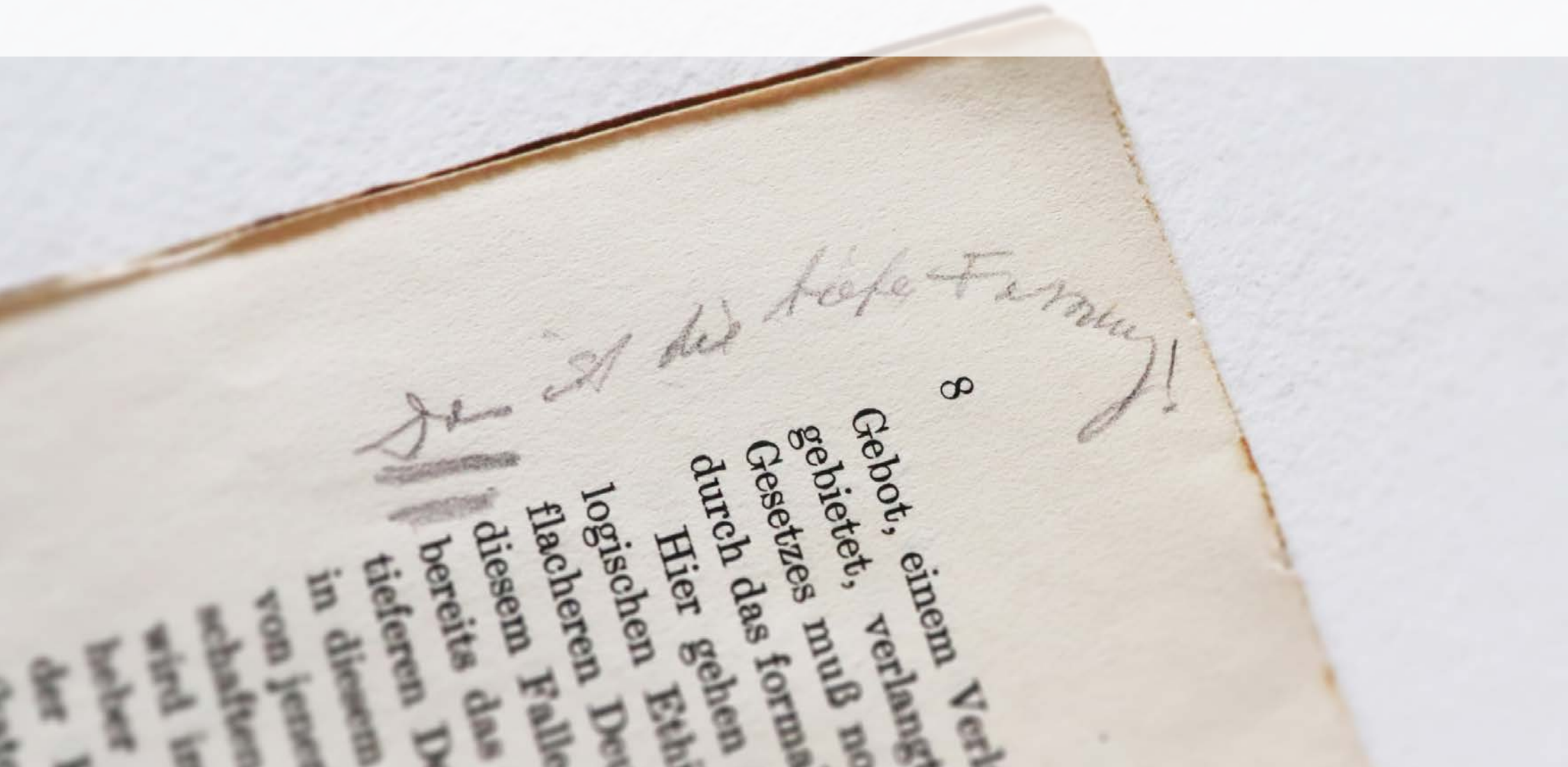


WITTGENSTEIN



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1914–1918

NO. I THE EARLY NOTEBOOKS

BJRB

WITTGENSTEIN, Ludwig, *Notebooks 1914–1916*, translated by G.E.M. Anscombe, edited by G.H. von Wright and G.E.M. Anscombe (Basil Blackwell, Oxford), 1961 [first edition]

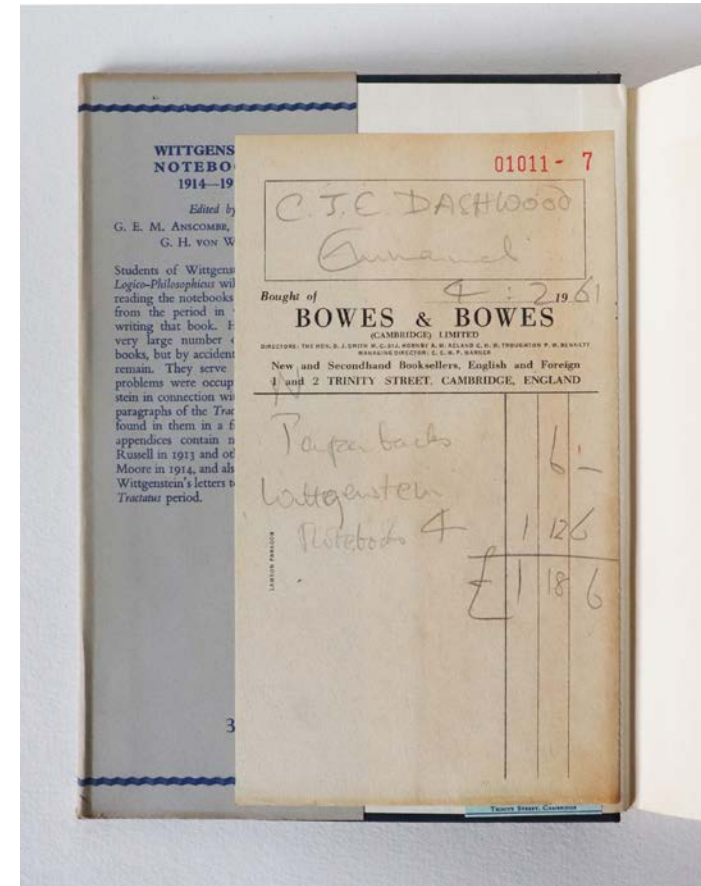
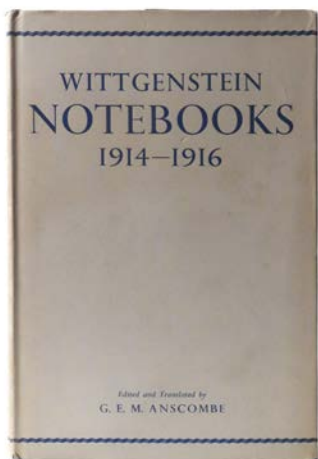
8vo; pp. vi, 131 [but [1]–91 paginated once only for each facing page]

Very good condition: dust jacket a little soiled, more so to the spine; internally very good; faint spotting to edges

£250

THE KEY TO THE *TRACTATUS*. Most of Wittgenstein's notebooks were destroyed on his instruction in 1950, but fortuitously three notebooks survived in his sister's house in Vienna, dating from the period leading up to the composition of the *Tractatus*. Alongside the first two of these, in translation by Anscombe, the editors include a group of notes written in 1913 and given to Bertrand Russell, another set dictated to G.E. Moore in Norway in 1914, and passages relevant to the *Tractatus* taken from Wittgenstein's letters to Russell.

This copy, in addition to being in excellent condition, is unusual in retaining the original sales invoice, dated 4 February 1961, from Bowes & Bowes in Cambridge, issued to a Cambridge student (and member of the croquet Varsity team.



1919

NO. 2 MYSTICISM AND LOGIC IN WITTGENSTEIN'S
CAMBRIDGE CIRCLE

OGDEN, C.K. (his copy); RUSSELL, Bertrand, *Mysticism and Logic and Other Essays* (Longmans, Green and Co., London), 1918 [second impression]

8vo; iv, [2], 234

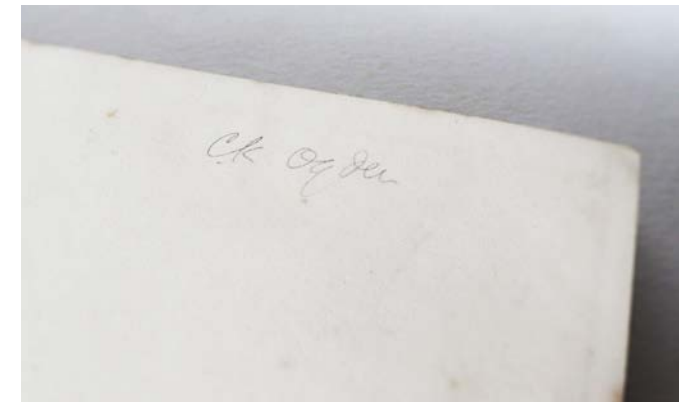
Good condition: spine faded, corners bumbed; occasional spotting, more so to the first thirty or so pages

£220

A TRUE WITTGENSTEINIAN PAIRING. C.K. Ogden was (with F.P. Ramsay) the translator of the *Tractatus*, which was published in the series he edited, the International Library of Psychology, Philosophy and Scientific Method. Russell was the most famous Anglophone philosopher of his day and was crucial in Wittgenstein's early development. In fact legend has it that both Ogden and Russell were present when Wittgenstein arrived in Cambridge, turning up unannounced in Russell's rooms in Trinity College.

The themes of this book are particularly important for the *Tractatus*, as was pointed out by Brian McGuinness in his important 1966 essay 'The Mysticism of the *Tractatus*': 'there is a considerable coincidence between the presuppositions and results of the *Tractatus* and those of Russell's [titular] essay'. Even if McGuinness is unable to say whether Wittgenstein had read that essay, we can now be certain that Wittgenstein's editor and translator did. There are sporadic pencil annotations and a corrected spelling to the text.

BJRB



1922

NO. 3 FIRST EDITION OF THE TRACTATUS
WITH CAMBRIDGE PROVENANCE AND NOTES

WITTGENSTEIN, Ludwig, *Tractatus Logico-Philosophicus*, translated by C.K. Ogden and F.P. Ramsay (Kegan Paul, Trench, Trubner and Co., London), 1922 [first edition, later state with publisher's ads up to 1925]

8vo; pp. 189, [10, ads]

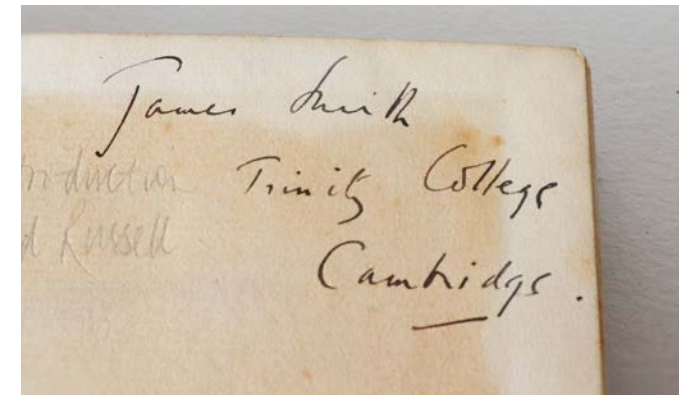
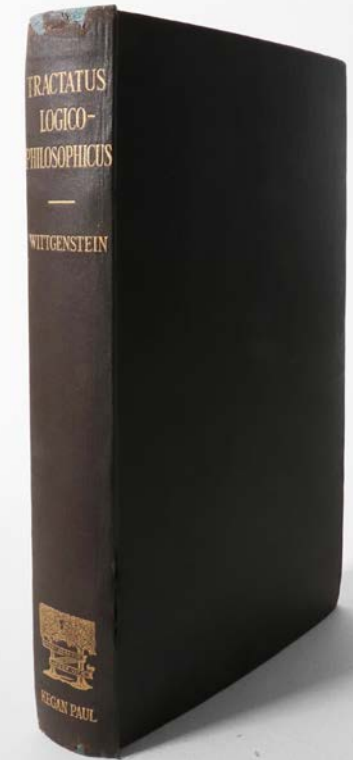
Good condition: neatly rebaked, with additional wear to the front hinge; internally very good, occasional pencil annotations throughout, pencil annotations to rear endpapers, with original annotated enpaper laid down

£4,750

SCARCE FIRST EDITION OF THIS LANDMARK OF 20TH CENTURY PHILOSOPHY. This copy from the working library of the literary critic James Smith, probably acquired by him while a member of Wittgenstein's college, Trinity, in the 1920s. Smith was one of the main early contributors to F.R. Leavis' journal *Scrutiny*, mainly writing on Shakespearean themes but also contributing a well known review of Empson's *Seven Types of Ambiguity*, subsequently cited by Empson on a number of occasions. Smith's ownership inscription to the front flyleaf, occasional pencil markings, and more extensive annotations to the rear endpapers.

The *Tractatus* itself is one of the most famous works in the entire philosophical cannon, containing Wittgenstein's 'solution' to the central problems of philosophy (but see below!).

BJRB



1926

NO. 4 THE 'DICTIONARY FOR ELEMENTARY SCHOOLS'

BJRB

WITTGENSTEIN, Ludwig, *Wörterbuch für Volksschulen*, edited and introduced by Adolf Hübner (Hölder-Pichler-Tempsky, Vienna), 1977 [first thus]

144 x 208mm; pp. xxxv, [2], 42

Very good condition: spine edges worn, otherwise clean and bright

£200

WITTGENSTEIN'S DICTIONARY. Remarkably this and the *Tractatus* are the only two books published in Wittgenstein's lifetime. After completing the *Tractatus* Wittgenstein left Cambridge, philosophy, and his family fortune and moved to rural Austria to become a school-teacher. This followed naturally from the fact that he felt that the *Tractatus* was a final statement not only of his theory of meaning but also his notion of an 'ethical' philosophy – an important notion, as no. 5 below reveals.

This reissue of the vanishingly scarce 1926 printing includes a facsimile of the original dictionary, as well as English translations of the preface, and of Adolf Hübner's useful introduction. Strange as it may seem, this is an important source for understanding Wittgenstein's intellectual development: Wittgenstein was at this time strict about the limits of language, and was also clearly thinking about 'families' or groups of words, a concept used to organize the dictionary, and also to explore an idea that would be developed fully in the later concept of a 'philosophical grammar'.



1930

NO. 5 ANNOTATED BY WITTGENSTEIN
AT THE TURNING POINT IN HIS PHILOSOPHY

[WITTGENSTEIN, Ludwig – his copy], SCHLICK, Moritz, *Fragen der Ethik* (Julius Springer, Vienna), 1930 [first edition]

8vo; pp. 152, vi, [2, ads]

Fair condition: covers worn, spine chipped at top and bottom; front hinge loose; title page adhered to front cover and somewhat torn, otherwise internally very good, noting only Wittgenstein's marginalia; housed in a custom made cloth case with gilt spine label

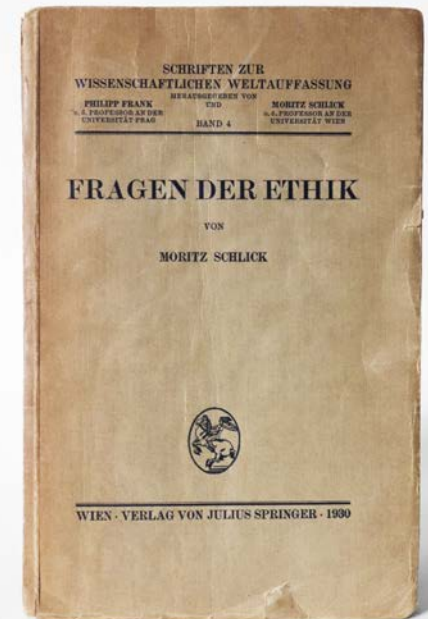
£18,500

WITTGENSTEIN'S COPY OF MORITZ SCHLICK'S BOOK ON ETHICS, with annotations that reveal a profound shift in his philosophy. This is the only example of a philosophical book annotated by Wittgenstein that we have been able to locate.

Most strikingly, Wittgenstein writes '**Das** ist die tiefe Fassung!' next to Schlick's statement of Plato's famous 'Euthyphro Dillema' (*Is the good loved by the gods because it is good, or is it good because it is loved by the gods?*). With these five words – '**That** is the deeper formulation!' – Wittgenstein sets himself against Socrates, against Schlick and the Vienna Circle, and against traditional metaphysics. The 'deeper formulation' referred to is simply 'What God commands, that is good'. This, Wittgenstein told Schlick shortly after receiving the book, 'cuts off the way to any explanation "why" it is good', and rules out any 'theory' of ethics at all.

(continued overleaf)

BJRB

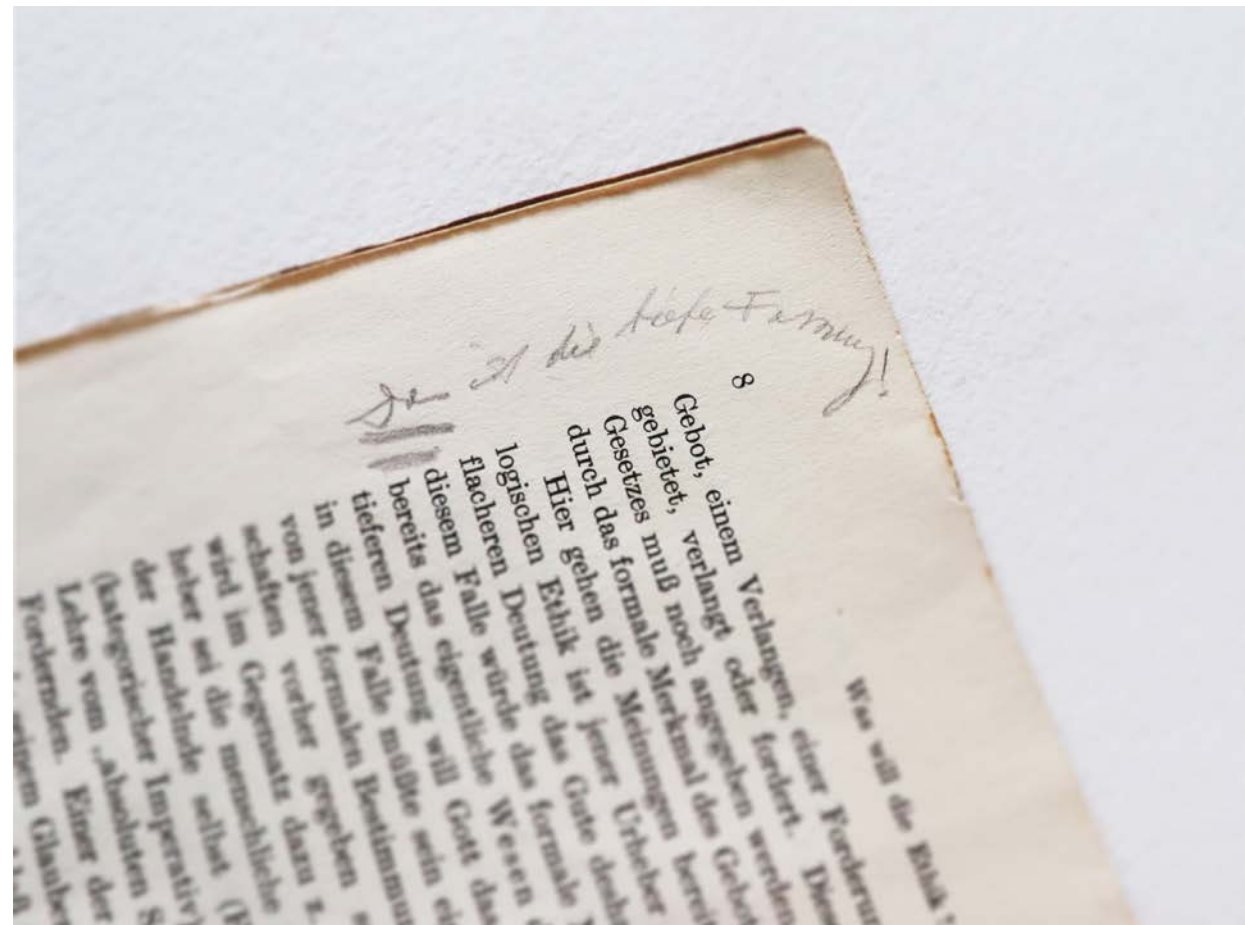


1930 (SCHLICK)

BJRB

But where the Wittgenstein of the *Tractatus* ‘remained silent’ on ethical questions, here Wittgenstein pursues the ‘deeper formulation’, arguing with Schlick in the margins about the work of moral philosophy. In Schlick’s section on ‘Ethics as a Factual Science’, for example, Wittgenstein exclaims ‘Wie seltsam aber, daß dieses Mißverständnis vorkommt!’ [‘How strange that this misunderstanding should occur!’] when Schlick argues that the moral philosopher errs in finding a discrepancy between ethical values and human nature. And when Schlick elaborates on this idea, saying that in this error the philosopher becomes a ‘creator’ of morals, Wittgenstein again interjects: ‘Aber, wie kann man denn so ein Schöpfer sein?’ [‘But how can one be such a creator?’]. Expanding on this, Wittgenstein rightly notes that Schlick had earlier used the term ‘Schöpfer’/‘creator’ for someone who simply ‘asserts something’ (‘Und wurde nicht gesagt, daß ein Schöpfer in diesem Sinne nur etwas behauptete?’).

That Wittgenstein read this section carefully is especially significant, because it is here that Schlick develops his idea of philosophical ethics as a ‘game’. These notions, of the ‘creation’ of values, and of ethics as a ‘game’ are central to our understanding Wittgenstein’s development: it is precisely the relationship between the active ‘making’ of meaning and the systematic applica-

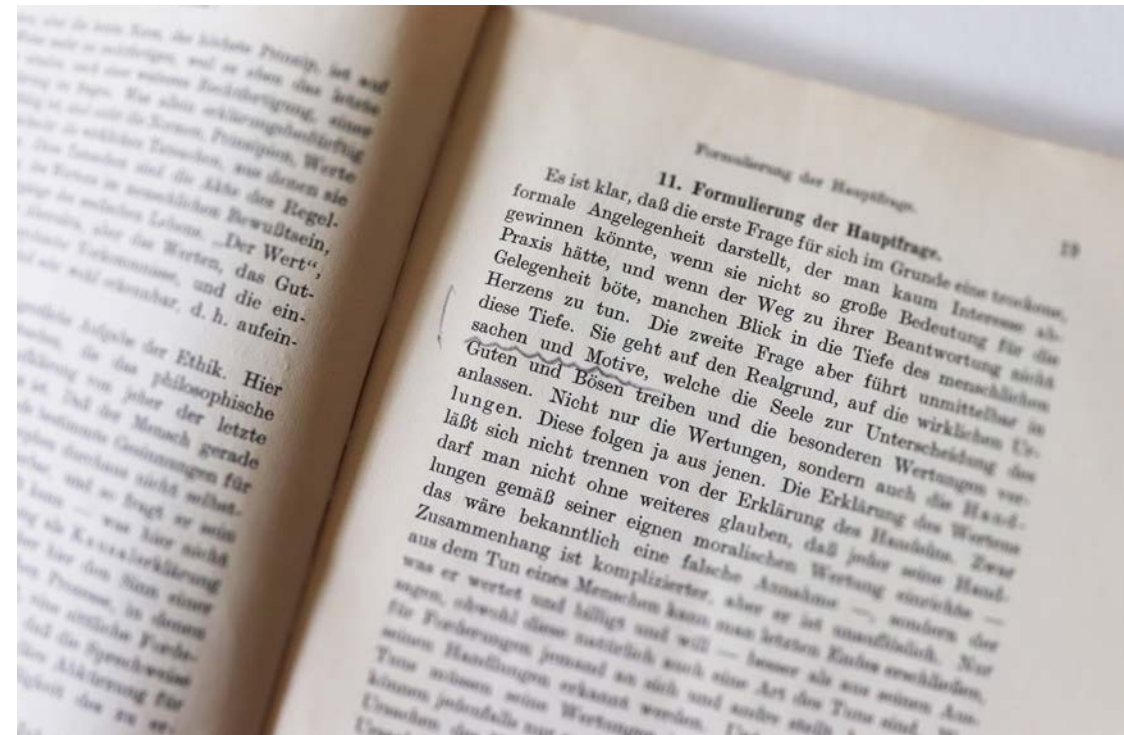


(continued overleaf)

tion of rules in the form of 'games' that characterises the shift in his philosophy in the years 1929/1930.

The exact status of Wittgenstein's position *vis a vis* the 'deeper formulation', then, is of the greatest relevance to understanding Wittgenstein's 'transitional' philosophy, especially in light of Stanley Cavell's groundbreaking studies in the 1970s. The marginal notes here differ in important ways with what Wittgenstein wrote even as late as his 'Lecture on Ethics' of 1929. With regard to Schlick's work the issue is especially pointed: in many ways Schlick's call for a 'scientific' ethics would appear to fit with Wittgenstein's skepticism about ethical 'theory'. Yet here is Wittgenstein arguing violently against Schlick's positivism – contending that the 'deeper interpretation' must be a rule-based, arbitrary ethics and *also* questioning whether the philosopher who moralizes can act as a 'creator', and in what sense 'creation' relates to assertion and to the 'misunderstanding' inherent in ethical philosophy. This is all consistent with Cavell's interpretation of Wittgenstein's later philosophy – that is, with a very strong emphasis on the ethical component of Wittgenstein's nominalism, and the rejection of traditional theories of meaning (including the theory given in the *Tractatus*).

Elsewhere Wittgenstein marks the margins and underlines, and makes an extended comment at the end of the book.



(continued overleaf)

Gute, da besser, großer Name, die du nichts Strenges, was
liebeleere Achtung heischt, in dir fassst, sondern Gefolgschaft
erbittest, die du nichts drohest und kein Gesetz aufzustellen
brauchst, sondern von selbst im Gemüte Eingang findest und
willig verehrt wirst, deren Lächeln alle übrigen Neigungen, deine
Schwestern, entwaffnet — du bist so herrlich, daß wir nach deinem
Ursprung nicht zu fragen brauchen: denn welches deine Ab-
kunft auch sei, sie ist durch dich geädelt!

Wes wir begeben überall wir
Lust, Freude, Stück, Verlust,
Leid, Unglück als verschiedene
geringer behandelt die in
jeweils verhaltenen zu
jeder gerufen eines resultieren
den Gesamtheit ergeben; der
dann auf der positiven oder nega-
tiven Seite liegen kann.

Buchdruckerei Otto Regel G. m. b. H., Leipzig.

Heft 4: **He**
flu
183

Heft 5: **He**
sal

Heft 6: **Fri**
ron
122

Heft 7: **Unt**
in s
Teil

Heft 8: **Die**
han
1929

Heft 9: **Der**
soph
1929

1930 (SCHLICK)

In purely biographical terms the volume is no less important. In 1926 Wittgenstein had stopped teaching and returned to Vienna. There he had been coaxed back to philosophy by Schlick – the unofficial leader of the ‘Vienna Circle’ of logical positivists. Schlick and Wittgenstein developed a respectful relationship (‘Each of us thought the other must be mad’, Wittgenstein told his friend Paul Engelmann), and soon Wittgenstein was invited to informal meetings of the Vienna Circle. Although Wittgenstein increasingly set himself against the strictly analytical position of the Circle, this was a decisive period for him: in 1929 he returned to Cambridge, and, in the fullest sense, to philosophy.

From Cambridge, Wittgenstein remained in close contact with Schlick, and in 1929 visited him in Vienna to begin a series of semi-formal meetings between the two men and Friedrich Waismann, so that Waismann could complete a book that would serve as the Vienna Circle’s ‘introduction’ to the *Tractatus*. It is in these conversations that Wittgenstein began to formulate the ideas that he would develop into the work finally published as *Philosophical Investigations*.

Fragen der Ethik was published in the autumn of 1930, and Schlick quickly sent the present volume to Wittgenstein in Cambridge – it is probably one of the 12 author’s copies he is known to have received from Springer. Wittgenstein’s reading and annotation have a sense of immediacy about them, and we can infer that he had already read what he needed (some parts remain unopened) before writing to Schlick on 27 November 1930 (‘I think I won’t agree with you on a lot of things’). Certainly the annotations predate Schlick’s meeting with Waismann on 17 December at the family summer house on the outskirts of Vienna, because there Wittgenstein expounded on some of the points raised in

(continued overleaf)

BJRB



Wittgenstein c.1930



Moritz Schlick

1930 (SCHLICK)

the marginalia, in fact repeating some of the annotations verbally. These conversations were edited by Brian McGuinness and published as *Ludwig Wittgenstein and the Vienna Circle* (Blackwell, 1979); in that book use is made of the marginalia in the present volume (see below for provenance).

Again, the moment of reading is decisive: it is in the context of Wittgenstein's conversations with Schlick and Wiasmann that we first hear about 'tools' and about 'games', about the profundity of the 'shallow' answer to Euthyphro's Dilemma, and about the nature of 'creation' in ethical philosophy. Andreas Vrahimis has recently argued that Schlick's *Fragen der Ethik* had a strong influence on the development of Wittgenstein's thought: here, in the margins, is the evidence for that claim.

Philosophical material in Wittgenstein's hand is notoriously scarce: we can find no other evidence a philosophical book annotated by Wittgenstein. Very few letters to have been offered for sale have contained philosophical writing.

Fragen der Ethik, published in English translation in 1939 as *Problems of Ethics*, is, in its own right, an important work by a philosopher whose career was tragically cut short when he was murdered by a former student in June 1936. Aside from his as leadership of the Vienna Circle, and his role in bringing Wittgenstein out of the wilderness, Schlick's own ideas are undergoing a revaluation. He was an early philosophical interpreter of Einstein (who admired and corresponded with Schlick), and has been situated on the 'right wing' or 'cultural' side of logical positivism. This is one of the very few works from the Vienna Circle to deal in any way with ethical questions.

(continued overleaf)

1930 (SCHLICK)

The provenance is from Wittgenstein to Rush Rhees, Wittgenstein's friend, pupil and literary executor. Included is a short typescript by Rhees (in German), concerning the book and Wittgenstein's annotations.

BJRB

For more photographs, further reading, and a full list of Wittgenstein's books, off-prints related material that we have been able to locate, please contact us at:

info@borisjardine.com

... nicht der Verstand, "der uns
... die wir tun sollen", "der uns
... and, der da gebietet, "der uns
... s. ... In der theologischen Ethik
... d zwar ist nach der flacheren Deu-
... weil Gott es will - in diesem
... erkmal (Gebot Gottes zu sein) be-
... en des Guten ausdrücken; nach der
... t das Gute deshalb, weil es gut
... te sein eigentliches Wesen ... durch
... schaften vorher gegeben sein.

Wittgenstein's Fragen der Ethik hat Wittgenstein

... Lust, Freude, Glück, Unlust, Leid,
... ze behandelt, die in gewissen Verhält-
... sultierenden Geschmack ergeben; der
... gativen Seite liegen kann."

... es mit einem Werturteil zu tun habe;
... ob das resultierende Geschmack auf
... liege.
... nicht (oder so scheint es) zwischen
... schreibt

... Aber, wie kann man denn sein
... Schöpfer sein? Und wurde nicht gesagt, dass
15
Die Ethik als Tatsachenwissenschaft.
Rolle des Erkennenden nicht wohl fühlt und lieber Schöpfer
moralischer Werte sein möchte. Die Gebote und Forderungen
einer sittlich schöpferischen Persönlichkeit sind nur Unter-
suchungsobjekt für den Ethiker, nur Gegenstand einer erkennen-
den Betrachtung; und das gilt auch dann, wenn er zufällig selbst —
in andern Stunden — dieser schöpferische Mensch sein sollte.
Wir sagten soeben, zwischen dem vom Philosophen gefundenen
und dem im Leben wahrhaft geltenden Sinn des Wortes „gut“
könne kein wirklicher Gegensatz bestehen. Eine scheinbare
Spannung kann selbstverständlich auftreten, denn Sprache und
Gedanke sind im täglichen Leben sehr unvollkommen. Oft ist
Sprechende und Wertende sich selbst nicht ganz klar darüber,
er eigentlich ausdrückt, und nicht selten beruhen seine
Urteile auf einer falschen Interpretation des Tatsächlichen.
1. Solche Irrtümer
... blick

1922–1953

NO. 6 THE NATURE OF WITTGENSTEIN'S 'TWO PHASES'
ANTHONY KENNY'S COPIES OF THE KEY WORKS

[KENNY, Anthony – his copies], WITTGENSTEIN, Ludwig, *Philosophical Investigations* (Basil Blackwell, Oxford), 1953 [first edition] [WITH:] WITTGENSTEIN, Ludwig, *Tractatus Logico Philosophicus* (Routledge, London), 1955 [later printing] [WITH:] WITTGENSTEIN, Ludwig, *The Blue and Brown Books* (Basil Blackwell, Oxford), 1958 [first edition]

8vo; various paginations

Good condition: *Philosophical Investigations* rebound in blue cloth with gilt spine titles; *Tractatus* with slightly weak hinges; *Blue and Brown Books* very good with slight fade to the spine; all annotated throughout

£2,850

AN OUTSTANDING GROUP OF BOOKS from the working library of the Wittgenstein scholar Sir Anthony Kenny. In Kenny's marginal annotations we can see him attempt the task for which he is best known: establishing continuities between Wittgenstein's early, middle and late philosophy.

The most significant of the three is the *Philosophical Grammar*, inscribed by Kenny '1955 / Rome' – two years after its publication, and the year of Kenny's ordination in Rome. In addition to being Wittgenstein's *magnum opus*, this is also the test case for understanding the development of Wittgenstein's thinking, and was clearly central to Kenny's working practice. The volume contains hundreds of annotations, ranging from engagements with the substance of the

(continued overleaf)

BJRB



1922–1953 (KENNY)

text, to corrections of the translation and cross-references. These cross-references offer a unique concordance – or even ‘skeleton key’ – with which Wittgenstein’s entire oeuvre can be brought together into a harmonious system.

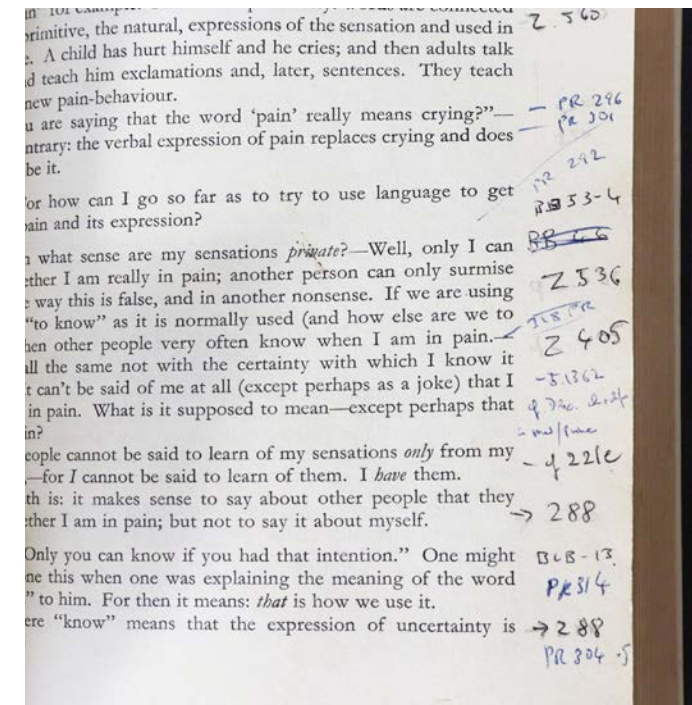
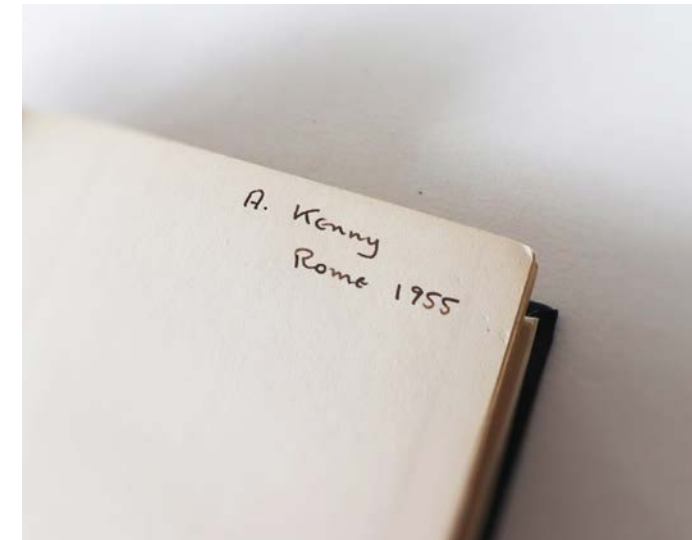
As Kenny himself notes in his hugely influential *Wittgenstein* (1973), ‘the *Investigations* contrasts astonishingly with the *Tractatus* in style and content’ (p. 13). Yet as he showed in that book, many of the arguments that seem particular to the *Philosophical Investigations* have their analogue, their origin or even their mirror in the earlier *Tractatus*. In this collection it is possible to see not only Kenny’s cross-references between these two books, but also his recourse to the ‘intermediate’ *Blue and Brown Books*, which contain notes on lectures given at Cambridge in the 1930s.

To give just one example of many, Kenny makes extensive notes on the section of *Philosophical Investigations* in which Wittgenstein argues that the ‘life’ of the sign consists in its *use* (§§430–432). In his marginalia Kenny traces the entire history of this concept through Wittgenstein’s writing, giving references to *Zettel*, to the *Philosophical Grammar*, to the *Blue and Brown Books* and ultimately all the way back to the *Tractatus*. Here we can go to the relevant sections in the latter and find that these are indeed annotated, probably in preparation of Kenny’s essay ‘The Ghost of the *Tractatus*’, which deals at length with this section.

The other major concern of Kenny’s was his translation of the *Philosophical Grammar* (published by Blackwell in 1974), and this is evident throughout the *Philosophical Investigations* in particular, with a great many cross references, sometimes identifying passages that are more or less identical in the two works.

(continued overleaf)

BJRB



in the word "red" to someone, in the sense
do it by pointing to something red.

at this body; it does not say that the body is
Rather is it in itself—I should like to say—
of what thought achieves."—It is as if
essential thing about a living man was the
e a lump of wood in that form, and were
ck, which hadn't even any similarity to a

between an order and its execution. It
understanding."

standing is it meant that we are to do
is nothing but sounds, ink-marks.—"

ns dead. *What gives it life?*—In use
~~there?~~ Or is the *use* its life?

it can look as if the ultimate thing
in unexpressed, as there is always a
ution. Say I want someone to make
his arm. To make it quite clear, I
ems unambiguous till we ask: how
movement?—How does he know at all
I give him, whatever they are?—
nt the order by means of

Given the complications in interpreting (dis)conti-
nuities in Wittgenstein's notes and published work,
this is an exceptionally rich resource: the cross-ref-
erences are themselves an original act of scholarship.

Kenny (b.1931) is an important philosopher in his
own right, with specialisms in ancient and medi-
aeval philosophy, the philosophy of mind, and the
philosophy of religion. Following his ordination
Kenny obtained a doctorate from Oxford, and
stayed at that University until his retirement in
2001. Since the 1960s he has held an agnostic posi-
tion and was in fact excommunicated by the catholic
church following his marriage in 1965. Aside from
his Wittgensteinian scholarship, his most impor-
tant contributions have been to Thomism and the
philosophy of religion. Kenny's celebrated career
— which has involved the presidency of the British
Academy and the Royal Institue of Philosophy —
culminated in a knighthood in 1992, conferred by
Queen Elizabeth II.

As editor, interpreter and literary executor, Kenny
takes a place alongside G.H. von Wright, G.E.M.
Anscombe and Rush Rhees in the inner circle of
those concerned with Wittgenstein's legacy.

1932–1935

NO. 7 WITTGENSTEIN IN CAMBRIDGE: LECTURES AND
RECOLLECTIONS

BJRB

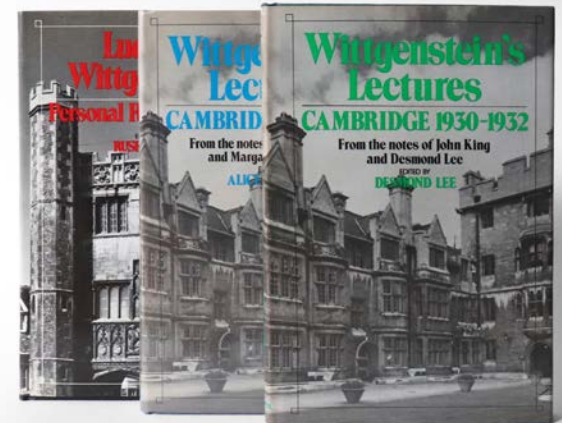
Desmon Lee (ed.), *Wittgenstein's Lectures, Cambridge 1930–1932* (Basil Blackwell, Oxford), 1980 [first edition] [WITH:] Alice Ambrose (ed.), *Wittgenstein's Lectures, Cambridge 1932–1935* (Basil Blackwell, Oxford), 1979 [first edition] [WITH:] Rush Rhees (ed.), *Ludwig Wittgenstein: Personal Recollections* (Basil Blackwell, Oxford), 1981 [first edition]

215 x 145mm; various paginations

Near fine: all three volumes in excellent condition; very slight dusting to the top of the 1932–1935 lectures; all clean and bright throughout

£450

A VERY ATTRACTIVE GROUP IN UNIFORMLY DESIGNED DUST-JACKETS. Blackwell's relationship with Wittgenstein dates to the 1950s and their famous edition of the *Philosophical Investigations*. These three volumes, each with a photographic college scene to the jacket, are part of the 'third generation' of Wittgenstein publishing – the first being the few lifetime works; the second being the major posthumous works. Here we offer two volumes of previously unpublished lectures, dating from the crucial period when Wittgenstein began to develop his mature philosophy. The third volume is the singularly revealing collection of 'recollections' by those who knew Wittgenstein, including Hermine Wittgenstein, F.R. Leavis, M. O'C. Drury and others.



1933

NO. 8 WITTGENSTEIN, MOORE AND LOGICAL POSITIVISM

BJRB

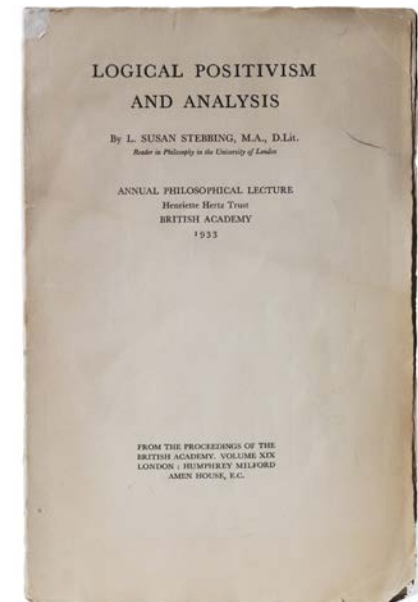
STEBBING, L. Susan, *Logical Positivism and Analysis* (Humphrey Milford, London), 1933 [first separate issue, from *The Proceedings of the British Academy*, Vo. XIX]

4to; pp. 37

Good condition: spine taped; edges worn and chipped; occasional notes, mostly in pencil, some in pen

£200

SCARCE SEPARATE PRINTING of Stebbing's important early lecture on logical positivism. Here Stebbing elides differences between the Vienna Circle and Wittgenstein and criticises both for what she describes as a form of 'methodological solipsism'. However, Stebbing freely admits that her reading of Wittgenstein is based on the *Tractatus* combined with second hand reports from Schlick, Carnap and other members of the Vienna Circle. Of greater substance than her critique of logical positivism is her defence of the 'Cambridge School' of analysis, derived largely from the work of G.E. Moore. For Stebbing, the logical positivists have got things the wrong way around when they search first for meaning, and then true or false statements. Following Moore she advocates beginning with a set of 'givens' based largely on everyday experience, and then clarifying our statements about them. This, of course, is not at all incompatible with what Wittgenstein was really thinking around the time of this lecture.



1935

NO. 9 POSITIVISM IN MINIATURE (INSCRIBED BY OGDEN)

CARNAP, Rudolf, *Philosophy and Logical Syntax* (Kegan Paul, Trench, Trubner & Co., London), 1935 [first edition]

16mo; pp. 100 [2, ads]

Very good condition: spine slightly faded but generally excellent, clean and bright throughout

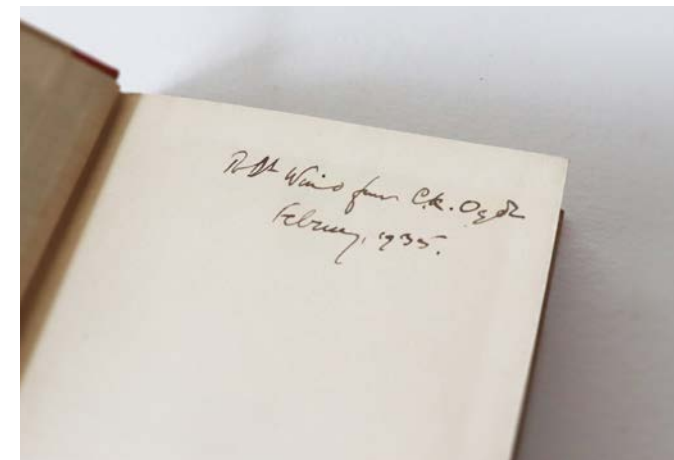
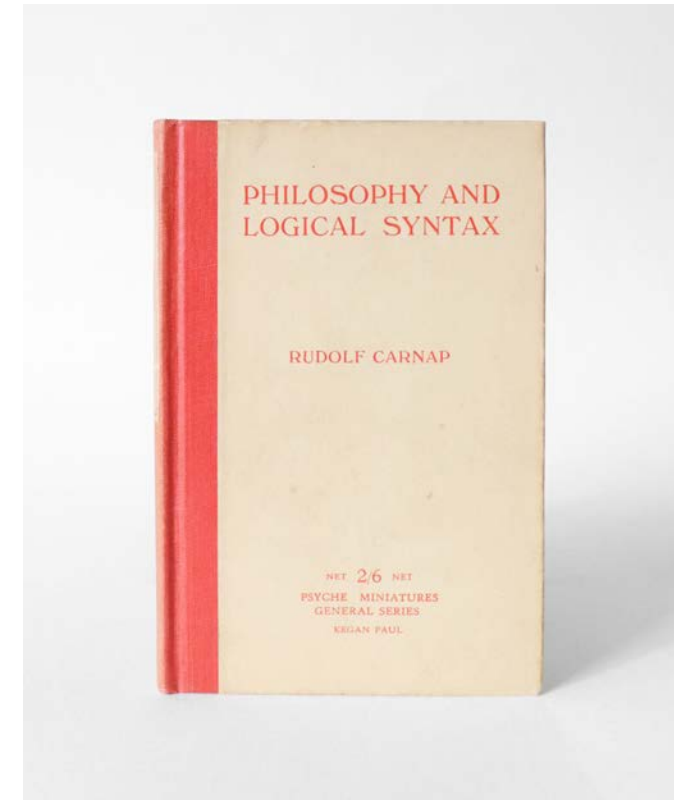
£250

CARNAP'S CLASSIC EARLY TREATISE ON LOGICAL POSITIVISM, inscribed by the series editor C.K. Ogden, dated February 1935 ('To Dr Wind', possibly the émigré art historian Edgar Wind).

As the author of the monumental *Der Logische Aufbau der Welt* (1928), Carnap was the intellectual force behind logical positivism. Here, in this much smaller work – published as number 70 in the famous 'Psyche Miniatures' series – Carnap introduces his work to an English audience.

One of Carnap's aims in this particular text was to signal a departure from Wittgenstein's *Tractatus*. Wittgenstein, writes Carnap, showed the way to a complete rejection of metaphysics. But where Wittgenstein admitted that (therefore) his own propositions were 'senseless', Carnap defends the sense of logical propositions, and offers his book as 'an *exact method of philosophy*' (p. 38).

BJRB



1952

NO. 10 ONE OF WITTGENSTEIN'S MOST BRILLIANT PUPILS:
AN INSCRIBED COPY OF HER BEST KNOWN PAPER

AMBROSE, Alice, 'Linguistic Approaches to Philosophical Problems' [FROM:]
The Journal of Philosophy, Vo. XLIX, No. 9 (1952)

160 x 242mm; pp. 289–306

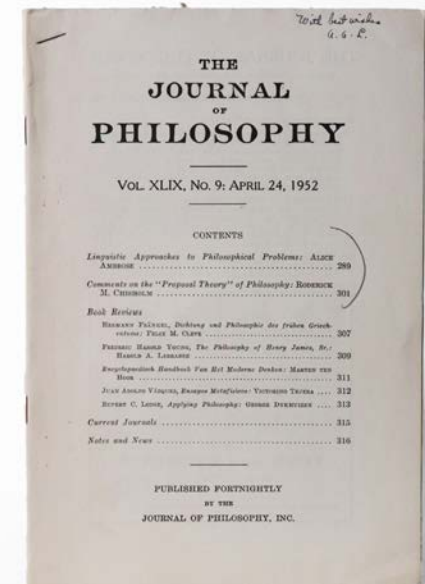
Very good condition: apparently a self-made extract, consisting in the front cover and relevant pages of *The Journal of Philosophy*, preserving original staples and with an additional staple to top-left corner – inscribed 'With best wishes / A.A.L.' [Alice Ambrose Lazerowitz]

£350

AN IMPORTANT PAPER by one of Wittgenstein's Cambridge pupils, the logician and linguistic philosopher Alice Ambrose. Although forever linked to Wittgenstein as a pupil, editor and scribe for *Blue and Brown Books*, Ambrose is increasingly recognised for her original philosophical contributions.

The present paper is her most influential: it was included in Rorty's landmark collection *The Linguistic Turn* (the only paper in that volume by a woman), and presents an 'ordinary language' approach to philosophical problems. Roderick Chisholm's response, included here in the pages following Ambrose's essay, characterises her central idea as the 'proposal theory' of philosophy: that philosophical propositions do not directly address questions, but rather make proposals for modifying the ordinary use of language. Rather than a full philosophical stance, Ambrose uses this as a tool for undermining orthodox philosophical theories.

BJRB



1953

NO. II THE PHILOSOPHICAL INVESTIGATIONS

BJRB

WITTGENSTEIN, Ludwig, *Philosophical Investigations*, translated by G.E.M. Anscombe, edited by R. Rhees and G.E.M. Anscombe (Basil Blackwell, Oxford), 1953 [first edition]

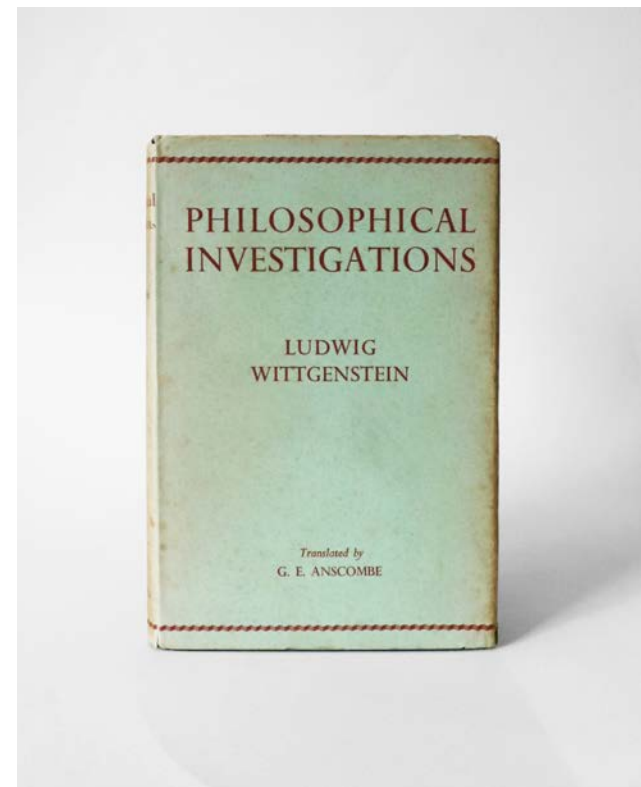
156 x 227mm; pp. x, 232 [but paginated once only for each facing page]

Good condition: dust-jacket spotted and faded to the spine as usual; bleed to gilt spine titles but otherwise the cloth binding and text block are very good indeed; very sparse pencil marginalia and a small ownership inscription

£2,250

WITTGENSTEIN'S MAGNUM OPUS. Here, in the first of Wittgenstein's posthumously published works, the world learnt what only a select few were aware of: the Wittgenstein of the *Tractatus* was no more, and an entirely new philosophical world existed, in which the task of the philosopher (and also as we will see the writer, artist, layman, theologian, filmmaker) was to investigate the 'language games' that we use to create our (shared) world.

If the idea of 'language games' is the book's most famous contribution, many of the other ideas presented are no less influential: for example Wittgenstein's celebrated argument against the possibility of private language, the discussion of family resemblances, of rules and rule-following, and of 'seeing as'. Reviled by some on its release (notably Russell), it is now widely considered the single most important work in 20th-century philosophy.



1956

NO. 12 REMARKS ON THE FOUNDATIONS OF MATHEMATICS

BJRB

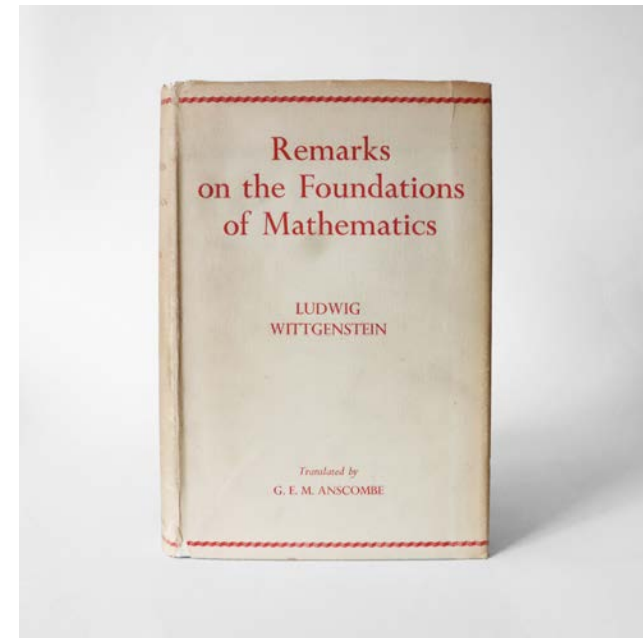
WITTGENSTEIN, Ludwig, *Remarks on the Foundations of Mathematics*, translated by G.E.M. Anscombe, edited by G.H. von Wright, R. Rhees, G.E.M. Anscombe (Basil Blackwell, Oxford), 1956 [first edition]

156 x 227mm; pp. xix, 196 [but paginated once only for each facing page], [8]

Good condition: jacket neatly repaired and strengthened, spine browned; cloth binding and text block very good; early name stamp to inside front cover and title page

£400

THE COMPANION TO THE PHILOSOPHICAL INVESTIGATIONS. Though hardly as approachable or well known than Wittgenstein's mature linguistic philosophy, his work on the foundations of mathematics was no less important to him, and in fact occupied a large amount of his teaching, thinking and writing in the crucial 'transition' period of the 1930s. For even mathematically trained readers Wittgenstein's position has remained obscure. Critiques of his 'finitism' and 'constructivism', and of his 'misunderstanding' of Gödel generally show no appreciation of his general meta-philosophical position. Many philosophers, meanwhile, have not felt qualified to tackle the mathematical work. Wittgenstein himself once stated that he felt his "chief contribution has been in the philosophy of mathematics". Owing to the complicated state of Wittgenstein's unpublished notes on mathematics, we are still at a relatively early stage of the full interpretation of this significant area of his work.



1963

NO. 13 THE CAUSE OF 'WITTGENSTEIN'S POKER'
POPPER ON PHILOSOPHICAL PROBLEMS

POPPER, Karl R., *Conjectures and Refutations: The Growth of Scientific Knowledge* (Routledge and Kegan Paul, London), 1963 [first edition]

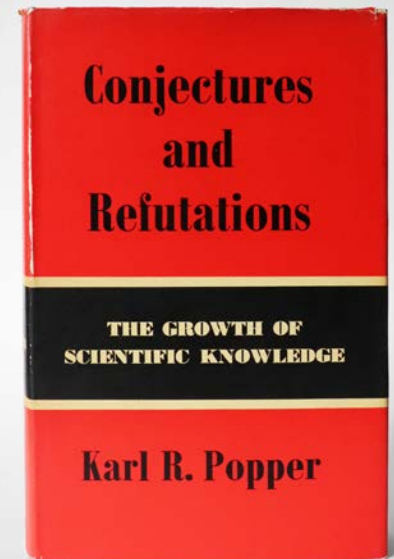
8vo; pp. xiii, 412

Very good condition: jacket mildly worn to hinges and edges; black cloth pristine; internally clean throughout except for a small ownership inscription to the front free endpaper

£550

A BEAUTIFUL COPY OF THIS CLASSIC, containing Popper's important essay on the reality of philosophical problems, amongst many others. The story of Wittgenstein's engagement with Popper is now well known, having been the subject of a bestselling popular book, *Wittgenstein's Poker* (2001). In 1946 Wittgenstein had chaired a session of the Cambridge University Moral Sciences Club, at which Popper presented his paper entitled 'Are There Philosophical Problems?' During the heated debate that followed, Wittgenstein apparently thrust a fireplace poker at Popper, who wryly commented that not threatening speakers with a poker was a good example of a moral rule – at which point Wittgenstein stormed out. Popper developed the paper further, engaging closely with Wittgenstein's work and giving it as his Chairman's address to the Philosophy of Science Group of the British Society for the History of Science. Here the paper constitutes chapter 2 of one of Popper's best known collections of essays.

BJRB



1965

NO. 14 CULTURAL WITTGENSTEIN I

EDUARDO PAOLOZZI, 'AS IS WHEN'

PAOLOZZI, Eduardo, *As Is When* [exhibition catalogue] (Editions Alecto, London), [1965] [first edition]

146 x 208mm; solander box with 12 offset lithographs and 5 loose catalogue sheets with a loose card cover [one catalogue sheet duplicated]

Good condition: box worn as usual, somewhat squashed, with the paper peeling on one side; internal contents fine

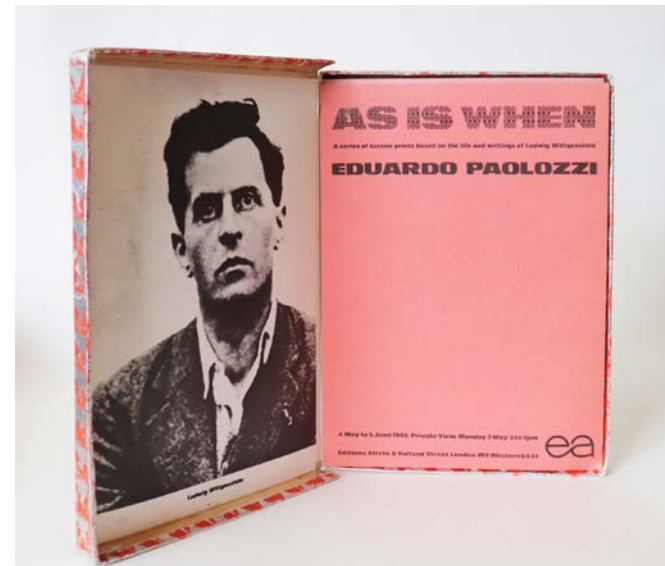
£250



SCARCE FUGITIVE CATALOGUE for Paolozzi's series of Wittgensteinian screenprints, reproduced here in miniature. For the exhibition at Editions Alecto, 4 May–5 June 1965. One of the earliest artistic engagements with Wittgenstein's life and ideas.

Paolozzi became interested in Wittgenstein through biographical anecdotes – the outsider, the austere thinker – but these works show a deep appreciation of Wittgenstein's work, with Paolozzi quoting widely from Wittgenstein's writings and making particular use of the image of a man apart from the world who was nevertheless a soldier, a traveller, teacher and – most of all, lover of 'low' culture.

BJRB



1966/1980

NO. 15 WITTGENSTEIN ON RELIGION AND AESTHETICS

BJRB

WITTGENSTEIN, Ludwig, *Lectures and Conversations on Aesthetics, Psychology & Religious Belief*, edited by Cyril Barrett (Basil Blackwell, Oxford), 1966 [first edition] [WITH:] WITTGENSTEIN, Ludwig, *Culture and Value*, translated by Peter Winch (Basil Blackwell, Oxford), 1980 [first edition]

140 x 215mm; pp. [8], 72; 147 x 229mm; pp. [11], 87 [but paginated once only for each facing page], [6]

Lectures in good condition; card covers as issued; spine worn and faded; internally very good; Culture and Value in very good condition; dust-jacket with slight spine fade; cloth binding and internal condition excellent

£200

THE SCARCE FIRST PRINTINGS of these two collections of Wittgenstein's remarks on aesthetics, religion, culture, psychology and other matters of broader cultural interest. Though published 14 years apart these form a natural pair, and are both very scarce in their first printings, especially the earlier volume. *Lectures* is based on notes taken by Wittgenstein's students, while *Culture and Value* is extracted from his notebooks. Unusually for the Blackwell Wittgenstein editions, *Lectures* was apparently only issued in card covers. *Culture and Value* is the first English translation, based on the revised second German edition. Available separately at £150 (*Lectures*) and £100 (*Culture and Value*). Owing to the lack of sustained comment on religious matters in his major works, these volumes are increasing importance in the philosophy of religion.



1967

NO. 16 WITTGENSTEIN ON... EVERYTHING

BJRB

WITTGENSTEIN, Ludwig, *Zettel*, edited by G.E.M. Anscombe and G.H. von Wright, translated by G.E.M. Anscombe (Basil Blackwell, Oxford), 1967 [first edition]

8vo; pp. v, 124 [but paginated once only for each facing page], [1]

Very good condition: dust-jacket chipped at the top and bottom, with a 5mm tear to the top edge; internally very good throughout

£250

THE MOST UNUSUAL of Wittgenstein's bibliographical challenges. 'Zettel' means 'slips', and was chosen to refer to "a box of slips cut from copies of the very extensive typescripts" left by Wittgenstein (Preface). These were evidently considered important – but what exactly was their significance or subject? The range of topics is remarkable. An early review lists, *inter alia*: "sense and meaning; understanding language; understanding music and poetry; pictures and understanding; thoughts; sudden thoughts; thinking while speaking; wordless thought; intentions; pretending and pretence; dreaming; imagining; expectation; colour words; seeing as and interpreting; causes and objects of emotion; imagination and sense; the infinite; understanding a rule; the agreement of thought and reality; training and agreement in judgment; the duration of mental states; consciousness; attention; knowing, believing and doubting; certainty and uncertainty in the language of sensation; pain; images; memory; orders; symptoms and criteria; propositions; falsity, negation and contradiction; understanding mathematical questions; calculation and proof; and grammar".



1969

NO. 17 ON CERTAINTY

BJRB

WITTGENSTEIN, Ludwig, *On Certainty*, edited by G.E.M. Anscombe and G.H. von Wright, translated by Denis Paul and G.E.M. Anscombe (Basil Blackwell, Oxford), 1969 [first edition]

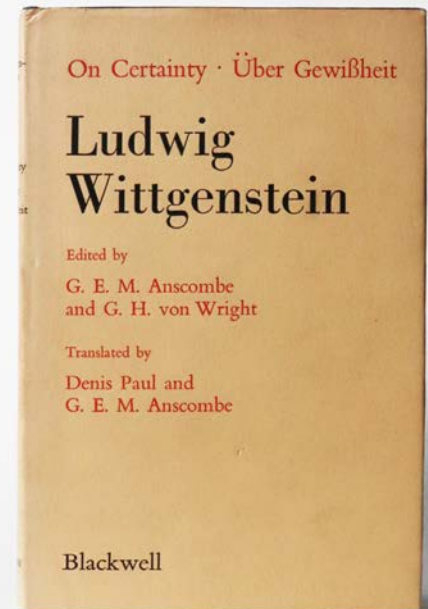
8vo; pp. vii, 90 [but paginated once only for each facing page]

Very good condition: jacket very lightly worn to rear upper edge; a little dusted; internally fine

£600

A WONDERFUL COPY of Wittgenstein's 'final' work. The book is composed of notes gathered together by Anscombe, recording a very fertile and very late period of philosophizing on some of the most fundamental of all epistemological questions.

Around the time of his diagnosis with cancer Wittgenstein suddenly found energy to return to topics that had detained him long before. Specifically, he took up the questions of two of G.E. Moore's papers (*Proof of the External World* and *Defence of Common Sense*), offering a profound meditation on the nature of certainty and doubt. So rich is the discussion here – and particularly the theme of the primacy of deed over word – that this work is now taken by some to form the major text of a 'third' Wittgenstein, i.e. post-*Tractatus* and post-*Philosophical Investigations*.



1971

NO. 18 CULTURAL WITTGENSTEIN II

VERONICA FORREST-THOMSON'S POETRY

FORREST-THOMSON, Veronica, *Language-Games* (School of English Press, University of Leeds), 1971 [first edition]

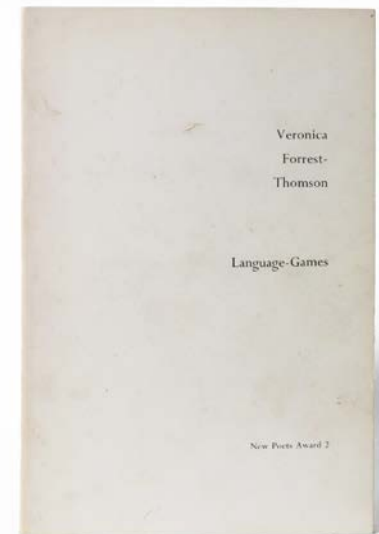
146 x 229mm; pp. xiii, 61

Good condition: cover somewhat grubby, but otherwise glossy card binding strong and with neat edges; internally very good; ownership inscription (of the poet John Wilkinson)

£400

A TRULY WITTGENSTEINIAN TEXT. Veronica Forrest-Thomson's second collection, after *Identi-kit* (1967), and the most important work published during her short life (born in 1947, Forrest-Thomson died in 1975, aged 27). *Language-Games* marks the beginning of Wittgenstein's profound influence on poetry, a result of his exceptionally creative investigation of the nature, limits and power of language. Specifically, Forrest-Thomson found in Wittgenstein "the most stimulating exposition" of what she calls the "historical present": "in which past language-forms, whether borrowed from poetry, letters, speech, or the dictionary, are made into a framework for the present act of articulation". This idea of sedimented meaning is, for Forrest-Thomson, just as useful as Wittgenstein's meditations on "non-linguistic reality". This formal approach has its parallel in Forrest-Thompson's sparking use of high abstraction and everyday imagery – and her meditation on the intense limits of the purely intellectual life. Aside from the poetry itself, Forrest-Thomson's (no less Wittgensteinian) theoretical work has been hugely influential.

BJRB



1988

NO. 19 CULTURAL WITTGENSTEIN III

A CLASSIC WITTGENSTEINIAN NOVAL

MARKSON, David, *Wittgenstein's Mistress* (The Dalkey Archive Press, Elmwood Park IL), 1988 [first edition]

147 x 221mm; pp. 240

Near fine condition: an exceptional copy, noting only a gift inscription to the prelims

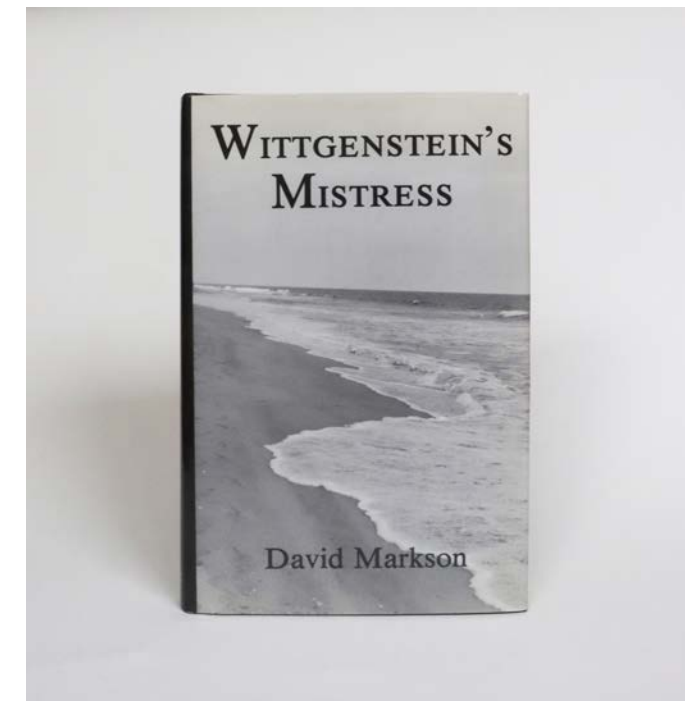
£350

A STUNNING COPY of this masterpiece of what David Foster-Wallace called 'philosophical sci-fi', about a woman who claims to be the sole surviving person on the planet. As DFW points out, the book offers a deep engagement with Wittgenstein but not at any kind of surface level of quotation or discussion:

the novel does artistic & motional justice to the politico-ethical implications of Ludwig Wittgenstein's abstract mathematical metaphysics, makes what is designed to be a mechanism pulse, breathe, suffer, live, etc.

Most of all, however, the book is an extremely compelling account of the strange interiority of the protagonist, Kate, who combines an everyday awareness of her own situation with a lack of engagement with its implications. She travels freely, lives in museums, exists in the heart of and at the fringes of civilization – but given the manifest impossibility of her situation, what is really going on?

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1990

NO. 20 THE FIRST TRUE BIOGRAPHY OF WITTGENSTEIN

BJRB

MONK, Ray, Ludwig *Wittgenstein: The Duty of Genius* (Jonathan Cape, London), 1990 [first edition]

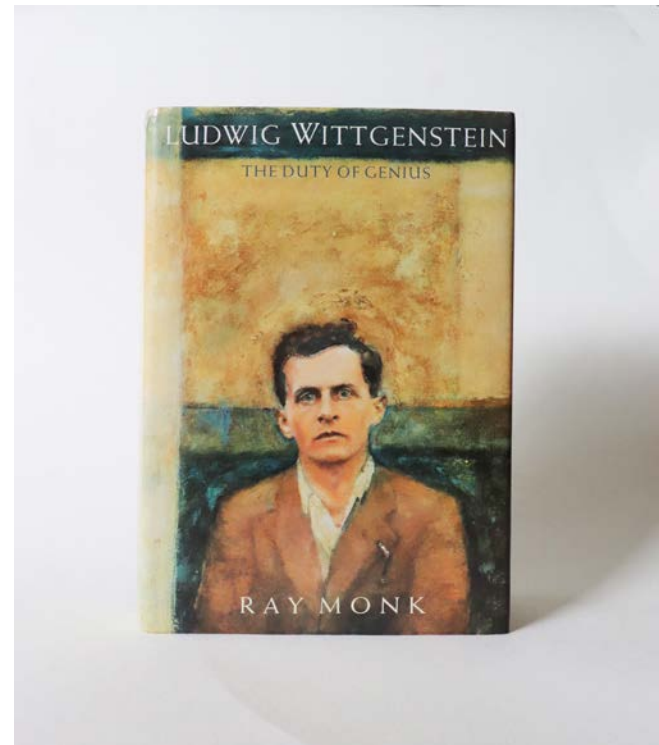
179 x 239mm; pp. xviii, 654

Very good condition: light scuffing to the top and tail of the spine (jacket *not* faded; that is a change of tone in the painting; internally very good throughout

£100

THE FIRST AND STILL THE BEST full length biography of Wittgenstein. No one before Monk had full access to Wittgenstein's papers, and Monk was also in time to interview many who had known Wittgenstein. Monk's monumental achievement is to capture the man in all of his oddity, while giving an account of his philosophy that is both comprehensible and biographically meaningful.

In addition to setting the standard for understanding Wittgenstein the man, Monk's biography is considered a model of the genre of philosophical biography. In part Monk attributes this to his own Wittgensteinian style: "As I conceive it," he has written, "biography is a peculiarly Wittgensteinian genre, in that the kind of understanding to which it aspires is precisely the kind of understanding upon which Wittgenstein lays great emphasis in the *Philosophical Investigations*, 'namely, the understanding that consists in seeing connections'."



1993

NO. 21 CULTURAL WITTGENSTEIN IV

JARMAN'S EXPERIMENTAL BIOPIC (SIGNED)

EAGLETON, Terry, and JARMAN, Derek, *Wittgenstein* (British Film Institute), 1993 [first edition]

152 x 234mm; pp. [8], 151, [1], [colour and b/w illustrations]

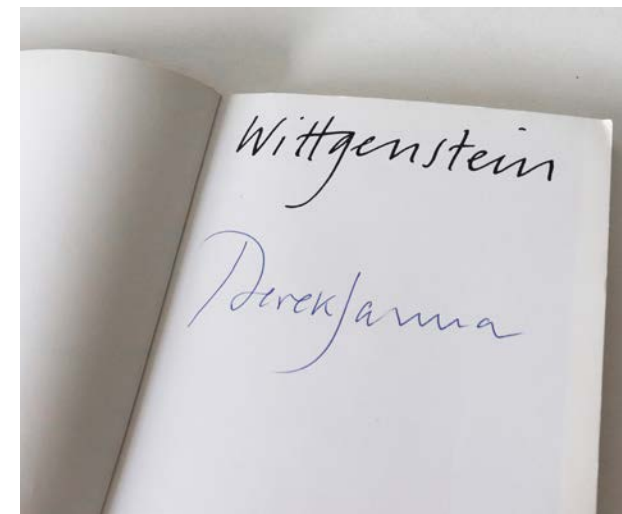
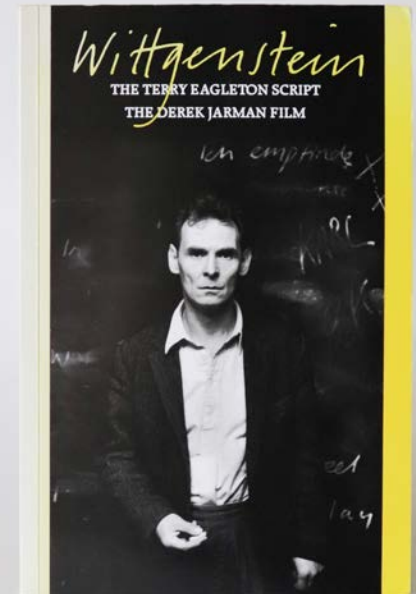
Very good condition: spine slightly faded; top edge and corners a little bumped

£350

JARMAN'S MASTERFUL FILM TREATMENT OF WITTGENSTEIN: the screenplay(s) signed elegantly by Jarman underneath – and as if in homage to – the printed signature of Wittgenstein. An important collection, not least owing to the drastic changes made by Jarman in the process of adapting Eagleton's script. Here the original script is presented, alongside a short note by producer Tariq Ali, a preface by Colin MacCabe, a meditative piece by Jarman, and the as-shot screenplay by Jarman and Ken Butler.

The film was a Japanese-UK production, originating in the idea of a series of short films on the lives of philosophers and growing to this strange, funny and incredibly astute reinterpretation of Eagleton's script, starring Karl Johnson as a very believable Wittgenstein. The entire film is shot against a black background, and features Michael Gough as Bertrand Russell and Tilda Swinton as Lady Ottoline Morrell. Somehow the bleak surroundings and oddities of Wittgenstein's life build to a sympathetic biographical narrative and a very useful introduction to the philosophical work.

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1994

NO. 22 CULTURAL WITTGENSTEIN V

HEJINIAN'S WITTGENSTEINIAN POEM (SIGNED)

HEJINIAN, Lyn, *The Cold of Poetry* (Sun & Moon Press, Los Angeles CA), 1994
[first edition]

146 x 229mm; pp. 204

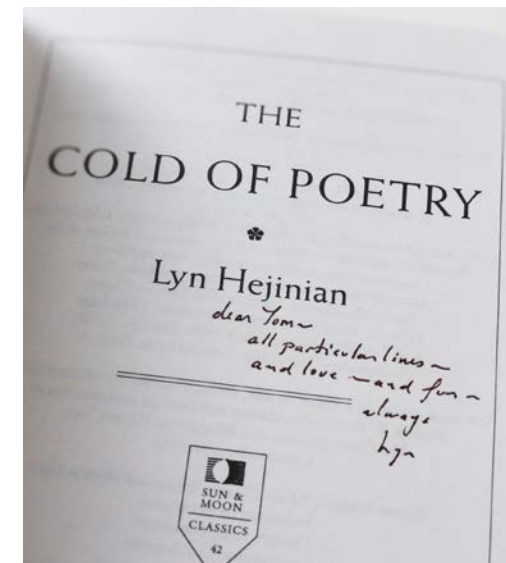
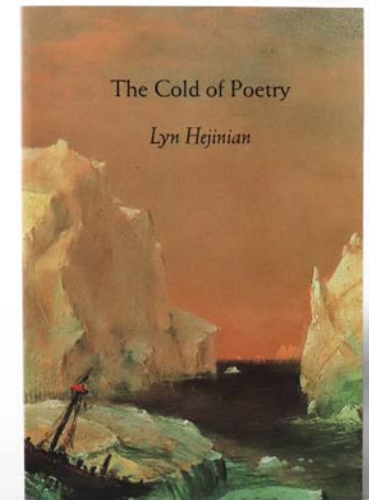
Near fine condition: inscribed by Hejinian to the title page (to poet Tom Raworth)

£150

INSCRIBED COPY OF THIS COLLECTION by one of the leaders of the L=A=N=G=U=A=G=E poetry movement. The centre-piece is Hejinian's Wittgensteinian poem 'The Composition of the Cell', which borrows the form of the Tractatus in order to analyse her own prior work *The Cell*. This in turn plays an important role in Marjorie Perloff's study of the L=A=N=G=U=A=G=E poets, *Wittgenstein's Ladder* (1996), which argues for the decisive influence of Wittgenstein on American post-modern poetry. Philosophical poetry, like Hejinian's, doesn't consist in an exploration of philosophical themes, or meditations, but in 'the *expression* or externalization of inner feeling; it is, more accurately, the critique of that expression' (Perloff, pp. 183-4).

An attractive association: inscribed by Hejinian to the poet Tom Raworth ("all particular lines – and love – and fun"). Raworth himself was a pithy Wittgensteinian: "cold lives forever / inactivity is cold / therefore / movement must cease" (Raworth, 'In Memoriam L. Wittgenstein').

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JARDINE | BOOKS