being the work that lays the foundation for his atomic theory (published before his "On the Constitution of Atoms and Molecules"), in which he is able to conclude "that a hydrogen atom contains only 1 electron outside the positively charged nucleus, and that a helium atom only contains 2 electrons outside the nucleus."

"Bohr's 1913 paper on alpha-particles [i.e. the present], which he had begun in Manchester, and which had led him to the question of atomic structure, marks the transition to his great work, also of 1913, on that same problem. While still in Manchester, he had already begun an early sketch of those entirely new ideas." (Pais, p. 128). The present work must be considered one of the most important to the birth of modern atomic theory. The work is inscribed to renowned Danish physicist and meteorologist Dan la Cour (1876-1942), son of the great Poul la Cour (1846-1908), who is considered the "Danish Edison". The inscription reads as thus: "Hr. Docent Afdelingschef D. la Cour/ med venlig Hilsen/ fra/ Forfatteren." [In Danish, i.e.: "Mr. Assistant Professor Head of Department D. la Cour/ with kind regards/ from/ the author."].

Dan la Cour was the assistant of Niels Bohr's father, Christian Bohr, and a well known scientist. From 1903, he was head

of the department of the Meteorological Institute, and from 1923 leader thereof. From 1908 he was Associate Professor at the Polytechnic College. His original scientific works are highly respected, as are his original apparati for measuring earth magnetism which are considered highly valuable. "His original intelligence, which in many ways resemble that of his father, also bore fruit in his patenting of various inventions: the "Pyknoprobe", developed to quickly determine the different layers of the sea; a use of termite in quickly heating food and drinks out in the open under unfavourable weather conditions." (From the Danish Encyclopaedia – own translation). He wrote a number of important and esteemed works and was member of the Danish Scientific Academy as well as many prominent international scientific commissions of meteorology and geophysics (i.e. president of the International Geodetical and Geophysical Union). He was also honorary Doctor at the George Washington University.

After finishing his studies in Copenhagen, Bohr went to Cambridge in order to pursue his studies on electron theory under the guidance of J.J. Thompson. Thompson, who was beginning to lose interest in the subject by now, did, however, not recognize the genius of the young Bohr, and as soon as he could, Bohr went to Manchester, where Ernest Rutherford had established a laboratory. "There, from March to July 1912, working with utmost concentration, he [i.e. Bohr] laid the foundation for his greatest achievements in physics, the theory of the atomic constitution." (DSB). Bohr's survey of the implications of Rutherford's atomic model had led him to attack the much harder problem which lay at the core of it, namely determining the exact nature of the relation between the atomic number and the number of electrons in the atom. "Bohr obtained a much deeper insight into the problem by a brilliant piece of work, which he – working, as he said, "day and night" – completed with astonishing speed" (DSB), that paper being the present "On the Theory of the Decrease of Velocity of Moving electrified Particles on passing through Matter", which thus constitutes his very first publication on the subject, published immediately after this dense period of 1912, in the Philosophical Magazine of January 1913.

"The problem was one of immediate interest for Rutherford's laboratory: in their passage through a material medium, alpha particles continually lose energy by ionizing the atoms they encounter, at a rate depending on their velocity. Their energy loss limits the depth to which the particles can penetrate into the medium, and the relation between this depth, or range,

and the velocity offers a way of determining this velocity. What Bohr did was to analyze the ionizing process on the basis of the Rutherford model of the atom and thus express the rate of energy loss in terms of the velocity by a much more accurate formula than had so far been achieved—a formula, in fact, to which modern quantum mechanics adds only nonessential refinements" (DSB). In the present work, Bohr was thus able to conclude: "In this paper the theory of the decrease of velocity of moving electrified particles in passing through matter is given in a form, such that the rate of the decrease in the velocity depends on the frequency of vibration of the electrons in the atoms of the absorbing material." as well as the seminal words that have been formative for the birth of the modern atomic theory: "Adopting Prof. Rutherford's theory of the constitution of atoms, it seems that it can be concluded with great certainty, from the absorption of alpha-rays, that a hydrogen atom contains only 1 electron outside the positively charged nucleus, and that a helium atom only contains 2 electrons outside the nucleus". Bohr continues: "These questions and some further information about the constitution of atoms which may be got from experiments on the absorption of alpha-rays, will be discussed in more detail in a later paper." (pp. 30-31 of the original paper) – the last sentence referring directly to his three part "On the Constitution of Atoms and Molecules", in which he went on to present his postulates of the orbital structure of the electrons and their quantized radiation.

Rosenfeld, Bohr Bibliography No. 5. Rosenfeld, Dictionary of Scientific Biography II, pp. 240-41. Pais, Niels Bohr's Times, pp. 117-31.

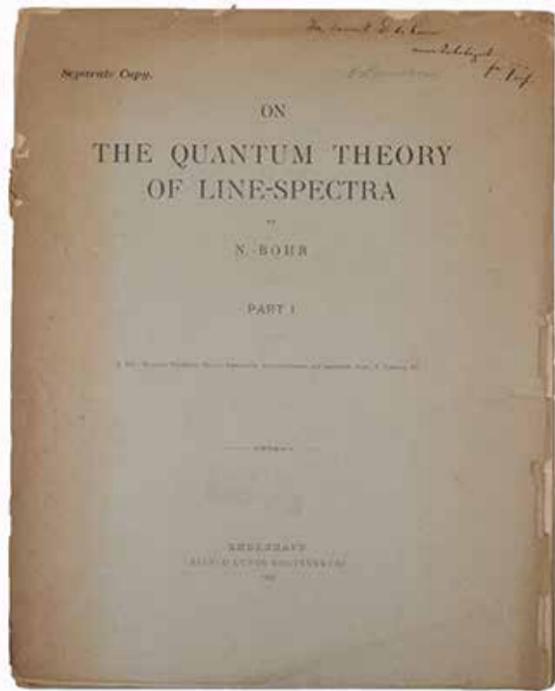
BOHR'S CORRESPONDENCE PRINCIPLE – PRESENTATION-COPIES

BOHR, NIELS.

On the Quantum Theory of Line-Spectra. Part I-II.
[Off-print from "D. Kgl. Danske Vidensk. Selsk. Skrifter"].

Copenhagen, Bianco Lunos, 1918.

4to. Both parts uncut and in the original printed wrappers. Wrappers detached and with small nicks and tears to extremities. Internally fine and clean. Part I unopened. 36 pp. + pp. (37)-100.



First editions, author's off-prints (with "Separate Copy" printed to front wrappers), presentation-copies, of the first two parts of Bohr's seminal work "On the Quantum Theory of the Line-Spectra" (which appeared in three parts and which was never finished, the third part of which, published 4 years later, is almost never found in presentation-sets), in which Bohr gave his first clear presentation of his groundbreaking "correspondence principle": "Which would play a pivotal role in the later development of atomic theory and its transformation into quantum mechanics." (Kragh, *Quantum Generations*, p. 56). It eventually became a cornerstone in the quantum mechanics formulated by Heisenberg and Schrödinger. "There was rarely in the history of physics a comprehensive theory which owed so much to one principle as quantum mechanics owed to Bohr's correspondence principle" (Jammer 1966, p. 118).

The evolution of quantum theory is divided into two distinct periods; from 1900 to 1925, usually referred to as the period with the old quantum theory still grounded in classical physics and the second period with quantum mechanics from 1925 onwards.

The general rules of quantum mechanics are very successful in describing objects on an atomic level. But macroscopic systems are accurately described by classical theories like classical mechanics and classical electrodynamics. If quantum mechanics were to be applicable to macroscopic objects, there

must be some limit in which quantum mechanics reduces to classical mechanics. Bohr's correspondence principle demands that classical physics and quantum physics give the same answer when the systems become large.

"A major tool he developed for dealing with quantum problem, [...], was the correspondence principle, which establishes links between predictions of the classical theory and expectations for the quantum theory." (Pais, *Niels Bohr's Times*, p. 20.). In this sense, the correspondence principle is not only an exceedingly important methodological principle, it also represents the transition to quantum mechanics and modern physics in general and it became the cornerstone of Bohr's philosophical interpretation of quantum mechanics which later would be closely tied to his thesis of complementarity and to the Copenhagen interpretation. Another version of the correspondence principle lives on in philosophical literature where it has taken form as a more general concept representing a development of new scientific theories.

"By 1918 Bohr had visualized, at least in outline, the whole theory of atomic phenomena. ... He of course realized that he was still very far from a logically consistent framework wide enough to incorporate both the quantum postulates and those aspects of classical mechanics and electrodynamics that seemed to retain some validity. Nevertheless, he at once started writing up a synthetic exposition of his arguments and of all the evidence upon which they could have any bearing; in testing how well he could summarize what was known, he found occasion to check the soundness of his ideas and to improve their formulation. In the present case, however, he could hardly keep pace with the growth of the subject; the paper he had in mind at the beginning developed into a four-part treatise, 'On the Theory of Line Spectra', publication of which dragged over four years without being completed; the first three parts appeared between 1918 and 1922 [of which the two first from 1918 are offered here], and the fourth, unfortunately, was never published. Thus, the full impact of Bohr's view remained confined to the small but brilliant circle of his disciples, who indeed managed better than their master to make them more widely known by the prompter publication of their own results" (D.S.B. II: 246-47).

Inscribed to "Hr. Docent D. la Cour/ Venskabeligst/ fra/ Forfatteren" on both front wrappers. The renowned Danish physicist and meteorologist Dan la Cour (1876-1942), was the son of the great Poul la Cour (1846-1908), who is considered

the "Danish Edison". Dan la Cour was the assistant of Niels Bohr's father, Christian Bohr, and a well known scientist. From 1903, he was head of the department of the Meteorological Institute, and from 1923 leader thereof. From 1908 he was Associate Professor at the Polytechnic College. His original scientific works are highly respected, as are his original apparatus for measuring earth magnetism which are considered highly valuable. "His original intelligence, which in many ways resemble that of his father, also bore fruit in his patenting of various inventions: the "Pyknoprobe", developed to quickly determine the different layers of the sea; a use of termite in quickly heating food and drinks out in the open under unfavourable weather conditions." (From the Danish Encyclopaedia – own translation). He wrote a number of important and esteemed works and was member of the Danish Scientific Academy as well as many prominent international scientific commissions of meteorology and geophysics (i.e. president of the International Geodetical and Geophysical Union). He was also honorary Doctor at the George Washington University.

Rosenfeld, *Bohr-Bibliography*, 15

COINING THE WORD “ROBOT”

CAPEK, KAREL.

RUR. Rossum's Universal Robots. Kolektivní drama o vsupiní komedii a trech aktech.

Praze (Prague), Aventinum, 1920.

Uncut in nice newer dark brown wrappers with the original front wrapper pasted on to the front – excellently and very tastefully executed, nearing the original condition of the book. Bookseller stamp to the bottom of the title-page and “150” and “POUSTKA” stamped to top of title-page. Slight occasional finger-soiling to a few pages, otherwise in very nice and fresh condition.

Scarce first edition of the seminal work that coined the term “robot”, introduced it to the English language – and all other languages – and to science fiction. The work constitutes a cornerstone of 20th century literature and a landmark work of science fiction.

The work was first published, as it is here, in Prague, 1920, in the original Czech, bearing the English subtitle “Rossum's Universal Robots”. The play premiered on January 25, 1921 and became an immediate success. By 1923, it had been translated into thirty languages. The work was hugely influential from the very beginning, and today science fiction is scarcely imaginable without this groundbreaking work.

Introducing the word “robot”, Capek displaced older words such as “automaton” or “android” in languages around the world. The word is derived from the Czech “robota”, which means forced labour of the kind that serfs had to perform on their masters' lands – “robota” again is derived from the Czech word “rab”, which mean “slave”.

The name “Rossum” is an allusion to the Czech word “rozum”, which means “reason”, “wisdom”, “intellect” or the like.

In “R.U.R” a scientist discovers the secret of creating human-like machines that are more precise and reliable than human beings, and a factory is set up, making these artificial people – robots – from synthetic organic matter. The robots are

not made of metal, but of living flesh and blood and resemble the modern ideas of robots and clones more than mechanical “items”. They are still, assembled, however, and not born or grown. Capek's robots may be mistaken for humans and can think for themselves. In the beginning, the robots seem happy to work for humans, but a robot rebellion leads to machines dominating the human race and threatening it with extinction.

The play was translated from Czech into English by Paul Selver and adapted for the English stage by Nigel Playfair in 1923.

The American première was at the Garrick Theatre in New York City in October 1922, where it ran for 184 performances, a production in which Spencer Tracy and Pat O'Brien played robots in their Broadway debuts. It also played in Chicago and Los Angeles during 1923.



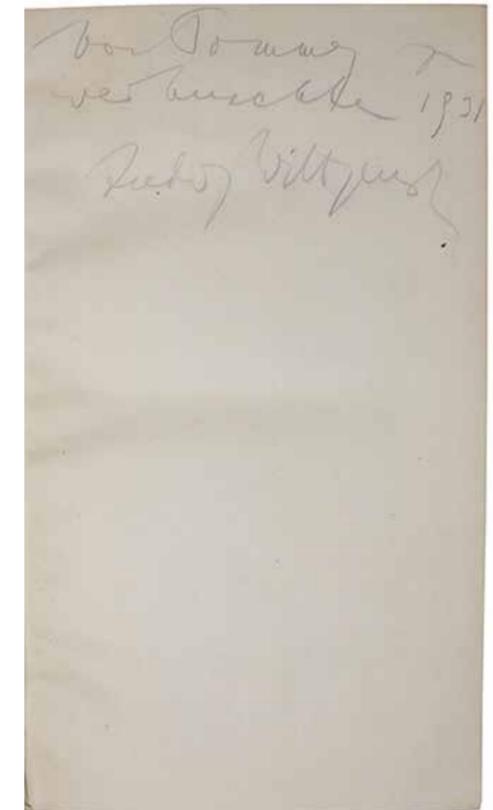
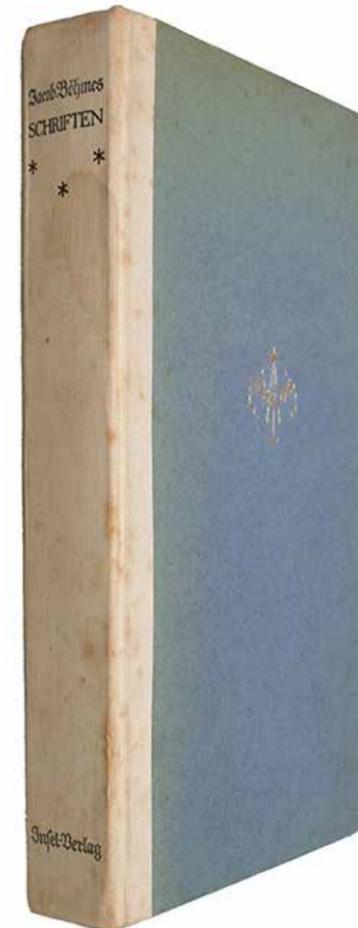
WITTGENSTEIN'S COPY, SIGNED

BÖHME, JAKOB. (LUDWIG WITTGENSTEIN).

Schriften. Ausgewählt und herausgegeben von Hans Kayser. Mit der Biographie Böhmes von Abraham von Franckenberg und dem kurzen Auszug Friedrich Christoph Oetingers.

Leipzig, Insel=Verlag, 1923.

8vo. Original half cloth. Blue paper-covered boards with “Der Dom” in gilding to front board. Spine with soiling and upper part of boards faded. 422, (2) pp. + 1 folded plate.



Wittgenstein's copy, with his own original signed owner's inscription in pencil to front free end-paper: "Von Tommy zu/ Weinachten 1931/ Ludwig Wittgenstein".

For the academic year 1932, Wittgenstein had been granted leave from his official teaching engagements at Cambridge, in order to concentrate on his own work. He did, however, wish to give private unpaid discussion classes for interested students, and did so, in his rooms at Whewells Court. These discussion classes became famous, and the lectures that he gave that year even more so.

As is evident from the present copy of Boehme's Works, Wittgenstein had been given this book (by "Tommy" – i.e. Tommy Stonborough (1906-1986), his nephew, being the oldest son of his sister Margarete Stonborough-Wittgenstein) for Christmas 1931. Having in his youth been fascinated by the "mystics", but for many years not worked on them, Wittgenstein, in his Cambridge lectures, commencing in the early 1930'ies (after Christmas 1931) revives certain aspects of the "Teutonick philosophy" that Böhme represents, finding resonance with many of his young disciples.

Wittgenstein, as Schopenhauer (and Wittgenstein perhaps originally inspired by Schopenhauer's interest), was fascinated by the tradition of the mystics, going back to Hildegard von Bingen, Nicolaus von Cusa, Paracelsus, and probably most importantly Jacob Böhme, and through him the teachings of Bruno, which influenced his philosophy a great deal.

Jacob Böhme (or Boehme, in English) was a German mystic, born in the East German town of Goerlitz in 1575 (died in 1624). He received almost no education and made his living as a shoemaker (thus also known as "The Shoemaker of Goerlitz"), but was early on interested in the works of Paracelsus, the Kabbala, and the Hermetic tradition. He is most famous for his unfinished main work "Aurora" (also present in the present copy of his Works), which attracted a circle of followers. He came into conflict with the church on several occasions, was banned from writing and later banished from his home. He became hugely influential within German romanticism, and both Hegel, Baader, and Schelling were influenced by him. He has been given philosophical revivals at frequent intervals, through both Schopenhauer, Nietzsche, Bergson, Heidegger, Buber, and Wittgenstein.

Wittgenstein's nephew, Thomas Stonborough, who gave him the present copy of Boehme's Works had studied psychology under Charlotte Bühler (and possibly here himself encountered the writings of Böhme, as e.g. Jung was heavily influenced by him and gives many references to him in his works). He was a silent partner of Bank Shields & Co in New York and for a period of time assistant at Columbia University. He had quite a bit to do with his famous uncle and later inherited the "Wittgenstein-House" in Kundmannngasse in Wien, which he sold in 1971.

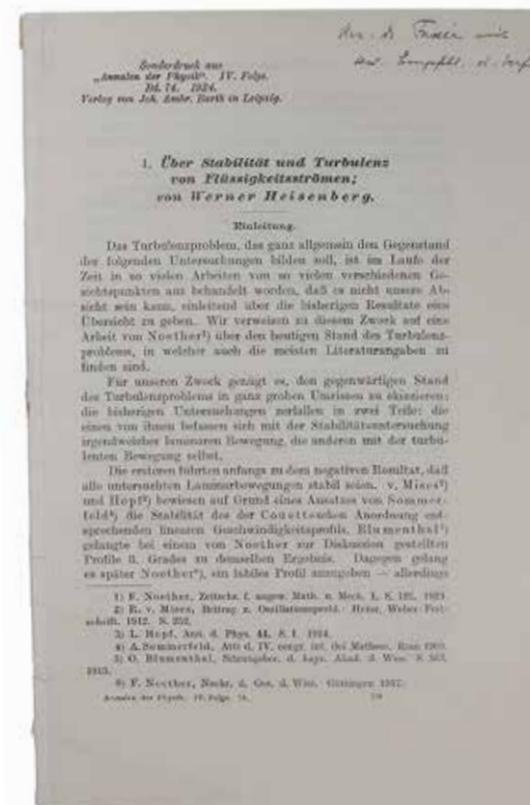
Wittgenstein handed over some of his belongings, including a number of his books, to his life-long friend Ludwig Hänsel. Among these belongings was the present copy of Böhme's Works given to him by his nephew. Wittgenstein did not have many close friends, but the closest – together with Rudolph Koder – was Luwig Hänsel, who was a high-school teacher of German and literature. Hänsel and Wittgenstein, who befriended each other in 1918 while being war prisoners in Monte Casino, also remained close friends throughout their lives.

SIGNED OFF-PRINT OF HEISENBERG'S DISSERTATION HEISENBERG, WERNER.

Über Stabilität und Turbulenz von Flüssigkeitsströmen.

(Leipzig, Johann Ambrosius Barth), 1924.

8vo. Offprint from "Annalen der Physik" IV. Folge, Bd. 74, 1924. With the author's presentation inscription to upper right corner of first leaf: "Hrn. Dr. Faxén mit / best. Empfchl. d. verf.". Stapled spine with rust slightly affecting surrounding paper. A very fine and clean copy. Pp. (1), 578-627.



First edition in the exceedingly rare offprint – with a most attractive presentation-inscription from Heisenberg to Swedish Hilding Faxén, an important contributor to the field – of Heisenberg's doctoral dissertation on the stability and turbulence of fluid flow, which "involved an approximate solution of the complicated equations governing the onset of hydrodynamic turbulence" (David C. Cassidy). It is widely regarded as being "the most important early paper devoted to this subject". (Yaglom, Hydrodynamics Instability and Transition to Turbulence).

Hilding Faxén (1892–1970), Swedish physicist, received his doctorate in 1921 at Uppsala University with his thesis on "the influence of the container walls on the resistance against movement by a small ball in a viscous fluid". He formulated several basic equations mainly in hydrodynamics; the Faxén integral, the Faxén laws, the Faxén theorems and the Faxén-Waller theory.

Heisenberg and Faxén most likely met at the Institute of Theoretical Physics at the University of Copenhagen (Directed by Niels Bohr) where Heisenberg, From 17 September 1924 to 1 May 1925, studied under an International Education Board Rockefeller Foundation fellowship.

Despite Sommerfeld's positive evaluation of Heisenberg's thesis – "In the handling of the present problem, Heisenberg

A NEW THEORY OF GRAVITATION – PMM 416

EINSTEIN, ALBERT.

Einheitliche Feldtheorie von Gravitation und Elektrizität (+) Neue Möglichkeit für eine einheitliche Feldtheorie von Gravitation und Elektrizität (+) Zur einheitlichen Feldtheorie (+) Einheitliche Feldtheorie und Hamiltonsches Prinzip (+) Über den gegenwärtigen Stand der Feldtheorie.

Berlin, Königlich Akademie der Wissenschaften, 1925-1929.

1. Einheitliche Feldtheorie von Gravitation und Elektrizität. Offprint: S. B. preuss. Akad. Wiss., 1925, pp. 414-419. Original wrappers. Mint. (Weil 147 / Boni 155).
2. Neue Möglichkeit für eine einheitliche Feldtheorie von Gravitation und Elektrizität. Offprint: S. B. preuss. Akad. Wiss., 1928, pp. 235-245. Original wrappers. Mint. (Weil 162 / Boni 175).
3. Zur einheitlichen Feldtheorie. Offprint: S. B. preuss. Akad. Wiss., 1929, pp. 2-7. Original wrappers. Mint. (Weil 165 / Boni 183).
4. Einheitliche Feldtheorie und Hamiltonsches Prinzip. Offprint: S. B. preuss. Akad. Wiss., 1929, pp. 156-159. Original wrappers. Mint. (Weil 166 / Boni 184).
5. Über den gegenwärtigen Stand der Feldtheorie. In: Festschrift Dr. A. Stodola, Zürich, Füssli, 1929, pp. 126-132. Publishers full cloth. Spine slightly faded. Otherwise mint. (Weil 168 / Boni 178).

All in all a very fine set.

Off-print of all four papers and first edition of the final essay, constituting Einstein's attempt at creating a unified field theory: "a new theory of space with a view to unification of all forms of activity that fall within the sphere of physics, giving them a common explanation" (PMM). Nowadays, many consider the task of unifying nuclear, electromagnetic, and gravitational force the holy grail of theoretical physics.

Maxwell was the first to develop such a theory when he described the forces of electricity and magnetism as the single force electromagnetism. After Einstein had completed his general theory of relativity (a field theory for gravitation), he turned his attention towards generalizing his theory even further to include Maxwell's theory. Even though Einstein never succeeded in completing this task, in the way that he finished his earlier theories, he pioneered and explored many areas of this subject.

"It had been repeatedly observed that Einstein's general theory of relativity necessitated a pluralistic explanation of the universe. In 1925 he announced that he had resolved this difficulty but the announcement was premature. In 1928 he attacked the problem once more, only to find that Riemann's conception of space, on which the general theory was based, would not permit of a common explanation of electromagnetic and gravitational phenomena. In a series of papers [the present] devoted to the development of 'A Uniform Theory of Gravitation and Electricity' he outlined a new theory of space with a view to unification of all forms of activity that fall within the sphere of physics, giving them a common explanation. All that would then remain to complete a scientific unison is the correlation of the organic and inorganic".

PMM 416
Barchas 586

shows once again his extraordinary abilities: complete command of the mathematical apparatus and daring physical insight" (Arnold Sommerfeld, evaluation of the thesis, 1923) –, the oral presentation did not go as Heisenberg could have hoped for:

"Acceptance of the dissertation brought admission of the candidate to the final orals, where in this case trouble began. The examining committee consisted of Sommerfeld and Wien, along with representatives in Heisenberg's two minor subjects, mathematics and astronomy. Much was at stake, for the only grades a candidate received were those based on the dissertation and final oral: one grade for each subject and one for overall performance. The grades ranged from I (equivalent to an A) to V (an F).

As the 21-year-old Heisenberg appeared before the four professors on July 23, 1923, he easily handled Sommerfeld's questions and those in mathematics, but he began to stumble on astronomy and fell flat on his face on experimental physics. In his laboratory work Heisenberg had to use a Fabry-Perot interferometer, a device for observing the interference of light waves, on which Wien had lectured extensively. But Heisenberg had no idea how to derive the resolving power of the interferometer nor, to Wien's surprise, could he derive the resolving power of such common instruments as the telescope and the microscope. When an angry Wien asked how a storage battery works, the candidate was still lost. Wien saw no reason to pass the young man, no matter how brilliant he was in other fields." (Cassidy, Uncertainty).

The result was that Heisenberg received the lowest of three passing grades in physics and the same overall grade (cum laude) for his doctorate, both of which were an average between Sommerfeld's highest grade and Wien's lowest grade. There is an interesting epilogue to the story. When Heisenberg derived the uncertainty relations several years later, he used the resolving power of the microscope to derive the uncertainty relations – and he still had difficulty with it. When Bohr pointed out the error, it led to emotional difficulties for Heisenberg. Likewise, this time a positive result came off the affair: Heisenberg's reaction induced Bohr to formulate his own views on the subject, which ultimately led to the so-called Copenhagen Interpretation of quantum mechanics.

Heisenberg was awarded the Nobel Prize in Physics in 1932 "for the creation of quantum mechanics, the application of

which has, inter alia, led to the discovery of the allotropic forms of hydrogen".

Faxén was appointed professor of mechanics at the Royal Institute of Technology in Stockholm, where he remained until his retirement in 1958. In 1948 he was elected a member of the Royal Swedish Academy of Sciences.

Cassidy 1924b

THE NAZI BIBLE – PMM 415

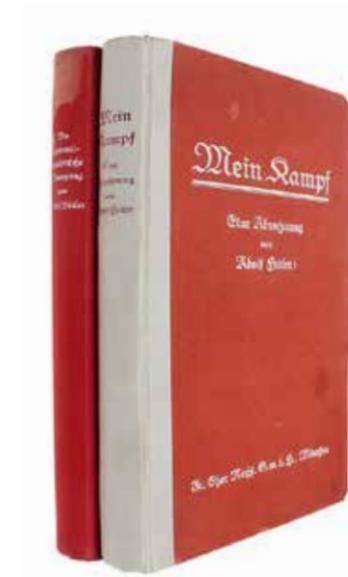
HITLER, ADOLF.

Mein Kampf. Eine Abrechnung (vol. 1) & Die nationalsozialistische Bewegung (vol. 2). 2 volumes.

München, Eher, 1925-27 (vol 2 recte: 1926).

Lex 8vo. Vol. 1: Original half cloth – white cloth spine with red Gothic lettering and red paper boards with white Gothic lettering to the front; vol. 2: original red full cloth with white Gothic lettering to spine and front board. Both volumes with red top-edge. Both volumes are in excellent condition with very minor wear. Vol. 1 has some very slight bumping to corners and a couple of small, vague spots to boards. Vol. 2 has a small mark to the upper part of the spine, where the cloth is faded and tiny traces of edge-wear. Apart from a bit of light spotting to pasted-down front end-papers, both volumes are internally near mint – completely clean and crisp. An unusually fine and fresh copy. XVI, 392, (2), [30 -advertisements] pp. + frontispiece-portrait of Hitler; XI, [1], 354, [2, -advertisements] pp. Fully complete with both half-titles present, as well as the portrait-frontispiece in volume one and the 30 pp. of advertisements (+ the half-title for them) in volume one and the 2 pp. of advertisements in volume two.

On the half-title of volume one is a curious feature, namely a presumably “faked” inscription by Hitler, possibly taken from a presentation-copy: “Adolf Hitler / München den 10. / Dec. 1925.” This is clearly not written in ink directly in the book. It looks mostly like a stamp of some sort or something that has somehow been traced on to the paper. The half-title itself has not been tampered with in any way, has not been out of the volume and has the original red top-edge.



Scarce first edition, first issue of this infamous monument over the most tragic period in the history of Europe and mankind in general. Constituting a turning-point in the career of the 40-year old Hitler, who had achieved nothing of significance at the time, it also presents a devastating turning-point of the 20th century, paving the way for WWII. “Mein Kampf must rank as one of the most widely distributed and translated books in the world. By 1945 the German editions had reached a total circulation of about ten million copies and the book had been translated into sixteen languages.” (Pastore, p. 42).

The publication history of this devastating historical document is quite complicated. Hitler dictated the work to various fellow prisoners (lastly Rudolf Hess) during his imprisonment in Landberg am Lech after the Putsch of 1923. At his

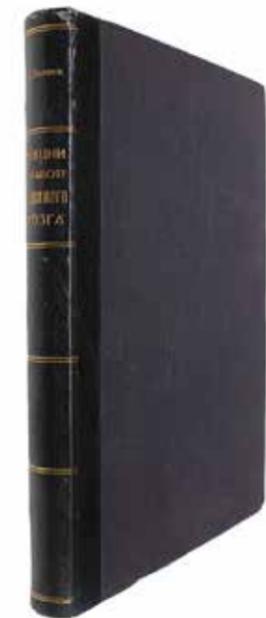
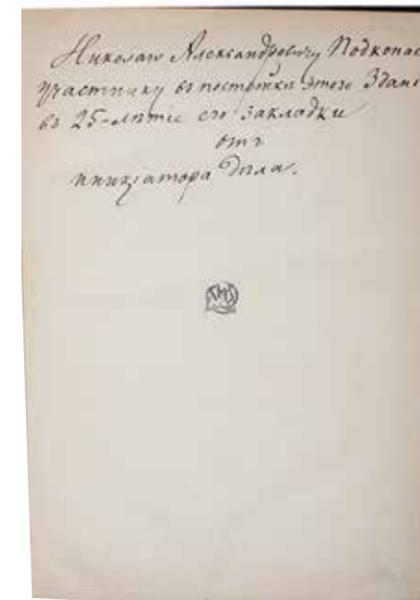
THE NERVOUS SYSTEM AND PSYCHIC ILLNESS – PRESENTATION-COPY

PAVLOV, I.P.

Lektsii o rabote bolshikh polusarov golovnogo mozga.
[Russian, i.e. Lectures on Big Cerebral Hemispheres].

Moskva, 1927.

8vo. Contemporary black half calf with gilt lines and gilt Russian lettering to spine. Inscribed by Pavlov to front end-paper. Annotated in pencil and crayon throughout (by Podkopaev?). A fine and clean copy. 371 pp.



First edition, presentation-copy, of one of Pavlov's most important and influential works, his lectures on the function of the cerebral hemispheres, which sums up all of his work on the higher central nervous system of the dog and thus began the branch of physiology that has to do with higher nervous activity. The work is considered a foundational classic in the history of psychology, linking the central nervous system to the nature of human psychic illness.

The interesting presentation-inscription states: "Nikolayu Alexandrovichu Podkopaevu u postroyke etogo zdaniya v 25-letie s ego zakladki ot inizatora dela." [In Russian, i.e.: "To Nikolay Alexandrovich Podkopaev, the participant of building this edifice, on the 25th anniversary of the foundation, from the initiator of the work."].

Nikolay Podkopaev (1892-1950) was one of Pavlov's students, with whom he worked closely. The building mentioned in

realese from prison in December of 1924, he had with him a manuscript that was more or less complete, and in July 1925 the first volume of the work appeared, published by Eher in Munich. This first volume actually sold reasonably well, even though it appeared under less than perfect circumstances (the same summer two other "memoirs" of Landsberger prisoners appeared, the work was expensive, and the economy was bad). Already in May 1924, Rehse had talked about a luxury-edition of the work, but the finances were not there, and none such appeared until later, after the printing of the regular first issue in the summer of 1925. The second issue of the first edition was strategically planned to appear around Christmas of 1925 and bears the year 1926 on the title-page. The luxury-edition, which has 1925 on the title-page actually appeared in close proximity to the second issue and thus several months after the true first issue (the present), but is thought to be printed from the same sheets as the true first issue.

The first issue of the first volume was printed in an edition of 10,000 copies and is now a scarcity. The second issue of volume one, which followed later the same year, and the first issue of vol. two from the following year (namely end of 1926, but bearing the year 1927 on the title-page) both appeared in an edition of 18,000 copies. For the second volume, the deluxe-edition was printed simultaneously with the ordinary edition.

The first edition, in all its issues and variants (but of course none more so than the first issue of vol. 1), is now a scarcity – especially in as fine condition as here. Although printed in large numbers, by far the greatest part of them will have been thrown out, burned, and otherwise destroyed, and for years they were not considered proper or decent selling- or collecting-objects. Hardly any mention of the work was made of the book in Germany since 1945 and up until very recent times. Furthermore, in 1938, booksellers were instructed by the President of the Reich Chamber of Literature to put only new volumes of *Mein Kampf* on sale, since it "is painful to any National-Socialist thinking German to see the work of our Fuhrer described in our time as "second-hand"." (Pastore p. 41). This, of course, not only increased sales in the new editions that appeared, it also meant that all the original editions simply vanished in time and were not sold on.

"Collecting the various and myriad editions of "Mein Kampf" by Adolf Hitler presents problems, which are, perhaps, unique to this particular work. Unlike other books which collectors

seek out, this one remains extremely elusive despite the fact that there were likely in excess of ten million copies printed between 1925 and 1945 in Germany alone. No other book in the history of bibliophilia has been so difficult to obtain accurate information on. So few copies are available to those who seek them out... Pre-1930 examples were modest sellers and likely not kept very long. The author was a right-wing political fringe fanatic with a small following that had little appeal to people inclined to buy books, especially expensive books as these were... Toward the end of the war, German cities (where most copies were sold) were virtually obliterated by extensive incendiary bombing. It is not surprising that along with their homes, businesses, offices and personal effects, copies of "Mein Kampf" were swallowed up in the rubble and flame. Most notably, the offices of Hitler's publisher Eher Verlag were vaporized by the bombings and all records of sales along with a good deal of information, review copies, proofs and other ephemera... was entirely lost.... The post-war German government forbade the sale of the book. De-Nazification programs by the allies encouraged destruction or secreting of copies. To this day (i.e. 2016), the sale of the book in Germany and France is illegal unless it is "for scientific or historical purposes"... It seems ironic... to make it illegal to deny the Holocaust in these countries, yet deny the study of the book which served as its blueprint." (Pastore, pp. (59)-61).

"The publication history of "mein Kampf" closely parallels the history of the Third Reich. In that regard, I believe that it is the most important book of the twentieth century written by the most important person of the twentieth century (if not any century since the birth of Christ) and its repercussions are and will be with us for centuries to come." (Pastore, p. 63).

PMM 415. For extensive reading on the printing history, issues, etc., see:

Stephen R. Pastore, ed.: *Adolf Hitler's Mein Kampf: A Descriptive Bibliography*. 2016

Othmar Plöckinger: "Geschichte eines Buches: Adolf Hitlers "Mein Kampf", 1922-1945". 2011.

the inscription is one of the new buildings of the Institute of Experimental Medicine, of which Pavlov was responsible, and in which he founded the physiology section. He worked there until the 1930'ies.

The notes and corrections in the present copy are presumably by Podkopaev.

Having in 1897 published his groundbreaking work on the digestive glands, based on 12 years of experiments with dogs – the experiments that earned him the Nobel Prize (1904) – Pavlov turned to the physiology of behavior. In the course of his investigations on the physiology of digestion, he had encountered the phenomenon of “psychic” salivation and he wished to study this further. “Using the concept of the reflex as an elementary response of the organism to external stimulus, Pavlov termed the normal digestive reaction and unconditioned reflex, and the activity of the salivary glands, stimulated by various environmental agents, a conditioned reflex.” (D.S.B. X:433). In 1903 he made his first public statement of the conditioned reflex, but he kept working on the subject, ultimately aiming at the nervous connection behind the reflex.

Pavlov localized conditioned-reflex activity in the cerebral hemispheres of the brain and demonstrated that the center for this activity is to be found in the cortex, among the cortical agent of innate reflexes. It is this groundbreaking discovery that is fully presented in the present work, which thus constitutes a milestone in the history of psychology.

In the present work, Pavlov fully develops his theories on the cerebral hemispheres and the nervous system. He documents the physiological activity of the cerebral cortex and links the central nervous system to the nature of human psychic illness.

“The cerebral hemispheres stand out as the crowning achievement in the nervous development of the animal kingdom. These structures in the higher animals are of considerable dimensions and exceedingly complex, being made up in man of millions upon millions of cells – centres or foci of nervous activity – varying in size, shape and arrangement, and connected with each other by countless branchings from their individual processes. Such complexity of structure naturally suggests a like complexity of function, which in fact is obvious in the higher animal and in man.

Consider the dog, which has been for so many countless ages the servant of man. Think how he may be trained to perform various duties, watching, hunting, etc. We know that this complex behaviour of the animal, undoubtedly involving the highest nervous activity, is mainly associated with the cerebral hemispheres. If we remove the hemispheres in the dog [Goltz and others], the animal becomes not only incapable of performing these duties but also incapable even of looking after itself. It becomes in fact a helpless invalid, and cannot long survive unless it be carefully tended.

In man also the highest nervous activity is dependent upon the structural and functional integrity of the cerebral hemispheres. As soon as these structures become damaged and their functions impaired in any way, so man also becomes an invalid.” (The beginning of Lecture 1 of the present work, in Anrep’s translation).

The effects of the work of Ivan Petrovich Pavlov (1849-1936), “one of the greatest physiologists of all time” (G&M) to the understanding of the mind of mankind can hardly be overestimated. His influence has been enormous and reached far beyond the boundaries of medicine. Bertrand Russell, for instance, was as an enthusiastic advocate of the importance of Pavlov’s work for philosophy of mind.

A second edition of the work was published the same year, as was an English translation: “Conditioned Reflexes. An Investigation of the Physiological Activity of the Cerebral Cortex”. Translated and Edited by G. V. Anrep. Oxford University Press/ Humphrey Milford, 1927.

THE MAIN WORK OF 20TH CENTURY CONTINENTAL PHILOSOPHY

HEIDEGGER, MARTIN.

Sein und Zeit. Erste Hälfte (alles). Sonderdruck aus “Jahrbuch für Philosophie und phänomenologische Forschung”, Band VII herausgegeben von E. Husserl – Freiburg i.B.

Halle, Max Niemeyer, 1927.

Lex 8vo. Original full cloth binding. Gilt title-label (intact and much less worn than usual). A bit of light wear to extremities. Old owner’s name to front free end-paper, the ownership year 1953 to title-page, and a magazine-photo of Heidegger pasted on to inside of front board. A few leaves with pencil- and red crayon-annotations. An unusually clean and well preserved copy. XI, (1), 438 pp. + 1 leaf (no errata leaf).



First edition, off-print, of Heidegger’s main work, “Being and Time”, – one of the most influential philosophical works of the 20th century, and most likely the most influential work of continental philosophy in the 20th century. This is the special printing of the first appearance of the work. It was published in “Jahrbuch für Phänomenologie und phänomenologische Forschung”, edited by Edmund Husserl, also in 1927, and the special edition appeared simultaneously. The work was issued in original wrappers and in publisher’s cloth binding. This is the original cloth-binding issue. The work is difficult to find in good condition.

“Sein und Zeit” is without doubt Heidegger’s most important work, and it is also his first significant academic work; it earned him the professorship at the University of Freiburg. Because of this work, Heidegger’s contribution to the world of continental philosophy must be said to be unsurpassed.

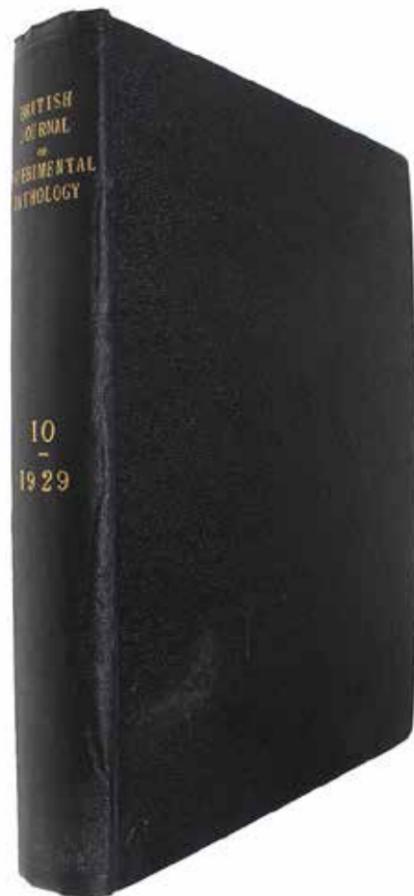
THE DISCOVERY OF PENICILLIN – PMM 420a

FLEMING, ALEXANDER.

On the Antibacterial Action of Cultures of a *Penicillium*, with special reference to their use in the Isolation of *B. Influenzae*. [In: *British Journal of Experimental Pathology*, Vol. X, No. 3].

London, 1929.

4to. Entire vol. X, 1929, bound in black full cloth with gilt lettering to spine. Hinges a bit weak and end-papers renewed. A few leaves loosening a bit. All in all a good, sound copy. Book plate of Frank J. Farrell to inside of front board. Pp. 226-228, (2 pp. – photographic illustrations), pp. 229-236. [Entire volume: VII, (1), 407 pp.].



Seminal first printing of the groundbreaking paper that announces for the first time one of the most revolutionizing discoveries of modern times, namely penicillin. Fleming's accidental discovery and isolation of penicillin in September 1928 (published here for the first time) marks the introduction of the age of useful antibiotics. This magnificent discovery would not only completely change the world of modern medicine, it would change the course of history, continually saving millions of lives around the world.

"When I woke up just after dawn on September 28, 1928, I certainly didn't plan to revolutionise all medicine by discovering the world's first antibiotic, or bacteria killer. But I suppose that was exactly what I did." (Alexander Fleming).

Fleming reported his great discovery in the present paper published in "*British Journal of Experimental Pathology*". An original offprint of the paper was also made, but that is of the utmost scarcity and possibly only one copy has survived (although some estimate three copies to be in existence). For a long time, a reprint from 1944 was thought to be the original offprint, but that later turned out not to be the case. The 1944 reprint was commissioned by Fleming himself, because he could locate no copies of the original.

PMM 420a; Norman 798; Grolier 96

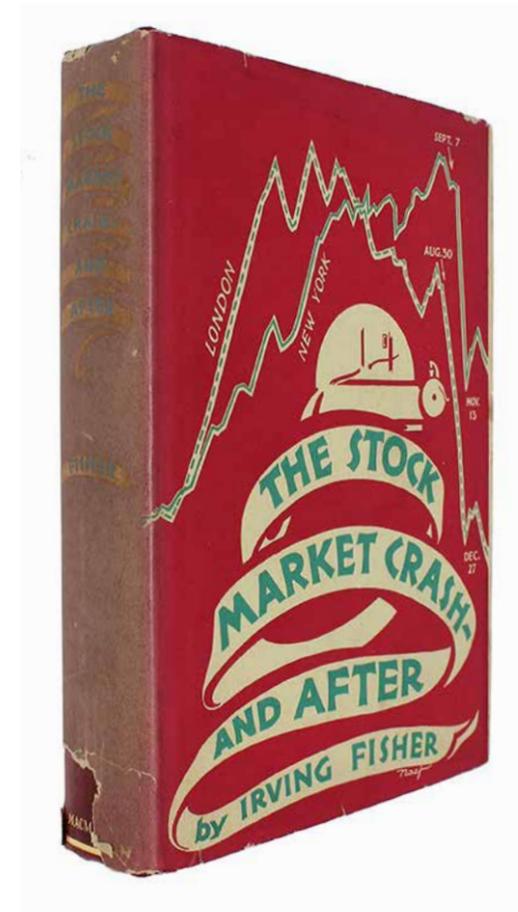
THE CAUSES OF THE 1929 STOCK MARKET CRASH

FISHER, IRVING.

The Stock Market Crash – And After.

New York, Macmillan, 1930.

8vo. In the original red full cloth and with the the original dust-jacket. Dust-jacket price-clipped and missing 2 cm of lower part of spine, spine discoloured. Internally very fine and clean. Binding likewise very fine and clean. xxvi, (2), 286 pp.



First edition of this seminal work tracing the causes of the 1929 Stock Market Crash, here in scarce original dust-jacket. Irving Fisher is considered one of the earliest American neoclassical economists and the first celebrity economist. Fisher was also the first economist to distinguish clearly between real and nominal interest rates, and Milton Friedman called him "the greatest economist the United States has ever produced."

Considered "the father of monetary economics" (Pressman, 91), "Irving Fisher was, in the opinion of many, the leading economic theorist in the United States during the first half of the 20th century. Although his contributions to economic theory and to the development of econometrics ensure him a preeminent position among contemporary economists, he was a versatile man. In his day he was equally well-known as social philosopher, teacher, inventor, businessman, and passionate crusader for many social causes" (DAB).

V

MODERN TIMES – FROM 1932 AND ONWARDS

When Lynge Jr. realized that his son was not going to follow in his and his father's footsteps, he decided to sell the bookshop and chose another renowned bookseller to hand it off to, namely Axel Sandal. Sandal who was already the owner of C.A. Reitzels Boghandel. Wisely, he kept the name of the company and turned it into a joint stock company.

In 1932, the same year that he bought Herman H.J. Lynge & Søn, Sandal hired Arne Stuhr to run the company. At this point in the history of the old bookshop, it was time for some sort of modernization, and Arne Stuhr set about cleaning up the shop and reorganizing it. More than 100.000 books were gotten rid of, because they were considered outdated, partly due to a change in literary taste. And the old system of cataloguing in large folio volumes was abandoned in favour of a modern cataloguing system on cataloguing cards – a system that is still preserved to this day, naturally complemented by the use of computers.

During Stuhr's leadership, many great additions were made to the stock, primarily due to the large number of excellent book collections that he kept buying. Especially the scientific collections were of importance, and the scientific profile of Herman H.J. Lynge & Søn was further strengthened.

In 1951, Sandal sold the majority of the stocks to Stuhr, who then also became the administrative director, a position that he held until 1974, when "Herman H.J. Lynge & Søn A/S" was sold for the last time – this time

to Käthe and Max Girsel, who have continued the strong scientific profile of the bookshop and ensured that Herman H.J. Lynge & Søn is still considered one of the most significant antiquarian bookshops in Scandinavia. As Lynge Sr. and Lynge Jr., Max Girsel has played a pivotal role in the antiquarian book trade and has contributed significantly to upholding the tradition of antiquarian bookselling in Denmark. No-one will dispute that he towers over Danish antiquarian book selling as Lynge did in the 19th century. Just as the old Lynge, Max Girsel is renowned for his vast knowledge and bibliographical expertise, his magnificent sense of the books, professionalism and fairness, and last but not least, his generosity.

In 1978, the bookshop once again needed to find new locations and now moved the Silkegade nr. 11, where it is still situated today.

In the 70'ies when the Girsel family took over Herman H.J. Lynge & Søn, the centre of Copenhagen was full of antiquarian bookshops and the trade was flourishing. Today, this is no longer the case, and only very few antiquarian bookshops remain in the centre of the city. Along with a few others, Herman H.J. Lynge & Søn continues the tradition of training new antiquarian booksellers that can take the trade forward.

In 2000, Käthe and Max' daughter, Maria Girsel, started working in the bookshop, alongside her father, and is now the manager of Herman H.J. Lynge & Søn A/S, where William Schneider and Maria Girsel make sure that the company continues to live up to its grand history.

We are proud to run the oldest antiquarian bookshop in Scandinavia and to continue the tradition of excellence founded 200 years ago this year.

We are still a traditional antiquarian bookshop and are in many ways rather old-fashioned. We do, however, also pride ourselves with innovation and now have a much stronger presence internationally than ever before. We participate in antiquarian book fairs in California, New York, Boston, Hong Kong, Tokyo, and all over Europe, and we have customers from all over the world. We continue the old tradition of the company of being particularly strong in the field of science, but are just as strong in the fields of philosophy, politics, economics, and history of ideas in general.

This last section of our catalogue will present you with a selection of the most recently printed books we have in stock – from the year 1932 up until the present day.

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MAGNIFICENT PRESENTATION-COPY WITH AN EXCEPTIONAL PROVENANCE

LACAN, JACQUES.

De la Psychose Paranoïaque dans les rapports avec la personnalité.

Paris, 1932.

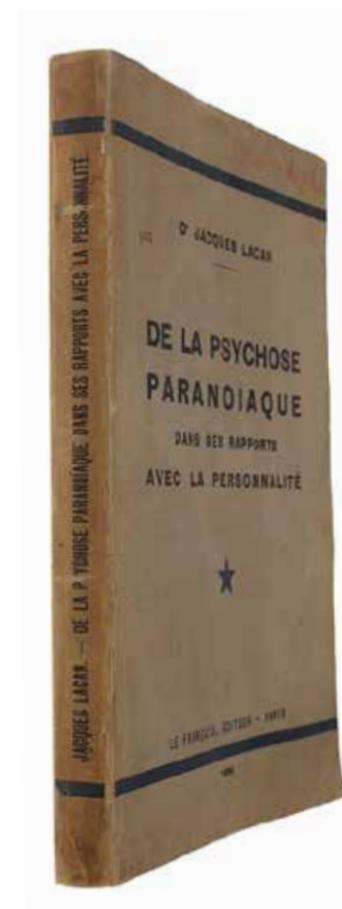
8vo. Original grey printed wrappers with signs of reading, but overall very good. A bit of wear along hinges (with very neat, barely noticeable professional restoration), a few smaller creases to front wrapper and an old owner's inscription in red crayon. A small closed tear to back wrapper. Many notes and underlinings (by Mijolla – see note below) and inlaid are several leaves with notes. Inscribed to half-title. (14), XIII, (1), 381, (3) pp. Housed in a custom-made blue cloth box with see-through front board and gilt lettering to spine.

Very rare first edition, presentation-copy with an exceptional provenance, of Lacan's groundbreaking doctoral thesis, which constitutes the foundation of all his later work and inaugurated a new era in psychology and psychiatry.

The copy is inscribed and signed by Jacques Lacan to professor Hesnard – highly important fellow psychiatrist famous for introducing Freud in France – in November 1932 (“à monsieur le professeur Hesnard en signe de ma respectueuse sympathie, Jacques Lacan, Ce 26 novembre 1932”).

Furthermore, the copy has been in the possession of the important psychoanalyst and historian Alain de Mijolla (1933-2019) and bears his extensive notes and underlinings.

Lacan, who is often referred to as “the most controversial psychoanalyst since Freud”, “the father of French psychoanalytical thinking”, and a towering intellectual giant of the twentieth century, plays as dominant a role in modern psychology and the development of psychological thought as Freud. It is his doctoral dissertation (the present work) that constitutes the inaugural moment in his work. “Lacan's theoretical engagement with psychosis constitutes a central platform for his ventures into psychoanalysis; from his doctoral thesis on paranoia in the 1930s through to his seminar on Joyce in the



1970s, the question concerning the psychoanalytic treatment of psychosis was at the forefront of his clinical work.”

Aimée, Lacan’s patient and subject of his thesis, bears the same importance for the history of psychology as Anna O., the patient in Freud and Breuer’s “*Studies of Hysteria*”. Aimée was a thirty-eight-year-old woman, who had tried to stab the celebrated actress Huguette Duflos and was thus imprisoned, in April 1931. The story immediately reached the press, and “Aimée” (Lacan’s pseudonym for her) became famous in the whole country. Lacan began to see her one month later at the Sainte-Anne Hospital. Through biographical inquiry, Lacan established a classic picture of her and noticed a development that would come to play a central role in his psychological theory: after three weeks of incarceration, Aimée was almost completely out of her delusional state, which Lacan considered evidence of the acute nature of her paranoia. This connection, which according to Lacan meant that she found consolation only in her punishment, not in the act itself, caused Lacan to propose a new diagnostic category, namely “self-punishment paranoia.”

“It [i.e. “*De la Psychose Paranoïaque*”] took on the importance that had previously been accorded to studies in hysteria in the rise of the international movement. Just as Freud had given hysteria its patents of nobility in endowing it with full-fledged existence as an illness, so Lacan, forty years later, gave paranoia, and more generally psychosis, an analogous place within the French movement” (E. Roudinesco: *La Bataille de cent ans, l’histoire de la psychanalyse en France*, Vol. 2, p. 114).

With Lacan’s doctoral dissertation, Aimée quickly became a cause célèbre for the surrealists. In the “*De la Psychose Paranoïaque*”, Lacan also included a selection of Aimée’s copious writings, which were produced at the height of her psychosis. This also contributed to the immediate importance of the work and to the spreading of Lacan’s novel theories. “Certainly it was this feature which was seized upon by its first surrealist readers, and which gave to this medical thesis right from the start a position in contemporary, even avant-garde thinking, which was markedly different from the usual dustgathering oblivion that is the fate of such work.” (Olga Cox-Cameron: *Lacan’s Doctoral Thesis: Turbulent Preface or Founding Legend?*).

“Jacques Lacan is regarded as the father of French psychoanalytical thinking. He trained in mainstream psychiatry

and his doctorate thesis was supervised by Gaétan de Clérambault. After the Second World War he became a cult figure in French intellectual circles, mixing Freudian ideas with social comment. As with many French intellectuals, he founded an ephemeral one-man movement with many followers” (Preface to the English translation (1986)).

“Jacques Lacan (April 13, 1901 to September 9, 1981) was a major figure in Parisian intellectual life for much of the twentieth century. Sometimes referred to as “the French Freud,” he is an important figure in the history of psychoanalysis. His teachings and writings explore the significance of Freud’s discovery of the unconscious both within the theory and practice of analysis itself as well as in connection with a wide range of other disciplines. Particularly for those interested in the philosophical dimensions of Freudian thought, Lacan’s oeuvre is invaluable. Over the course of the past fifty-plus years, Lacanian ideas have become central to the various receptions of things psychoanalytic in Continental philosophical circles especially.” (SEP).

Provenance:

Angelo Louis Marie Hesnard (1886-1969) was an extremely important early French psychonanalyst and psychiatrist famous for his contributions to French sexology in the 30’ies and his groundbreaking early studies on Freud. He was a founding member of the Société psychanalytique de Paris, founded in 1926, and he occupies a central role in the history of modern psychoanalysis, being the co-author of the first French work on psychoanalysis and the person who introduced Freudian psychoanalysis to France.

In the fifties he debated with Jacques Lacan over the meaning of Freud’s saying “Where It was, shall I be”; but when debarred by the IPA from the roster of training analysts as a representative of the chauvinist wing of French psychoanalysis, he followed Lacan into the École Freudienne de Paris in 1964.

“HESNARD, ANGÉLO LOUIS MARIE (1886-1969) A psychoanalyst, doctor with the French Navy, and professor at the École Principale du Service de Santé de la Marine... He was coauthor of the first French work on psychoanalysis and one of the founding members of the Société Psychanalytique de Paris (SPP). He was the son of Angélo Théodose Hesnard and Lélia Célénis Rosalie Blancon, from a family of judges. His brother Oswald, who had a degree in German, helped him understand Freud’s writings.

After completing his studies in Pontivy, he entered the École de Santé de la Marine et des Colonies in Bordeaux on October 20, 1905. A student of Albert Pitres, then of Emmanuel Régis, he wrote his dissertation in 1909 on “*Les troubles de la personnalité dans les états d’asthénie psychique*,” in which there is a reference to Freud. He continued his military career in Toulon, then, from 1910 to 1912, on the armored cruiser “Amiral Charner” in the Middle East.

Upon his return in 1912 he was appointed assistant at the Clinique des Maladies Mentales at the University of Bordeaux, where he rejoined Emmanuel Régis, who encouraged Hesnard to study Freud. On January 2, Freud wrote to Karl Abraham, “Today I received a letter from a student of Régis, in Bordeaux, written on his behalf, apologizing in the name of French psychiatry for its present neglect of Ya.” According to a letter to Ernest Jones on January 14, the reference is to the “apologies from the French nation” that Freud received. This was followed in 1913 by the publication of “*La doctrine de Freud et de son école*” by Emmanuel Régis and Angélo Hesnard in “*L’Encéphale*”.

“*La Psychanalyse des névroses et des psychoses*” appeared in 1914. It was a lengthy précis and as faithful as it was possible to be at the time of Freud’s principal theories, as Sándor Ferenczi noted in the review of the book he wrote in 1915. This was followed by an examination of the criticisms the theories had received from various authors, and finally by several commentaries, of which Hesnard claimed, after Régis’ death, that he-Régis-was the principal author.

They recognized that “Freud’s system seems to constitute, regardless of what one may say, one of the most important scientific movements of the current psychological period.” Nonetheless, their remarks essentially referred to what appeared to them to be no more than “ingenious assumptions” that were both original and well understood, since – and this is an argument that would be repeated for decades to come – “Freud’s method of conception is based on that of Janet, whom he has constantly been inspired by. Transforming the term ‘psychological analysis,’ employed by Janet, into psychoanalysis has changed nothing in the method used by both students of Charcot.” The causal importance given to sexuality or symbolism was also criticized. While Freud, in his “*On the History of the Psychoanalytic Movement*” (1914d), concluded that “Régis and Hesnard (Bordeaux) have recently [1914] attempted to disperse the prejudices of

their countrymen against the new ideas by an exhaustive presentation, which, however, is not always understanding and takes special exception to symbolism,” he reproached Hesnard for years for this type of finding. In France the work remained the only extensive essay on psychoanalysis for nearly twenty years and was reprinted in 1922 and 1929.” (Encycl.).

Alain de Mijolla (1933-2019) was a psychoanalyst in the Société psychanalytique de Paris in 1968, and by 2001 a training analyst there. He also created and chaired the International Association of History of the Psychoanalysis (AIHP) and received the Mary S. Sigourney Award in 2004 (stating about him: A renowned author and lecturer, editor and influential researcher of the history of psychoanalytic ideas, Dr. de Mijolla conceived and has directed and edited an authoritative *Dictionnaire International de la Psychanalyse* in French and now in English. This dictionary, which has received widespread acclaim in Europe, is an extremely important undertaking for the whole psychoanalytic community. More than four hundred scholars have contributed to this dictionary, which is a landmark in its field. This dictionary of analytic concepts and terms includes commentaries on international psychoanalysis as well as brief biographies of the major pioneers of psychoanalysis. He has also contributed widely in the field of psychoanalytic history and is President of the International Association for the History of Psychoanalysis, which received a Sigourney Award in 2001.

He wrote numerous articles and important works in the history of psychoanalytic and edited psychoanalytical collections at several publishers, including the three volumes of the “*International Dictionary of Psychoanalysis*.” He is famous for his studies of Freud that shed new light on the history of psychology and on Freud himself, and he drew Freud into contemporary times, famously stressing the difficulties of representing the psychoanalytic setting in cinematic terms.

The first edition of “*De la Psychose Paranoïaque*” is of great scarcity, especially in wrappers and fully complete as here, with the half-title and the 7 unnumbered leaves with printed dedication to family, friends, and mentors. Furthermore, presentation-copies of this landmark work are of extreme scarcity, and the provenance of the present copy is very hard to beat.

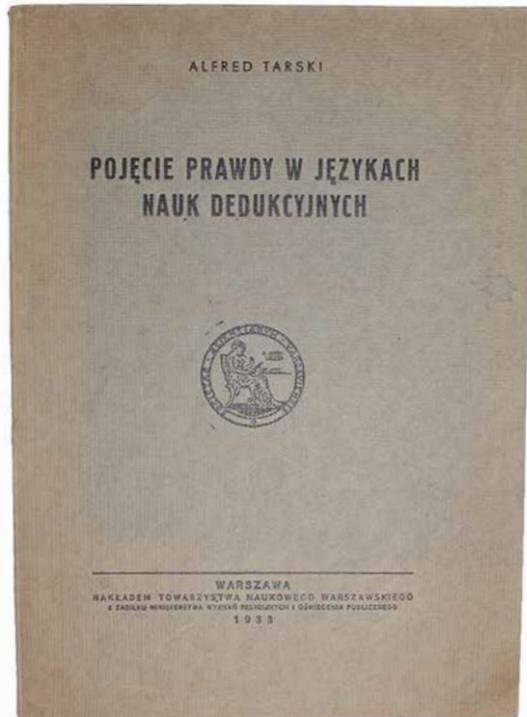
FOUNDING MODERN LOGICAL SEMANTICS

TARSKI, ALFRED.

**Pojęcie Prawdy w Językach Nauk Dedukcyjnych (Polish).
[The Concept of Truth in Formalized Languages].**

Warszawa, 1933.

Small 4to. Original printed wrappers, sunned at the edges, but otherwise near mint condition, also internally. An excellent copy. VII, (1), 116, (1, -errata) pp.



The exceedingly scarce first printing of Tarski's most important and influential work, "The Concept of Truth in Formalized Languages", which founded modern logical semantics.

The work appeared in an extremely small number, in Polish, and many copies of the article have later been destroyed, thus, the work is of the utmost scarcity.

In this seminal article the Polish-American logician and mathematician Alfred Tarski devotes himself to "the definition of truth". "Its task is to construct -with reference to a given language- a materially adequate and formally correct definition of the term "true sentence"." (Introduction, English translation, 1956).

With this work the face of logic was changed forever. The "Concept of Truth" constitutes a landmark event in 20th century analytic philosophy, and it ranks as one of the most important contributions to symbolic logic, semantics and philosophy of language. In this work Tarski develops the semantic theory of truth for formal languages and determines the fact that no language can contain its own truth predicate. Tarski thus concluded that the semantic theory could not be applied to any natural language. -This was later used by e.g. Davidson to construct his truth-conditional semantics, and the problems solved by Tarski are some of the same that Russell and Whitehead struggled to solve in their "Principia Mathematica".

Tarski (1901-1983) has contributed seminal to the fields of mathematics and logic in a number of ways, and together with Frege, Russell and Gödel, he now ranks as one of the most important contributors to the field of modern logic.

At the time of Franz Brentano (1838-1917), one of the philosophers of the greatest significance for contemporary philosophy and in many ways a forerunner of present-day empiricism, it was very unusual for a metaphysician to acknowledge that philosophical investigation must go hand in hand with an analysis of language. Linguistic analysis has thus been almost totally limited to the pure empiricists of philosophy, who reject all forms of metaphysics. Meanwhile, ontologists and metaphysicians have been satisfied with the ordinary language and asked no questions about its possible limitations, merely dismissing the logical faults and adding the odd neologisms. Today, however, especially within the English speaking tradition, linguistic analysis has reached a degree unheard of at the time of Brentano, and it is now generally accepted that certain logical and epistemological problems can be solved only by forsaking ordinary language and substituting it for artificially constructed language systems that follow certain principles. Thus, difficulties that appeared within earlier philosophical doctrines are meant to disappear if the theory can be formulated more precisely, and one of the most important examples is the "adequacy theory of truth". Tarski shows that the concept of truth of the adequacy theory can be introduced in a perfectly exact way within the formalized language systems that are equipped with precise rules of interpretation, and thus he rids us of the usual misgivings against the concept of truth. And thus he has developed one of the most important theories of modern logic.

"Tarski's investigations are of singular philosophical significance for another reason as well. Within the framework of semantics, which he founded and which Carnap later developed further, it becomes possible for the first time to introduce the notion of an analytic judgment (or an analytic statement) in a form that is both sufficiently general and of the utmost precision. This notion also plays an exceptionally important role in Brentano's philosophy, especially in his studies in formal logic." (Stegmüller, Main Currents... p. 56).

When constructing a semantical system, a vocabulary of the desired object language must be determined as the first. Then formulation rules must be specified, before the rules of interpretation are laid down, and finally the rules of

application are supplied. The most important rules here are the rules of truth, and the concept of truth is one of the most important semantical concepts at all, for without them no understanding of the sentences within the system would be ensured. And, of course, the truth definitions must satisfy a condition of adequacy. "...This form of an adequacy condition that must be satisfied by every semantical truth concept goes back to the Polish logician, Stanislaw Lesniewski. But it was the logician Alfred Tarski who above all made use of this notion, and who first studied in detail the possibilities of introducing a formally exact and materially adequate concept of truth into the precise languages of science. Carnap's accounts of semantical systems rest largely on the prior works of Tarski." (Stegmüller, p. 311). Tarski also pointed out that it is necessary for all semantical concepts, and especially for the concept of truth, to strictly separate object language and metalanguage. Otherwise we would put ourselves in the unlucky position of being able to prove both a statement and its negation at the same time.

In the English translation from 1956 of Tarski's works, "Logic, Semantics, Metamathematics", the bibliographical information about this article is erroneous.

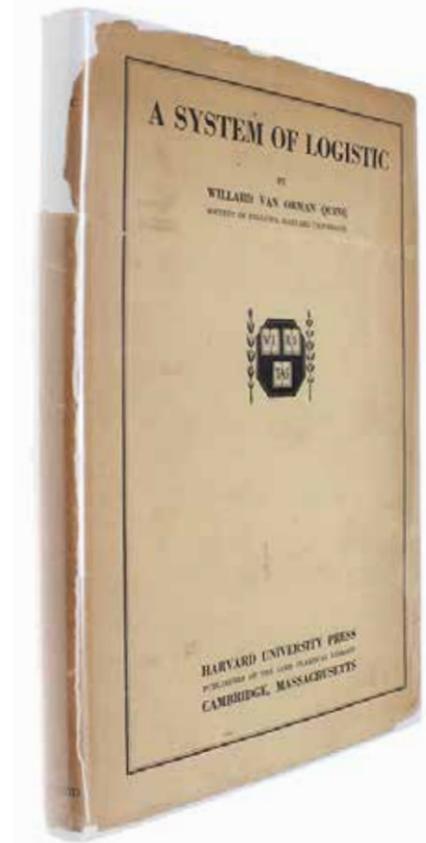
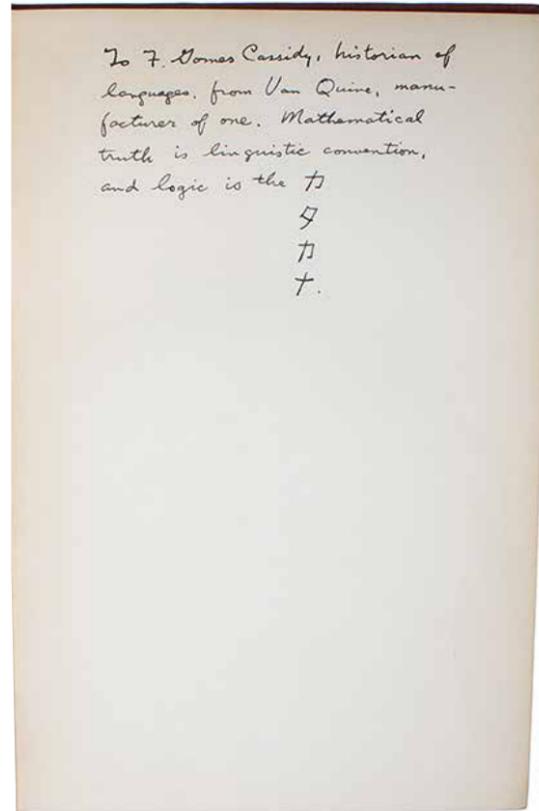
MAGNIFICENT PRESENTATION-COPY

QUINE, WILLARD ORMAN VAN.

A System of Logistic.

Cambridge, Massachusetts, Harvard University Press, 1934.

Original full red cloth with gilt line-borders to boards, original dust-jacket, somewhat worn, with a red label over the price and chips and nicks to extremities. Minor loss to corners of dust-jacket, and a large loss of upper part of spine of dust-jacket (ca. 6x2 cm), thus lacking the title to spine of dust-jacket, and leaving the cloth of the same part of the spine sunned and the gilding of the title on spine almost faded off. Some soiling to dust-jacket. Internally nice and clean. X, (2), 204 pp.



An excellent presentation-copy of this scarce first edition of the great logician's first book, which is the published version of his doctoral thesis, hailed by Whitehead as a landmark in the history of symbolic logic.

Inscribed by Quine "To F. Gomes Cassidy, historian of languages, from Van Quine, manufacturer of one. Mathematical truth is linguistic convention, and logic is the [four Chinese characters]".

Frederic Gomez Cassidy (1907-2000) was a great capacity within world language scholarship and a close friend of Quine, whom he had known since school and been to Oberlin College with. He was a talented linguist specialized in Early English, Creoles, Lexicography, and American language, who is now primarily famous for his lately begun monumental project, the "Dictionary of American Regional English" (known as DARE). Cassidy was born in Jamaica to a Canadian father and a Jamaican mother and grew up hearing their varieties of standard British English as well as the Creole variety of the Black majority. When Cassidy was eleven years old, the whole family moved to Ohio. "Here the young Jamaican was introduced to yet another variety of English and was dismayed to learn that it was he who sounded "funny." But that distinction was to have a significant benefit. It piqued the curiosity of a classmate who sought to know and befriend the boy who looked, acted, and sounded so different. That classmate was Willard Van Orman ("Van") Quine, later to become one of America's most distinguished philosophers. The friendship he and Fred began as boys was to last their lifetimes, nourished by shared experiences at Oberlin College, regular correspondence through the decades, and frequent summer hiking trips." (Memorial Resolution of the Faculty of the University of Wisconsin-Madison on the Death of Professor Emeritus Frederic Gomes Cassidy).

The time at Oberlin College was of specific joy to him, and it was here he came to explore his interest in languages, philosophy, and science. He obtained his BA in 1930 and his MA, also at Oberlin, in 1932, and in 1938 he was given his PhD from the University of Michigan.

Quine graduated from Oberlin College in 1930. He then won a scholarship to study for his doctorate at Harvard University, where he wrote the important thesis that was to constitute his first book. Quine's supervisor at Harvard was

Alfred North Whitehead, who has also written the Foreword to his first book and who introduced him to Bertrand Russell, who visited Harvard during this time. From then on, Quine kept an ongoing correspondence with Russell. Quine finished his doctorate in two years and was awarded his Ph.D. in philosophy from Harvard in 1932. After that he received a travelling fellowship, which he used to travel to Vienna, where he got acquainted with the members of the Vienna Circle. During his travels he also met Gödel and Ayer. In Warsaw he spent six weeks with Tarski, and in Prague he studied under Carnap, who greatly inspired him. After his year of travelling, he returned to Harvard, where he published the present version of his doctoral dissertation, his first book.

"In this book Dr. Quine has effected an extension of the scope of Symbolic Logic. The advance is more than an improvement in symbols. It extends to fundamental notions. He has introduced a generality adequate to the complexity of the subject matter; and the symbolism embodies the generality of its meaning. I have no hesitation in stating by belief that Dr. Quine's book constitutes a landmark in the history of the subject." So Whitehead writes in his Foreword (p. (IX)). The logic that Quine takes into consideration is that of Russell and Whitehead's "Principia Mathematica", and when Whitehead towards the end of the Foreword states that "Dr. Quine does not touch upon the relationship of Logic to Metaphysics. He keeps strictly within the boundaries of his subject. But – if in conclusion I may venture beyond these limits – the reformation of Logic has an essential reference to Metaphysics. For Logic prescribes the shapes of metaphysical thought" (p. X), the metaphysics he is talking about is nominalism. For Russell and Whitehead, Quine's work represented an unusual illustration of their own logic.

The work was also under much influence of the Polish logicians, and as Whitehead concludes in his Foreword, "it is interesting to note the influence of the work of Professor H. M. Scheffer, and of the great school of Polish mathematicians. There is continuity in the progress of ordered knowledge." (P. X).

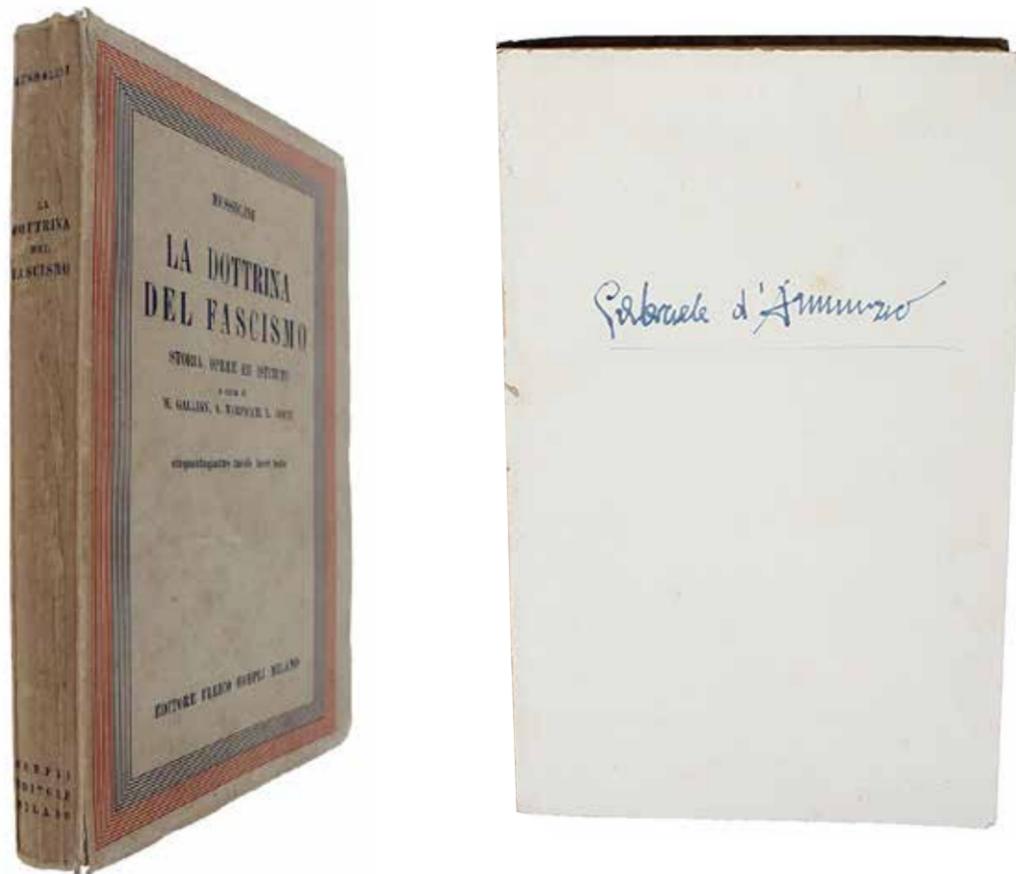
THE COPY OF "THE FATHER OF FASCISM"

MUSSOLINI et al.

**La dottrina del fascismo. Storia Opere ed Istituti a cura di A. Marpicati, M. Gallian, L. Contu.
Cinquantaquattro tavole fuori testo.**

Milano, Hoepli, 1935.

Small 8vo. Original printed wrappers. Slight wear to spine and light brownspotting to wrappers, but overall very nice. With d'Annunzio's signature in ink to front free end-paper and a previous owner's signature in pencil to title-page. (12), 316, (2) pp. Richly illustrated.



First edition thus of this magnum opus of Italian fascism – the copy of Gabriele D'Annunzio – “the father of Fascism” – with his ownership signature. This seminal publication of Mussolini’s “The Doctrine of Fascism” – the first part of which was actually written by Gentile – is published together with “Storia del fascismo” by Marcello Gallian, “Istituti ed opere del regime” by Arturo Marpicati and “Appendice legislativa” by Luigi Contu, constituting one of the most important publications of Italian fascism.

“The Doctrine of Fascism” was originally published in the Italian Encyclopedia in 1932, as the first section of a lengthy entry on “Fascismo” (Fascism). In its book form, it came to have the greatest impact upon Italian politics. A key concept of the work is summed up in Mussolini’s own words: “Granted that the 19th century was the century of socialism, liberalism, democracy, this does not mean that the 20th century must also be the century of socialism, liberalism, democracy. Political doctrines pass; nations remain. We are free to believe that this is the century of authority, a century tending to the ‘right’, a Fascist century. If the 19th century was the century of the individual (liberalism implies individualism) we are free to believe that this is the ‘collective’ century, and therefore the century of the State.”

Gabriele D’Annunzio is often seen as a precursor of the ideals and techniques of Italian fascism. His political ideals emerged in Fiume when he coauthored a constitution with syndicalist Alceste de Ambris, the Charter of Carnaro. It was D’Annunzio’s ideas and aesthetics that more than anything else influenced the style of Mussolini, and in turn Adolf Hitler.

Mussolini’s culture of dictatorship came directly from D’Annunzio. Described as “the father of fascism” and “John the Baptist of Italian Fascism”, virtually the entire ritual of Fascism was invented by D’Annunzio during his occupation of Fiume and his leadership of the Italian Regency of Carnaro. These rituals included the balcony address, the Roman salute, the cries of “Eia, eia, eia! Alala!” (taken from Achilles’ cry in the Iliad), the dramatic and rhetorical dialogue with the crowd, and the use of religious symbols in new secular settings. But also his very method of government constituted the invention of fascism: the economics of the corporate state; stage tricks; large emotive nationalistic public rituals; and blackshirted followers with their disciplined, bestial responses

and strongarm repression of dissent. He was even said to have originated the practice of forcibly dosing opponents with large amounts of castor oil, a very effective laxative, to humiliate, disable or kill them, a practice which also became a common tool of Mussolini’s blackshirts.

**THE WALL – NUMBERED COPY
– MAGNIFICENTLY BOUND BY MIGUET**

SARTRE, JEAN-PAUL.

Le Mur.

Paris, Gallimard, (1939).

Bound uncut with the original printed wrappers, also the back-strip, in a magnificent, elegant, and highly artistic black full calf binding with onlays of blood-red lacquered calf in stripes of varying thickness to all of front and back board as well as to spine, elegantly representing a “wall”. Gilt author and title to spine. Inside of boards and recto and verso respectively of free end-papers covered with exquisite red suede and with white calf edges. Hand-sewn capital-bands in red and black. All edges gilt (also the uncut ones). Blindstamped super-ex-libris to inside of front board. Housed in an exquisite chemise with elegant patterned paper in red and grey tones and with black calf spine (same gilding as to binding) and edge, chemise covered with exquisite red suede on the inside, and an elegant slip-case of the same patterned paper, with black morocco edges. Binding signed to bottom of inside of front board: “C. et J-P. Miguet” and to bottom of inside of back board: “2003”. A mint copy.

First edition, one of in all 110 numbered copies, of Sartre’s first collection of short stories, which are generally accepted as Sartre’s greatest existentialist works of fiction and the book as such as his greatest book of fiction.

The present copy is one of 20 “outside of commerce” (“hors commerce”) copies on alfa paper. In all 110 copies appeared, 40 of which are on on pur fil and 70 on alfa (50 of them numbered 31-80, and 20 hors commerce numbered 81-100). This is number 86.

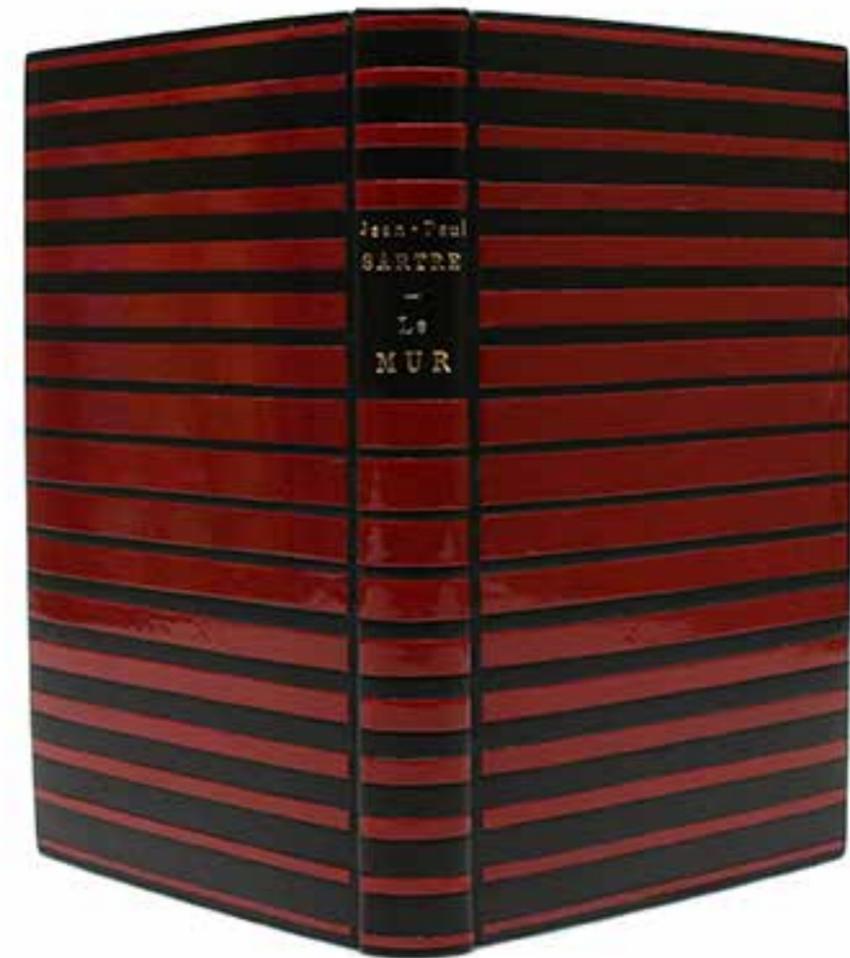
The collection “The Wall” contains the short story “The Wall”, which is one of Sartre’s most famous and most widely read stories. It coldly depicts a situation in which prisoners are condemned to death. The story takes place during the Spanish Civil War (July 1936 -April 1939). “The Wall” is probably the piece of fiction that best captures Sartre’s central philosophical themes and is thus regarded as one of his most important works.

The title refers to the wall used by firing squads to execute prisoners, and the deep blood-red of the magnificent “wall”-binding by Miguet is thus particularly well chosen.

At the time of its appearance, “Le Mur” was well received, and because of it, Sartre won the price of the “Roman populiste” in April 1940. The work was fiercely attacked by Robert Brasillach in April 1939, but defended in “La Nouvelle Revue Francaise” in May 1939. Among the first reviews of it was Camus’ in the “Alger républicain”.

The publication of “Le Mur” contributed to giving Sartre a reputation of being obscene by those who did not admire his style and courageous writing. By those many of those who do admire him, this is considered some of the best that he ever wrote.

Contat & Rybalka: 39/21 (pp. (69)-71)



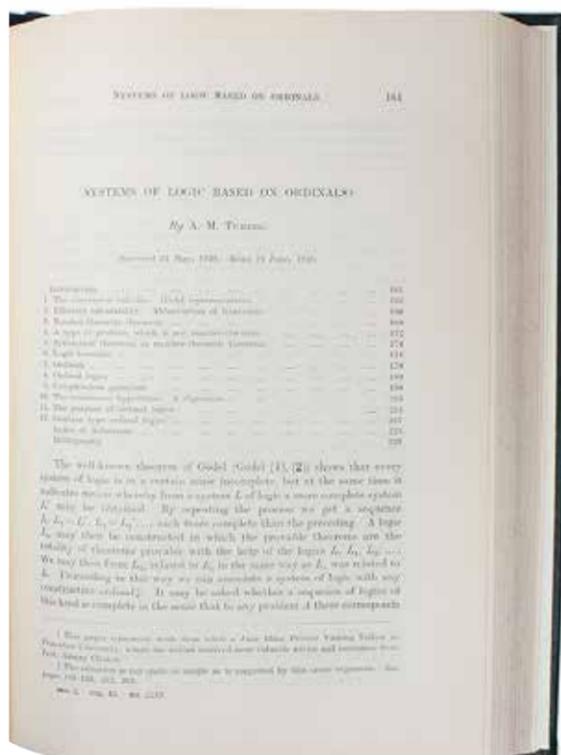
TURING'S PH.D.-THESIS

TURING, A.M.

Systems of Logic based on Ordinals. [Received 31 May, 1938. – Read 16 June, 1938.].
[In: Proceedings of the London Mathematical Society. Second Series. Volume 45].

London, Hodgson & Son, 1939.

Royal8vo. In a recent nice green full cloth binding with gilt lettering to spine. Entire volume 45 of "Proceedings of the London Mathematical Society. Second Series". A statement from the Council of 'Proceedings' pasted on to verso of title-page. A very nice and clean copy without any institutional stamps. Pp. 161-240. [Entire volume: (4), 475 pp.].



The rare first printing of Turing's Ph.D.-thesis, which "opened new fields of investigation in mathematical logic". This seminal work constitutes the first systematic attempt to deal with the Gödelian incompleteness theorem as well as the introduction to the notion of relative computing.

After having studied at King's College at Cambridge from 1931 to 1934 and having been elected a fellow here in 1935, Turing, in 1936 wrote a work that was to change the future of mathematics, namely his seminal "On Computable Numbers", in which he answered the famous "Entscheidungsproblem", came up with his "Universal Machine" and inaugurated mechanical and electronic methods in computing. This most famous theoretical paper in the history of computing caught the attention of Church, who was teaching at Princeton, and in fact he gave to the famous "Turing Machine" its name. It was during Church's work with Turing's paper that the "Church-Turing Thesis" was born. After this breakthrough work, Newman, under whom Turing had studied at Cambridge, urged him to spend a year studying with Church, and in September 1936 he went to Princeton. It is here at Princeton, under the guidance of Church, that Turing in 1938 finishes his thesis [the present paper] and later the same year is granted the Ph.D. on the basis of it. The thesis was published in "Proceedings of the London Mathematical Society" in 1939, and after the publication of it, Turing did no more on the topic, leaving the actual breakthroughs to other generations.

In his extraordinary Ph.D.-thesis Turing provides an ingenious method of proof, in which a union of systems prove their own consistency, disproving, albeit shifting the problem to even more complicated matters, Gödel's incompleteness theorem. It would be many years before the ingenious arguments and striking partial completeness result that Turing obtained in the present paper would be thoroughly investigated and his line of research continued.

The present thesis also presents other highly important proofs and hypotheses that came to influence several branches of mathematics. Most noteworthy of these is the idea that was later to change the face of the general theory of computation, namely the attempt to produce an arithmetical problem that is not number-theoretical (in his sense). Turing's result is his seminal "o-machines"; he here introduces the notion of relative computing and augments the "Turing Machines" with so-called oracles ("o"), which allowed for the study of problems that could not be solved by the Turing machine. Turing, however, made no further use of his seminal o-machine, but it is that which Emil Post used as the basis for his theory of "Degrees of Unsolvability", crediting Turing with the result that for any set of natural numbers there is another of higher degree of unsolvability. This transformed the notion of computability from an absolute notion into a relative one, which led to entirely new developments and in turn to vastly generalized forms of recursion theory. "In 1939 Turing published "Systems of Logic Based on Ordinals,"... This paper had a far-reaching influence; in 1942 E.L. Post drew upon it for one of his theories for classifying unsolvable problems, while in 1958 G. Kreisel suggested the use of ordinal logics in characterizing informal methods of proof. In the latter year S. Feferman also adapted Turing's ideas to use ordinal logics in predicative mathematics." (D.S.B. XIII:498).

Apart from these groundbreaking points, which Turing never returned to himself, he here also considers intuition versus technical ingenuity in mathematical reasoning, does so in an interesting and provocative manner, and comes to present himself as one of the most important thinkers of modern mathematical as well as philosophical logic.

"Turing turned to the exploration of the uncomputable for his Princeton Ph.D. thesis (1938), which then appeared as "Systems of Logic based on Ordinals" (Turing 1939).

It is generally the view, as expressed by Feferman (1988), that this work was a diversion from the main thrust of his work. But from another angle, as expressed in (Hodges 1997), one can see Turing's development as turning naturally from considering the mind when following a rule, to the action of the mind when not following a rule. In particular this 1938 work considered the mind when seeing the truth of one of Gödel's true but formally unprovable propositions, and hence going beyond rules based on the axioms of the system. As Turing expressed it (Turing 1939, p. 198), there are 'formulae, seen intuitively to be correct, but which the Gödel theorem shows are unprovable in the original system.' Turing's theory of 'ordinal logics' was an attempt to 'avoid as far as possible the effects of Gödel's theorem' by studying the effect of adding Gödel sentences as new axioms to create stronger and stronger logics. It did not reach a definitive conclusion.

In his investigation, Turing introduced the idea of an 'oracle' capable of performing, as if by magic, an uncomputable operation. Turing's oracle cannot be considered as some 'black box' component of a new class of machines, to be put on a par with the primitive operations of reading single symbols, as has been suggested by (Copeland 1998). An oracle is infinitely more powerful than anything a modern computer can do, and nothing like an elementary component of a computer. Turing defined 'oracle-machines' as Turing machines with an additional configuration in which they 'call the oracle' so as to take an uncomputable step. But these oracle-machines are not purely mechanical. They are only partially mechanical, like Turing's choice-machines. Indeed the whole point of the oracle-machine is to explore the realm of what cannot be done by purely mechanical processes...

Turing's oracle can be seen simply as a mathematical tool, useful for exploring the mathematics of the uncomputable. The idea of an oracle allows the formulation of questions of relative rather than absolute computability. Thus Turing opened new fields of investigation in mathematical logic. However, there is also a possible interpretation in terms of human cognitive capacity." (SEP).

Following an oral examination in May, in which his performance was noted as "Excellent," Turing was granted his PhD in June 1938.

FOUNDING PAPERS ON THE DISCOVERY OF NUCLEAR FISSION

HAHN, OTTO. (+) FRITZ STRASSMANN
(+) HANS GÖTTE.

Über das Zerplatzen des Urankernes durch langsame Neutronen (+) Einiges über die experimentelle Entwirrung der bei der Spaltung des Urans auftretenden Elemente und Atomarten (+) Die chemische Abscheidung der bei der Spaltung des Urans entstehenden Elemente und Atomarten.

Berlin, Walter de Gruyter und Co., 1939, 1942 & 1944.

4to (295x210 mm). In the original printed wrappers (Orange, green, and orange). Offprints from "Abhandlungen der Preussischen Akademie der Wissenschaften". The third paper (1944) being the author's proof copy (no offprint-number). Wrapper of the 1939-issue partly detached and small stamp to upper outer corner of the 1942-issue. Light sunning to margins, otherwise a fine set. 20; 30; 14 pp.

First editions, two offprint issues and one author's proof copy, of the three fundamental papers on nuclear fission which eventually lead to the creation of the atomic bomb.

As a chemist, Hahn was initially reluctant to propose a revolutionary discovery in physics. Lise Meitner and her nephew, Otto Frisch, in Sweden, came to the same conclusion and were able to work out the basic mathematics of nuclear fission – a term that was coined by Frisch. "The discovery of nuclear fission by Otto Hahn and Fritz Strassmann opened up a new era in human history. It seems to me that what makes the science behind this discovery so remarkable is that it was achieved by purely chemical means." (Lise Meitner, 1963). At the end of the war Hahn was astonished to hear that he had won the Nobel Prize in Chemistry in 1944 and that nuclear bombs had been developed from his basic discovery. "In 1934 Fermi roused the world of radioactivity with his method of neutron bombardment and that same year reported on the possible production of transuranic elements by irradiating uranium with neutrons. The irradiation had led to radioactive substances with different half-lives such as 10s, 40s, 13min, and 90min. Fermi's group had separated the

13-min and 90-min 'bodies' chemically from uranium and had shown that they were not isotopes of elements, which are located only a few places below uranium in the Periodic Table ... they assumed that the uranium nucleus with the extra neutron transformed, via beta decay, into a nucleus of an element with the number 93 in the Periodic Table. That could still be unstable and transit, by another beta decay, into a nucleus of element 94.

The idea of more than 92 elements was, of course, contested. Ida Noddack, a renowned chemist and co-discoverer of the element rhenium, pointed out that all known elements had to be excluded before new ones were proposed. This very sound advice was not taken. Nuclear physicists saw no possibility for a nucleus to fragment into large pieces. Nothing more drastic than alpha decay had ever been observed. Another way out was also proposed: in spite of Fermi's interpretation, his 13-min body might be an isotope of protactinium, element number 91. Here Hahn and [Lisa] Meitner came in. After all, they were discoverers of protactinium and knew the properties of this element. They were able to show that the activity in question was not due to protactinium and became convinced that transuranic elements had been produced.



They began intensive work in this new field, from 1935 onwards together with Strassmann ... Quite a number of substances with different half-lives and different chemical properties were found in uranium irradiated with neutrons. A detailed scheme for their production was proposed, which implied the creation and subsequent decay of four, possibly five, transuranic elements. It was not seriously challenged by other groups working in the field.

When Austria was annexed in 1938, Lise Meitner became a German citizen and, because of her Jewish descent, was in acute danger. Helped by Hahn and other colleagues, she fled via Holland and Denmark to Sweden, where she could work in the Physical Institute of the Academy of Sciences in Stockholm.

Hahn and Strassmann continued alone. The decay products of the apparent transuranic elements seemed to contain three substances, which underwent beta decays of different half-lives and were chemically very similar to barium. They were taken to be isomeric nuclei of the isotope Ra231 of radium. Radium is an alkaline-earth metal as is barium and is located below barium in the second column of the Periodic Table, hence the similarity. Hahn and Strassmann tried to isolate the radium. Since only minute quantities could have been produced, a precipitation with barium as carrier from a solution was performed; the barium was to carry along the chemically similar radium. The precipitate then only contained barium and radium, which were to be separated in the next step. As mentioned above, Hahn was well versed in the method of separation, fractional crystallization, originally

ONE OF 15 COPIES – PRESENTATION-COPY

SARTRE, JEAN-PAUL.

Les Mouches. Drame en trois actes.

(Paris), Gallimard, (1943).

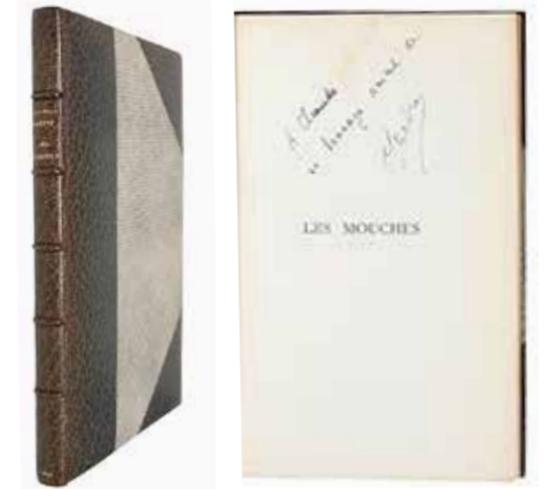
Bound with the original printed wrappers, also the backstrip, in a contemporary (no later than 1955) beautiful, very elegant grey half morocco binding with five raised bands and gilt title to spine (Gemet & Plumbelle). A beautiful, near mint copy.

The seminal first edition, presentation-copy for Claude Gallimard, one of 15 large paper copies, of Sartre's groundbreaking play, "The Flies", which constitutes his very first play as well as the only one he himself characterized as a "drama".

The first edition appeared in 15 copies on pur fil and 525 regular copies. The 15 copies on pur fil are not numbered (presumably because the issue was so small and there were no other copies on fine paper made), but the back wrapper states ("EXEMPLAIRE SUR PUR FIL/ 60 francs"). "Gallimard, [1943]. 145 pages. 15 exemplaires pur fil et 525 exemplaires reliés Hélicona dont l'achevé d'imprimer est de décembre 1942. Volume mis en vente en avril 1943." (Contat & Rybalka, p. 88).

The magnificent presentation-inscription which reads as thus: "A Claude Gallimard/ en hommage amical de/ JPSartre" ("Gallimard" is vague, as someone (presumably Gallimard himself, or his family, when selling the copy) has tried to erase it, as is often done with identifiable names when trying to hide the provenance, but it is still fully legible) is for Sartre's publisher, Claude Gallimard (1914-1991), the son of Gaston Gallimard. Claude Gallimard worked in the family publishing company since 1937.

"The Flies" counts as Sartre's most important play as well as one of his most important works. It is a dramatical exposition of his central philosophical themes and a main exponent for his existentialism. As such it is also one of the most important



plays of the 20th century. It is in 1943, with "The Flies" and with "l'Être et le Néant" (same year) that Sartre's ideas become fully developed, and of the two, "The Flies" had, by far, the greatest impact on contemporary thought, philosophy, and literature. The work thus constitutes one of the most important and influential works of the period.

Following its premiere (June 3rd 1943) in the "Théâtre de la Cité" in Paris, the play was censored by the German military administration. Almost immediately after the war, the play was performed again, in Germany as well as in France.

Contat & Rybalka: 43/35 (pp. 88-89)

introduced by Marie Curie. But although they tried hard and checked and rechecked their method, Hahn and Strassmann were unable to separate any radium by chemical means. In their first paper they still conclude rather cautiously: 'We come to the conclusion: Our 'radium isotopes' have the properties of barium; as chemists we should rather say the new bodies are not radium but barium. [. . .] As 'nuclear chemists', in a certain sense close to nuclear physics, we cannot yet decide ourselves to perform this step contradicting all previous experience of nuclear physics. A series of strange coincidences might still have faked our results.'

"Hahn had kept Meitner informed by letter about the work and he mailed her a copy of the manuscript of the paper on 21 December 1938, the same day it was submitted to Die Naturwissenschaften. The manuscript reached her in a small town near Gothenburg, where she had gone to visit Swedish friends over Christmas and where she had also invited her nephew Otto Frisch. We have already met him as collaborator of Stern in Hamburg. He, too, had been forced to leave Germany and at that time was working in Bohr's institute in Copenhagen. Meitner showed him Hahn's letter and the manuscript and dismissed the possibility of mistake: 'Hahn was too good a chemist for that.' The two began to look for an explanation. The nucleus could not just been cracked like a nut. In fact there was evidence that it behaved rather like a droplet. Now, a droplet might divide into two smaller ones by contracting in one direction, then elongating, and so on, until it finally would split up. The uranium nucleus might need little extra energy to do so, because its many protons provided a repulsive electrical force counteracting the attractive nuclear force between all nucleons, protons as well as neutrons. This extra energy could be provided by a single neutron. Meitner calculated that the energy of 200 MeV would be released in a single process, an energy equivalent to one-fifth of the rest mass of a proton.

After a few days, Frisch returned to Copenhagen and told Bohr, who was enthusiastic: 'Oh what idiots we have all been! Oh but this is wonderful! Have you and Lise Meitner written a paper about it?' Frisch told him that there would soon be a paper and asked Bohr, who was about to travel to the United States to participate in a conference, not to discuss the matter before it would appear in print ... this promise could not be kept and Bohr's reports triggered intense activities which led to the first nuclear reactor in less than four years ...

"For the next few years, Hahn and Strassmann continued to identify radioactive isotopes produced in uranium fission. By spring of 1945, they had found a total of about 100 isotopes from 25 different elements ... In 1945 Hahn was awarded the Nobel Prize in Chemistry for the year 1944 ... In 1966 Meitner, Hahn, and Strassmann were the first non-US citizens to be given the Enrico-Fermi Award by the American president" (Harvest of a Century, pp. 264-7).

Hahn, Meitner, and Strassmann were not engaged in nuclear-weapons research during World War II. Hahn later, as director of the Max-Planck-Gesellschaft (the postwar successor to the Kaiser Wilhelm Gesellschaft), spoke vigorously against the misuse of atomic energy. Meitner—who many thought should have received the Nobel Prize with Hahn—continued to do nuclear research in Sweden and then England. Strassmann nurtured the study of nuclear chemistry in Mainz, Germany.

Dibner, Heralds of Science, 168
Norman 963 (first paper only)
(PMM 422)

PRESENTATION-COPY

TARSKI, ALFRED.

The Semantic Conception of Truth. And the Foundations of Semantics.

Reprinted from Symposium on Meaning and Truth and Truth. Philosophy and Phenomenological Research Vol. IV, No. 3, March, 1944.

1944.

8vo. Original printed wrappers. A vague "bend", otherwise a very clean, fresh, and fine copy. Pp. (341)-376.

First printing, in the scarce off-print, with a presentation- inscription to front free end-paper "To Professor P.W. Bridgman/ with best regards/ A.Tarski.", of Tarski's important contribution to his main topic, to which he provided fundamental contributions: The semantic theory of truth. Tarski's semantic conception of truth plays a central role in modern logic as well as in contemporary philosophy of language.

Tarski's shy nature means that he rarely gave away inscribed copies of his works, and a presentation-copy like the present is a rare sight. The paper is centered around the notion of truth. The main problem is that of giving a satisfactory definition of this notion, i.e., a definition which is materially adequate and formally correct.

Tarski (1901-1983) has contributed seminally to the fields of mathematics and logic in a number of ways, and together with Frege, Russell and Gödel, he now ranks as one of the most important contributors to the field of modern logic.



FIRST EUROPEAN ANNOUNCEMENT ON THE BRETTON WOODS SYSTEM

[BRETTON WOODS].

United Nations Monetary and Financial Conference. Bretton Woods, New Hampshire, U.S.A. July 1 to July 22, 1944.

London, His Majesty's Stationery Office, 1944.

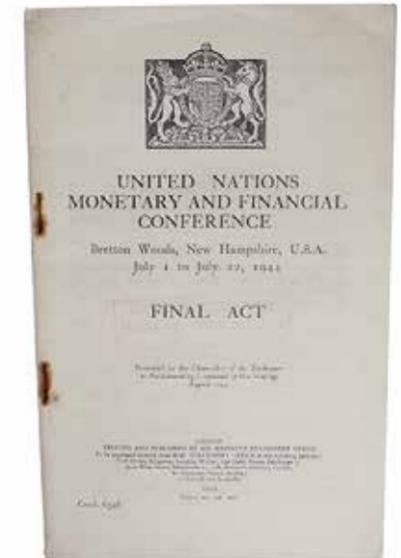
8vo. In the original printed stapled wrappers. Staples with rust affecting surrounding paper. A small 1 cm long tear to lower left part of front wrapper, otherwise fine and clean. 70 pp.

First European announcement of the establishment of the International Monetary Fund (IMF) at Bretton Woods in July 1944 – the greatest, most powerful and successful international economic agreement ever made.

44 Allied nations led by The United States and Great Britain sought to rebuild the international economic system while World War II was still going on. The Bretton Woods system obligated each country to adopt a monetary policy that maintained the exchange rate by tying its currency to the U.S. dollar and the ability of the IMF to bridge temporary imbalances of payments.

The formation of the Bretton Woods system is by many considered the main factor in the economic prosperity experienced in Western Europe and the USA during the 50ies and 60ies thus shaping the world economy for decades. Regardless of the fact that some of the basic traits of the system (the gold standard) was abandoned in 1971 – usually referred to as the Nixon Shock – it is still the most influential economic event in the post war-years, if not the entire 20th century.

"The United States and Great Britain took the lead in constructing the postwar international monetary institutions, with John Maynard Keynes and Harry Dexter White drawing up rival designs for the new system. The Charter of the International Monetary Fund provided for a system based



on pegged, but adjustable, exchange rates and an institution which would lend additional reserve assets to countries which were having temporary difficulties in maintaining convertibility. Resort to floating exchange rates, competitive devaluations, and trade restrictions to promote domestic employment were explicitly to be avoided, in the light of the problems of the 1930s".

The present publication was printed in August 1944, thus being the first publication to introduce the Bretton Woods system to the British and European public and legislators.

THE EARLY FORERUNNER OF MAO'S "LITTLE RED BOOK"

MAO ZEDONG.

Ji Xuan Dong Ze Mao (Chinese, i.e. The Anthology [or Selected Writings] of Mao Ze Dong).

(China, May) 1948.

8vo. Original red full cloth with blindstamped portrait of Mao and gilt title to both front board and spine, gilding on spine almost worn off. Spine faded, worn at capitals and hinges. Inner hinges somewhat crudely strengthened. Overall wear to binding. Internally fine. An overall good copy of a book that cannot be expected to be found in good condition. (3) ff. (i.e. half-title, title-page and the mounted portarit of the young Mao), XVI, 999, (1) pp., 1 f. (colophon). Text-illustrations and diagrams.

The very scarce anthology of the writings of Chairman Mao, printed in 1948, the year preceding the founding of the People's Republic of China. In all five editions of Mao's selected writings are said to have been published in various "Liberated Area" locations around China between 1944 and 1948, and they are all very scarce. Perhaps not even five editions were published, and most of them are only known in incomplete form. Most still existing copies are in terrible condition.

This 1948 anthology was printed in merely 20.000 copies (colophon), which is an extremely small number in China, and only a small part of these still exist.

Mao was chairman of the Communist Party of China from 1945 – 1976, and it is not until 1949, after the liberation of Peking, that the Central Committee of the Chinese Communist Party formed a committee to prepare and organize an authoritative version of Mao's writings; -it is that later "Selected Works" in four volumes (a fifth followed later), printed 1951-60 (and 1977) that becomes the foundation for "The Quotations of Chairman Mao", "Mao's Little Red Book", which is often referred to as the "Chinese Bible". Together with the bible, the Quotations is the most printed book ever (it also holds the world record of most copies printed of a single work in under four years – 720 million copies by the end of 1967).



COINING "BIG BANG"

HOYLE, FRED.

Continuous Creation [In: The Listener, April 7, 1949. Vol. XLI. No. 1054 – entire issue present].

[London, BBC], 1949.

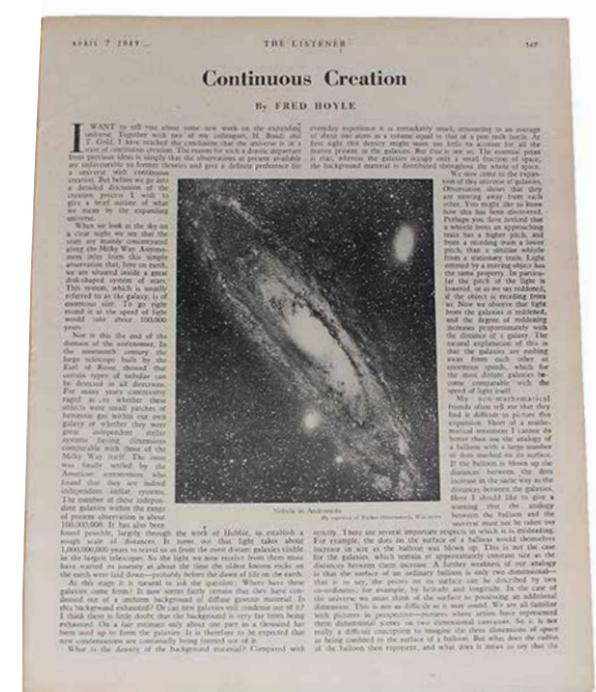
Folio. Fine and clean. The Hoyle-talk: pp. 567-568.

First printing of the first appearance of the phrase "Big Bang". "The phrase 'big bang' first appeared in print in early April 1949 in the BBC's magazine The Listener, which printed the text of Hoyle's talk. When Hoyle gave a further highly popular series of talks the following year, subsequently published as The Nature of the Universe, the phrase 'big bang' appeared several times. This name for the theory caught the public imagination and has been used ever since." (From the text to the John Hoyle exhibition at St. John's College, University of Cambridge Library, Special Collections)

Although the theory of the Big Bang originates from Lemaître, the phrase was actually coined by his opponent John Hoyle in a talk that he gave on the BBC on the theory of continuous creation. The radio show was broadcast on March 28, 1949 and printed the following week in the present issue of BBC's magazine "The Listener". When Hoyle coins the phrase by naming it "this big bang hypothesis", he was actually using it sarcastically, but the phrase caught the imagination of the people and ironically, Hoyle came to coin the name of the theory that he so ferociously opposed.

"Hoyle had a talent for making complex scientific concepts comprehensible to the lay man, and he gave a number of 'popular' talks about astronomy on the radio.

The first two talks, on the subject of sunspots, were broadcast on the BBC in 1948. The following year he was invited to give a talk on the theory of continuous creation. The theory of a steady-state universe in which galaxies move apart from



one another because of the continuous creation of matter had been formulated by Hoyle and his friends Thomas Gold and Hermann Bondi in 1948.

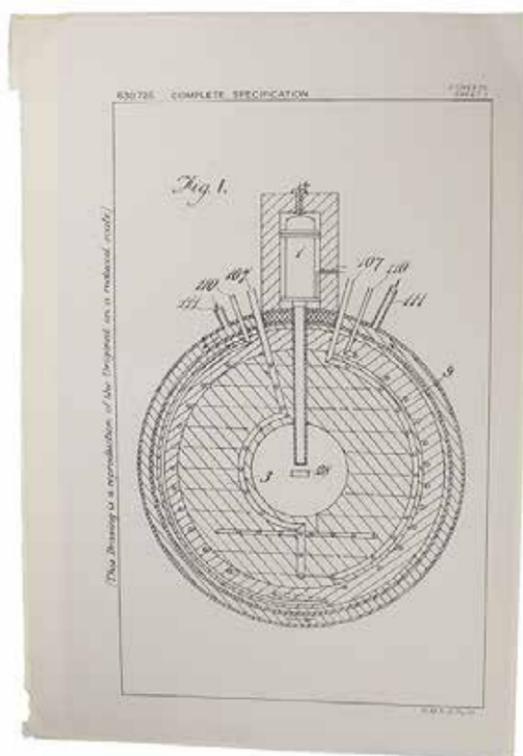
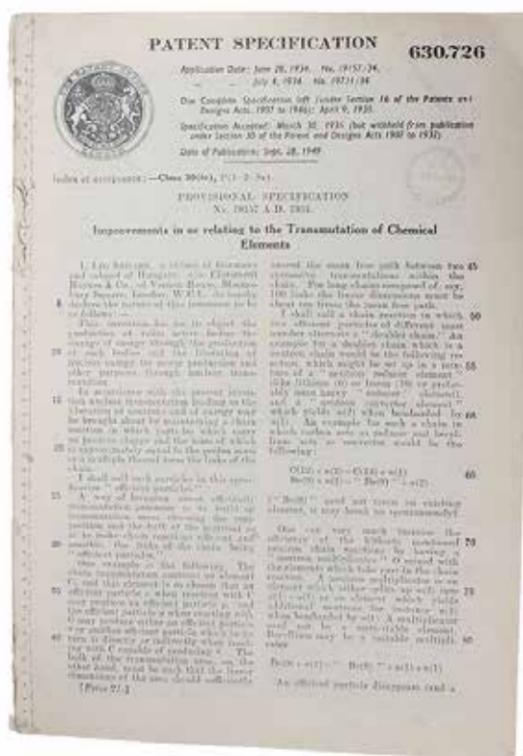
During his radio broadcast on the topic Hoyle coined the phrase 'big bang' to describe the opposing cosmological theory that the universe had had a definite beginning at a single point in space." (University of Cambridge Library).

THE DISCOVERY OF NUCLEAR CHAIN REACTION

[SZILARD, LEO].

Improvements in or relating to the Transmutation of Chemical Elements. [British patent, No.:] 630,726.

[Leamington Spa, His Majesty's Stationary Office by the Currier Press] 1949 – Application date: 1934. 8vo. Extracted with traces after stitching in left margin. With a small stamp to top of first leaf. Fine and clean. 8 pp. + 5 plates [depicting 8 figures], 2 of them detached.



Scarce original printed patent for what is one of the most important inventions in the second half of the twentieth century, namely the nuclear chain reaction. Szilárd realized that if a nuclear reaction produced neutrons, which then caused further nuclear reactions, the process might be self-perpetuating, thereby anticipating Hahn and Strassman's discovery of fission by

five years and the famous Fermi-patent (patent no. 465,045. PMM 422A) by a year. Furthermore Szilard introduced the concept of a 'critical mass': "if the thickness is larger than the critical value [...] it can produce an explosion" (from the present patent), the earliest understanding that a chain reaction potentially can lead to an explosion – that is the Atom-Bomb.

The patent was entirely theoretical when filed, Szilard had no idea whether a nuclear chain reaction was possible, or what materials might sustain one, a fact which caused many of his colleagues initially to dismiss it as being too speculative. However, after the discovery of fission in late 1938/early 1939, the visionary aspects of Szilard's work suddenly became evident.

beryllium may give off two neutrons when reacting with one slow neutron. A year later he filed a patent application, a part of which was assigned to the British Admiralty as a sealed secret. Szilard's patents described methods of production of fast protons, one of which became the cyclotron, as well as the production of radioactive elements by bombardment of fast protons and alpha-particles by neutrons. His patents also included a method for the artificial production of radioactive bodies based on a process discovered by Enrico Fermi." (DSB).

Szilard filed for the patent in June 1934 and it was granted to him in April 1935. It was, however, not published until 1949, the reason being that "Szilard had a theoretical understanding of what substances might work to release energy and produce radioactive substances via chain reaction. The funds he needed to confirm his theory were not available to him. By 1936 Szilard became so concerned about the possibility of Nazi scientists understanding his patents and using them to construct an atomic bomb, that he asked the British Patent Office to withdraw the patents and to assign them to the Royal Navy in secret. This was done. The patents were not published until 1949. In the meantime, the patents were passed to the University of California, San Diego. They reside in archives there today." (Paul Langley's Nuclear History).

"Nuclear Scientist Szilard started work in nuclear physics in 1934, at St. Bartholomew's Hospital, London, England, and by the late 1930s, he had become part of the distinguished group of top atomic scientists. In London, Szilard started to experiment with Thomas A. Chalmers on radioactive elements. They produced a method for the separation of a radioactive element from the mass of the stable element. They also separated photo neutrons from beryllium, a process that ultimately resulted in the possibility for inducing the fission process that was of critical importance for war-related nuclear research. This discovery later provided the key to the problem of the chain reaction. Szilard also found that radium-beryllium photo neutrons represented a useful tool in nuclear research. His British experiments proved of value for the discovery and investigation of neutron emission of uranium on which a chain reaction is based. Szilard was invited to the Clarendon Laboratory in Oxford in 1935." (DSB).

In 1941, the Nobel laureate Eugene P. Wigner recalled that Szilard's patent applications of 1934-1935 contained references to pure neutron chains, in which the links of the chain are formed by neutrons of the mass number 1 alone. "In spring 1934 Szilard applied for a provisional British patent on a chain-reacting system based on the concept that

ONE OF THREE COPIES OUT OF COMMERCE & FRAGMENT OF THE ORIGINAL MANUSCRIPT

SARTRE, JEAN-PAUL.

La mort dans l'âme, roman. Les chemins de la liberté III. & Manuscript-fragment for the novel.

(Paris), Gallimard, (1949).

Uncut and unopened in the original printed wrappers, excellent copy + original handwritten manuscript-leaf in ink, 2pp., 4to, for the pages 134-138 in the first edition, containing numerous corrections and emendations as well as a burnt hole from one of Sartre's cigarettes. The paper is watermarked "Herakles". Both items are placed in a very beautiful custom-made red full-morocco box, internally broadened to fit both items, w. single gilt line-borders to boards and back, beautifully gilt titles on back. The manuscript-fragment is placed in a red morocco-backed plastic-folder.

First edition of this splendid and important novel, without doubt the best of the novel-cycle, one of three copies out of commerce printed on "vergé antique blanc", numbered "C".

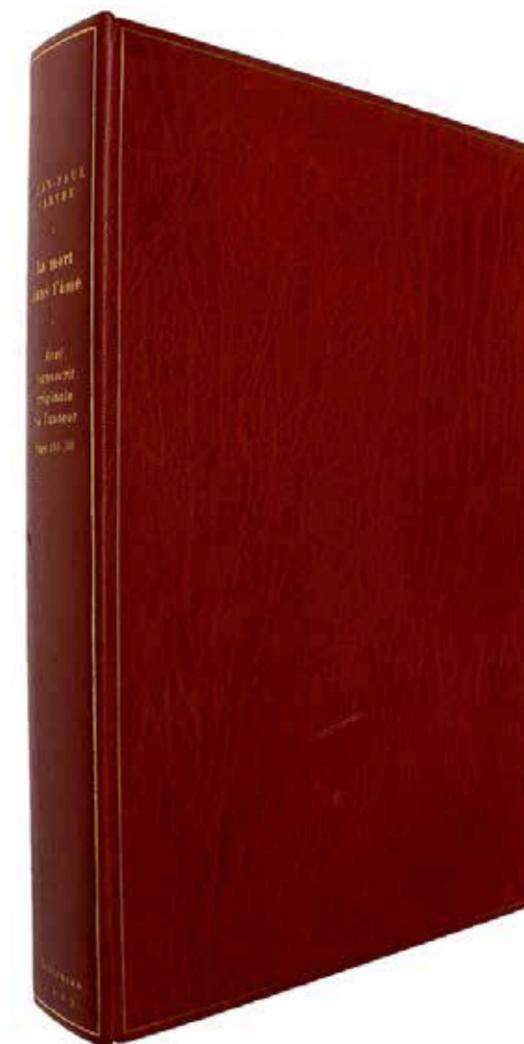
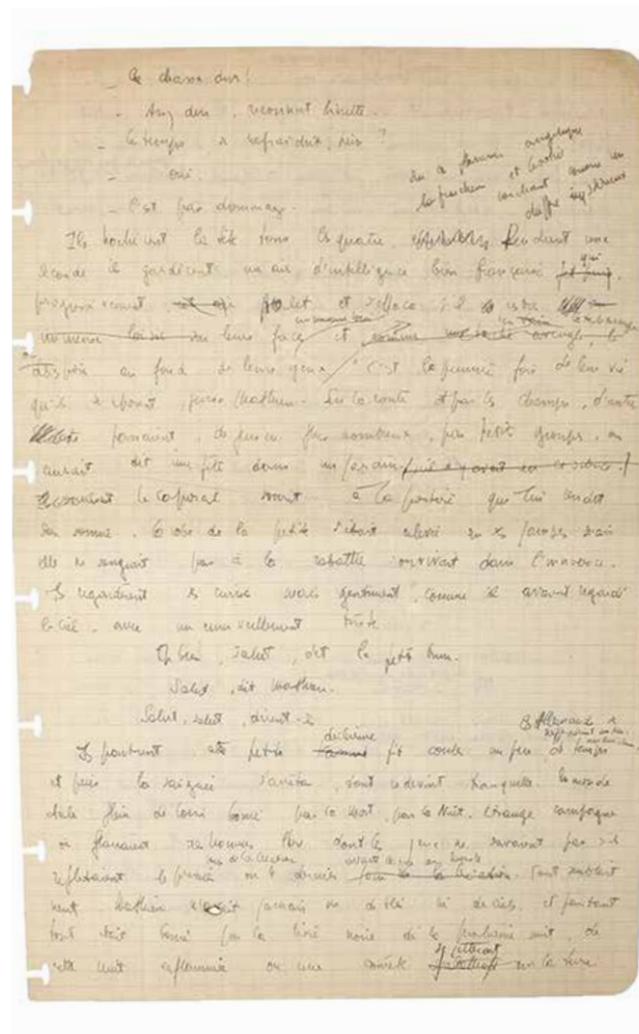
The manuscript-fragment greatly varies from the printed leaves, and is probably part of Sartre's very first notes to the manuscript, which were written several years before the publication of the work. The work was announced already in 1945 under the title "La Dernière Chance", and was supposed to appear in "Les Temps modernes" in November 1947, but because the work grew to great, Sartre let it become part three of the novel-cycle "Les chemins de la liberté", instead of setting free the characters in the already printed novels (I and II) and casting them as main characters in new independent novels. This work represents one of Sartre's best literary works, and in it he presents us with the existentialist moral sentiments that were philosophically outlined in his main philosophical work, *L'être et le néant*, but this time in literary form.

"Le volume – qui est sans doute le meilleur de la série – fut écrit en 1947-1948 en même temps, notons-le que l'ébauche de la morale de l'existentialisme promise à la fin de *L'ÊTRE ET LE NÉANT*. Le première partie couvre chronologiquement la période du 1 au 18 juin 1940 et se termine en laissant Mathieu dans une situation particulièrement désespérée; la deuxième

partie décrit le début de captivité d'un groupe de soldats français qui comprend le militant communiste Brunet et un certain Schneider que l'on soupçonne d'être un indicateur." (Contat & Rybalka, p. 207).

The first edition of the work appeared in 2163 copies, out of which 8 were on "vergé antique blanc", numbered I-V and A-C (the last three being "hors commerce"), 105 were on "vêlin pur fil Lafuma Navarre", numbered VI-CV and D-H (the last five being "hors commerce"), and 2.050 on "alfa Navarre", numbered 1-2050 (the last 50 being "hors commerce").

Contat & Rybalka 49/179



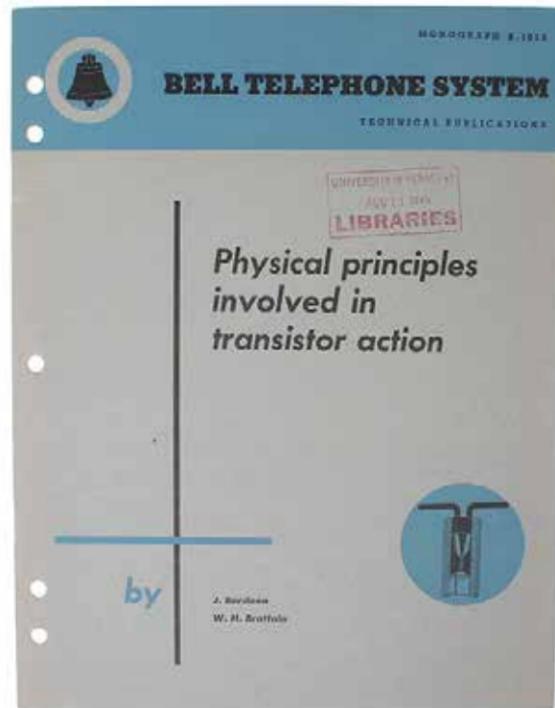
OFFPRINT OF THE TRANSISTOR PAPER

BARDEEN, JOHN. & WALTER H. BRATTAIN.

Physical Principles Involved in Transistor Action. [Offprint issue].

(New York, Bell Telephone Laboratories, 1949).

Offprint issue. Large 4to. 278x214 mm. Offprint from Bell System Technical Journal, Vol. 28, pp. 239-277, April, 1949. Original printed wrappers with wholes punched in the back (as issued). Library stamp dated August 1949 on front wrapper. Fine condition. 18 pp. Fine and clean throughout.



First edition, offprint issue, of the first comprehensive report of the transistor – one of the most important inventions of the 20th Century.

The invention of the transistor was first announced in three short letters by Bardeen, Brattain, Shockley, and Pearson, in *The Physical Review* (Number 2 Volume 74, 1948). The following year Bardeen and Brattain published the more comprehensive report “Physical Principles Involved in Transistor Action” (as offered here). This paper was simultaneously published, the same month, in *The Physical Review* (Number 8 volume 75). In 1956 Bardeen and Brattain shared the Nobel Prize in Physics with William Shockley “for their researches on semiconductors and their discovery of the transistor effect”. In 1972 Bardeen again received the Nobel Prize in Physics for his part in the development of the theory of superconductivity (BCS-theory), and thus became the only person, until this day, to receive the Nobel Prize more than once in the same field.

Hook & Norman: *Origins of Cyberspace*, No. 450 (the journal issue). Scarce in offprint.

TRULY SPLENDID SET OF ALL THREE VOLUMES ON HOLLANDE

CAMUS, ALBERT.

Actuelles. Chroniques 1944-1948 + Actuelles II. Chroniques 1948-1953 + Actuelles, III. Chronique Algérienne 1939-1958.

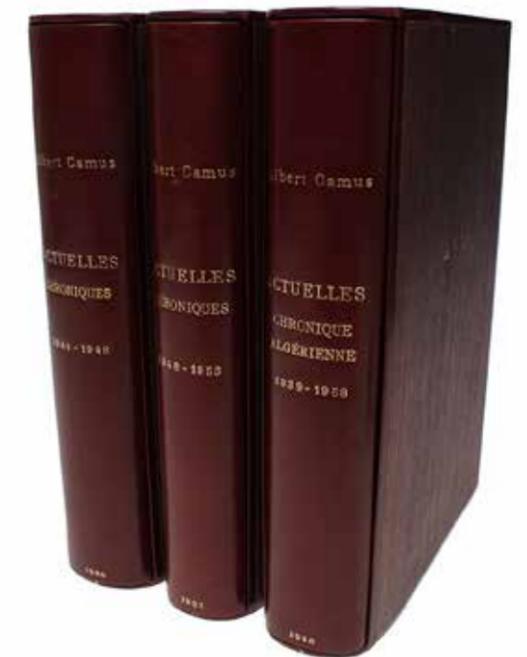
Paris, Gallimard, (1950) + (1953) + (1958).

8vo. Bound in three absolutely exquisite full calf bindings with splendid geometric- and wave-patterns made of onlays of bright red, burgundy red, white and off-white calf on brown calf background. Gilt vertical titles to spines. The three bindings are made in the exact same type of pattern and the same colours, and when they open and the boards are put next to each other, the wave- and geometric-pattern continues from each board onto the next. All three bindings with red suede to inside of boards and housed in splendid chemises with burgundy calf-spines, with gilt lettering, and thin wood veneer boards, housed again in thin wood veneer slip-cases with calf edges. Uncut and with single-leaf gilding to all sides. A truly splendid set in magnificent condition, bound by J.-P. Miguet.

All three of these highly important volumes are printed on Holland, all limited and numbered – (I) is number 13 of 25 copies, II is number 20 of 25 copies, and III is number 20 of 25 copies.

A truly unique and homogenous set of the three volumes that collect Camus’ “Chronicles”, his political pieces, journalist pieces etc. Especially vol. III, the Algerian Chronicles, is considered of immense importance, as it gathers and clarifies his pacifist leaning views.

“Algerian Chronicles is a moving record of Albert Camus’s distress at his inability to alleviate the series of tragedies that befell his homeland, Algeria, over a period of 20 years, from 1939 to 1958. Camus collected these reactions to current events in a volume originally entitled “Actuelles III”.”



ONE OF 25 COPIES ON PRÉMIER PAPIER

CAMUS, ALBERT.

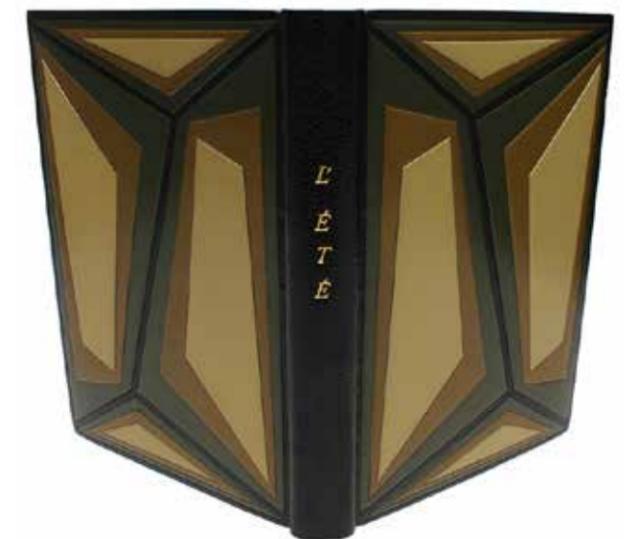
L'Été. Les essais LXVIII.

Paris, 1954.

Bound uncut with the original printed wrappers, also the back-strip, and with the incredibly scarce original yellow banderole from the publisher with the printed "avis" on the back and "Amour/ de vivre/ nrf" on the front, in a magnificent full very dark green/black morocco with large geometric onlays of green and dark and light olive calf on top of each other. Bright green suede end-papers. Simple gilt title in bold lettering to spine. All edges gilt (single-leaf gilding). Elegant red super-exlibris stamped to inside of both boards (upside-down on the back board) and binding signed at the bottom, in gold lettering: C et J.P. Miguët. Housed in a dark green half morocco chemise with green patterned paper and a green patterned paper slip-case with green morocco-edges. Laid in at the front is the original advertisement-leaf from Gallimard. The banderole (which has a small restoration from the verso) has been bound after the front wrapper. Before binding, it has also been kept here and has caused a patch of discoloration to the blank front free fly-leaf. Apart from this one discoloration, the copy is in splendid, completely fresh condition.

First edition, nr. 6 of 25 copies on *vélin de Hollande Van Gelder* (*premier papier*) of Camus' magnificent and highly influential collection of essays entitled "Summer".

The essays in "L'été" are devoted to Algiers and represent a very personal side of Camus, who provides a marvelous poetic and humorous picture of the provincial simplicities of Oran and Algiers. For many Camus-devotees, "L'Été" constitutes one of the most beloved works, as it gives the feel of a certain intimacy with the author that few of his other works does. "In "Return to Tipasa", perhaps the most confessional essay in "Summer", which dates from a long trip to Algeria in December 1952, Camus issues his now famous testimony of survival – "In the depths of winter, I finally learned that within me lay an invincible summer" (Hawes: Camus, *A Romance*, 2009, pp. 181-82). It is extraordinarily rare to find a copy with the original publisher's banderole – and also with the original advertisement leaf from Gallimard, on which the prices are also advertised – 3.000 fr. for one of the 20 copies for sale on Hollande (as here), 1.200 fr. for one of the 170 copies on pur fil, etc.



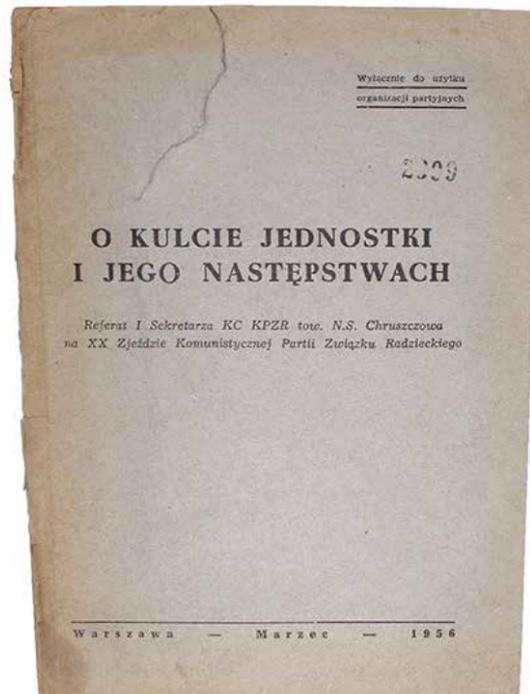
THE SECRET SPEECH THAT CHANGED WORLD HISTORY

KHRUSHCHEV, NIKITA.

O kulcie jednostki i jego następstwach. Referat I Sekretarza KC KPZR tow. N.S. Chruszczowa na XX Zjeździe Komunistycznej Partii Związku Radzieckiego 25 lutego 1956 r. [i.e. On the Cult of Personality and Its Consequences. Keynote address by First Secretary of the CC of the CPSU tov. N. S. Khrushchev at the 20th Congress of the Communist Party of the Soviet Union].

Warsaw, March (27th) 1956.

8vo. Original printed wrappers. Spine quite worn and with a tear to the front wrapper (no loss). Internally fine and clean. With "Wylacznie do uzytku organizacji partyjnych" ("Exclusively for inner-party use") printed to top of front wrapper. Stamped serial number to front wrapper: 2899. 71, (1) pp.



Exremely rare first printing, printed for private circulation only ("exclusively for inner-party use"), of one of the most important documents of the 20th century, namely Khrushchev's so-called "Secret Speech", also known as the "Khrushchev Report". This seminal speech was delivered at an unpublicized closed session of Communist Party delegates, with guests and members of the press excluded, and the present Polish version of it was the only one that circulated during the Cold War, the official Russian text being unknown until its 1989 publication. The CIA counterfeit edition [falsely stating Moscow 1959] was in fact a translation into Russian from the present Polish text, which was smuggled out of Moscow and leaked, via Israel, to the USA.

There are two impressions of the first edition of Khrushchev's speech, both bearing the date March 1956 and both ordered by the Polish communist party authorities in the span of March 27 – March 31. The present is the first.

The present publication shook the Western world and changed our history for good. "Its consequences, by no means fully foreseen by Khrushchev, shook the Soviet Union to the core, but even more so its communist allies, notably in central Europe. Forces were unleashed that eventually changed the

course of history. But at the time, the impact on the delegates was more immediate. Soviet sources now say some were so convulsed as they listened that they suffered heart attacks; others committed suicide afterwards." (John Rettie, in *The Observer*, Sunday 26 February 2006).

On February 24, 1956 before assembled delegates at a secret session of the Communist Party's Twentieth Congress, Nikita Khrushchev delivered his so-called "Secret Speech", denouncing Stalin for his transgressions. The public session of the 20th Congress had come to a formal end on 24 February 1956 when word was spread to delegates to return to the Great Hall of the Kremlin for an additional "closed session," to which journalists, guests, and delegates from "fraternal parties" from outside the USSR were not invited. Special passes were issued to those eligible to participate, with an additional 100 former Party members, recently released from the Soviet prison camp network. The speech was thus secretly held in this closed session, without discussion, and it was neither published as part of the congress' proceedings nor reported in the Soviet press.

The speech that sent shock waves through the congress participants denounced Stalin, describing him as satanic despot and terrorist who had committed the greatest of crimes. Quoting from correspondence, memoranda and his own observations, Khrushchev gave details of Stalin's horrible actions during the Terror of the late 1930'ies, the unpreparedness of the country at the time of the Nazi invasion in June 1941, numerous wartime blunders, the deportation of various nationalities in 1943 and 1944, and the banishing of Tito's Yugoslavia from the Soviet bloc after the war. Absolving the party itself of these grave actions, Khrushchev attributed them to the "cult of personality" that Stalin encouraged and his "violations of socialist legality". According to Khrushchev's speech, Stalin was a tyrant, a murderer and torturer of party members.

Khrushchev gave his grim tale of the obscene crimes committed by his predecessor, Josef Stalin, only three years after the death of Stalin, who was then celebrated as a great leader and whose death was mourned by the great majority of Soviet citizens, who saw him as a divine father. It is no wonder that this lengthy speech from their new leader completely shocked Soviet communists, being told so soon after his death that far from far from being divine, their hero Stalin was actually outright satanic. The leaders who inherited the party from the

old dictator had agreed – after months of furious argument – that Khrushchev should make the speech, but on the condition that it should never be published.

Khrushchev read from a prepared report and no stenographic record of the closed session was kept. No questions or debate followed Khrushchev's presentation, and it is reported that delegates left the hall in a state of complete disorientation. It is even said that several delegates suffered heart attacks and that some even committed suicide upon listening to the horrifying speech. On the evening of the congress, delegates of foreign Communist parties were called to the Kremlin and given the opportunity to read the prepared text of the Khrushchev speech, which was treated as a top secret state document.

Reports of the speech soon reached the West and as early as March the contents were reported in Western media.

"The content of the speech reached the west through a circuitous route. A few copies of the speech were sent by order of the Soviet Politburo to leaders of the Eastern Bloc countries. Shortly after the speech had been disseminated, a Polish journalist, Viktor Grayevsky, visited his girlfriend, Lucia Baranowski, who worked as a junior secretary in the office of the first secretary of the Polish Communist Party, Edward Ochab. On her desk was a thick booklet with a red binding, with the words: "The 20th Party Congress, the speech of Comrade Khrushchev." Grayevsky had heard rumors of the speech and, as a journalist, was interested in reading it. Baranowski allowed him to take the document home to read.

As it happened, Grayevsky, who was Jewish, and had made a recent trip to Israel to visit his sick father, decided to emigrate there. After he read the speech, he decided to take it to the Israeli Embassy and gave it to Yaakov Barmor who had helped Grayevsky make his trip to visit Grayevsky's sick father. Barmor was a Shin Bet representative; he photographed the document and sent the photographs to Israel.

By the afternoon of April 13, 1956, the Shin Bet in Israel received the photographs. Israeli intelligence and United States intelligence had previously secretly agreed to cooperate on security matters. James Jesus Angleton was the Central Intelligence Agency's (CIA) head of counterintelligence and in charge of the clandestine liaison with Israeli intelligence. The photographs were delivered to him. On April 17, 1956,

the photographs reached the CIA chief Allen Dulles, who quickly informed U.S. President Dwight D. Eisenhower. After determining that the speech was authentic, the CIA leaked the speech to *The New York Times* in early June.”

“In the West, the impact of the speech received a colossal boost from the publication of the full, albeit sanitised, text in *The Observer* and the *New York Times*. This was the first time the full text had been available for public scrutiny anywhere in the world. Even local party secretaries who read it to members had to return their texts within 36 hours. (Those texts were also sanitised, omitting two incidents in the speech that Orlov related to me.)

According to William Taubman, in his masterly biography of Khrushchev, the full text leaked out through Poland where, like other central European communist allies, Moscow had sent an edited copy for distribution to the Polish party.” (John Rettie, in *The Observer*, Sunday 26 February 2006).

The speech sent shock waves throughout the Communist world and caused many Western Communists to abandon the movement. In central Europe, the impact of the speech was enormous. By autumn Poland was ready to explode and in Hungary an anti-communist revolution overthrew the Stalinist party and government, replacing them with the short-lived reformist Imre Nagy.

“Some may doubt that Stalin’s Soviet Union could ever have been reformed, but Khrushchev was not among them – and neither, indeed, was Gorbachev. But after two decades of decay under Brezhnev, even he could not hold the country together. It can well be argued that the ‘secret speech’ was the century’s most momentous, planting the seed that eventually caused the demise of the USSR.” (John Rettie, in *The Observer*, Sunday 26 February 2006).

It is the present version of the seminal text that leaked behind the Iron Curtain. Allegedly the CIA offered USD 1.000.000 for a copy, before they came into possession of the text through other channels. Khrushchev himself stated: “It was supposed to have been secret, but in fact it was far from being secret.. our document fell into the hands of some Polish comrades who were hostile towards the Soviet Union. They used my speech for their own purposes and made copies of it. I was told that it was being sold for very little.”

Almost all the copies of this extremely scarce publication – which were all numbered and strictly registered – were withdrawn and destroyed after 11 April 1956. We have been able to locate no copies outside of Poland and can find no copies registered in OCLC.

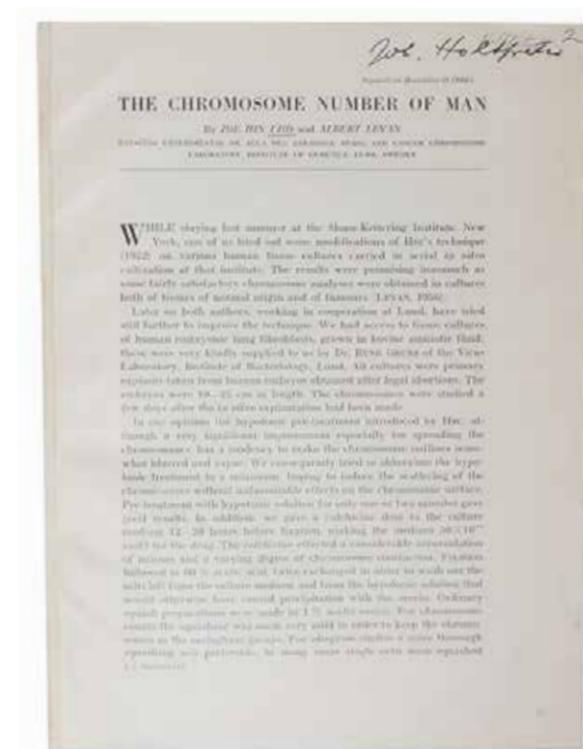
ESTABLISHING THE NORMAL NUMBER OF CHROMOSOMES IN MAN – FOUNDING CYTOGENETICS

TJIO, JOE HIN & ALBERT LEVAN.

The Chromosome Number in Man. Separat (=Offprint) ur *Hereditas* 42 (1956).

Lund, 1956.

4to. Minor signs of wear. A fine copy. With signature of “Joh. Holtfreter” to top of p. (1). 6 pp. + 1 plate.



First printing, in the very rare off-print – Johannes Holtfreter’s copy –, of the revolutionary paper that established for the first time the correct number of chromosomes in man, thus founding modern human cytogenetics. The present paper constitutes the most important breakthrough in genetics since Mendel.

“The finding that the normal human diploid chromosome number was 46, rather than 48 as had been assumed for many years previously, represents the starting point of modern human cytogenetics, with great importance for future clinical applications in the detection of both constitutional chromosome abnormalities and somatic abnormalities such as those seen in cancers.

This discovery, made 50 years ago at the Institute of Genetics of the University of Lund, Sweden, in December 1955 and published early in 1956 in the journal “*Hereditas*” (Tjio and Levan 1956), is now of historical as well as scientific importance.” (Harper).

“After 50 years, the paper of Tjio and Levan can be clearly seen as one of the major landmarks of human genetics, opening up the field of human chromosomes and of medical genetics generally to detailed analysis, as well as fulfilling its original aim of providing a normal reference point for studies of chromosomes in cancer.” (Harper).

The rediscovery of Mendel's law at the end of the 19th century triggered intense interest in the principles of heredity; ever since that time, chromosome behavior had been studied scientifically, but although a great deal of scientific interest was directed towards learning more about chromosomes themselves, it wasn't until Joe Hin Tjio and Albert Levan's epochal discovery that the correct human chromosome count was established. For half a century it had been accepted that humans normally have 48 chromosomes – only due to Tjio and Levan were we to know that the chromosome number of man is actually 46.

“Difficulties in determining the human diploid number arose for a variety of reasons. For one, early experiments that provided evidence for the chromosome theory often used invertebrate species that reproduced in large numbers and had a relatively low number of well-defined chromosomes. Neither of these characteristics, of course, is a common finding in humans. In addition, the human samples initially used for chromosome analysis were derived from fresh testicular tissue in which haploid meiotic cells were often present. Furthermore, what morphology could be deduced suggested that human chromosomes were more complex than those of the model organisms studied earlier. In light of these and other factors, an erroneous estimate by prominent cytologist Theophilus Painter dominated the field for decades, until researchers Joe Hin Tjio and Albert Levan eventually applied new technology to identify the true diploid number of human chromosomes.” (O'Connor).

As Painter's estimate of 48 chromosomes had been generally accepted from studies over the previous 30 years, study of normal human chromosomes was not an active research field in the mid-1950's. Albert Levan – one of the key figures in cancer cytogenetics – however, extensively studied the chromosomes of human cancers and realized that it was necessary to be certain of the normal human karyotype. Likewise, Joe Hin Tjio – who then was primarily involved in plant cytogenetics – realized the importance and necessity in establishing the correct number.

“In the decades following Painter's work, scientists continued to refine their methods for preparing chromosomes for microscopy. Sectioning of paraffin-embedded preserved tissue was gradually replaced by squash techniques, in which small tissue specimens are placed on a microscope slide and then literally squashed under a cover slip to produce a single layer of cells. This approach gained broad acceptance as it eliminated

any need to slice through tissues and reconstruct the organization of chromosomes in a single nucleus from several different sections. Chromosome preparations were also dramatically improved by combining treatment with a hypotonic salt solution (described by T. C. Hsu in 1952) and cell fixation. This combination of treatments enhanced chromosome spreading without deterioration or fragmentation, thereby facilitating better chromosome counts. In fact, in 1956, these techniques enabled researchers Joe Hin Tjio and Albert Levan to make a more accurate estimate of the human chromosome number.

When their classic paper was published in 1956, Tjio and Levan had already been collaborating for several years. Albert Levan was a well-established cytologist who had pioneered the use of colchicine for analyzing chromosomes. Colchicine is a plant-derived toxin that arrests cells in metaphase, the point in the cell cycle at which chromosomes are most condensed. Colchicine is toxic to animals, but Levan and others found that colchicine allowed investigators to work with cells grown in tissue culture. Capturing cells at a specific state of mitosis when the chromosomes are condensed and easily tracked improved the reliability of their observations... Tjio and Levan used spreads such as these in their research, eventually reporting summary data from 261 unique chromosome spreads obtained from 22 different cell cultures of fetal lung tissue. All of the cultures were used within a few days after the tissue was obtained, thus minimizing the possibility of long-term culture-induced artifacts of chromosome number. The results were both clear and replicable. In the words of Tjio and Levan, “We were surprised to find that the chromosome number 46 predominated in the tissue cultures from all four embryos, [with] only single cases deviating from this number.” Appreciating the fact that these *in vitro* data may not have been representative of cells in the body (i.e., *in vivo* data), Tjio and Levan also highlighted the importance of finding the same chromosome number in spermatogenic cells from testicular samples. Within a year, Ford and Hamerton (1956) did just that, providing confirmatory data by reporting the diploid chromosome number in human testicular cells to be 46.” (O'Connor).

The revolutionary finding of Tjio and Levan was submitted to the Swedish journal “*Hereditas*” (which was published for the Mendelian Society of Lund) on January 26, 1956, only a month and four days after the discovery, and appeared in the April issue. “The clarity and unambiguous nature of the published results in the “*Hereditas*” paper meant that the

predominant reaction internationally was surprise rather than dispute; confirmation rapidly came from other workers, while workers who had previously supported the number of 48 soon admitted that they had been wrong. Additional publicity was given in the form of a display by Tjio at the 1956 International Genetics Congress in Copenhagen. Debate rapidly turned to the question of how it was that repeated studies done over the previous 30 years had found 48, not 46 chromosomes. This is an important general issue for science...” (Harper).

“Joe Hin Tjio (born Nov. 2, 1919, Java, Indon.-died Nov. 27, 2001, Gaithersburg, Md.), Indonesian-born American geneticist who dispelled a 50-year-held belief that the number of chromosomes in the human cell was 48 when he established that the majority of human cells contain 46 chromosomes, arranged in 23 pairs. While working in 1955 at the Institute of Genetics in Lund, Swed., Tjio used a newly discovered technique to separate chromosomes from the nucleus of a cell; he helped establish modern cytogenetics—the study of the relationship between the structure and activities of chromosomes and the mechanisms of heredity—as a major branch of genetics. His work led to the discovery in 1959 that those people afflicted with Down syndrome have an additional chromosome in their cells.” (Encycl. Britt.).

JOHANNES HOLTFRETER was the world's foremost experimental embryologist in the decades between 1930 and 1960. He initiated and contributed substantially to many lines of experimentation (that are still ongoing) in the analysis of the embryonic “organizer” (a part of the embryo essential for the development of the proper body plan) and embryonic induction.

Through his research on amphibian embryos, Holtfreter made many significant discoveries in the field of developmental biology and is considered one of the most significant embryologists of the 20th century.

See:

Peter S. Harper: *The Discovery of the Human Chromosome Number in Lund*; in: *Hum. Genet.* 119, 2006: pp.226-232.
Clare O'Connor: *Human Chromosome Number*. In: *Nature Education.* 1(1):43. 2008.

Garrison & Morton: 256.2 (“Proof that the normal chromosome number in man is 46”).

THE FIRST SUCCESSFUL CLIMATE MODEL

PHILLIPS, NORMAN A.

The general circulation of the atmosphere: a numerical experiment. [Extracted from: Quarterly Journal of the Royal Meteorological Society Vol. 82 No. 352, April 1956].

(London, Royal Meteorological Society, 1956).

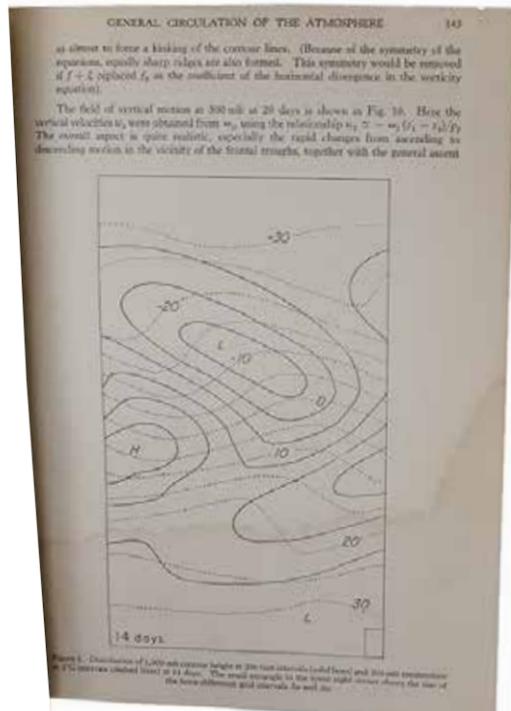
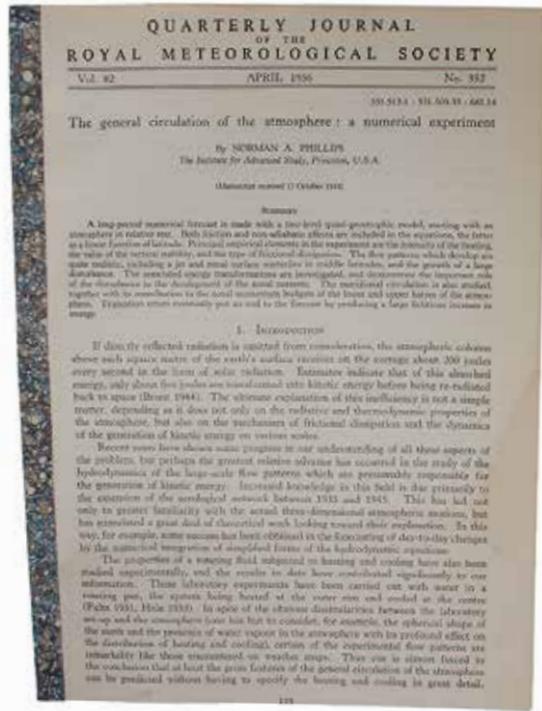
8vo. Extracted and with a nice marbled paper-backstrip (kind of representing the elements). Damp-staining to lower part of leaves. Pp. 123-164. Illustrated.

GCMs, possibly in conjunction with nested regional models, have the potential to provide geographically and physically consistent estimates of regional climate change which are required in impact analysis...

GCMs depict the climate using a three dimensional grid over the globe, typically having a horizontal resolution of between 250 and 600 km, 10 to 20 vertical layers in the atmosphere and sometimes as many as 30 layers in the oceans." (IPCC – International Panel on Climate Change).

In 1956, Norman Phillips developed a mathematical model that could realistically depict monthly and seasonal patterns in the troposphere, thus revolutionizing weather and climate change prediction. It became the first successful climate model. Following Phillips' work, several groups began working to create GCMs that are now essential to predict climate change. "Steady improvements to short-range NWP accrued during the early 1950s, in large part due to more realistic models that accounted for energy conversion in extratropical cyclones. Encouraged by the success of these forecasts, IAS team member Norman Phillips began to contemplate longer-range prediction using the IAS computer. His work took the form of a numerical simulation of the atmosphere's general circulation for a period of 1 month. The work was completed in 1955 and Phillips communicated the results to von Neumann, who immediately recognized their significance. Von Neumann hastily arranged a conference in October 1955, Application of Numerical Integration Techniques to the Problem of the General Circulation, held at Princeton University. In his opening statement at the conference, von Neumann said I should like to make a few general remarks concerning the problem of forecasting climate fluctuations and the various aspects of the general circulation that cause such fluctuations. Specifically, I wish to point out that the hydro-dynamical and computational efforts which have been made in connection with the problem of short-range forecasting serve as a natural introduction to an effort in this direction . . . With this philosophy in mind, we held our first meeting nine years ago at the Institute for Advanced Study to discuss the problem of short-range weather prediction. Since that time, a great deal of progress has been made in the subject, and we feel that we are now prepared to enter into the problem of forecasting the longer period fluctuations of the general circulation. (von Neumann 1955, 9-10) Following this conference, which highlighted his numerical experiment, Phillips entered the research into competition for the first Napier Shaw Memorial Prize, a prize

honoring England's venerated leader of meteorology, Sir Napier Shaw (1854-1945), on the occasion of the centenary of his birth (the competition was announced in April 1954). The subject for the first competition was "the energetics of the atmosphere." On 20 June 1956, "the adjudicators recommended that the prize be given to Norman A. Phillips of the Institute of Advanced Study, Princeton, U.S.A. for his essay 'The general circulation of the atmosphere: a numerical experiment,' which had been published in the Quarterly Journal [of the Royal Meteorological Society] (82, p. 1230) [April 1956] ..." (Quarterly Journal of the Royal Meteorological Society 1956b)" (Lewis: Clarifying the Dynamics of the General Circulation: Phillips's 1956 Experiment).



First printing of Phillips' seminal paper, in which he presents for the first time his mathematical model that could realistically depict monthly and seasonal patterns in the troposphere. This became the first successful general circulation model of climate (GCM). "Numerical models (General Circulation Models or GCMs),

representing physical processes in the atmosphere, ocean, cryosphere and land surface, are the most advanced tools currently available for simulating the response of the global climate system to increasing greenhouse gas concentrations. While simpler models have also been used to provide globally- or regionally-averaged estimates of the climate response, only

**NR. 35 OF 45 NUMBERED COPIES
– IN A MAGNIFICENT BINDING**

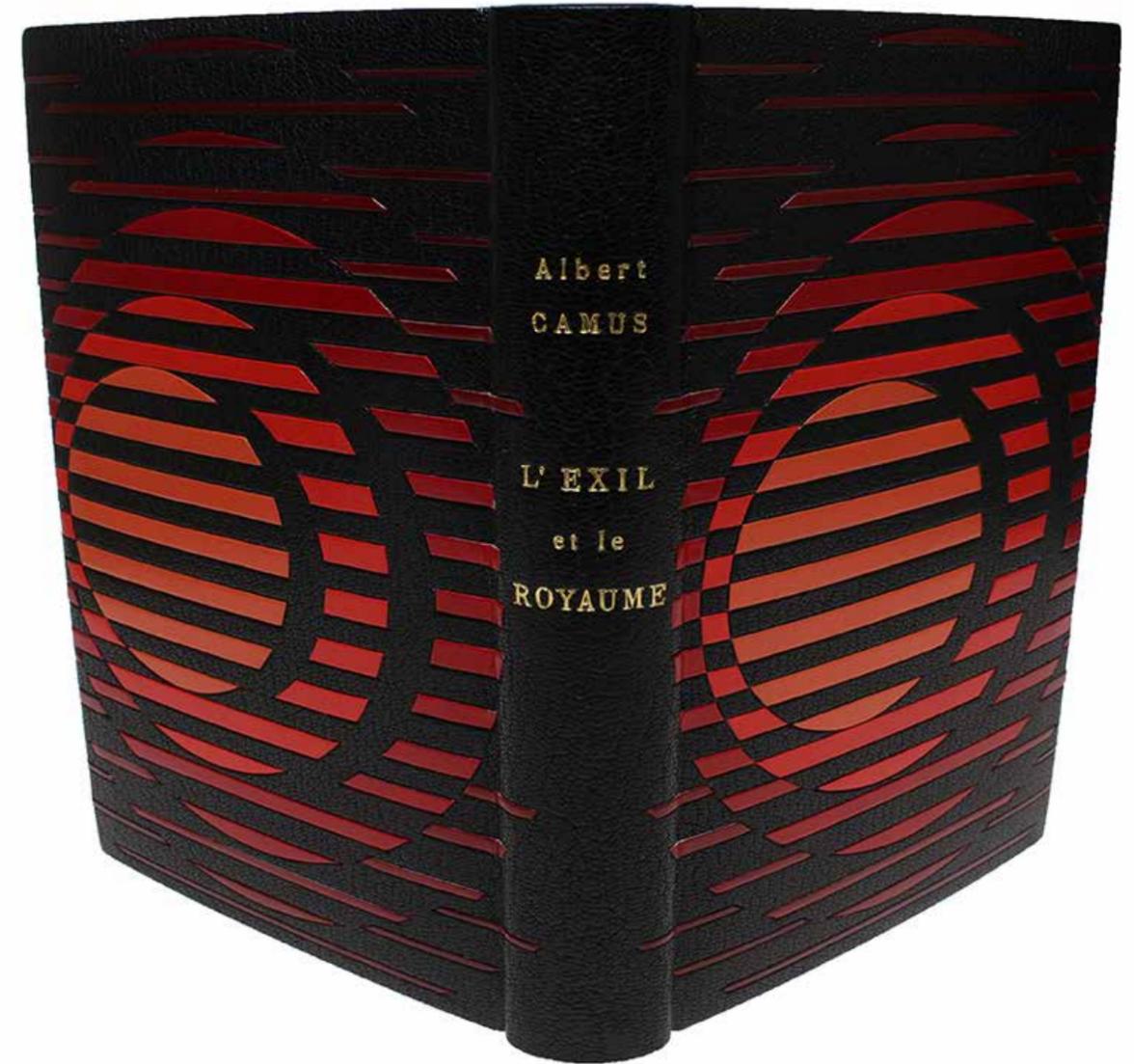
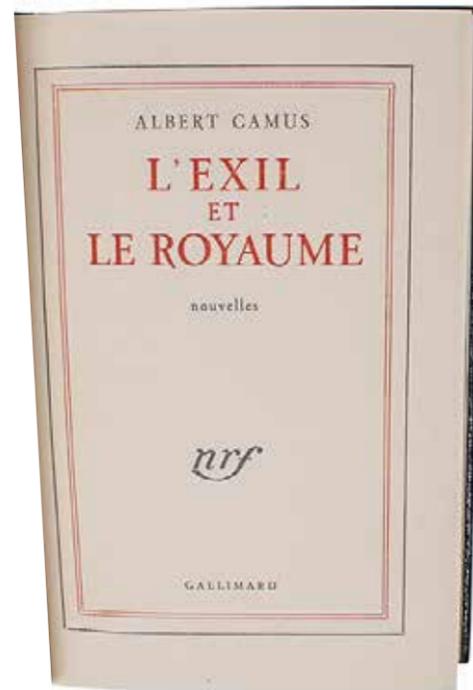
CAMUS, ALBERT.

L'Exil et le Royaume. nouvelles.

(Paris), Gallimard, (1957).

Bound uncut and with the original printed wrappers, also the backstrip, in a magnificent full black morocco binding with more than 100 calf onlays in seven different tones of red/orange, forming three hypnotizing circles on each board. Gilt title to spine, all edges gilt, and bright red suede end-papers within cream calf borders. Housed in a matching black morocco chemise with gilt title and red and grey paper covers, with suede on the inside, and a slipcase of the same paper and with black morocco edges. The binding is signed J.P. Miguet and dated 2003. One of the morocco onlays on the back board, towards the spine, has a tiny tear at the edge. Otherwise the binding is in splendid condition. Also internally, the copy is near mint. Apart from the backstrip, which has been mounted and slightly restored, it is completely clean, fresh, and crisp. Elegant, blindstamped super-exlibris to inside of front board.

Nr. 35 out of merely 45 numbered copies on Hollande van Gelder – first paper (premier papier), followed by another 1.145 numbered copies on other kinds of paper – of Camus' great collection of stories, which are considered among the best of his works. Together, these stoires cover the entire variety of existentialism – or absurdism. There is general consensus that the clearest manifestation of the ideals of Camus can be found in the present work.



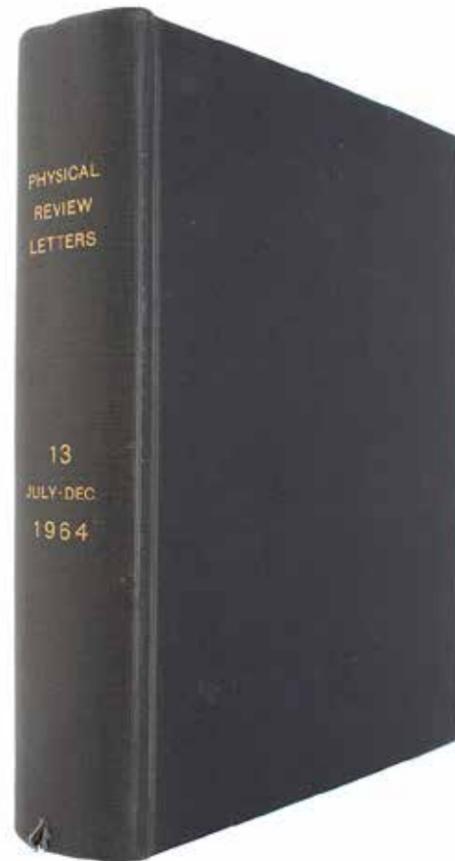
FIRST ANNOUNCEMENT OF THE HIGGS BOSON

HIGGS, P. W. (+) ENGLERT, F. (+) BROUT, R (+) GURALNIK,
G. S. (+) HAGEN, C. R. (+) KIBBLE, T. W. B.

Broken symmetries and the masses of gauge bosons [Higgs] (+) Broken symmetry and the mass of gauge vector mesons [F. Englert & R. Brout] (+) Global conservation laws and massless particles [G. S. Guralnik (+) C. R. Hagen (+) T. W. B. Kibble].

(New York), The American Physical Society, 1964.

Royal8vo. Bound in recent half cloth with gilt lettering to spine. In "Physical Review Letters", Vol. 13, July-December 1964. Stamp to verso of front free end-paper, otherwise very fine and clean. [Englert, F. & Brout:] pp. 321-323; [Higgs:] pp. 508-509. [Guralnik, G. S., Hagen, C. R. & Kibble, T. W. B.:] pp. 585-87. [Entire volume:] (2), 836 pp.



First printing of these landmark papers of 20th century physics and cosmology; not only did they give a perfect explanation to why elementary particles acquire mass – the last building block of life itself – thereby completing the Standard Model of particle physics, they also initiated the most extensive and expensive search ever conducted in the history of science: the search for the Higgs boson, often referred to as the God particle.

One of the primary goals of the Large Hadron Collider (LHC) at CERN in Geneva, Switzerland – the most powerful particle accelerator and one of the most complicated scientific instruments ever built – is to test the existence of the Higgs boson and measure its properties which would allow physicists to confirm this cornerstone of modern theory. On 22 June, 2012 CERN announced that a newly discovered boson could be a Higgs boson, and it is widely believed by scientists to be very likely a Higgs boson.

The leading explanation is that a field exists that has non-zero strength everywhere – even in otherwise empty space – and that particles acquire mass by interacting with this Higgs field. If this is to be correct, a matching particle should also exist and be detectable, providing a crucial test of the theory. According to the Standard Model, the Higgs particle is a boson, a type of particle that allows multiple identical

particles to exist in the same place in the same quantum state – thereby creating mass.

This theory was essentially discovered simultaneously by three different teams: Robert Brout and François Englert, Peter Higgs and Gerald Guralnik, C. Richard Hagen and Tom Kibble, all three teams publishing their discovery in the present issue of *Physical Review Letters*. The boson was eventually named after Higgs.

"In 1962, Goldstone's theorem had shown that spontaneous breaking of symmetry in a relativistic field theory results in massless spin-zero bosons, which are excluded experimentally. In a paper published in *Physics Letters* on 15 September 1964 (received on 27 July 1964), Peter Higgs showed that Goldstone bosons need not occur when a local symmetry is spontaneously broken in a relativistic theory. Instead, the Goldstone mode provides the third polarisation of a massive vector field. The other mode of the original scalar doublet remains as a massive spin-zero particle – the Higgs boson.

Higgs wrote a second short paper describing what came to be called "the Higgs model" and submitted it to *Physics Letters*, but it was rejected on the grounds that it did not warrant rapid publication. Higgs revised the paper and submitted it to *Physical Review Letters*, where it was accepted, but the referee, who turned out to be Yoichiro Nambu, asked Higgs to comment on the relation of his work to that of François Englert and Robert Brout, which was published in *Physical Review Letters* on 31 August 1964, the same day his paper was received. Higgs had been unaware of their work, because the Brussels group did not send preprints to Edinburgh. Higgs' revised paper drew attention to the possibility of a massive spin-zero boson in its final paragraph. During October 1964, Higgs had discussions with Gerald Guralnik, Carl Hagen and Tom Kibble, who had discovered how the mass of non-interacting vector bosons can be generated by the Anderson mechanism.

The search for the Higgs boson has become a major objective of experimental particle physics. Although the best fit to all the electroweak precision measurements gives its mass between 52 and 110 GeV, it has been excluded below 114 GeV. Its mass cannot exceed 1 TeV if the electroweak theory itself is to remain valid up to this energy scale, precisely the range that is being explored by CERN's Large Hadron Collider. Higgs' work has been a crucial step towards a unified theory

of the forces of Nature and is the basis for an experimental programme which is guaranteed to discover new physics." (Peter Higgs and the Higgs Boson).

“THE MEDIUM IS THE MESSAGE”

MCLUHAN, MARSHALL.

Understanding Media: The Extensions of Man.

New York, McGraw-hill, (1964).

Lex 8vo. Original white cloth with with black title-label with white and gilt lettering to spine. Very minor bumping to capitals, but an unusually fresh binding. Original illustrated dust-jacket in very fine condition, not price-clipped. A few small, marginal tears, but overall excellent. Internally near mint. VII, (1), 359, (1) pp.

First edition, first printing, of this pioneering study in media theory, which completely revolutionized our understanding of the process of communication and the development of the mind of mankind, from the invention of movable type through to the electronic age; THIS WORK ACTUALLY PREDICTS THE WORLD WIDE WEB AND TODAY'S INFORMATION-DEPENDENT PLANET, making it “the most important book ever written on communication”. It is in this groundbreaking work that McLuhan first coins the phrases “global village” and “the medium is the message”, completely rethinking our society.

Due to this marvel of a book, written twenty years before the PC revolution and thirty years before the rise of the Internet!, “Marshall McLuhan has become an “ism”. McLuhanism is a new approach to the relations of man and his technologies, and a radically fresh concept of our electronic world... Marshall McLuhan is a philosopher for the age of electronics, and a humanist for the age of communications. Seeing all of our new technologies as extensions of our senses, he examines the implications they hold for the very nature of human society” (From the front flap of the 5th printing of the work).

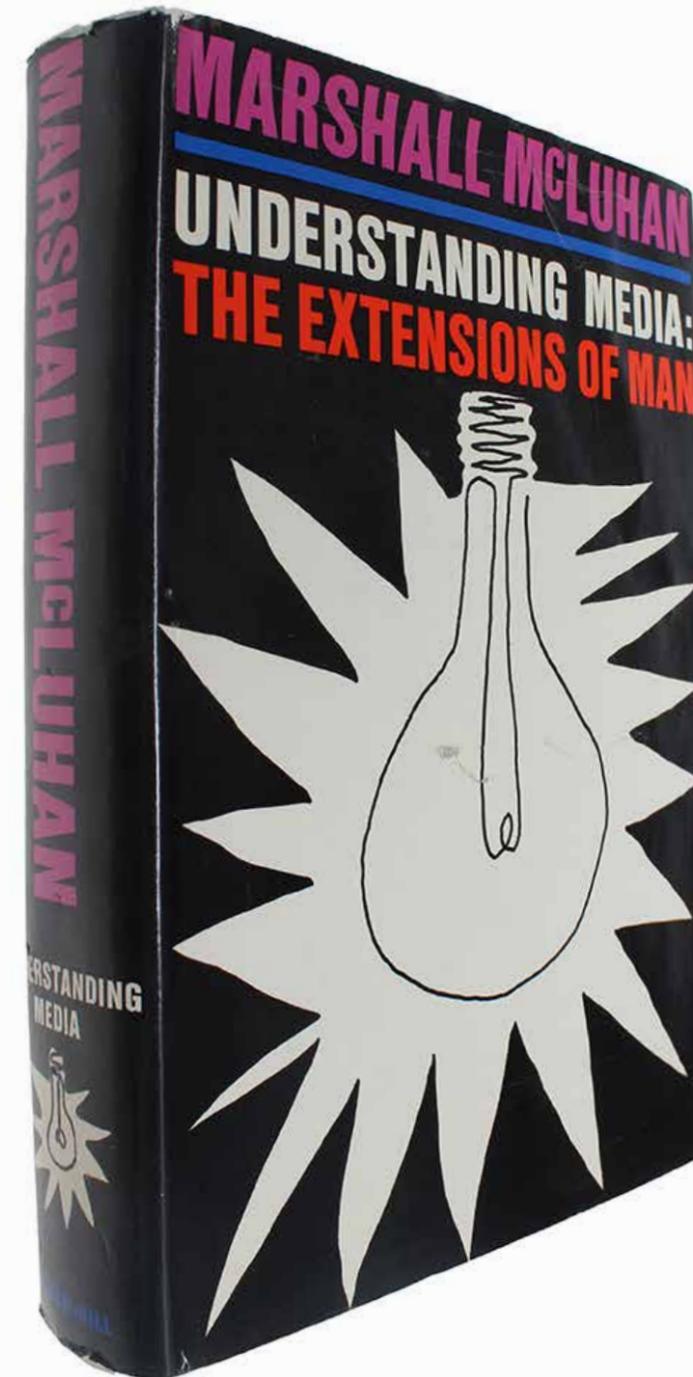
Herbert Marshall McLuhan (1911–1980) was a Canadian philosopher of communication theory. His most famous and influential work is “Understanding Media”, in which he coins his two most widely known and repeated phrases, but he has also written other highly important works in communication theory, and his work is viewed as one of the cornerstones of the

study of media theory, as well as having practical applications in the advertising and television industries.

Although he was a fixture in media discourse in the late 1960s, his influence began to wane in the early 1970s. With the arrival of the internet, however, his works have experienced a great renaissance and he is now considered the most important media thinker of all times and his main work, “Understanding Media”, the most important book on communication.

“When Marshall McLuhan first coined the phrases “global village” and “the medium is the message” in 1964, no-one could have predicted today’s information-dependent planet. No-one, that is, except for a handful of science fiction writers and Marshall McLuhan. Understanding Media was written twenty years before the PC revolution and thirty years before the rise of the Internet. Yet McLuhan’s insights into our engagement with a variety of media led to a complete rethinking of our entire society. He believed that the message of electronic media foretold the end of humanity as it was known. In 1964, this looked like the paranoid babblings of a madman. In our 21st century digital world, the madman looks quite sane. Understanding Media : the most important book ever written on communication. Ignore its message at your peril.” (Official review of the 2001 Routledge Classics-edition).

The first printing is difficult to come by in general and is very rarely seen in a nice dust-jacket.



STEPHEN HAWKING'S FIRST PUBLISHED PAPER

HAWKING, S. W.

Occurrence of Singularities in Open Universes.

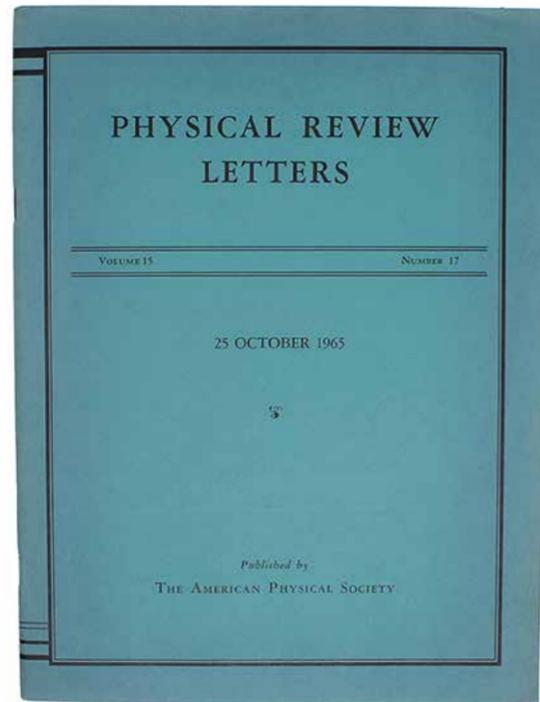
(New York), American physical Society, 1965.

Lex8vo. In the original printed blue wrappers. In "Physical Review Letters", Volume 15, No. 17, November 15, 1965. Small white paper label pasted on to top to back wrapper. Small blue line in ballpoint pen to back wrapper, not affecting text. A nice and clean copy externally as well as internally. P. 689. [Entire issue: Pp. 687-720].

Rare first appearance of Hawking's first published paper, published a year before his Ph.D. was approved. It signposted the beginning of the area of research in black holes and singularities in general. Shortly after the present paper was published, Hawking followed up with three other seminal papers, in which he applied the Penrose-singularity (that a gravitationally collapsing star will inevitably end in a space-time singularity) to the whole universe. This resulted in his famous conclusion that: "Yes, a universe governed by the classical (i.e., nonquantum) general theory of relativity must necessarily have started in a space-time singularity" (Kragh, *Cosmology and Controversy*).

When Hawking began his graduate studies, there was much debate in the physics community about the prevailing theories of the creation of the universe: the Big Bang and Steady State theories. Inspired by Roger Penrose's theorem of a spacetime singularity in the centre of black holes, Hawking applied the same thinking to the entire universe and during 1965, he wrote his thesis and the present paper on this topic.

"Hawking [in the present paper] realized that closed trapped surfaces, in its past version, will be present in any expanding Universe close to be spatially homogeneous and isotropic. This started a series of papers by him, Ellis, Geroch and others on the question of the inevitability of an initial singularity in our past if GR is assumed to hold and some reasonable conditions are met." (Senovilla, *The 1965 Penrose singularity theorem*).

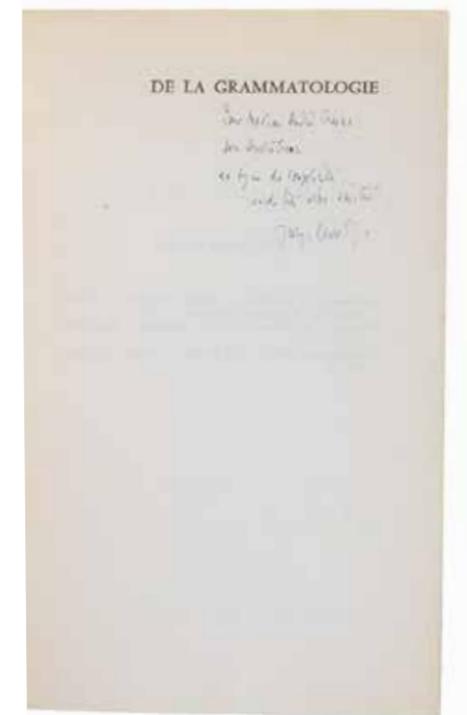
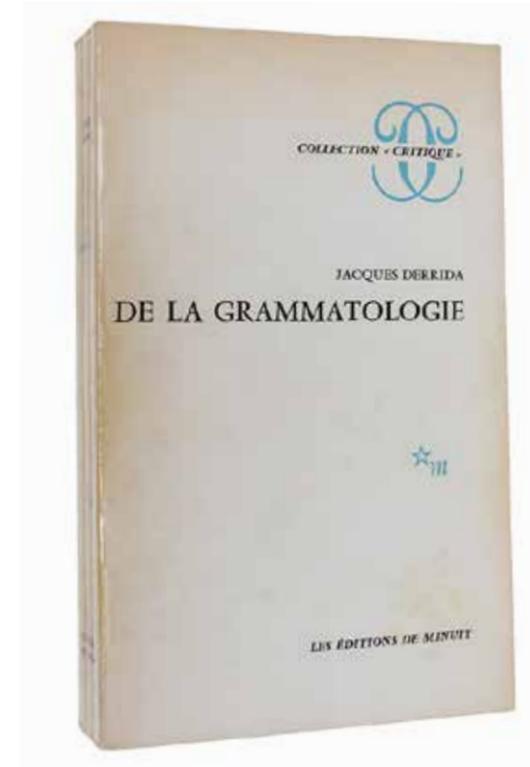
THE MAIN WORK OF DECONSTRUCTION
– MAGNIFICENT PRESENTATION-COPY

DERRIDA, JACQUES.

De la grammatologie.

(Paris), Minuet, 1967.

8vo. Original wrappers. An excellent, very nice, clean, and fresh copy, with only faint tanning to wrappers. Spine a bit browned. Internally near mint. 445, (3) pp.



First edition (20 Septembre, 1967, numéro 630) – SIGNED PRESENTATION-COPY FOR ANDRÉ GREEN AND WIFE – of Derrida's seminal main work, the foundational text for deconstructive criticism. 1967 marks a turning point in the history of modern philosophy, constituting the birth of "Deconstruction". In this one year, Derrida publishes all of his three break-through

books, "De la grammatologie", "L'écriture et la différence" and "La Voix et le phénomène", profoundly altering the course of modern thought. Although all three books are responsible for the introduction of Deconstruction, it is primarily "De la Grammatologie", Derrida's magnum opus, that has come to be associated with this groundbreaking concept.

This magnificent presentation-copy of Derrida's main work unites two of the greatest intellectual thinkers of the 20th century, both having profoundly altered the face of psychoanalysis and intellectual history in general. As Derrida is considered one of the greatest philosophers of the 20th century, so André Green (1927–2012) is considered one of the most important psychoanalytic thinkers of our times, creating what is now known as the Greenian theory of psychoanalysis.

“Jacques Derrida's revolutionary theories about deconstruction, phenomenology, psychoanalysis, and structuralism, first voiced in the 1960's, forever changed the face of European and American criticism. The ideas in “De la grammatologie” sparked lively debates in intellectual circles that included students of literature, philosophy, and the humanities, inspiring these students to ask questions of their disciplines that had previously been considered improper. Thirty years later, the immense influence of Derrida's work is still igniting controversy...” (Review, Spivak's translation of Derrida's “Of Grammatology”, 1997).

Derrida's concern is to bring to light the binary schema that is hidden in all kinds of texts and ideas of culture. In the present text Derrida brilliantly reveals some of the principles of deconstruction, not through theoretical explication, but, rather, by demonstration, showing that the arguments promulgated by their subject-matter exceed and contradict the oppositional parameters in which they are situated. Put into other words, deconstruction seeks to expose, and then to subvert, the various binary oppositions that undergird our dominant ways of thinking.

The ideas that Derrida here present have had an enormous impact on a number of the human sciences, including psychology, literary theory, cultural studies, linguistics, feminism, sociology and anthropology. Due to this work, a whole new world of problematic suppression and marginalisation has become apparent, making “De la grammatologie” one of the most important philosophical works of the later part of the 20th century.

“One of the major works in the development of contemporary criticism and philosophy”. (J. Hillis Miller, Yale University).

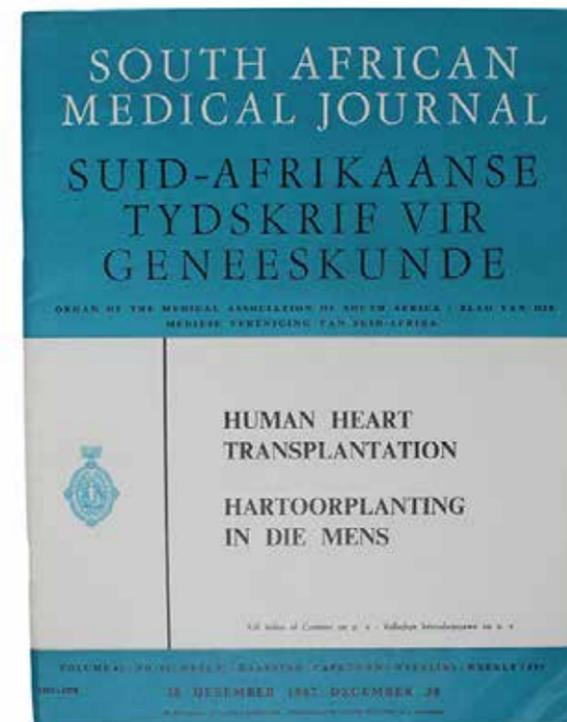
THE FIRST HUMAN HEART TRANSPLANT

BARNARD, C.N.

Human heart Transplantation / Hartoorplanting in de mens: “South African Medical Journal, Vol. 41: no. 48, 30 December 1967. [Containing, among other writings: A Human Cardiac Transplant: An Interim Report of a Successful Operation Performed at Groote Schuur Hospital, Cape Town].

(Cape Town, 1967).

4to. The entire issue, in the original green/grey and illustrated wrappers. Lower corner a bit bent, but otherwise a very nice, clean and bright copy of this richly illustrated issue, which is devoted entirely to the groundbreaking medical performance that was Barnard's human heart transplant. LX pp. + pp. 1257-1278 (the pagination includes the wrappers).



First printing in this scarce issue, in which Barnard's milestone paper of modern medicine appeared, describing for the first time one of the most important medical performances in the course of history – “the most publicised event in world medical history”, namely the first human heart transplant. This medical breakthrough introduced to the world a way to prolong life that would become of seminal importance to modern man.

The entire issue of the “South African Medical Journal” is devoted to Barnard's astonishing performance (done only three weeks prior to the publication) and is very interesting in itself, constituting a magnificent historical document. Apart from the first appearance of Barnard's paper, it also contains tributes to Barnard and his team by other leading physicians, ethical discussions about transplantations, a description of the honorary degree bestowed upon Barnard due to the operation, discussions about donors for heart transplantations, papers on legal requirements, pre-operative assessment, tissue typing tests, anaesthesia, and, of course, the great operation itself. To that also comes the highly interesting “Provisional Report on the Autopsy of L.W. (the patient, Louis Washkansky) as well as numerous advertisements and several heartfelt congratulations to Barnard (and his team) upon the operation (e.g. a half-page “add” saying “UPJOHN and their S. African Subsidiary/

TUCO (PTY LTD./ heartily congratulate/ all concerned/ in the historic/ HEART TRANSPLANTATION/ carried out at Groote Schuur Hospital" and many others like it), reflecting the astonishing effect that this historic event immediately had upon contemporary society.

"Christiaan (Chris) Barnard was born in 1922 and qualified in medicine at the University of Cape Town in 1946. Following surgical training in South Africa and the USA, Barnard established a successful open-heart surgery programme at Groote Schuur Hospital and the University of Cape Town in 1958. In 1967, he led the team that performed the world's first human-to-human heart transplant. The article describing this remarkable achievement was published in the South African Medical Journal just three weeks after the event and is one of the most cited articles in the cardiovascular field. In the lay media as well, this first transplant remains the most publicised event in world medical history. Although the first heart transplant patient survived only 18 days, four of Groote Schuur Hospital's first 10 patients survived for more than one year, two living for 13 and 23 years, respectively. This relative success amid many failures worldwide did much to generate guarded optimism that heart transplantation would eventually become a viable therapeutic option. This first heart transplant and subsequent ongoing research in cardiac transplantation at the University of Cape Town and in a few other dedicated centres over the subsequent 15 years laid the foundation for heart transplantation to become a well-established form of therapy for end-stage cardiac disease. During this period from 1968 to 1983, Chris Barnard and his team continued to make major contributions to organ transplantation, notably the development of the heterotopic ('piggy-back') heart transplants; advancing the concept of brain death, organ donation and other related ethical issues; better preservation and protection of the donor heart (including hypothermic perfusion storage of the heart; studies on the haemodynamic and metabolic effects of brain death; and even early attempts at xenotransplantation." (Cardiovasc J Afr. 2009 Jan-Feb; 20(1):31-5.)

Garrison & Morton: 3047.12 ("First cardiac homotransplant in man.")

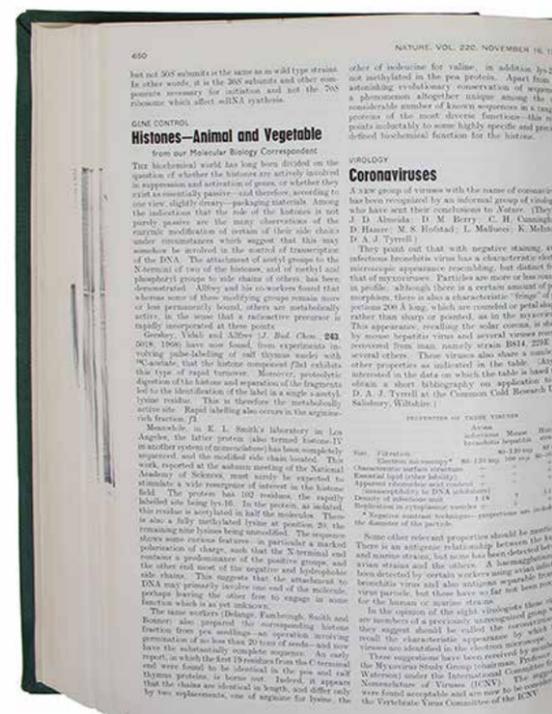
COINING "CORONAVIRUS"

ALMEIDA, J. D. (+) D. M. BERRY (+) C. H. CUNNINGHAM (+) D. HAMRE (+) M. S. HOFSTAD (+) L. MALLUCCI (+) K. MCINTOSH (+) D. A. J. TYRRELL.

Coronaviruses.

London, Macmillan, 1968.

Large 8vo. In contemporary full green cloth with gilt lettering to spine. In "Nature", vol. 220, 1968. Entire vol. 220, October – December offered. Small white paper label pasted on to lower part of spine. Stamps to fore edges. Pasted down- and free end-papers with stamps and paper labels from Gettysburg College Library. "Withdrawn"-stamps to pasted down front end-paper and front free end-paper. P. 650. [Entire volume: (2), 1366, III-XXVIII pp.]



First appearance of this short paper in which the taxonomy of coronaviruses and coining of the name "Coronavirus", accepted by the International Committee for the Nomenclature of Viruses, is first presented.

Human coronaviruses were discovered in the 1960ies and by mid-1967 it was recognized that viruses IBV, MHV, B814 and 229E were structurally and biologically similar so that they form a distinct group. Using electron microscopy the three viruses were shown to be morphologically related by their general shape and distinctive club-like spikes. Tyrrell met Waterson and Almeida in London to decide on the name of the viruses. Almeida had earlier suggested the term "influenza-like" because of their resemblance, but Tyrrell thought it inappropriate and not very precise. Almeida came up with the unusual name "coronavirus".

"Even though we could only base our judgement on the electron microscope images we were quite certain that we had identified a previously unrecognized group of viruses. So what should we call them? 'Influenza-like' seem a bit feeble, somewhat vague, and probably misleading. We looked more closely at the appearance of the new viruses and noticed that they had a kind of halo surrounding them. Recourse to a

dictionary produced the Latin equivalent, corona, and so the name coronavirus was born." (Cold Wars: The Fight Against the Common Cold).

"Particles [of IBV] are more or less rounded in profile; although there is a certain amount of polymorphism, there is also a characteristic "fringe" of projections 200 Å long, which are rounded or petal shaped, rather than sharp or pointed, as in the myxoviruses. This appearance, recalling the solar corona, is shared by mouse hepatitis virus and several viruses recently recovered from man, namely strain B814, 229E and several others... In the opinion of the eight virologists these viruses are members of a previously unrecognized group which they suggest should be called the coronaviruses, to recall the characteristic appearance by which these viruses are identified in the electron microscope." (From the present paper).

ONE OF THE MOST IMPORTANT DOCUMENTS IN THE HISTORY OF THE DEVELOPMENT OF THE INTERNET

SMITH, JOHN B. (+) STEPHEN F. WEISS (et al.).

Hypertext. Communications of the ACM, Vol. 31, No. 7, July, 1988.

New York, 1988.

Lex8vo. In the original illustrated wrappers. A very fine and well kept copy, complete with all the inserted coupons. (32) pp. + pp. 805-936.

First edition of one of the most important documents in the history of the development and structure of the internet, the Hypertext-issue of the Communications of the ACM. In 1987, the first large-scale hypertext meeting was held in New York and this special issue presents for the first time in print the papers that were presented at the seminal 1987-meeting. Before the workshop, hypertext had been considered a somewhat esoteric concept of interest only to a closed and very limited circle. The workshop led to broad interest in and enthusiasm about hypertext and new media; "Afternoon, a Story", today known as the first hypertext-fiction, by American author Michael Joyce was published as a direct consequence of the workshop.

The editors note that: "This special issue was assembled with the goal of providing readers unfamiliar with hypertext with sufficient information so that they can see the potential for hypertext in their own fields and, perhaps, share this intellectual ferment".

This magazine issue is the direct precursor to the seminal 1989-work by Tim Berners-Lee "Information Management: A Proposal".

Hypertext is text displayed on a computer or other electronic device with references – today known as hyperlinks – to other text that the reader can immediately access, usually by a mouse click.

The issue contains the following papers relating to hypertext:

Smith, John (+) Stephen Weill. *Hypertext*. Pp. 816-819.

Akscyn, Robert (+) Donald McCracken (+) Elise Yoder. *KMS: A Distributed Hypermedia System for Managing Knowledge in Organizations*. Pp. 820-835.

Halasz, Frank. *Reflections on Notecards: Seven Issues for the next generation of Hypermedia System*. Pp. 836-852.

Campbell, Brad (+) Joseph Goodman. *HAM: A General Purpose Hypertext Abstract Machine*. Pp. 856-861.

Garg, Pankaj. *Abstraction Mechanisms in Hypertext*. Pp. 862-870.

Raymond, Darrell (+) Frank Tompa. *Hypertext and the Oxford English Dictionary*. Pp. 871-879.

Frisse, Mark. *Searching for Information in a Hypertext Medical handbook*. Pp. 880-886.

Dam, Andries van. *Hypertext '87 Keynote Address*. Pp. 887-895.

DOLLY, THE WORLD'S MOST FAMOUS CLONE

WILMUT, I, A E SCHNIEKE, J MCWHIR, A J KIND
& K H S CAMPBELL.

Viable offspring derived from fetal and adult mammalian cells.
[In: *Nature*. Vol 385, no. 6619, 27 February, 1997].

1997.

Small folio. Entire volume of no. 6619 of *Nature*, in the original illustrated wrappers, with the cloned sheep Dolly on the front wrapper. Very minor signs of wear to corners and capitals. Original label with address of original buyer to front wrapper. An excellent, clean and fresh copy. Pp. 810-13. [Entire volume: 753-844, 44 pp. (Classified) + 3 subscription-leaves]. Richly illustrated.

The scarce volume of *Nature*, in which the completely groundbreaking article on Dolly the sheep, the first mammal in history successfully cloned from an adult body cell, appears for the first time. This seminal paper constitutes a milestone in the history of genetics, a spectacular scientific breakthrough, which not only provided the modern world with a wealth of new medical advances and sparked a revolution in our understanding of mammal reproduction, ageing, genetics in general, etc., but also raised a storm of ethical questions, pushing our boundaries of man's abilities to play God.

"Dolly was an important milestone, inspiring scientists to continue improving cloning technology as well as to pursue new concepts in stem cell research. The endgame was never meant to be armies of genetically identical livestock: Rather, researchers continue to refine the techniques and combine them with other methods to turbocharge traditional animal breeding methods as well as gain insights into aging and disease." (George Seidel, in *The Conversation*).

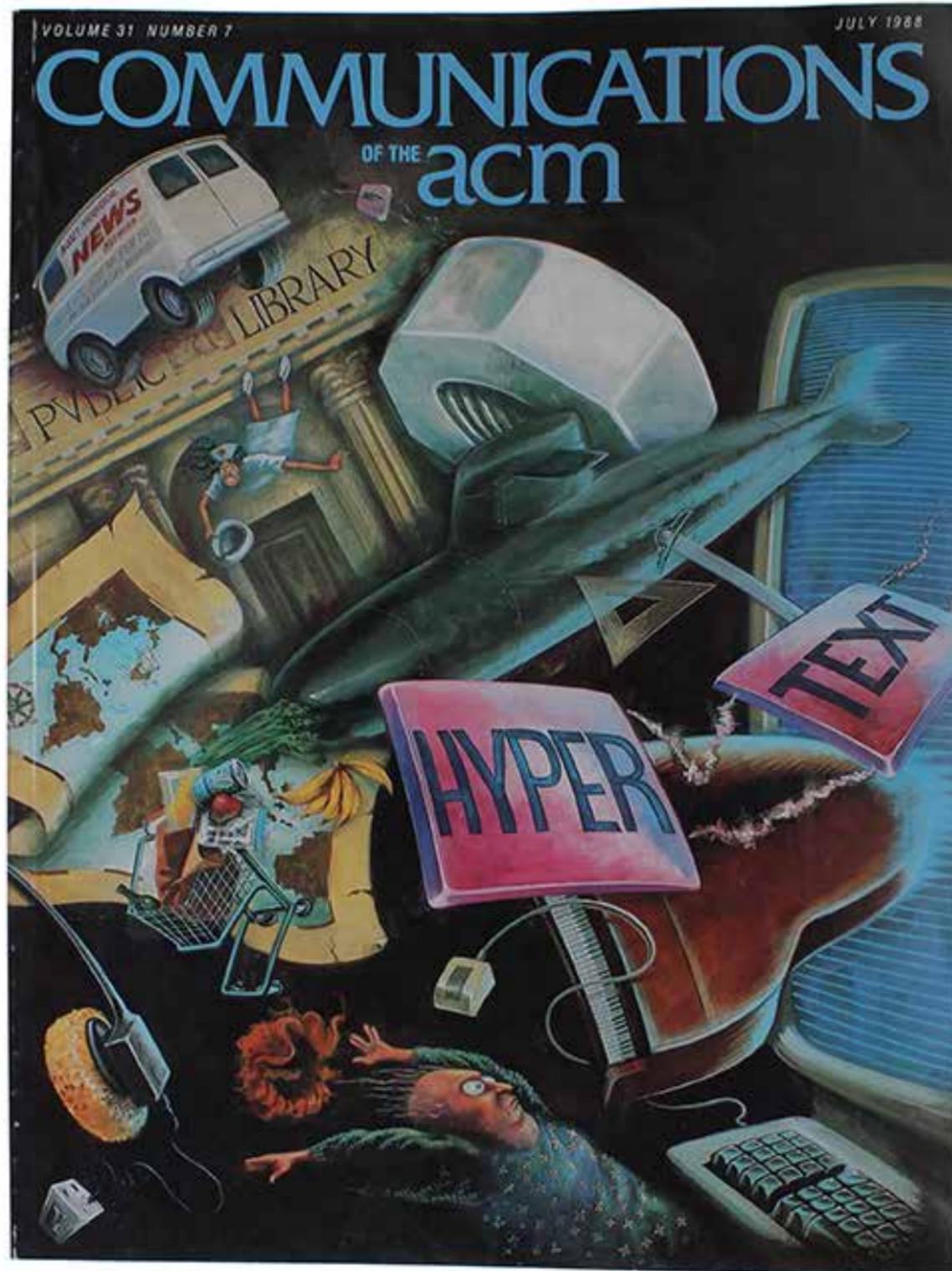
"[I]n February 1997, Ian (now Sir Ian) Wilmut and his research team at the Roslin Institute announced Dolly's birth in the prestigious science journal "*Nature*". This provoked political and ethical debates that have never truly stopped... issues relating to cloning technology remain crucial to de-

bates over biomedical research and its regulation. The announcement – with a description of the method used to bring Dolly into existence – triggered a feverish worldwide response because of the possible implications for human cloning. It was immediately obvious that SCNT could, in principle, be used to create human babies. Across the world, many countries banned human cloning – often with significant punishments, such as lengthy jail terms, even for attempting such a thing." (Russell Blackford in *The Conversation*).

Dolly is now the symbol of modern medical technology, of our excitement with mankind's ability to create specific kinds of life as well as the symbol of the fear of a "brave new world".

"It's been 20 years since scientists in Scotland told the world about Dolly the sheep, the first mammal successfully cloned from an adult body cell. What was special about Dolly is that her "parents" were actually a single cell originating from mammary tissue of an adult ewe. Dolly was an exact genetic copy of that sheep – a clone." (George Seidel, in *The Conversation*).

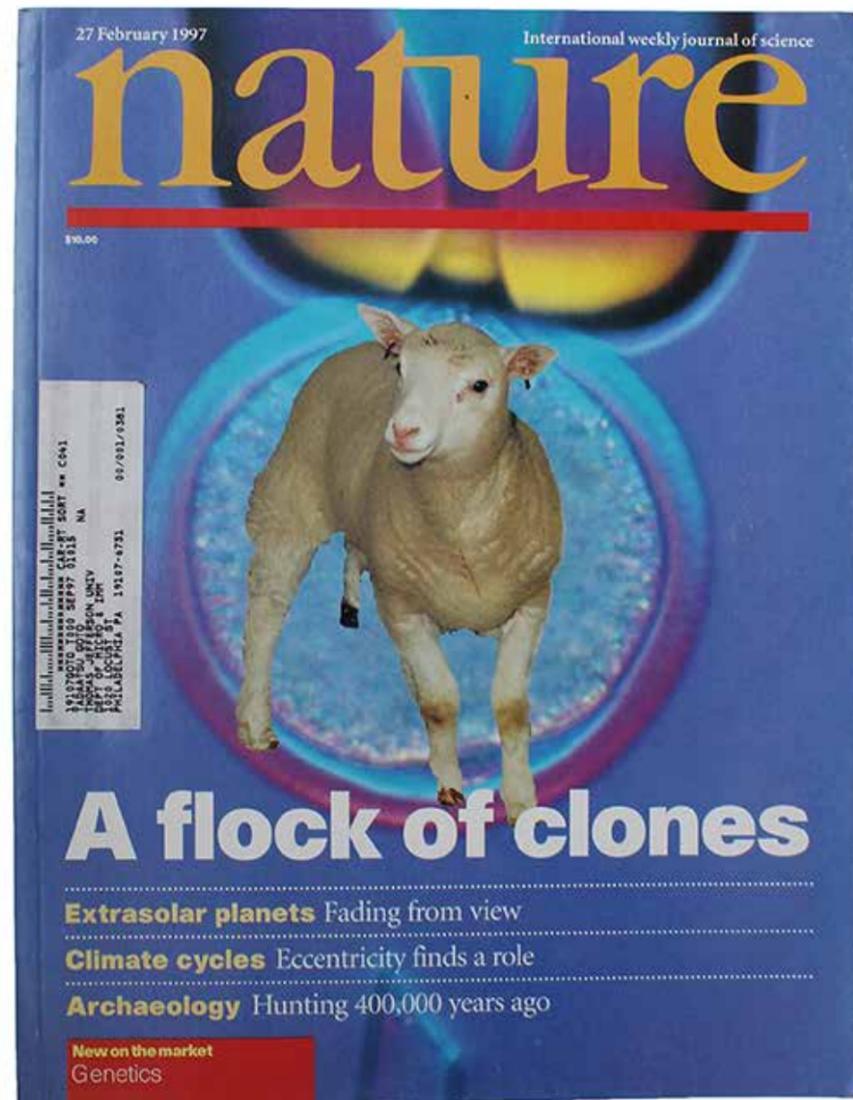
"Before the decades of experiments that led to Dolly, it was thought that normal animals could be produced only by fertilization of an egg by a sperm. That's how things naturally work. These germ cells are the only ones in the body that have



their genetic material all jumbled up and in half the quantity of every other kind of cell. That way when these so-called haploid cells come together at fertilization, they produce one cell with the full complement of DNA. Joined together, the cell is termed diploid, for twice, or double. Two halves make a whole.

In contrast, Dolly was produced by what's called somatic cell nuclear transfer. In this process, researchers remove the genetic material from an egg and replace it with the nucleus of some other body cell. The resulting egg becomes a factory to produce an embryo that develops into an offspring. No sperm is in the picture; instead of half the genetic material coming from a sperm and half from an egg, it all comes from a single cell. It's diploid from the start.

To date, the most valuable contribution of these somatic cell nuclear transplantation experiments has been the scientific information and insights gained. They've enhanced our understanding of normal and abnormal embryonic development, including aspects of aging, and more. This information is already helping reduce birth defects, improve methods of circumventing infertility, develop tools to fight certain cancers and even decrease some of the negative consequences of aging – in livestock and even in people. Two decades since Dolly, important applications are still evolving." (George Seidel, in *The Conversation*).





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