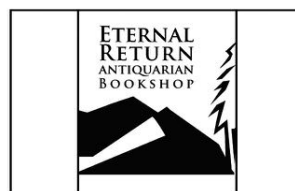


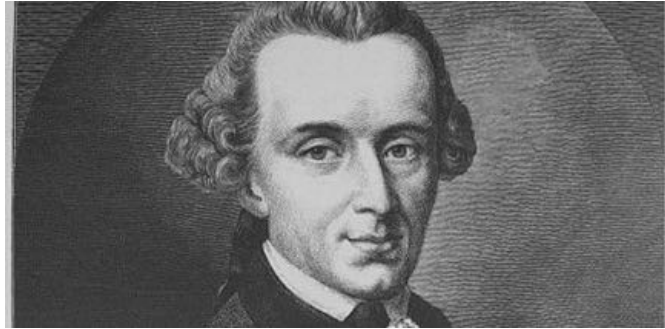
Immanuel Kant

**List Six: A Collection of Kant First & Lifetime Editions
1781 - 1798**



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Some say that the history of philosophy cannot be written without reference to Immanuel Kant. Philip de Bary of Rudi Thoemmes Rare Books calls him “the greatest philosopher since the ancients. He seems to tower above the rest in the way that Beethoven overshadows all other composers.” I’ve heard it suggested that the history of philosophy can only be written in terms of “before Kant” or “after Kant” (BK or AK). His philosophy responded to just about every idea that preceded it, and demanded all those who follow to account for his views. And his views were not narrowly trained on one branch of philosophy. Rather, Kant’s scope was both wide and deep, writing major texts on ontology and metaphysics, epistemology, ethics, aesthetics, religion, psychology, weaving them together in a way that fit into a single, unifying system. Despite never physically journeying beyond the city of Königsberg, intellectually Kant left no path untraveled.

Born in 1724 to a middle class family of harness makers, Kant learned the values of “hard work, honesty, cleanliness, and independence” (Kuehn, *Kant: A Biography*, 2001). Such virtues defined Kant, both his ideas and his life. Upon graduating with a degree in philosophy from the University of Königsberg, he lacked the financial means to continue his studies. Following the values of his family, he took up jobs as a tutor, lecturer, and docent. Eventually, Kant returned to the University of Königsberg where he taught for more than 40 years!

Kant famously awoke from his dogmatic slumber in order to restore the dignity of cause and effect. To Kant, even a concept should not be treated as a means to an end. This led to what arguably stands as Kant’s most significant decade. He produced, in a burst of activity, his three most significant “critical” works: *Critique of Pure Reason* (1781), *Critique of Practical Reason* (1788), and *Critique of Judgment* (1790)—all contained in this list. Kant tackled the structure of knowledge, human activity, and beauty, any one of which alone would launch a thinker to intellectual heights seldom explored with as much complexity and attention to detail. Kant accomplished the unparalleled achievement of a most important thinker in all three.

Regardless of how one views the philosophy of Immanuel Kant, any collection of books in the history of philosophy remains incomplete without the titles contained here.

Kant's Masterpiece: Arguably the Most Important Philosophical Work in Modern Times

1. *Critik der reinen Vernunft* (Critique of Pure Reason), Johann Friedrich Hartknoch, Riga, 1781. 1 blank leaf + TP + 2 leaves = Dedication + 8 leaves = Vorrede + 1 leaf = Inhalt + [1]-856 + 1 blank leaf, Octavo. **First Edition** [Warda 59].

\$35,000



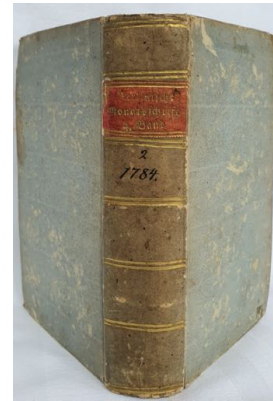
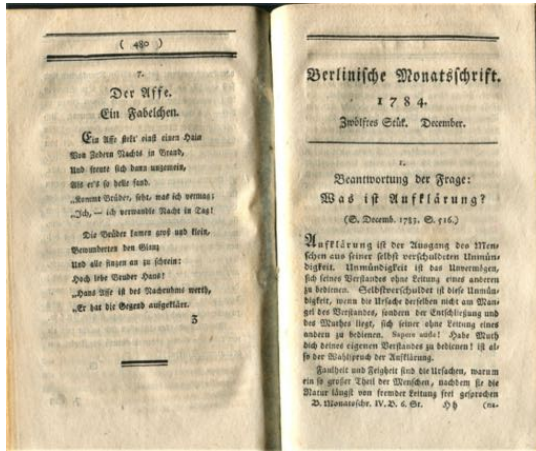
Kant's masterpiece, the book that made him world-famous, and arguably the most important book of philosophy published in modern times. "Kant's great achievement was to conclude finally the line on which philosophical speculation had proceeded in the eighteenth century, and to open up a new and more comprehensive system of dealing with the problems of philosophy" (PMM, p. 137). Having been woken from his "dogmatic slumbers" by his reading of Hume, Kant went on to effect a "Copernican" revolution in philosophy – the effects of which have not yet subsided.

In a letter to Mendelssohn, dated August 18, 1783, Kant claims that the book was the result of twelve years reflection and that the writing was "affected within four or five months, the greatest attention being paid to the substance, but less regard being had for the form and for the interests of the readers who would understand it easily."

Printing and the Mind of Man 226

CONDITION: Very good+ in contemporary half calf with light brown boards. Spine with raised bands. Author and title in gilt on a brownish/orange label with a gilt floral design in the other five compartments. The boards are lightly worn but the spine retains much of the gilt. Moderate foxing to title page. Tightly bound copy with clean pages throughout.

“What is Enlightenment?”



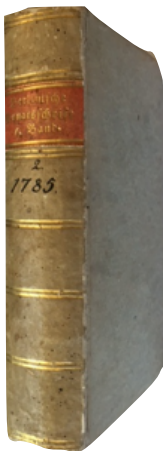
2. “Beantwortung der Frage: Was ist Aufklärung?” (Answering the Question: What is Enlightenment?), in *Berlinische Monatschrift*. Haude & Spener, Berlin, 1784. 12mo. **First Printing** [Warda 85].

\$3,000

First appearance of what is arguably Kant’s most important essay. In this essay, Kant responds to the question posed the previous year by Reverend Johann Friedrich Zöllner. Many intellectuals responded with essays of their own, but Kant’s stands as the most important as he unexpectedly claims courage more than intellect stands as the critical component for an enlightened individual and society. SCARCE. Rarely found in the trade.

CONDITION: Very good or better in contemporary pale boards. Gilt ruled with red label on spine. Light scuffing.

Problematic views on Race



3. “Bestimmung des Begriffs einer Menschenrace” (Determination of the Concept of a Human Race), in *Berlinische Monatschrift*. Haude und Spener, Berlin, 1785. 12mo. **First Printing** [Warda 99].

\$800

First printing of Kant's essay on race, taking issue with the views of Herder who had argued that the concept of race did not make sense. Kant argues that there are real differences, even if they are only differences of pigmentation.

CONDITION: Very good or better in contemporary pale boards rubbed at extremities. Gilt ruled with red label.

Recasting of *Genesis*

4. "*Muthmaßlicher Anfang der Menschengeschichte*" (Conjectural Beginning of Human History), in *Berlinische Monatsschrift*. Haude und Spener, Berlin, 1786. 12mo. **First Printing** [Warda 101].

\$800

First printing of Kant's essay on 'The Conjectural Beginning of the Human Race' where, following the book of Genesis, he speculates as to the origins of humanity.

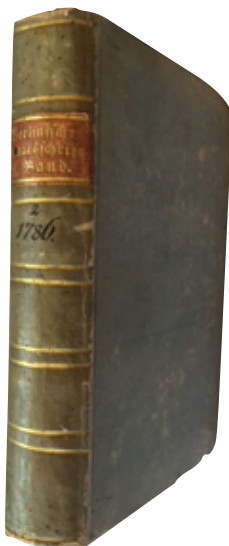
CONDITION: Very good or better with frontispiece portrait. In contemporary pale boards, rubbed at extremities and corners worn, spine a little darkened, with gilt rules and red label, outer leaves slightly foxed, elsewhere uniform light age-toning.



"What is Thinking?"

5. "*Was heißt: sich im Denken orientiren?*" (What Does it Mean to Orient Oneself in Thinking?), in *Berlinische Monatsschrift*. Haude und Spener, Berlin, 1786. 12mo. **First Printing** [Warda 111].

\$800



First printing of Kant's 'Orientation' essay, his contribution to the so-called 'Pantheismusstreit', the controversy that had arisen between Moses Mendelssohn and F.H. Jacobi over Lessing's alleged Spinozism. Kant takes Mendelssohn's side.

CONDITION: Very good or better Includes frontispiece portrait. In contemporary pale boards, rubbed at extremities and corners worn, spine a little darkened, with gilt rules and red label, early owner's name on title-page, outer leaves slightly foxed, elsewhere uniform light age-toning.

Kant's masterpiece of Moral Philosophy, a work arguably as important as Plato's *Republic* and Aristotle's *Nicomachean Ethics* bound with a first printing of *Prolegomena*



6. *Prolegomena zu einer jeden künftigen Metaphysik* (Prolegomena towards a Future Metaphysics) ***First Printing*** + ***Metaphysische Anfangsgründe der Naturwissenschaft*** (Metaphysical Foundations of Natural Science) + ***Grundlegung zur Metaphysik der Sitten*** (Groundwork of the Metaphysic of Morals) ***First Printing***. 1 blank leaf + TP (*Prolegomena*) + [3] - 222 + TP (*Naturwissenschaft*) + [iii] - xxiv = vorrede + [1] - 158 + TP (*Grundlegung*) [i] - [xiv] = vorrede + [1] - 128, Octavo. [Warda 75, 90, & 104].

\$5,500

—***Prolegomena zu einer jeden künftigen Metaphysik*** (Prolegomena towards a Future Metaphysics), Johann Friedrich Hartknoch, Riga, 1783. 1 blank leaf + TP + [3] - 222 + 1 blank leaf. ***First Edition, First Printing*** [Warda 75].

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

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

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

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

[bound with]

—***Metaphysische Anfangsgründe der Naturwissenschaft*** (Metaphysical Foundations of Natural Science), Zweyte Auflage. Johann Friedrich Hartknoch, Riga, 1787. [iii] - xxiv = vorrede + [1] - 158. ***First printing of second edition*** [Warda 104, "apoditisch=" not "apodictische" on p. V 5 lines from bottom].

Here Kant made the distinction between "relative space" and "absolute space", and hereby reformulating Newton's idea of "absolute space."

[bound with]

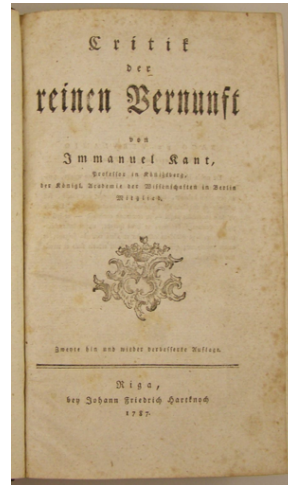
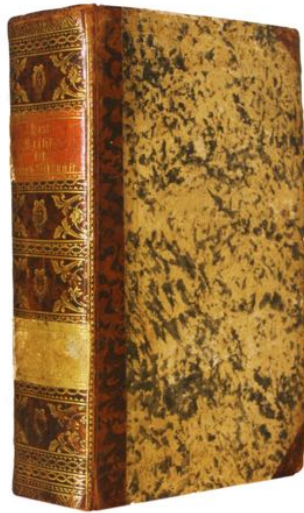
—***Grundlegung zur Metaphysik der Sitten*** (Groundwork of the Metaphysic of Morals), Johann Friedrich Hartknoch, Riga, 1785. [i] - [xiv] = vorrede + [1] - 128. ***First Edition*** [Warda 90].

Kant's first major work on Ethics, in which he lays the foundations for the *Critik der praktischen Vernunft* (Critique of Practical Reason). The first mention of the categorical imperative, one of the most important concepts in all of Kant's writing. SCARCE. Rarely found in the trade, this first edition of one of the most elusive of Kant's books. A most important text in the history of ethics as well as philosophy.

"If he had published nothing else but the Groundworks of the Metaphysics of Morals Kant would be assured a place in the history of philosophy. Difficult as it is to interpret in some of its details, this work is written with an eloquence, depth of insight, and strength of feeling that make an immediate impact on the reader and put it among the classics of the subject. Kant says that his 'sole aim' in the book is 'to seek out and establish the supreme principle of morality.' He wishes to delineate the basic features of the situation in which moral decisions are made, and so to clarify the special character of such decisions." (EP, IV, p. 317)

CONDITION: Very Good in original paper-covered boards. Gilt lettering to spine. Small restorations to hinges and head and heel. Staining to inner edge of title page of *Prolegomena*. Contemporary manuscript handwriting to top of front free endpaper with stamp to verso of ffep. Light foxing throughout.

Kant's Heavily Revised Second Edition of the *Critique of Pure Reason*: The “B” Text



7. *Critik der reinen Vernunft* (Critique of Pure Reason), Johann Friedrich Hartknoch, Riga, 1787. 1 blank leaf + TP + 2 leaves = Dedication + [VII]-XLIV = Vorrede + [1]-884, [with pages 454 through 489 unnumbered as usual], Octavo. *Second Edition* [Warda 60].

\$3,500

The so-called "B" text which Kant heavily revised and which must be compared and contrasted with the original first edition "A" text. Almost all modern editions and translations blend elements of both the "A" and the "B" versions of the text.

Kant includes here his own substantive amplifications, corrections, and improvements, noting some but not all of these in the new *Introduction*. At the time, Kant considered this to be the "definitive edition," but made further incorporations in the 1790 edition (see item 9). Today, philosophers still think it necessary to have both the "A" and "B" versions of the text available when studying the work.

CONDITION: Good to Very Good in contemporary boards. Decorative endpapers. Spine with bright and ornate gilt. Some denting and warping from unknown source to rear board and light staining along top edge, not affecting pages or text.

First Edition of Kant's Second Critique: Practical Reason



8. *Critik der practischen Vernunft* (Critique of Practical Reason), Johann Friedrich Hartknoch, Riga, 1788. 1 blank leaf + TP + [3]-292, Octavo. **First Edition** [Warda 112].

\$3,750

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

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

CONDITION: Contemporary 3/4-leather with sprinkled light-tan boards. Corners bumped and the cover has occasional spots. Contemporary ownership inscription to front free end paper. Light foxing throughout as is common. Scattered pencil marginalia. Overall, a very good contemporary copy.

Kant's Final Composite of His Masterpiece

9. *Critik der reinen Vernunft* (Critique of Pure Reason), Johann Friedrich Hartknoch, Riga, 1790. 1 blank leaf + TP + 2 leaves = Dedication + [VII-XLIV] = Vorrede + [1]-884, Octavo. **Third Edition** [Warda 61].

\$2,000



Kant famously and extensively revised the first edition (1781 – the so-called “A Text”) when he published the second edition (the so-called “B Text”) in 1787. This third edition is the first to consolidate those changes into one blended text.

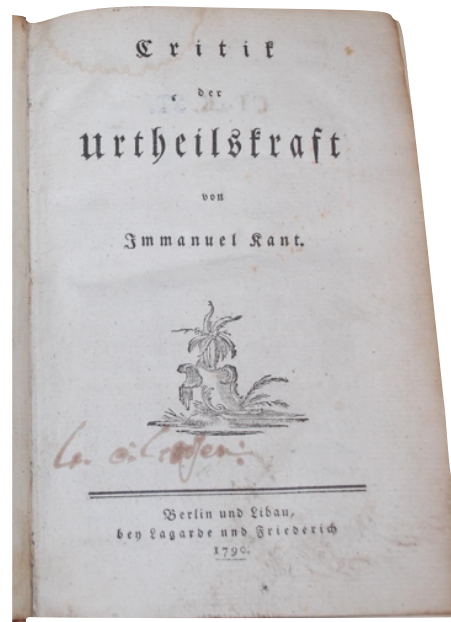
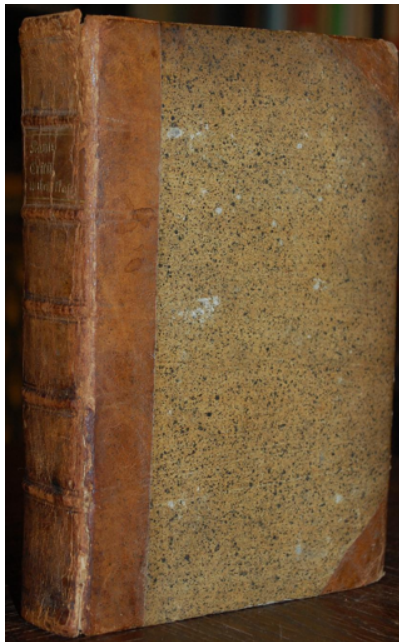
NOTE that this is a first issue copy of the third editions (the later issue is marked as "Dritte unveraenderte Auflage" on the title page).

CONDITION: Very good in original boards. Moderate wear to spine with some loss to label in upper corner. Gilt lettered in red panel. Light foxing throughout.

Kant's Third and Final Critique: Judgment

10. *Critik der Urtheilskraft* (Critique of Judgment), Lagarde und Friederich, Berlin u. Libau, 1790. 1 blank leaf + TP + [iii] – x = Vorrede + [xi] – lvi = Einleitung (introduction) + [lvii] – lviii = Eintheilung (divisions/contents) + half-title + [1] – 476 + 1 leaf = Druckfehler; (errata), Octavo. **First Edition** [Warda 125].

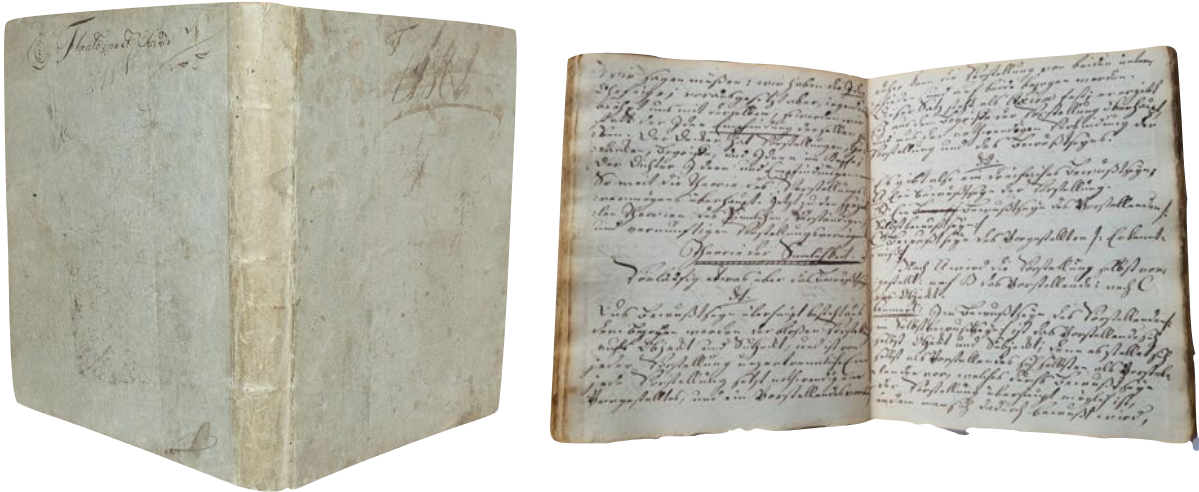
\$5,500



Kant's third and final critique explores the notion of beauty. For Kant, the beautiful rests between the good and the pleasant. Where the good is that which is esteemed by all and the pleasant is that which gratifies the one, the beautiful pleases the one as it does others. Beauty in art is bound up with such subjective universality—it speaks to the hearts of all men. Judgment of the beautiful is true because pleases me in a way that it also universally pleases those with taste. The experience of the beautiful is free from being bound to either a strictly objective standard or a strictly subjective standard. It feels good and is gratifying to experience subjective universality. *Critique of Judgment* adds the final piece of Kant's major philosophical project, joining together (and perhaps bridging the gap between) his first, *Critique of Pure Reason*, and his second, *Critique of Practical Reason*. A rare, first-edition copy in original state.

CONDITION: Very good or better in contemporary half calf with light brown boards. Spine with raised bands forming six compartments. Author and title in gilt. The boards are lightly scuffed. Moderate foxing to first few leaves with faded name to title page and stamped initials of former owner to verso of TP. Fresh, clean and remarkably bright pages throughout. Overall, a beautiful copy.

Early Manuscript Defense of the *Critique of Pure Reason*



11. *Original, one-of-a-kind handwritten manuscript defense of Kant's Epistemology.* 196-page manuscript in clear German cursive with some deletions and corrections, ink on clean paper. (1790?), Quarto.

\$6,000

An extensive presentation and defense of Kant's theory of knowledge, probably written as the basis for a lecture or series of lectures. There are five main sections:

- Einleitung (34 paragraphs)
- Theorie des Vorstellungsvermögens überhaupt (30 paragraphs)
- Theorie der Sinnlichkeit (35 paragraphs)
- Theorie des Verstandes (64 paragraphs)
- Kritik der bisherigen Methaphisick (21 paragraphs)

Many of the paragraphs contain numbered "Anmerkungen" (further reflections). In these, the author shows himself to be a stout defender of Kant's controversial new theories: "Vor Kant ist es keinem eingefallen, die Gemüthsvermögen zu untersuchen, die Erkenntniße aus dem Erkennbaren zu schöpfen, und die Philosophie nicht von den so genannten Objecten zu erbetteln. Man begehrt keine tolle Freiheit, wenn man behauptet, daß es vor Kant wohl resonierende Köpfe und philosophische Versuche, aber eigentlich keine Philosophie und Philosophen gegeben habe."

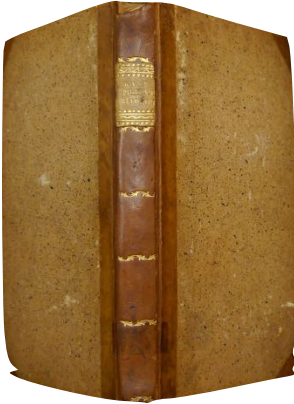
The identity of the author remains unknown. Interestingly, the final sentence announces a sequel: "Näher darüber in unseren zukünftigen moralischen Untersuchungen, wo wir für das Ens Entium einen begreiflicheren Gott wieder finden werden."

CONDITION: Very good or better in contemporary plain boards with minimal spotting, edges untrimmed.

An Attempt to Subject Religion to Reason

- 12. *Die Religion innerhalb der Grenzen der blossen Vernunft.*** (Religion within the Boundary of Pure Reason), Friedrich Nicolovius, Königsberg, 1793. 1 blank leaf + TP + [III]-XX = Vorrede + [XXI]-XXII] = Inhalt + half title + [3]-296 + [297]-[298] = Druckfehler (Corrections), Octavo. *First Edition* [Warda 141].

\$900

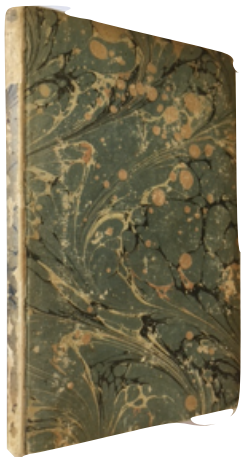


Kant always took particular interest in religion, and in this book he makes that clear by offering not only commentary but also a reinterpretation of Christian doctrine and practices based on the light of pure reason. Kant disagreed with those who understood Religion to be something that exists beyond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

CONDITION: Very good in contemporary $\frac{3}{4}$ calf with speckled boards. Spine label in gilt. Small nick to head of backstrip. Foxing. Former owner's name neatly inscribed to upper corner of front free endpaper with four lines of notes in contemporary hand to top edge of rear free endpaper. A really lovely copy of one of Kant's more important works.

- 13. *Der Streit der Facultaten in Drey Abschnitten*** (The Faculty Dispute in Three Essays). Friedrich Nicolovius, Königsberg, 1798. 1 blank leaf + TP + Dedication Page + [V]-XXX + half-title + [3]-205 + I blank leaf, Octavo. *First Edition*, [Warda 193].

\$900



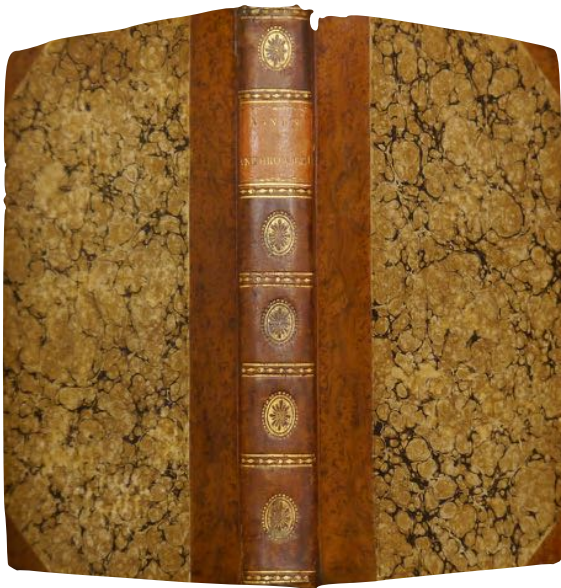
Kant's three essays on the dispute between the faculties of Philosophy, Medicine, Law and Theology. He tries to reconcile these last three with philosophy while simultaneously examining the relationship of each to governmental policies and human affairs. Kant examines the conflict between theology and religious faith, and how philosophy and reason deal with both. He asks the questions: "Is the human race improving? And, if not, what then?" The last essay was previously published in *Von der Macht der Gemuths*.

CONDITION: Very good or better in original marbled paper boards. Faded label to spine. Light edge wear. Pages bright internally.

Kant's Major Contribution to Psychology

14. *Anthropologie in pragmatischer Hinsicht abgefakt* (Anthropology from a pragmatic point of view), Friedrich Nicolovius, Königsberg, 1798. 1 leaf + TP + [iii]-xiv = vorrede + half-title + [3]-334 + 1 blank leaf, Octavo. *First Edition* [Warda 195].

\$900



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

The *Anthropologie* is Kant's attempt to catalogue the powers of the mind and to describe their functions in some detail. For a number of years he had been researching and

lecturing about various classifications of mental disorders.

Kant "introduces a point of view and a methodological suggestion which at the same time was highly original and which was to prove extremely fruitful. Kant suggests that mental disease has something to do with the interaction of man's need and the demands his environment makes upon him, or the frustration to which it subjects him" (Zilboorg, *A History of Medical Psychology*, pp. 308-09).

CONDITION: Very good in contemporary $\frac{3}{4}$ -leather with marbled boards. Mild foxing. Small ownership inscription to upper corner of front free endpaper. A lovely contemporary copy.

List of Titles, Dates, & Warda Numbers

1. *Critik der Reinen Vernunft* (1781) Warda 59
2. “Beantwortung der Frage: Was ist Aufklärung?” (1784) Warda 85
3. “Bestimmung des Begriffs einer Menschenrace” (1785) Warda 99
4. “Muthmaßlicher Anfang der Menschengeschichte” (1786) Warda 101
5. “Was heißt: sich im Denken orientiren?” (1786) Warda 111
6. Sammelband
 1. *Prolegomena zu einer jeden funftigen Metaphysik* (1783) Warda 75
 2. *Metaphysische Anfangsgründe der Naturwissenschaft* (1787) Warda 104
 3. *Grundlegung zur Metaphysik der Sitten* (1785) Warda 90
7. *Critik der Reinen Vernunft* (1787) Warda 60
8. *Critik der practischen Vernunft* (1788) Warda 112
9. *Critik der Reinen Vernunft* (1790) Warda 61
10. *Critik der Urteilskraft* (1790) Warda 125
11. Original Manuscript (1790?) Not in Warda
12. *Die Religion innerhalb der Grenzen der blossen Vernunft* (1793) Warda 141
13. *Der Streit der Facultaten in Drey Abschnitten* (1798) Warda 193
14. *Anthropologie in pragmatischer Hinsicht abgefakt* (1798) Warda 195

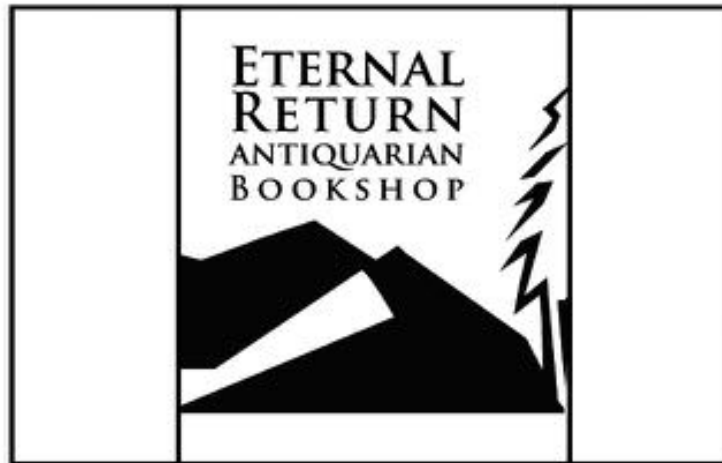


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