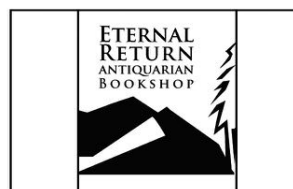


The Books of Dostoevsky's *Crime and Punishment*:

List 8: A snapshot of utopian socialism, positivism, materialism, utilitarianism, rational egoism, and various other intellectual paths that emerge in the pages of Dostoevsky's classic.



Преступление и наказание

Prestupléníye i nakazániye

CRIME AND PUNISHMENT¹



“A hat—now what, for instance, is a hat! A hat is a pancake, I can buy one at Zimmerman’s; but that which is kept under the hat, and is covered by the hat, that I cannot buy, sir!” (527).²

Lieutenant Ilya “Gunpowder” Petrovich’s words in the final chapter of *Crime and Punishment* echo those of the first chapter of the text when Raskolnikov chastises himself for choosing the conspicuous Zimmerman hat on his way to Alyona’s apartment for a practice run. And by bracketing the novel with the Zimmerman hat, Dostoevsky draws attention to the ideas held by the prehensile mind that motivate behavior. It is that which is covered by Raskolnikov’s Zimmerman hat that is the catalyst for all that is to come.

Dostoevsky always fascinated me. As an undergraduate and graduate student with a combination of degrees in English, Philosophy, and Religious Studies, I was always reading Dostoevsky. His books were ubiquitous throughout almost all my syllabi, and I often sought out more of his texts on my own. His preoccupation with the tensions between philosophy and theology reveals as much about Fyodor’s intellectual and spiritual struggles as they do about his characters. His novels are an equal blend of autobiography and fiction, and readers easily find themselves emerging from the pages they read. At least that was my experience.

¹ Image: “Raskolnikov” by Ilya Glazunov.

² Unless otherwise noted, all internally-cited quotations from *Crime and Punishment* are from the Pevear and Volokhonsky translation, New York: Vintage Classics, 1993.

In addition to running my own rare book shop, I have been a high school philosophy and literature teacher for about 25 years. One of my favorite novels to teach is *Crime and Punishment*. I have gradually turned a single novel into a larger unit and even an entire course on 19th century Russian literature. What continues to interest me are the layers of intellectual history built into the pages of the story. Looking backwards from its first serial publication in 1866 in Русскій Вѣстникъ (*The Russian Messenger*) through the works that inspired, informed, and eventually infuriated Dostoevsky, one finds a font of philosophical traditions—Russian intellectuals like Chernyshevsky and Lavrov, French utopian socialists like Fourier and Saint-Simon, social physicists like Quetelet, German theologians like Feuerbach, English historians like Buckle, and more all inhabit the pages of Dostoevsky’s classic. The past few years, I have increasingly spent time with my students investigating the texts that inform Dostoevsky’s writing (and Raskolnikov’s actions). I started to think it would be exciting to gather many of these texts myself, collecting together a “bookshelf” of sorts that would have contained the ideas bouncing around inside the mind (beneath the Zimmerman hat!) of Raskolnikov. Aided by the wonderfully informative endnotes provided in both the David McDuff (1991) and the Richard Pevear/Larissa Volokhonsky (1992) translations, I started making a preliminary list of authors and texts, noting some I had in stock, and began my own research to expand that list with excitement. While this collection contains a couple of copies of *Crime and Punishment*, it is not a Dostoevsky collection. Rather, it is a collection of the works contained within his text.

Any biography of Dostoevsky will recount his active participation in “Petrashevsky Fridays.” Members of the Russian intelligentsia formed the Petrashevsky Circle where they met to discuss utopian socialism and the ideas of Feuerbach and Hegel. At first, Dostoevsky seemed to generally agree with many of the radical principles, ideas that sought progress and change, solutions to the problems of suffering, poverty, disease, and marginalization in pursuit of a more just and equal Russia; however, after his exile in Siberia and mock execution in 1849, Dostoevsky started to see a hollow elitism within the radical movements and how their efforts did little to really improve the lives of the poor. As a result, he perceived an antinomy between a material salvation promised by the reform-minded intelligentsia and a spiritual salvation possible within the hearts of the common Russians. He distanced himself from many of the European ideas that informed their radicalism as he returned to his Russian roots, albeit now informed by many of those ideas he had studied. Much of the story of Raskolnikov in *Crime and Punishment* is Dostoevsky’s attempt to expose what he viewed as a shallowness of those ideas as he sought a return to the uniquely Russian (and Christian) resolution to the question of suffering and the human condition.

This catalog is arranged chronologically, based on publication dates. Almost all are first editions in the original languages. In terms of philosophical schools of influence, schools Dostoevsky embraced, rejected, or both, they represent six somewhat distinct currents: Utopian Socialism, Positivism, Scientific Materialism, Scientific History, Rational Egoism, and Utilitarianism. This embodies about 10 years of my restless obsession with the many layers of one of my favorite novels. I hope you find something you like!

—Jeff Mezzocchi

CONTENTS

(chronologically arranged)

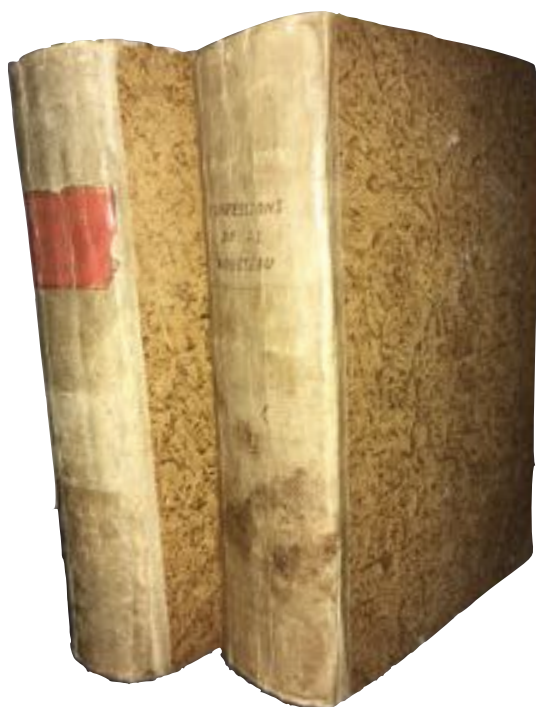
1. **ROUSSEAU**, *Confessions*, 1782
2. **BENTHAM**, *Traité de législation civile et pénale* (Theory of Legislation), 1802
3. **SAINT-SIMON**, *Du système industriel* (The Industrial System), 1821
4. **FOURIER**, *Le nouveau monde industriel* (The New Industrial World), 1829
5. **FOURIER**, *Le nouveau monde industriel Livret D'Annonce* (The New Industrial World: Announcement Booklet), 1830
6. **COMTE**, *Cours de Philosophie Positive* (Course of Positive Philosophy), 1830 - 42
7. **CONSIDERANT**, *Destinée Sociale* (Social Destiny), 1835
8. **QUETELET**, *Sur l'homme et le développement des ses facultés* (On Man and the Development of his Faculties), 1835
9. **FEUERBACH**, *Das Wesen des Christentums* (The Essence of Christianity), 1841
10. **KASAMIRSKI**, *Le Koran* (The Qur'an), 1847
11. **COMTE**, *Discours sur l'ensemble du positivisme* (A General View of Positivism), 1848
12. **QUETELET**, *Du Système social et des lois qui le régissent* (The Social System and the Laws that Govern It), 1848
13. **MOLESCHOTT**, *Der Kreislauf des Lebens* (The Circle of Life), 1852
14. **BUCHNER**, *Kraft und Stoff* (Force and Matter), 1855
15. **LEWES**, *Physiology of Common Life*, 1859
16. **BUCKLE**, *History of Civilization in England*, 1857/61
17. **LAVROV**, *Очерки вопросов практической философии* (Ocherki voprosov prakticheskoy filosofii / A Survey of Questions of Practical Philosophy), 1860
18. **CHERNYSHEVSKY**, *Антропологический принцип в философии* (Antropologicheskii printsip v filosofii / Anthropological Principle in Philosophy), 1860
19. **MILL** (**CHERNYSHEVSKY**, trans.), *Основания Политической Экономии* (Osnovaniya Politicheskoy Zkonomi / Principles of Political Economy), 1860
20. **HERZEN**, *Концы и начала* (Kontsy i nachala / Ends and Beginnings), 1863
21. **CHERNYSHEVSKY**, *Что делать?* (Chto Delat? / What Is To Be Done?), 1863
22. **WAGNER**, *Gesetzmäßigkeit in des Scheinbar Willkürlichen Menschlichen Handlungen* (Regularity in Apparently Arbitrary Human Actions), 1864
23. **DOSTOEVSKY**, *Преступление и наказание* (Prestupléniiye i nakazániye / Crime and Punishment), Part II in *Русский Вѣстникъ* (Russkiy Vestnik / Russian Messenger), February 1866
24. **VARIOUS**, *Женский вестник* (Zhenskiy vestnik / Women's Herald), 1866
25. **MILL**, *Утилитарианизм о освободе* (Utilitarianizm o osvobode / Utilitarianism About Freedom) 1866 - 69
26. **DOSTOEVSKY**, *Le Crime et Le Chatiment* (Crime and Punishment), 1884
27. **TCHERNYSHEVSKY** (**CHERNYSHEVSKY**), *What's To Be Done? A Romance*, 1886
28. **TCHERNUISHEVSKY** (**CHERNYSHEVSKY**), *A Vital Question, or What Is To Be Done?* 1886

One of the First Autobiographies, in the Tradition of Augustine

1 ROUSSEAU, Jean-Jacques. **Confessions**. à Genève, 1782. *Vol 1*: Half-title + TP + [1] - 471; *Vol 2*: Half-title + TP + [1] - 279 + [1] - 300. 2-volume octavo. **First Edition**.

\$ 3,000

First edition of Rousseau's classic, bringing together the first 6 books of the **Confessions**³ and the *Reveries of the Solitary Walker*. The continuation of the *Confessions* would not appear until 1789. This is the so-called large print edition, first separate edition, to which Dufour and Emile Henriot attribute the character of the original edition; Tchermersine hesitates with the publication in the collective edition from 1780-1782. One of the first real autobiographies, and the first to be an account of one's life outside a religious context.



In Part II, chapter 2, of *Crime and Punishment* Raskolnikov stops by to visit his friend Razumikhin who offers him a job translating texts. One of the books he mentions to Raskolnikov is Rousseau's *Confessions* (first translated into Russian in the 1860s). Specifically, Razumikhin refers to “some of the dullest gossip from the second part of the *Confessions* for translation” (112). In book two of *Confessions*, Rousseau steals a ribbon and blames it on a servant girl. Dostoevsky borrows this tale from Rousseau almost directly. In Part V of *Crime and Punishment*, Luzhin tries to trap Sonya by accusing her of the theft of 100 roubles that he discreetly slipped into her pocket. According to the footnote provided by McDuff, Chernyshevsky (items # 18, 19, 21, 27, & 28) called Rousseau a revolutionary democrat in his article “Anthropological Principle in Philosophy” (see item #18 in this catalog).

CONDITION: Very Good+ in original, contemporary binding quarter-vellum, slightly rubbed, without volume numbers and with only one title label on volume one (volume two label handwritten). Small contemporary ink initials to top corner of title page of volume two. A bright, clean copy.

³ Rather than translate titles in the bibliographic and collation line, I have translated all titles in the text of the descriptions, highlighted in bold, as well as on the CONTENTS page for reference.

Bentham's Legal Utilitarianism

2 BENTHAM, Jeremy. *Traité de législation civile et pénale*. Paris: Chez Bossange, 1802. *Vol 1*: Half-title + TP + v - xx + [1] - 434; *Vol 2*: Half-title + TP + v - xlii + [1] - 370; *Vol 3*: Half-title + TP + v - viii + [1] - 452. 3-volume octavo. **First Edition** mostly unopened in original wrappers.

\$ 4,500

First uncommon edition of this important treatise on the philosophy of law, transcribed and (in part) translated from the original manuscripts by Pierre Etienne Louis Dumont. *Theory of Legislation* was put on the Index by the Catholic Church. Bentham's principal work was first published in French in 1802. It embraces almost everything that is important in the science of human nature, and not only touches upon all the higher questions of government and legislation, but includes most of the abstract principles of ethics and metaphysics, and professes to delineate those important rules by which the finest speculations of philosophy may be made to exert their influence on the actual condition of society.



Much of the conscious impetus for Raskolnikov's crime is rooted in Bentham's utilitarianism. In Part I of *Crime and Punishment*, Raskolnikov coincidentally overhears a conversation in the tavern between an officer and a student who argue about the hypothetical murder of the pawnbroker on utilitarian grounds. "Kill her and take her money, so that afterwards with its help you can devote yourself to the service of all mankind and the common cause" (65). However, in Part II, chapter 5, a more complex portrait of the conflux of Bentham's utilitarianism and the rational egoism of the time emerges via Pyotr Petrovich Luzhin. Luzhin exclaims, "Science says: Love yourself before all, because everything in the world is based on self-interest. If you love only yourself, you will set your affairs up properly" (149). This became the primary tenet of the rational egoists like Chernyshevsky who rooted their beliefs in the writings of Bentham's utilitarianism. The belief, which Luzhin goes on to explain, is that the best way to universal happiness starts with free pursuit of self-interest. Luzhin points out to Razumikhin and Zossimov "that by acquiring solely and exclusively for myself, I am thereby precisely acquiring for everyone, as it were, and working so that my neighbor will have something more than a torn caftan, not from private, isolated generousities now, but as a result of universal prosperity" (149). Dostoevsky despised this philosophy because he believed that, ultimately, it led to an unchecked egoism, and Luzhin (whose name means "puddle") represents the shallowness of such beliefs.

CONDITION: Very good if not near fine in original wrappers. Original paper labels on spine. Many sheets still unopened. Scarce in such near-perfect, as-issued condition.

Equality of Opportunity

3 SAINT SIMON, Claude-Henri. *Du système industriel*. Paris: chez Antoine-Augustin Renouard, 1821. Half-title + TP + [i] - xx = Preface + half-title + [3] - 311 + blank leaf. Octavo. **First Edition** in original wrappers.

\$ 4,000



Saint-Simon's Socialism put forth in *Du système industriel* (*The Industrial System*) is the Socialism of equal opportunity rather than of equal wealth; the nation must be industrious, but there will always be classes of the industrious and the idle, for which reason there will always be hierarchies. Saint-Simon had no great faith in political democracy, despite his agitation against social injustice (including towards women); efficient administration of society by the *industriels* would ensure the governing of things and not people. This was the first collective appearance in book form of a series of pamphlets in the form of letters, published individually in 1821 during the trial of their author for sedition, of which he was acquitted. This volume contains the première and deuxième correspondences, the first containing four letters to industrialists, bankers, manufacturers, etc., the second containing six; both with additional letters and addresses to the king and to philanthropists.

In Part III, chapter 5 of *Crime and Punishment*, Porfiry Petrovich confronts Raskolnikov about his recently published article, “On Crime” in *Periodical Discourse*. Raskolnikov summarizes his main points back to Porfiry, distinguishing the ordinary from the extraordinary, and concludes by exclaiming, “*Vive la guerre éternelle*—until the New Jerusalem, of course” (261). Both the McDuff and Pevear/Volokhonsky translations provide footnotes identifying the source of this phrase in the Book of Revelation (21: 1 - 3). Pevear and Volokhonsky point out in their footnotes that this French phrase, “long live the eternal war,” was popular among the followers of Claude-Henri de Saint Simon. As McDuff further explains, “The Saint-Simonists and other utopian socialists of the early nineteenth century interpreted this vision as the coming of an earthly paradise or new Golden Age. It was one of the articles of faith of the Petrashevist movement to which Dostoevsky had belonged in the 1840s” (McDuff 665).⁴

CONDITION: Very good+. As issued in publisher's purple marbled printed wraps, chipped in places, front joint detached at top, else holding firm; paper label to spine, chipped; Light spotting throughout.

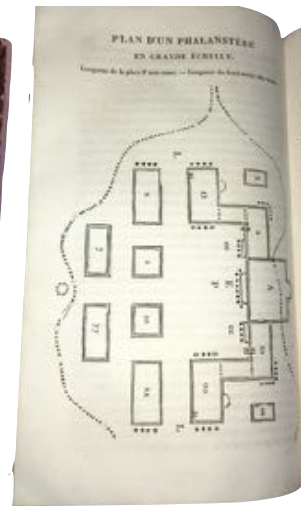
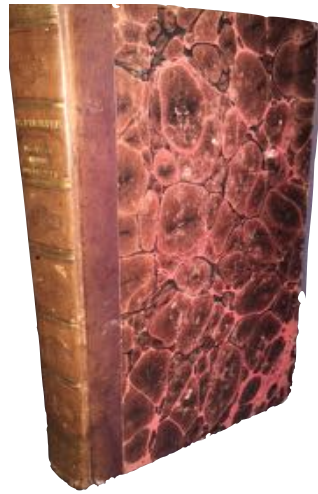
⁴This page reference is from *Crime and Punishment*, David McDuff translation, New York: Penguin Books, 2003. Subsequent quotations from this edition will be identified as “(McDuff...)” within the text provided.

The Phalanstery

4 **FOURIER**, Charles. *Le Nouveau Monde Industriel, ou Invention du Procédé d'Industrie attrayante et combinée, distribuée en séries passionnées*. Paris: Bossange père, P. Mongie, 1829. 1 blank leaf + half-title + TP + v - xvi + [1] - 576 + 1 blank leaf. Octavo. **First Edition**.

\$ 2,000

Charles Fourier emerged as one of the founders of utopian socialism. He developed the notion of intentional communities that emphasized cooperation and concern, positing that the benefits of such social arrangements would catapult humanity forward. His design for the phalanstery is depicted in this first edition of *Le Nouveau Monde Industriel (The New Industrial World)* on page 146. Fourier saw poverty as the primary source of suffering, and his idea for the establishment of phalansteries sought to eliminate it by the establishment of higher wages for workers and anticipated what has become a topic of political conversations today, a universal basic income (UBI) for all.



Razumikhin (whose name, *Razum*, means ‘reason’) continues to assert positions against the materialists and scientific rationalists. His view of human nature mirrors the older Dostoevsky’s. Human nature cannot be contained by the algorithmic formulas espoused by the young intellectuals of the 1860s, many of whom adhered to the utopian socialism of Saint Simon and Charles Fourier (as did Dostoevsky in the 1840s). In referencing the work of Fourier, Razumikhin lashes out at such theories and theorists who “dislike the *living* process of life: there’s no need for a *living soul!* ... And it turns out in the end that they’ve reduced everything to mere brickwork and the layout of corridors and rooms in a phalanstery! The phalanstery may be all ready, but your nature isn’t ready for the phalanstery, it wants life” (256). As Pevear and Volokhonsky point out in their footnote, “The term ‘phalanstery’ was coined by the French utopian socialist thinker Charles Fourier to designate the physical and productive arrangements for living in the future communal society. Dostoevsky’s interest in ‘Fourierism’ as a young man led to his arrest by the tsar’s agents in 1849” (558). Fourier’s system is mentioned specifically in the text, most notably in Part V with the characters Lebezyatnikov and Luzhin, both of whom represent (to varying satirical degrees) the popular ideas of the young intellectuals that Dostoevsky rejected in his later years. An image of the Phalanstery appears for the first time on page 146 of *Le Nouveau Monde Industriel*.

CONDITION: Very good+ in contemporary half-leather binding with marbled boards, title in gilt. Light wear to covers and minor bumping to corners. Internally clean and fresh. Old corrections in ink on a few pages.

Rare Supplement to *Le Nouveau Monde*

5 FOURIER, Charles. *Le Nouveau Monde Industriel, ou Invention du Procédé d'Industrie attrayante et combinée, distribuée en séries passionnées, LIVRET D'ANNONCE*. Paris: Bossange père, P. Mongie, 1830. 1 blank leaf + [577] - 664 + 8 leaves = advertisements. Octavo. **First Edition** in original wrappers.

\$ 1,000

Original edition of the scarce 88-page “Livret D’Annonce” (*The New Industrial World: announcement booklet*) which continues the pagination from the 1829 text, from 578 to 664. This supplement was done at the request of many friends of Fourier who wanted him to complete what they perceived to be unfinished thoughts from the original book. Scarce in original wrappers.



References to Fourier and Fourierism abound in *Crime and Punishment*. The utopian socialist ideas of Fourier found a home in the minds of many of the young intellectuals of the 1860s “sons” generation.⁵ Dostoevsky, once a Fourier enthusiast, changed course after his prison experiences, and in his later novels satirized such ideas. In *Crime and Punishment*, with Luzhin and Lebezyatnikov represent the nihilists, with Labezyatnikov being a more complete nihilist character who “tried expounding Fourier’s system” (365). As mentioned in the Penguin Classic edition (McDuff translation), “Dostoevsky discusses the connotations of this name in his draft sketches of the novel: ‘Lebezyatnikov, cringing, acquiescence... the epitome of fawning.’ Later he noted ‘Nihilism - the lackeydom of thought’” (McDuff 658). The utopian socialism of Fourier eventually led to the nihilism that Dostoevsky despised.

CONDITION: Very good in original green wrappers, lightly chipped edges and some minor loss to spine. Light foxing. Pages clean. Mostly unopened.

⁵ A reference to *Fathers and Sons* by Ivan Turgenev. Chernyshevsky responds to Turgenev’s depiction of the young nihilists in *What Is To Be Done?*; Dostoevsky responds to Chernyshevsky in *Notes from Underground*, *Crime and Punishment* and *The Possessed*.

Origins of Positivism (PMM 295)

6 COMTE, Auguste. *Cours de Philosophie Positive* [6 volumes]. Paris: Bachelier, 1830 - 42. *Vol 1* (1830): 1 blank leaf + TP + 1 leaf = dedication + [v] - viii = avertissement + 1 - 739 + [741] - [742] = table & errata + 1 blank leaf with folding table tipped in between pages 16 and 17; *Vol 2* (1835): 1 blank leaf + half-title + TP + 1 leaf = avis de l'auteur + [7] - 722 + [723] - 724 = table; *Vol 3* (1838): 1 blank leaf + half-title + TP + 1 leaf = avis de l'auteur + [7] - 845 [lacking contents pages]; *Vol 4* (1839): 1 blank leaf + half-title + TP + [v] - vi = avis de l'editeur + [vii] - xi = advertisement de l'auteur + [xii] = table + [1] - 736; *Vol 5* (1841): 1 blank leaf + TP + 1 leaf = avis de l'editeur + [1] - 775 + [776] - table; *Vol 6* (1842): 1 blank leaf + half-title + TP + [v] - xxxviii = preface personnelle + 1 leaf = table + [1] - 895 + [897] - 904 = table general des matieres dans les six volumes de ce traite + 1 blank leaf. 6-volume octavo. **First Edition.**

\$ 2,500

The founder of positivism, Comte's 6-volume *Cours de Philosophie Positive* (**Course of Positive Philosophy**) "attempts to show that the facts of society are as reducible to general laws as other phenomena." Following the laws of science in the arrangement of society will yield the results one desires. "The remarkable achievement of Comte...is he construction of a system which embraces all human activity and knowledge" (PMM).



The utopian socialism of Fourier and Saint-Simon greatly influenced the young Auguste Comte who originally formulated the doctrines of the school of positivism. Chernyshevsky's *What Is To Be Done?* (item #21) embraces many of the ideas of Comte, though Chernyshevsky subsequently rejected Comte for being too much of an idealist in his later

works, rather than the strict materialist needed to truly reform society.⁶ In Part I of *Crime and Punishment*, when Raskolnikov meets Marmeladov in the tavern, Marmeladov mentions Lewes's *Physiology* (item #15). The footnote provided by Pevear and Volokhonsky mentions Comte as the positivist thinker who influenced Lewes, and this constellation of ideas formed much of the basis for the goals of the young nihilists Dostoevsky polemicizes. Of course, much of the novel and Raskolnikov's motivations are rooted in the promises of positivism—a positive assessment of science and its ability to study human behavior in order to set right a poorly arranged society to produce optimal behavior (and happiness).

CONDITION: Very good in matching 3/4 leather with marbled boards. Marbled endpapers. Bookplate to paste downs of all volumes. Volume 3 seems to lack the contents pages. Hinges have been restored quite nicely. Author and title in gilt set within in burgundy panels. Some offsetting, light spotting especially to last few leaves of vol 3.

⁶ See more on this in the Michael Katz, translator, and William Wagner, annotator, edition of Chernyshevsky's *What Is To Be Done?* published by Cornell University Press, 1989.

First Major Treatise on Utopian Socialism

7 CONSIDERANT, Victor. *Destinee Sociale*. Paris: au bureau de la Phalange, 1835; 1838; 1844. *Vol 1*: Half-title + Frontis (Phalanstere) + TP + 1 leaf = “Au Roi” + [vii] - ix = “Table” + 1 leaf - prelude + [1] - 558 + 1 leaf; *Vol 2*: Half-title + TP + 1 leaf = ads + [vii] - ix = “Table” + [i] - lxxxvi = “intermede” + half-title + [1] - 351; *Vol 3*: Half-title + TP + 1 leaf = ads + [vii] - viii = “Table” + half-title + [355] - 595. 3-volume octavo. **First Edition** in original wrappers.

\$ 4,000



Considerant was a follower of Fourier, and an original proponent of utopian socialism. Included as the frontispiece to volume I of *Destinee Sociale* (**Social Destiny**) is the image from Fourier's *Le Nouveau Monde Industriel* (1829, item #4). This three-volume work is Considerant's first major treatise on utopian socialism and the social conception of the phalanstery. *Destinee Sociale* is considered the most important work of Fourierism.

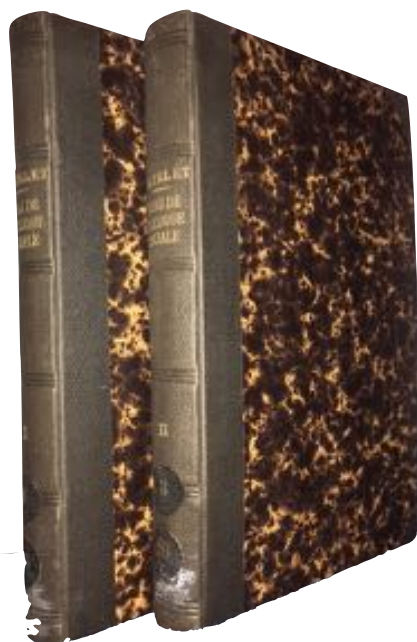
At the end of Part III in *Crime and Punishment*, Raskolnikov states the phrase, “carrying my little brick for universal happiness.” This statement is a modified quotation of Victor Considerant, a follower of Fourier. In the “Prelude” to the first part of *Destinee Social*, he writes “*d'apporter sa pierre à l'édifice nouveau*” (5). According to the footnote in the Penguin Deluxe edition of *Crime and Punishment* [Oliver Ready, translator]: “Having sympathized with the ideals of utopian socialism in his youth, Dostoyevsky was much more critical by the 1860s, especially in his polemics with Chernyshevsky and other Russian socialists and radicals (*PSS, BT*). Tatyana Kasatkina has suggested that the substitution of ‘brick’ for ‘stone’ may allude to the building of the Tower of Babel (‘And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime they had for mortar’, Genesis 11:3)” (Ready trans. 540). Pevar and Volokhonsky point out that “the phrase, almost a quotation, appears in the writings of Considerant, a French utopian socialist thinker, follower of Fourier” (559). According to Joseph Frank, *Destinee Sociale* was one of the most widely read socialist treatises in Russia in the 1840s.⁷

CONDITION: Very good to near fine in original printed wrappers. Moderate foxing to first few leaves of volume 1. Pages clean, untrimmed. Volume II mostly unopened. An exceptional copy all in original, as-printed condition.

⁷Frank, Joseph, *Dostoyevsky: A Writer in his Time*, Princeton: Princeton University Press, 2012, p 120.

Origins of Social Physics

8 QUETELET, Adolphe. *Sur l'Homme et le Développement de ses Facultés, ou Essai de Physique Sociale*. Paris: Bachelier, 1835. *Vol I*: Half-title + TP + [i] - xii + [1] - 327 + 2 folding plates; *Vol II*: Half-title + TP + [i] - viii + [1] - 327 + 4 folding plates. 2-volume octavo. **First Edition.**



\$ 2,500

Adolphe Quetelet's most significant work, *Sur l'homme et le développement des ses facultés (On Man and the Development of His Faculties)*, presents his revolutionary idea of "social physics." Quetelet's treatise quickly became an influential work that served as a foundational text for positivism. Quetelet sought to establish a science for human behavior by understanding the "average" man and uncovering the causal impacts on human activity. His application of a mathematical method and statistical theories to what is perceived to be "free" choice advanced a form of determinism especially in relation to "moral" and/or "criminal" behaviors.

Midway into Part I of *Crime and Punishment*, before Raskolnikov commits the crime, he wanders into a park where he sees a young drunken girl being pursued by an old man. At first Raskolnikov responds compassionately, wanting to assist her, but he capriciously rejects that response, claiming "a certain percentage has to go" (50). As indicated in the footnotes in both the Penguin (McDuff trans.) and the Vintage (Pevear/Volokhonsky, trans.) editions, Dostoevsky is referring to the work of Adolphe Quetelet (see also item #12) and his theory of "social physics" (which, incidentally, led Comte to coin the term "sociology" as a way to distance himself from a social theory derived from statistics alone). "Following the publication, in 1865, of a Russian translation of *Man and the Development of His Abilities: An Experiment in Social Physics...* there was widespread discussion in the press about the percentages of victims destined by nature to crime and prostitution" (555). Such a reduction of a human being to a quantifiable and easily dismissible percentage bothered Dostoevsky; the character of Razumikhin can often be seen presenting a response to such material understandings of human nature. Quetelet's theories influenced Buckle's approach to his study of history in *History of Civilization* (see item #16 in this catalog).

CONDITION: Very good in original 3/4 cloth with marbled boards. Title in gilt to spine with cataloging stickers elegantly affixed. Pages browned. Faint stamp to title pages. Internally clean with foxing. Complete with all 6 folding plates.

Anthropological Christianity

9 FEUERBACH, Ludwig. *Das Wesen des Christentums*. Leipzig: Otto Wigand, 1841. TP + [II]- X = Vorwort + [XI]-XII = Inhalt + [XIII] = Druchfehler (Corrections) + [1]-450 + 1 leaf = advertisements. Octavo. **First Edition**.

\$ 1,000

Feuerbach's most celebrated work, which had a decisive influence on Marx and Engels. According to Engels, the crucial turning point for Hegelian philosophy was the publication of Feuerbach's *Das Wesen des Christentums* (***The Essence of Christianity***) in 1841; the work propelled Feuerbach into fame as the leading young Hegelian. Feuerbach's study led him to conclude that religion is a dream of human, not divine, development. He regarded religion "as one of the forms of human thought and action by which man raised himself above the animal... Feuerbach tried to determine the purely human significance of all mythological thought. He professed to be a uniformitarian in religious matters – that is, he denied that past religious experiences differ from those that can be observed in the present – thus anticipating the approach to religious experience of both James and Freud" (EP, Vol. 3, p. 191). His work also laid the foundations for that phenomenological anthropology that has made him a source of information and insights for such modern philosophers as Heidegger, Sartre, and Karl Barth.

Nikolai Chernyshevsky was the chief target of Dostoevsky in *Crime and Punishment* (and especially *Notes from Underground*). Chernyshevsky's works, (items #18, 19, 21, 27, & 28) were heavily influenced by the materialism of the two Ludwigs: Ludwig Buchner (item #14) and Ludwig Feuerbach. Chernyshevsky's "Anthropological Principle in Philosophy" (item #18) adopts much of Feuerbach's philosophy. In it, Chernyshevsky provides a theoretical framework of rational egoism and materialism that he later weaves into his novel, *What Is To Be Done?* (items #21, 27, & 28).

CONDITION: Very good in contemporary marbled boards. Some scuffing to boards. Title and author in gilt set inside burgundy label along spine. Former owner's name in ink in upper corner of front-free endpaper. Slight browning to corners of paste down endpapers, but otherwise a bright and clean copy.



**Important French Translation of the *Qur'an*;
Same Edition Owned by Dostoevsky**

10 **KASIMIRSKI**, M [Tr.]. *Le Koran* (*Qur'an*). Paris: Charpentier, Librairie-Editeur, 1847. 1 blank leaf + TP + 1 - 539 + 1 blank leaf. Small octavo. **Nouvelle Edition**.

\$ 350



Albin de Biberstein Kasimirski was French translator and author who studied Eastern and Arabic traditions. Jean-Pierre Pauthier commissioned Kasimirski to translate the **Qur'an** as part of a larger initiative to gather the sacred books of Confucianism, Hinduism, and Islam. Kasimirski's translation, first published in 1840, built on the earlier translations done by the Italian cleric Louis Maracci and the English scholar George Sale.

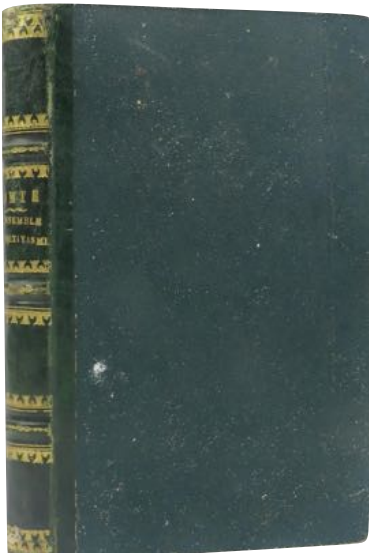
Towards the end of Part III, Raskolnikov experiences a sense of guilt that overwhelms him. Before he sinks (yet again) into delirium, he reflects upon his crime and says to himself, "Oh, how well I understand the 'prophet' with his saber, on his steed. Allah commands—obey, 'trembling' creature" (275). The footnote provided by McDuff in the Penguin Classics edition points out that "the allusion is to the Koran [Qur'an]... Dostoevsky owned a copy of M. Kasimirski's French translation (1847)" which is the same edition offered here (McDuff 666). Pevear and Volokhonsky add that "the expression 'trembling creature' ...also appears in Pushkin's cycle of poems *Imitations of the Koran* (1824) where Dostoevsky may have found it" (559).

CONDITION: Very good to near fine in half-leather with marbled boards. Gilt lettering to spine. Very light wear to edges. Marbled endpapers. Internally, pages are exceptionally clean and bright.

Lessons on Positivism: The Physics of Human Behavior

11 COMTE, Auguste. *Discours sur l'ensemble du positivisme, ou Exposition sommaire de la doctrine philosophique et sociale propre à la grande République Occidentale, composée des cinq populations avancées*. Paris: à la Librairie Scientifique-Industrielle de L. Mathias et chez Carilian-Goeury et V. or Dalmont, 1848. Blank leaf + half-title + TP + [v] - xiv = preface + 1 - 399 + [400] = table des matieres. Octavo. **First Edition**.

\$ 1,500



The truly scarce first edition of *Discours sur l'ensemble du positivisme* (**A General View of Positivism**), a collection of the lessons that Comte held between February and April 1847. In these lectures he presented a true programmatic manifesto against the "idiocy of the scholars." Positivism sought to apply the laws of physics to human behavior, insisting that such a scientific approach to society and social programs could effectively reduce—if not eliminate—suffering. His vision would soon be converted to positivism, a philosophical view that was quickly adopted throughout Europe as well as Russia. Positivism would form the foundations of many of the young intellectuals in Russia, inspiring writers such as Chernyshevsky and infuriating others, like Dostoevsky.

Auguste Comte was influenced by the utopian socialism of Fourier (items #4 & #5) and Saint-Simon (item #3). He originally formulated the doctrines of the school of positivism (see item #6). Chernyshevsky's *What Is To Be Done?* embraces many of the ideas of Comte (see items #21, 27, & 28). In Part I of *Crime and Punishment*, when Raskolnikov meets Marmeladov in the tavern, Marmeladov mentions Lewes's *Physiology* (item #15). The footnote provided by Pevear and Volokhonsky mentions Comte as the positivist thinker who influenced Lewes, and this constellation of ideas and thinkers formed much of the basis for the goals of the young nihilists Dostoevsky targets.

CONDITION: Very good in contemporary boards. Moderate foxing throughout. Newer endpapers (early 20th c.).

“A certain percentage has to go...”

12 QUETELET, Adolphe. *Du Système social et des lois qui le régissent*. Paris: Guillaumis Et C Libraries, 1848. 1 blank leaf + half-title + TP+ half-title + [vii] - xvi = preface + [i] - v = introduction + [7] - 360 + 1 blank leaf. Octavo. **First Edition** in original wrappers.

\$ 2,500

Scarce first edition of this seminal work, *Du Système social et des lois qui le régissent* (*The Social System and the Laws that Govern It*) was printed by Guillaumis in a very small number of copies. "This work is inspired by the lessons that Quetelet gave to the princes of Saxe-Coburg and Gotha. He studies social phenomena in their development. Continuation of his studies on man and on the social state (...), he takes up and completes his theory of the 'average man' and shows that the law of accidental causes is a general law which applies to individuals as well as to peoples (...) He lays the groundwork for a sociology and of a philosophy of history and considered this work as the outline of a new science" (Quetelet Exhibition, A.R. de Belgique, n° 72). Along with his most significant work, *Sur l'homme et le développement des ses facultes* (item #8), Quetelet presents his revolutionary idea of "social physics" and challenges the notion of free-will.



Raskolnikov dismisses the young drunken girl in the park when he says “a certain percentage has to go” (50). His disposition shifts from freely wanting to help her to feeling a powerlessness in the face of the laws of nature. “In speculating about a ‘percentage’ of the population becoming prostitutes, Raskolnikov refers to the theories of Adolphe Quetelet, as presented in his *Treatise on Man and the Development of his Faculties, or Essay on Social Physics* (item #8) ... As the second part of the title implies, this work attempts to reduce human existence to physics. Following Quetelet’s statistical methods, one could predict the percentage of the population that would murder, turn to prostitution, marry, divorce, commit suicide, and so on.”⁸ As indicated in the footnotes in both the Penguin (McDuff trans.) and the Vintage (Pevear/Volokhonsky, trans.) editions, Dostoevsky is referencing the work of Adolphe Quetelet and his theory of “social physics.” (See item #8 for more on Quetelet).

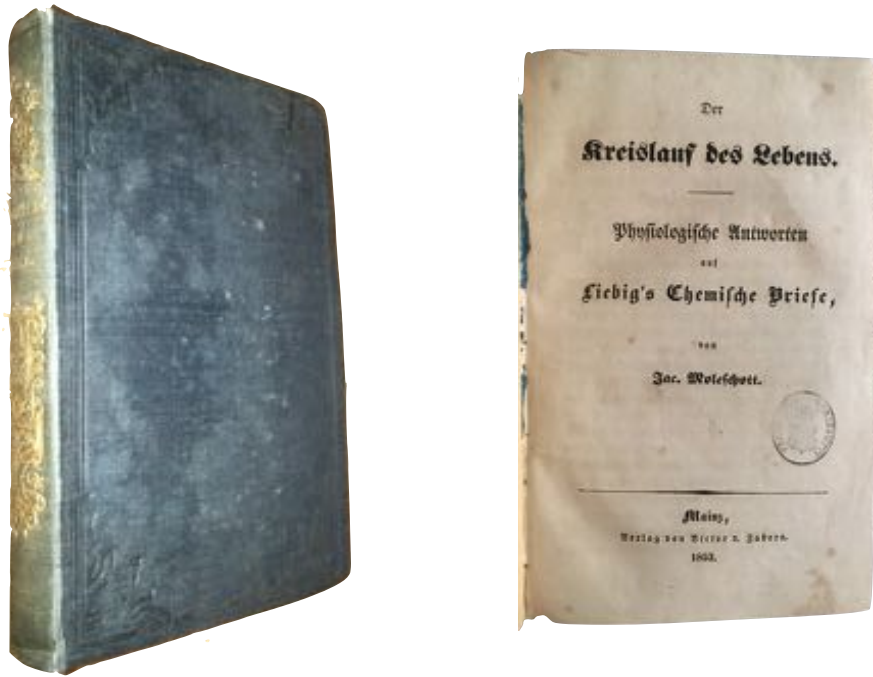
CONDITION: Very good to near fine in original publisher’s printed wrappers. Very slight edge wear. Some wear to head of spine. Internally bright, fresh, and remarkably clean.

⁸ Knapp, Liza, *The Annihilation of Inertia: Dostoevsky and Metaphysics*, Evanston, IL: Northwestern University Press, 1996.

Materialism and Human Psychology

13 MOLESCHOTT, Jacob. *Der Kreislauf des Lebens*. Mainz: Verlag von Victor v. Zabern, 1852. 1 Blank Leaf + TP + [iii] - iv = Vorwort + v - vi = Inhalt + half-title + [3] - 485. Small octavo. **First Edition.**

\$ 450



His most important work, *Der Kreislauf des Lebens* (*The Circle of Life*) by the Dutch/Italian physiologist and philosopher adopts a strict materialism to explain human psychology. The basis of all emotion and thought could be found in a rigorous scientific analysis of human physiology within a physical/material reality.

Marmeladov's reference to Lewes's *Physiology* (item #15) is more than just a reference to the positivism emerging from Lewes's analysis of the relationship between an organism and the environment. The footnote provided by McDuff mentions Moleschott and other materialists (Buckle [#16], Darwin, Focht, Buchner [#14]) who "enjoyed great popularity among female nihilists during the 1860s" (McDuff 658). See item #24, Женский Вѣстникъ (*Zhenskiy vestnik / Women's Herald*), for more on the female nihilists of the 1860s.

CONDITION: Very good in original blind-stamped publisher's boards with gilt to spine. Light wear. Faded library stamp to title page. Light browning, but clean pages throughout.

The Gospel of Materialism (PMM 338)

14

BUCHNER, Ludwig. *Kraft und Stoff*. Frankfurt & Main: Leidinger, 1855. 1 blank leaf + TP + 1 leaf = epigraphs + 1 leaf = Inhalt on recto with Berichtigung on verso + [vii] - xvi = Vorwort + 1 - 269 + 1 leaf = advertisements + 1 blank leaf. Small octavo. **First Edition**.

\$ 1,000



“Berkeley denied the existence of matter. Buchner declared that nothing else existed... all the phenomena of the functioning of the human body were explicable on purely materialistic lines and it was only a question of time before this fact would be experimentally demonstrable. Buchner was not only one of the earliest, he was also the most uncompromising representative of this school. The thesis pursued in his *Force and Matter* is that thought is as much an emanation of the brain as bile is an emanation of the liver. The mind and the spirit are products of an animal organism in the same way as motion is a product of a steam-engine” (PMM).

Marmeladov’s reference to Lewes’s *Physiology* (item #15 in this catalog) is more than just a reference to the positivism emerging from Lewes’s analysis of the relationship between an organism and the environment. The footnote provided by McDuff mentions Buchner and other materialists (Buckle [#16], Darwin, Focht, Moleschott [#13]) who “enjoyed great popularity among female nihilists during the 1860s” (McDuff 658). See item #24, Женскій Вѣстникъ (*Zhenskiy vestnik / Women’s Herald*), for more on the female nihilists of the 1860s.

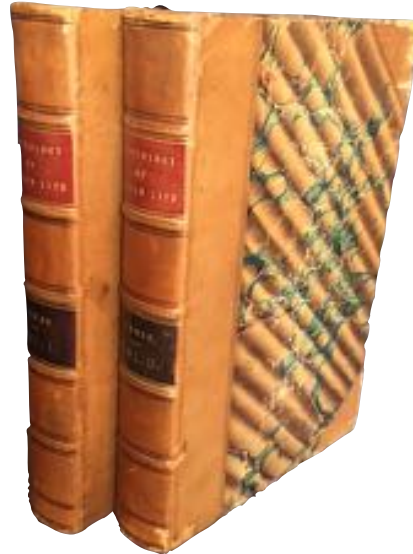
CONDITION: Very good or better in contemporary marbled boards. Handwritten label on spine, with some loss. Light edge wear to boards. Small name elegantly printed in contemporary ink to front pastedown. Clean pages throughout.

Scientific Psychology

15 LEWES, George Henry. *Physiology of Common Life*. London: William Blackwood and Sons, 1859. *Vol I*: blank leaf + TP + [v] - vii = Preface + [v] - ix = contents + [1] - 455 + blank leaf; *Vol II*: blank leaf + TP + [v] - viii = contents + [1] - 485 + blank leaf. 2-volume octavo. **First Edition.**

\$ 550

At first a medical student, George Henry Lewes abandoned those career aspirations because the impact of witnessing the suffering of others was too great. Eventually Lewes turned his attentions to writing novels, plays, histories, and eventually studying biology and physiology. *Physiology of Common Life* was first published as a serial for a lay audience, and he often looked to history as a way to explain complicated physiological principles. He would explain the physiological need for fresh air, for example, by recounting the disaster onboard the paddle steamer *Londonderry* where a crew had to squeeze into a small cabin during a bad storm. Many suffocated for lack of fresh air. He would detail the physiological need for water by telling the story of the torturous thirst among those in the Black Hole of Calcutta, a dungeon holding British troops in the 18th century.



The ideas of George Henry Lewes found their origins in the earlier work of the utopian socialists like Fourier (items #4 and #5) and Saint Simon (item #3) as well as the positivism and social physics of Comte (items #6 and #11) and Quetelet (items #8 and #12). His “scientific psychology” aimed to combine physiological objectivity with a study of the subjectivity of human consciousness. In the spirit of positivism, which sought to apply a rigorous scientific method to the often messy study of human behavior, Lewes hoped to inform our understanding of human consciousness and “choices” by exploring how our central nervous system is affected by our environment, thus playing a much larger role in those “choices” we believe to be free. Marmeladov, in chapter 2 of Part I, mentions Lewes by name, as he discusses his daughter, Sonya, and her patchwork education. “Later, having reached maturity, she read several books of novelistic purport, and recently, thanks to Mr. Lebezyatnikov, one more book—Lewes’s *Physiology*, perhaps you know it, sir?—read it with great interest and even recited some extracts aloud for us: that is the whole of her enlightenment” (17). The footnote provided by Pevear and Volokhonsky refers to “A Russian translation of *The Physiology of Everyday Life*, by the English philosopher and critic George Henry Lewes (1817 - 78), was published in Moscow in 1861. Dostoevsky owned a copy of the second edition” (553). Perhaps Lewes’s attention to the physiological need for air and water informed Dostoevsky’s use of those elements as motifs: “What every man of us needs is air, air, air, sir...That first of all!” (440).

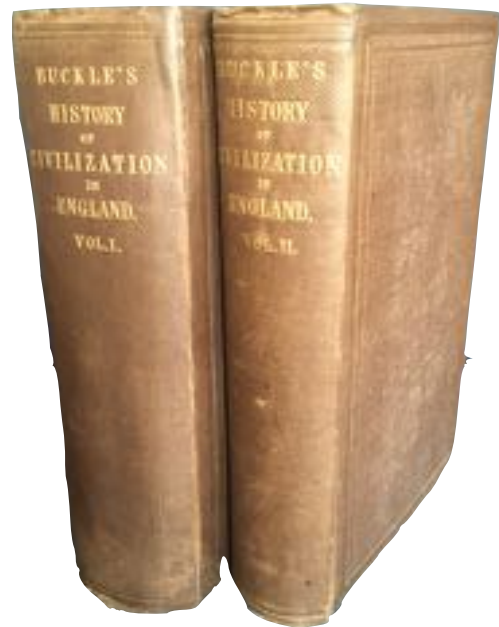
CONDITION: Near fine in 3/4 leather with marbled boards. Light scuffing. Pages bright and clean.

Scientific History

16 BUCKLE, Henry Thomas. *History of Civilization in England*. London: John W. Parker and Son, 1857/61. *Vol I*: half-title + TP + 1 leaf = dedication + [vii] - viii = contents + [ix] - xxiii = list of authors quoted + [1] - 854 + [1] - 8 = advertisements; *Vol II*: half-title + TP + 1 leaf = dedication + [vii] - xx = analytical table of contents + [xxi] - xxxi = list of authors quoted + [1] - 601 + [1] - 3 leaves = advertisements. 2-volume thick octavo. **First Edition.**

\$ 500

Henry Thomas Buckle is considered to be the father of scientific history. Intended as a 14-volume scientific examination of the history of civilization across the globe, Buckle only completed his volumes on England and France. In *History of Civilization in England* Buckle examines the influences of mental and physical laws on the development of history and the evolution of civilizations. He explores literature, government, religion, and politics. Buckle's scientific history believed that the rigorous application of scientific study to human affairs would reveal that the social world is governed by forces and laws in the same way that the physical world is governed by the laws of physics.



Footnote 82 in the Katz/Wagner translation of Chernyshevsky's *What Is To Be Done?* states: "The discontented, educated Russians who gathered together in the 1850s to discuss political and social issues frequently debated the nature and sources of historical progress, partly in order to define their own social role. The work of the English historian Henry Thomas Buckle (1821 - 1861) proved particularly attractive to members of these circles because of its emphasis on the scientific method and on the expansion of knowledge as the basis of historical development."⁹ Buckle's approach to history is adopted by Raskolnikov in *Crime and Punishment* (and also gets a direct mention in Dostoevsky's *Notes from Underground* when the narrator disputes Buckle's theory that as civilization progresses, humanity grows more benevolent). Buckle was influenced by the work of Adolphe Quetelet and his social physics, which also finds its way into the pages of the novel (see items #8 and #12).

CONDITION: Very good+ in original blind-stamped publisher's cloth boards. Gilt lettering to spine. Original yellow endpapers. Internally bright, fresh, clean.

⁹ Chernyshevsky, *What Is To Be Done?*, William Katz, translator, New York: Cornell University Press, 1989, p 180.

Anthropologism & Narodism

17 ЛАВРОВА, П. Л. (LAVROV, Pyotr). **Очерки вопросов практической философии** (*Ocherki voprosov prakticheskoy filosofii*). САНКТ ПЕТЕРБУРГ (St Petersburg): И.И. Глазунова и Комп (I.I. Glazunova and Comp?), 1860. Blank leaf + TP + half title + 1 - 94 + blank leaf. Octavo. **First Edition INSCRIBED.**

\$ 4,000

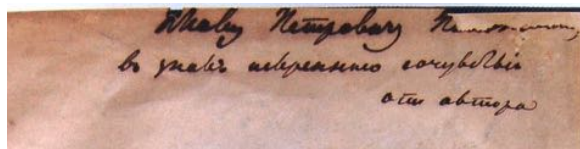
Despite being influenced by the positivism of Comte and others, Lavrov rejected their rigid scientific materialism on the grounds that it denied the freedom of subjective value judgment. “Lavrov developed a position, which he termed “anthropologism,” that opposed metaphysical speculation, including

the then-fashionable materialism of left-wing radicalism. Instead, he defended a simple epistemological phenomenalism that at many points bore a certain similarity to Kant’s position, though without the latter’s intricacies, nuances, and rigor” (IEP).

While not mentioned in Dostoevsky’s work, Pyotr Lavrov was influential in Chernyshevsky’s intellectual development. He was a philosopher and sociologist and a prominent theorist of Narodism who promoted revolutionary utopian socialist ideals. Lavrov was “interested in philosophy and sociology, and in 1860 published his first book, *A Survey of Questions of Practical Philosophy* (*Ocherki voprosov prakticheskoy filosofii* / *Ocherki voprosov prakticheskoi filosofi*), in which he showed himself to be an adherent of ‘anthropologism.’ This book came to the attention of Chernyshevsky, who discussed it in his “Anthropological Principle in Philosophy” (item #18); he accused Lavrov of eclecticism but nevertheless expressed agreement with the general outline of his argument.”¹⁰



INSCRIBED warmly: “Якову Петровичу П... в знак искреннего сочувствия от автора”
[“To Yakov Petrovich P as a sign of sincere sympathy from the author”]



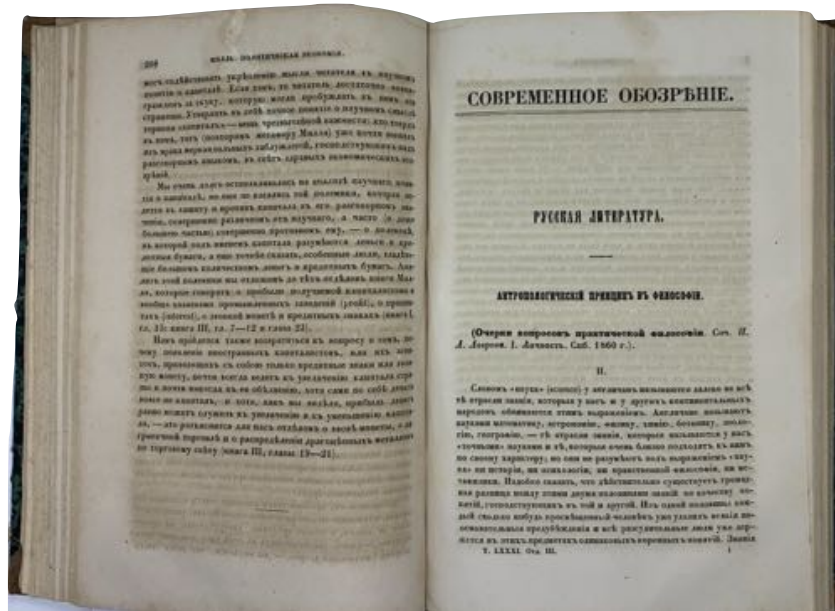
CONDITION: Very good. Rebound in modern blue cloth boards. Title page with small bit of loss to upper edge along inscription. Pages clean and free of markings.

¹⁰ Walecki, Andrzej, *A History of Russian Thought: From the Enlightenment to Marxism*, Stanford, CA: Stanford University Press, 1979, p 235.

“The philosophical bible of the radical generation of the 1860s”¹¹

18 Чернышевский, Н. Г. (CHERNYSHEVSKY, N.G.). *Антропологический принцип в философии (Antropologicheskii printsip v filosofii)* in *Современник* No IV, (*Sovremennik / Contemporary*). St. Petersburg: April & May 1860. *Vol I*: Front wrapper + [357] - 500 + [259] - 558 + 2 leaves = contents + rear wrapper; *Vol II*: half-title + TP + [5] - 208 + [1] - 102 + [1] - 56 + 2 leaves = advertisements. 2-volume octavo. **First Edition.**

\$ 3,000



Chernyshevsky is quite possibly the most important intellectual in Russia in the 19th century, and his popularity is arguably the reason for both *Notes from Underground* and *Crime and Punishment*. Early in his academic career, he studied the utopian socialism of both Fourier and Saint-Simon. As he evolved, his vision soon embraced all the thinkers in this catalog. While *What Is To Be Done?* was his most successful work—the most popular novel in Russia in the 19th century—his essay “**Anthropological Principle in Philosophy**” is perhaps his most important. It is partly a response to Lavrov (see item #17), whose anthropologism strayed from Feuerbach in favor of Kant. Chernyshevsky greatly admired Feuerbach, and, in fact, the title of this article is itself a tribute to Feuerbach’s more materialistic version of anthropologism. In “Anthropological Principle in Philosophy” Chernyshevsky “propounds a simple-minded materialism that sees man as subservient to the laws of nature.”¹² Chernyshevsky insisted that philosophers and social theorists needed to stop splitting human beings up, but rather view the human being as unified and indivisible. “For Chernyshevsky the ‘anthropological principle’ supplied the theoretical foundation for the integral wholeness of man, the abolition of the

¹¹ Frank, Joseph, *Dostoevsky: A Writer in His Time*, Princeton & Oxford: Princeton University Press, 2010, p. 283.

¹² *Ibid*

eternal dualism of body and soul.” This established a basis for his rational egoism, a strange admixture of utilitarianism, egoism, and egalitarianism—the theory celebrated in his classic novel, *What Is To Be Done?* (items #21, 27, & 28). For Chernyshevsky, altruism is the result of the rational pursuit of individual and personal advantage. Securing advantage for others secures advantage for self (and vice-versa). “The rational egoist accepts other people’s right to be egoists because he accepts that all men are equal; in controversial issues, where there is no unanimity, he is guided by the principle of the greatest good of the greatest number.” Chernyshevsky, in advancing Feuerbach’s (see item #9) critique of the idealism of the Enlightenment, believed “that objective, scientific criteria determining ‘what should be’ could be deduced from the laws governing ‘human nature,’ the totality of man’s ‘natural’ (i.e., material and spiritual) needs. From the ‘anthropological’ point of view, he argued, human nature is constant.” “Anthropological Principle in Philosophy” appears on pages [329] - 366 in volume I and pages [1] - 72 in volume II.¹³

References to Chernyshevsky in Dostoevsky’s *Crime and Punishment* are constant. The rational egoism rooted in his anthropological principle is the philosophical foundation for Raskolnikov’s choice. Dostoevsky’s critique of Chernyshevsky and rational egoism begins in *Notes from Underground* where, most pointedly in Part I, chapter 7, the narrator rails against so-called ‘advantage’ and the most advantageous advantage. Of course, one of the problems of the unnamed narrator in Dostoevsky’s novella is that he never acts. One can read *Crime and Punishment*, and specifically the character of Raskolnikov as the narrator from *Notes...* who finally acts according to those Chernyshevskian theories only to find within those motivations the very antithesis of those theories. While many of the specific references are to the novel *Chto Delat? (What Is To Be Done?)* “Anthropological Principle” serves as the philosophical foundation of that novel.



CONDITION: Good+ in two (unmatched) contemporary volumes. Minor repairs to hinges. Mixed & intermittent pagination (as is often the case in these 19th c. Russian journals). Moderate wear to covers. Corners bumped. Pages lightly browned. Label affixed to front wrapper of Vol I; Ink markings to title page of Vol II.

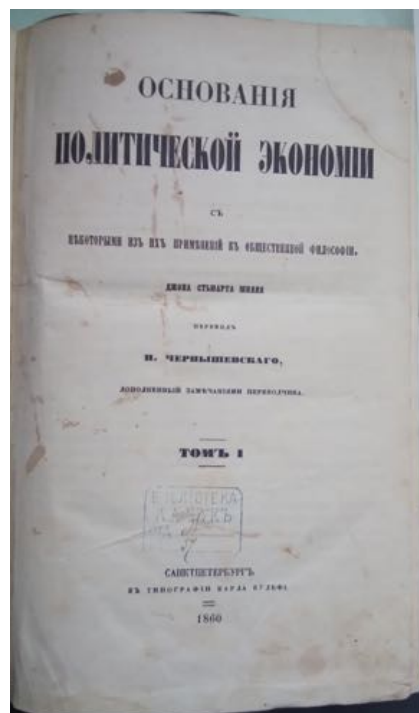
¹³ See Walecki, Andrzej, *A History of Russian Thought: From the Enlightenment to Marxism*, Stanford, CA: Stanford University Press, 1979, p 195 - 97.

Chernyshevsky's Translation of Mill's *Political Economy*

19 Милль, Чернышевский, Н. Г. (Mill, J.S.CHERNYSHEVSKY, N.G.). **Основания Политической Экономии** (*Onovanya Politicheskoy Zkonomi*). St. Petersburg: V tipografii Karla Vul'fa, 1860. Blank leaf + TP + [5] - 426. Octavo. **First Edition.**

\$ 3,000

An incomplete translation of book 1 of the 4th edition of Mill's *Principles of Political Economy*, 1857 (cf. p. [6]), published as a separately-paged supplement to *Sovremennik* (cf. verso of t.p.); no more published in this first edition. Chernyshevsky only translated the first volume of Mill's work, but provided extensive commentary in his translation ("A complete translation, but without his notes [the censors prohibited them], was published in 1865"¹⁴). It was remarked by a contemporary that "by the notes and commentaries he appends to the translation [Chernyshevsky] seeks to transform Mill into Proudhon!" It was because of the notes and commentary that Chernyshevsky was prohibited from translating more. Nicholas I sought to prevent all foreign works of philosophy and politics from being translated, so this was one of the first Western philosophical texts to be translated into Russian just 5 years after the death of Nicholas I in 1855.



Somewhat championing a socialist vision of economics, Mill became a hero of economics in Russia. The utilitarianism of Mill (and Bentham, see item #2) serves as an ethical source of motivation for Raskolnikov. But it is also Mill's economic vision that serves as a purpose—to annihilate the current economic conditions that create so much suffering and replace it with a socialist system by which individuals can seek and attain advantage, resulting in happiness and freedom for all. In *What Is To Be Done?* Vera's mother Marya repeatedly tells Vera how her books say the world is not supposed to be this way, that a better world is to come. Raskolnikov justifies his murder of Alyona because she causes great harm to her sister Lizaveta and has doomed all her money to the monastery. By killing her, and taking her wealth, Raskolnikov can free Lizaveta from Alyona's treatment and begin to remake the new world economy.

CONDITION: Very good. Well-worn in contemporary full cloth. Minor repairs to hinges. Light spotting to pages.

¹⁴ Scanlan, James P. "John Stuart Mill in Russia: A Bibliography" in *The Mill Newsletter*, vol iv, no. i. Toronto: University of Toronto Press, 1968.

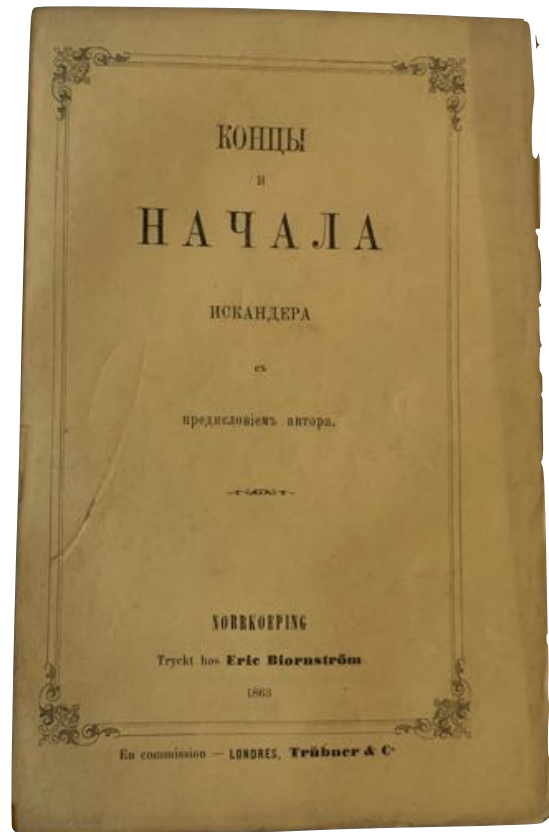
Herzen's Letters to Turgenev; Dostoevsky's Inspiration for Raskolnikov?

20 Герцен, Александр Иванович (HERZEN, Aleksandr Ivanovich [under pseud. Iskander]). **Концы и начала** (*Kontsy i nachala*). Norrköping: E. Biornström, 1863. Front wrapper + TP + [I] - iv + blank leaf + [1] - 96 + rear wrapper. Small octavo. **First edition** unopened in original wrappers.

\$ 1,500

Letters by Alexander Herzen (the "father of Russian socialism") to Ivan Turgenev. In Russia **Ends and Beginnings** was banned until the Revolution of 1917.

While not mentioned in *Crime and Punishment*, Herzen's ideology certainly influenced Dostoevsky's creation of the main character, Raskolnikov. Even the numerous references to bridges in the novel stand as ironic references to another work of Herzen's: *From the Other Shore* (as well as *What Is To Be Done?* by Chernyshevsky where the opening scene occurs on a bridge). According to Richard Gill in his article "The Bridges of Saint Petersburg," "the liberal-minded Herzen, diagnosing the abortive revolution of 1848, still held fast to his own hopes for the future, 'the other shore'; and, evidently remembering the words of his socialist friend Proudhon, who envisioned a new world where the injustices of the present would appear 'comme un pont magique jeté sur un fleuve d'oubli,' he began his own book with a plea to his son not to remain 'on this shore': 'We do not build, we destroy... Modern man, that melancholy Pontifex Maximus, only builds a bridge - it will be for the unknown man of the future to pass over it.' Dostoevsky, with aspirations towards a future antithetical to that of Herzen, might very well have relished exploiting the liberal's image in the portrayal of his own ideological dissenter, Raskolnikov."¹⁵



CONDITION: Near fine in original publisher's yellow wrappers. Completely unopened. Light edge wear to wrappers. Seemingly also found with light blue wrappers, this rare work is scarce in any condition.

¹⁵ Gill, Richard, "The Bridges of St Petersburg as a Motif in *Crime and Punishment*," *Dostoevsky Studies*, 3, 1982, pp 145-56.

Most Popular Russian Novel of the 19th Century

21 Чернышевский, Н. Г. (CHERNYSHEVSKY, Nikolai). **Что делать?** (*Chto Delat?*). In the original printing of issues 3-5 of **Современник** (*Sovremennik / Contemporary*) March – May, 1863. St. Petersburg, 1863. [5] – 142; [373] – 526; [55] – 197 + [1]: "Zagadka", by N. Berg. Octavo. **First Appearance.**

\$ 9,000



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. Chernyshevsky's novel, far more than Marx's *Capital*, supplied the emotional dynamic that eventually went to make the Russian Revolution" (Joseph Frank).

Chernyshevsky wrote the story of Vera Pavlovna, "A Love Story" (as identified in his own preface) to redeem the reputation of the new intellectuals. The character of Bazarov, in Turgenev's *Fathers and Sons*, soiled the reputation of the new intellectuals, presenting them as nihilistic. Chernyshevsky rejected this characterization as he asserted a vision of society that embraced the scientific materialism, rational egoism, utilitarianism, and positivism of the time. "In *What Is To Be Done?*, Chernyshevsky sought not only to explain reality but also to change it by providing radical youth with guidelines for social behavior and political action."¹⁶ "The novel's heroes—Lopukhov, Kirsanov, and Vera Pavlovna—stand above social conventions, being guided not by irrational beliefs but by positive self-interests with the interests and welfare of society as a whole."¹⁷ Later, Dostoevsky would reject Chernyshevsky's philosophical vision in his *Notes from Underground* and *Crime and Punishment*.

¹⁶ Katz, Michael, translator, and William Wagner, annotator, "Introduction" of Chernyshevsky's *What Is To Be Done?* published by Cornell University Press, 1989.

¹⁷ Walecki, Andrzej, *A History of Russian Thought: From the Enlightenment to Marxism*, Stanford, CA: Stanford University Press, 1979, p 189.

Dostoevsky's allusions to Chernyshevsky's *What Is To Be Done?* begin in Part II of *Crime and Punishment*. While Razumikhin and Zossimov are attending to the delirious Raskolnikov, Rasumikhin off-handedly mentions "Palais de Cristal" (132). But it is the scene two chapters later when Raskolnikov meets Zossimov at the Crystal Palace where Dostoevsky begins his direct attack on the ideas of Chernyshevsky. The Crystal Palace emerges in Vera's fourth dream. It stands as the the embodiment of the future society founded on rational egoism, utilitarianism, materialism, scientific rationalism—the utopian socialism Chernyshevsky (and Vera) dreamed of finally made real. What better setting to act as a catalyst for all the worst parts of Raskolnikov's personality. It is here that he sneers, mocks, taunts, and practically confesses to his crime in the voice of a proud and arrogant megalomaniac—the embodiment of all the dangers Dostoevsky connected to Chernyshevsky's philosophical vision.



Much later, in Part V, Lebezyatnikov (himself a parody of the intellectuals of the time) is engaged in a conversation with Luzhin, his roommate. Frequently in that conversation, Lebezyatnikov alludes to *What Is To Be Done?*. Lebezyatnikov essentially paraphrases an argument made by Vera when he and Luzhin are discussing “that a man insults a woman with inequality if he kisses her hand” (371). McDuff notes “the kissing of the hands reference to the words of Vera Pavlovna in Chapter 2, XVIII, of Chernyshevsky’s *What Is To Be Done?*: ‘Men should not kiss women’s hands. My dear sir, it cannot but be offensive to women; it means that men should not consider them the same as themselves’ (McDuff, 668). Lebezyatnikov further mentions the question “of whether a member of a commune has the right to enter another member’s room, either a man’s or a woman’s, at any time” (371). In *What Is To Be Done?*, Vera sets forth specific rules of marriage to Lopukhov, one of which includes the necessity for each partner to have her and his own room. Yet again in that same chapter, Luzhin continues to agitate Lebezyatnikov about his ideas. Luzhin teases him until Lebezyatnikov exclaims, “If I were to marry, I think I’d bring my wife a lover myself,” performatively adhering to the inevitable jealousy-free nature of relationships in the utopia Chernyshevsky depicts (377).

The most significant reference to *What Is To Be Done?* lies in the article Raskolnikov wrote months before his crime—“On Crime” in *Periodical Discourse*—where he distinguishes the “extraordinary” man from the ordinary. The extraordinary man (the one who steps beyond the current social arrangement, annihilates it by his boldness, and creates a “new word” in its wake) is an allusion to Rakhmetov the rigorist. “An entire section ... is devoted to a rather curious character, the revolutionary Rakhmetov, a ‘superior nature’ whose devotion to the common good is even greater than Chernyshevsky’s other heroes.”¹⁸ Rakhmetov reads books only in the original, sleeps on a bed of nails, builds bodily strength with gymnastics. He is the rigorist who personifies the future generation Vera and her contemporaries are moving towards. In *Crime and Punishment*, Dostoevsky saw in Rakhmetov, the radical revolutionary, a dangerous future for Russia.

CONDITION: Very good. All three issues bound together in a contemporary quarter leather, binding. Faint gilt lettering on leather spine. Diagonal repair to first page. Ex-Library stamps to a few pages and spotting throughout.

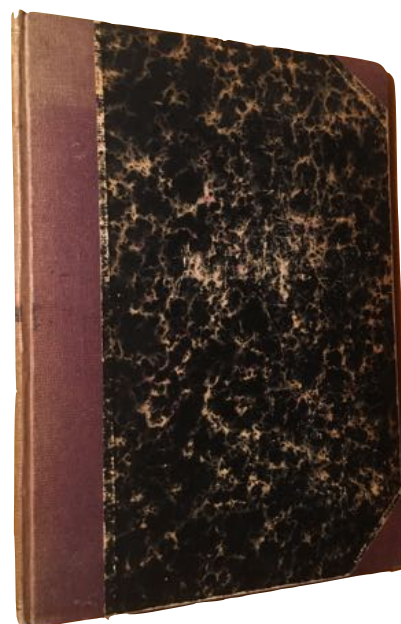
¹⁸ Walecki, Andrzej, *A History of Russian Thought: From the Enlightenment to Marxism*, Stanford, CA: Stanford University Press, 1979, p 190.

Applying Quetelet's Theories to Human Behavior

22 WAGNER, Adolph. *Gesetzmäßigkeit in des Scheinbar Willkürlichen Menschlichen Handlungen*. Hamburg: Boyes & Geisler, 1864. Half-title + TP + [v] - xx + [1] - 80. Octavo. **First Edition**.

\$ 350

Wagner's first book, *Gesetzmäßigkeit in des Scheinbar Willkürlichen Menschlichen Handlungen* (**Regularity in Apparently Arbitrary Human Actions**), he furthers the statistical studies of Adolphe Quetelet (items #8 & 12). This is Part I, which lays out the general principles that eventually, in Part II (separately published), he used in his specific study of suicide. Wagner applies Quetelet's theories to his work. In his study of suicide, Wagner finds that the rates of suicide actually seem to follow certain statistical laws and could be statistically calculated. Such studies were of much use to positivists and those looking for the practical application of social physics.



In chapter 3 of Part V, when Luzhin is trying to frame Sonya, Andrei Lebezyatnikov (Dostoevsky's satirical presentation of Russia's young intellectuals) mentions Wagner by name. On his way to check on Sonya after seeing Luzhin place a 100 ruble note in her pocket, he "stopped first to see the Koblyatnikov ladies and give them *The General Conclusion of the Positive Method*, and especially to recommend an article by Piederit (and, incidentally, one by Wagner as well)" (400). Pevear and Volokhonsky provide further information in their footnote, mostly about the contents of *The General Conclusion of the Positive Method*, but also pointing out specifically that "Adolf Wagner, a follower of Quetelet, was a proponent of 'moral statistics,'" referring also to the footnote related to Quetelet as detailed with items #8 and #12 in this catalog (561). The footnotes provided by the McDuff translation offer more details. In the scene in chapter 4 of Part I where Raskolnikov sees the drunk girl in the park and comments that "a certain percentage has to go off down that road," McDuff points out that the reference is "to essays in 'social statistics' by the popular economist A. Wagner, which had been appearing in the Russian Press" (McDuff 660).

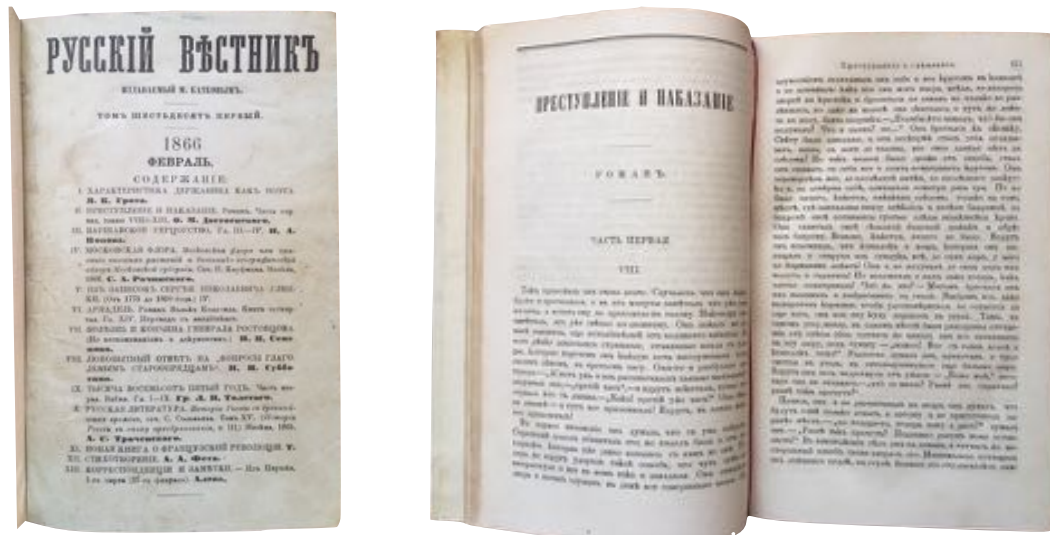
CONDITION: Very good+ in original quarter-cloth with marbled boards. Very minimal external wear. Internally clean and free of markings except for a small 3-letter ("BOS") stamp to top corner of front free endpaper.

First Appearance of all of Part II of Преступление и наказание (Crime and Punishment)

23 Достоевский (DOSTOEVSKY). Преступление и наказание VIII - XIII (Prestupléníye i nakazániye all of Part II) in Русский Вѣстникъ (Russkiy Vestnik / Russian Messenger). St Petersburg: February 1866. Blank leaf + front wrapper + 1 leaf = Оглавление (contents) + [449] - 879 + rear wrapper + blank leaf. Octavo. **First Appearance** (of Part II).

\$ 2,000

The first appearance of the second installment (out of eight) of Dostoevsky's *Crime and Punishment* in *The Russian Messenger*. Dostoevsky's masterpiece was originally published an 8-part serial in *The Russian Messenger* in 1866. The following year, the separate installments were collected together and published as a complete novel adding the epilogue. This book is from February of 1866, and contains what is the equivalent of the entirety of Part II in modern translations marking the beginning of Raskolnikov's confrontation with what he has done at the end of Part I (pages 470 – 574 of this issue).



Many of the radical ideas circulating in Russia in the 19th century appear on the pages of Part II of *Crime and Punishment*. Allusions to Rousseau's *Confessions* and Bentham's utilitarianism, to name a couple, but one of the most significant scenes in Part II occurs when Raskolnikov runs into Zossimov in the tavern named after the symbol of Chernyshevsky's vision for his future socialist utopia from *What Is To Be Done?*: The Crystal Palace (see item #21 for more on this motif). Here, Dostoevsky uses the reference to catalyze Raskolnikov's dispositional shift from humility to arrogance, leaving no questions about Dostoevsky's attitude towards the rational egoism of Chernyshevsky and others.

CONDITION: Very Good+ in original quarter leather. Gilt lettering to spine. Edgewear and chipping along edges of boards. Some spotting to a few pages, but generally bright and clean internally. Original pale wrappers bound in with ex-libri stamps to wrapper. Scarce.

“The Woman Question”: Very First Issue of One of the First Socio-Political Journals about and by Women

24 Женскій Вѣстникъ (*Zhenskiy vestnik*), No. 1 September. Санкт Петербург (St Petersburg): Printing house of Ryumin, 1866.
1 Blank leaf + Front wrapper + 2 leaves = Объявление (announcement) + TP + 1 leaf = Содержание Первой Книжки (contents of book 1) + [I] - iv = Женское Дѣло (women’s business) + [1] - 190 + [1] - 89 = Современное Обозрѣніе (Modern Review) + 2 leaves + TP (РУФЬ / Романъ / Мистриссъ Гаскель = RUTH. A novel. Mistress [Elizabeth] Gaskell) + [3] - 64 + TP (Вѣра Унвинъ / Романъ / Жоржіаны Крекъ = Vera Unvin / A novel) + [3] - 64 + rear wrapper + 1 blank leaf. Octavo.
First Edition, First Issue.

\$ 1,500



The inaugural first issue of *Women’s Herald*, one of the first socio-political magazines for women in Russia. The appearance of such a magazine catapulted the public political discussions in Russian intellectual circles about “The Woman Question”: notions and possibilities of women’s emancipation and education. Женскій вестник (*Zhenskiy vestnik* / *Women’s Herald*) had as its stated objective: to help “improve the social conditions for women in Russia.” It ran for less than two years, September 1866 to 1868.

“Discussions about family life and the role of women came under the heading of ‘the woman question.’ Women’s responses contributed to making it one of the burning issues of the day. There emerged three approaches to the woman question. One sought to liberalize the family and the relations between the sexes and to expand women’s prerogatives in the public sphere within politically acceptable limits. Another, which contemporaries called ‘nihilism,’ advocated more radical measures, contending that women should liberate themselves from ‘family despotism’ and that the patriarchal family should be radically altered, even, in the

opinion of some, abolished altogether. The third also involved a radical stance, but concentrated on social and political change rather than personal change, wishing to postpone until the socialist future the resolution of many issues, the woman question included."¹⁹

Chernyshevsky's novel, *What Is To Be Done?* (items #21, 27, & 28), was instrumental in helping find solutions to the new challenges young progressive women faced as they stepped increasingly away from the narrow traditional roles within family. Vera Pavlovna, the protagonist, seeks freedom and independence. "This book represents the first attempt by a Russian to combine utopian socialism and feminism... Chernyshevskii's [sic] feminist message is powerful...By placing women's oppression at the heart of his novel, and by linking its solution so firmly to socialism, Chernyshevskii increased men's sensitivity to the woman question."²⁰ Женский вестник (*Zhenskiy vestnik*) continued to push the social questions that were at the very center of Chernyshevsky's work, questions Dostoevsky was equally concerned about, albeit arriving at something far from socialism as the panacea.

In Part I, chapter 2, of *Crime and Punishment* Marmeladov asks Raskolnikov rhetorically, "How much, in your opinion, can a poor but honest girl earn by honest labor?" (18). The footnotes in the McDuff translation point out that "the question of female labour was much discussed in Russian intellectual circles during the 1860s" (McDuff 658). Marmeladov's daughter Sonya engages in prostitution to support her impoverished family because honest labor does not afford women viable economic opportunities. Additionally, in Part II, chapter 2, when Raskolnikov visits Razumikhin, Razumikhin asks, "Do you want to translate the second sheet of *Is Woman a Human Being?*" (112). The footnote provided by Pevear and Volokhonsky explain the irony of the title, situating it in "the controversy surrounding the 'woman question' that began in the 1860s" (556). This very first issue of one of the first socio-political journals devoted to women's emancipation and education represented a serious intellectual commitment to these questions in Russia.

Selective contents: V.A. Sleptsov, "Women's Business"; P.N. Tkachev, "The Impact of Economic Progress on the Position of Women in the Family"; G.I. Uspensky, "Doctors and Patients: Essays on Provincial Mores"; N.A. Blagoveshchensky, "Decrepitude and weakness." Misanthrope letters. Criticism and bibliography, etc.

CONDITION: Good or better in contemporary half leather with marbled boards. A good amount of wear and scuffing to boards with bumping to edges and corners. Leather spine well worn. Contemporary label affixed to upper inner corner of front board with manuscript writing in ink. Lightly shaken, but holding firm. All original, no repairs done. A rare example—the very first issue—of a scarce women's journal.

¹⁹ Engel, Barbara Alpert, *Mothers and Daughters: Women of the Intelligentsia in Nineteenth-Century Russia*, Cambridge: Cambridge University Press, 1985, p 46.

²⁰ *Ibid*, 74.

First Russian Edition of Mill's Utilitarianism

25 **МИЛЛЬ**, Джон Стюарт (**Mill**, John Stuart). **Утилитарианизм о освободе** (*Utilitarianism o osvobode*). Transl. from English A.N. Nevedomsky. - СПб (St Petersburg): Издание Аполлона Головачова (Edition Apollon Golovachov), 1866 - 1869. 1 blank leaf + TP + half-title + [3] - 411 + [412] = contents + one blank leaf. Small octavo. **First Edition.**

\$ 450



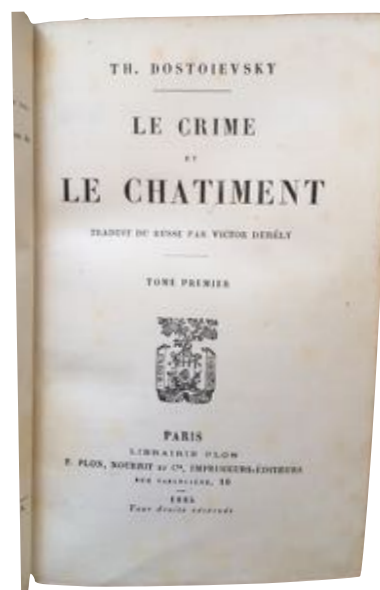
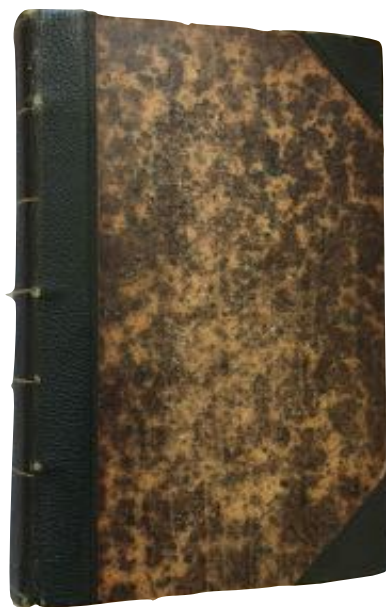
One of the most important books in the history of philosophy, *Utilitarianism* by John Stuart Mill, became a cornerstone of Russian intellectual life in the 19th century. Studied by many before translated into Russian, *Utilitarianism* (and the general writings of Mill), served as a foundation for the philosophical currents of the time. Chernyshevsky's unique blend of utilitarianism and Rational Egoism underscored much of his anthropologism and the utopian socialist vision depicted in *What Is To Be Done?* (items # 21, 27, & 28), a vision that haunted Dostoevsky, inspiring works such as *Crime and Punishment* and *The Possessed*.

CONDITION: About good in contemporary half-leather with linen-covered boards. Repairs to hinges. First and last leaves with some edge wear. Faint hints of damp staining, not affecting text. Incredibly scarce title in first Russian edition.

First Translation of Преступление и наказание (*Crime and Punishment*) into Any Language

26 DOSTOIEVSKY (Dostoevsky), Fyodor. *Le Crime et Le Chatiment* (*Crime and Punishment*). Paris: Librairie Plon, 1884. Half-title + TP + 1 - 334 + 1 leaf + half-title + TP + 1 - 308. 2 volumes in 1 small octavo. **First French Edition.**

\$ 1,500



First edition in French, *Crime and Punishment* was originally published in 12 monthly installments during 1866 in the literary journal *The Russian Messenger*. The 1885 first edition in English was translated from this French text rather than from the Russian. Translation by Victor Derély (1840-1904), who also translated *The Possessed* (1886), *The Idiot* (1887), and *Poor Folk* (1888).

CONDITION: Very good. Contemporary black cloth-backed boards, gilt titles to spines, marbled paper sides. Spines rolled with the cloth a little faded and marked, covers generally rubbed with a few small chips to the paper sides, spotting to edges and to a few early leaves. With the Sorbonne library stamp of "Bibliothèque Malesherbes, 4, Rue Gounod" to the title page and the last page of each volume. Overall a sound copy in very good condition. Scarce.

First English Language Edition of Что делать?

27 TCHERNYCHEWSKY (Chernyshevsky), Nikolai. *What's To Be Done? A Romance*. Benj. R. Tucker, trans. Boston: Benj. R. Tucker, 1886. Blank leaf + Frontispiece with tissue guard + TP + [3] - 4 = translator's preface + [5] - 329 + 3 leaves = ads + blank leaf. Octavo. **First English Language Edition**.

\$ 450

“The first English translation [of *Что делать?*-*What's To Be Done?*] was made by one of the most outspoken American anarchists.”²¹ Benjamin Tucker knew no Russian, and most likely translated this from the French of 1875. This translation first appeared as a serial in the anarchist biweekly *Liberty* from May 1884 to May 1886, thus lending priority to this US edition. Tucker somehow omits one of the most important sections of the novel—Vera's Fourth Dream—which presents the fullest depiction of Chernyshevsky's vision.

Benjamin Ricketson Tucker was an American individualist anarchist and free market libertarian socialist. He was the editor and publisher of the American individualist anarchist periodical *Liberty* (1881–1908). Tucker harshly opposed state socialism and was a supporter of free-market socialism and libertarian socialism (which he termed *anarchist or anarchistic socialism*) as well as a follower of mutualism. He connected the classical economics of Adam Smith and the Ricardian socialists as well as that of Josiah Warren, Karl Marx, and Pierre-Joseph Proudhon to socialism. Later in his life, Tucker converted to Max Stirner's egoism (Wikipedia).



In “Anthropological Principle in Philosophy” (item #18), “Chernyshevsky adopted a form of Benthamite Utilitarianism that rejects all appeal to any kind of traditional (Christian) moral values. Good and evil are defined in terms of ‘utility’ and man seeks primarily what gives him pleasure and satisfies his egoistic interest, but since he is a rational creature, man eventually learns through enlightenment that the most lasting ‘utility’ lies in identifying his own self-interest with that of the majority of his fellows. Once this realization has dawned, the enlightened individual attains the level of a selfishly unselfish ‘rational egoism,’ which, according to Chernyshevsky, is the highest form of human development.”²² *What Is To Be Done?* is the novel that presents those transitional people moving from tradition towards collective enlightenment. See item #21 for more on this novel in its first Russian appearance.

CONDITION: Very good in original publisher's light green/tan-colored cloth. Stamped in red. Light soiling. Minor bumping to corners. Minor foxing. Owner's name neatly stamped in light red to both front free endpaper and bottom of title page. Pages clean and bright.

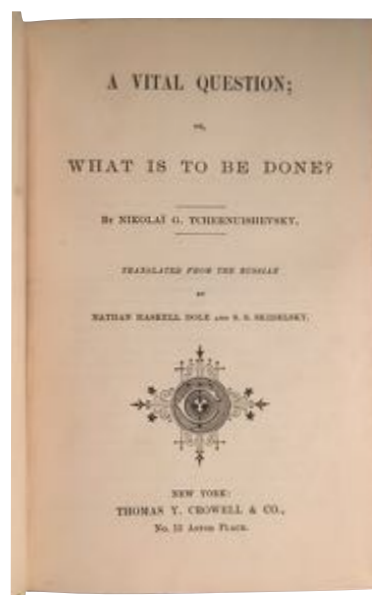
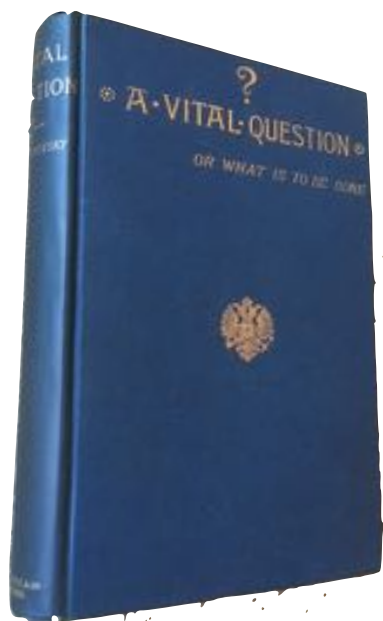
²¹ For more on the translation history of *What Is To Be Done?* See Katz, Michael R. “English Translations of *What Is to Be Done?*” *Slavic Review*, vol. 46, no. 1, 1987, pp 125–31.

²² Frank, Joseph, *Dostoevsky: A Writer in His Time*, Princeton & Oxford: Princeton University Press, 2010, p 283.

First Crowell Edition of **Что делать?**

28 TCHERNUISHEVSKY (Chernyshevsky), Nikolai. *A Vital Question, or What Is To Be Done?* Nathan Haskell Dole and S. S. Skidelsky, trans. New York: Thomas Y. Crowell & Co., 1886. Blank leaf + TP + [iii] - ix = preface + [1] - 462 + blank leaf. Octavo. **First US Crowell Edition.**

\$ 300



An alternate translation of **Что делать?** (*A Vital Question, or What Is To Be Done?*) was published the same year as the Tucker edition. Priority seems to be with the Tucker, since it appeared in serialized form from 1884 - 1886. "The other American translation... was published by Nathan Haskell Dole and S.S. Skidelsky."²³ Unlike Tucker, Dole and Skidelsky were fluent in Russian. Therefore, this translation was made directly from the Russian, rather than from the French (as in the Tucker translation, item #27), so it remains truer to the original. While some of Vera and Lopukhov's marriage life was omitted in this version (because it might have been too risqué), the Dole and Skidelsky translation does contain the important fourth dream in which Chernyshevsky's vision finds its fullest expression. Nathan Haskell Dole also translated many of the works of Tolstoy as well as other works in French and Italian. See item #21 for more on this novel in its first Russian appearance.

CONDITION: Very good in original publisher's blue cloth. Stamped in gilt. Minor bumping to corners. Minor foxing. Pages clean and bright.

²³ For more on the translation history of *What Is To Be Done?* see Katz, Michael R. "English Translations of *What Is to Be Done?*" *Slavic Review*, vol. 46, no. 1, 1987, pp 125-31.



“Reading copy... Else fine...?”

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