List 20

WILLIAM JAMES
Books are arranged in chronological order from 1880 to 1920
James’ specifically cites Ward twice in his massive *The Principles of Psychology* (1890). The first occurs early in the book as James lays down his basic understanding of the physiology of experience and mentions the “law” which came from this paper by Ward, i.e. “a stimulus which would be inadequate by itself to excite a nerve-centre to effective discharge may, by acting with one or more other stimuli (equally ineffectual by themselves alone) bring the discharge about.” (*Principles*, Volume I, p. 82.) After a page of discussion regarding this “law”, James notes that “the subject belongs too much to physiology for the evidence to be cited in detail in these pages” and then provides a footnote sending anyone looking for further information on the subject to this very article, *Ueber die Auslösung*. 

The second reference to Ward in *Principles* comes much later – in the chapter on “The Perception of Space” found in Volume II. Early in that chapter, James uses the word “Extensity” (*Principles*, Volume II, p. 135) and credits Ward with the term, citing his famous 1886 article on “Psychology” that appeared in the 9th edition of the *Encyclopædia Britannica*. This article was so much in line with William James’ own theories that he later claimed in this same chapter (speaking of his earlier writings on this subject) that he would “doubtless have owed… much to Mr. James Ward had his article on Psychology in the Encyclopædia Britannica appeared before my own thoughts were written down.” (*Principles*, Volume II, p. 282.) 

On the back cover of this offprint, James has handwritten notations in black ink for four other articles that, one would suppose, were relevant to this physiological aspect of the brain’s workings: “Sewall. Johns Hopkins Studies 1880 / Stirling Leipzig Akad. Berichte 1875, / 372. Journal of Physiol. 1875 / Valentin: Pflügers Achiv. 1876, XIII, / p. 320 / Tarchanoff. ibid XII. 307”.

Original tan wrappers printed with black type on the front cover only with original(?) spine tape. Old tape repairs (in a well matched color) to small chips on both the front and rear wrappers. With William James signature to the top of front wrap in pencil and four citations in his hand to the rear wrap in black ink. A charming and interesting remnant of William James working library of the late 1880s while he was writing *The Principles of Psychology*. 

**James, William [WARD, Dr. [James]. *Ueber die Auslösung von Reflexbewegungen durch eine Summe schwacher Reize* (On the Triggering of Reflex Movements by a Sum of Weak Stimuli), *Archiv für Anatomie und Physiologie*, Veit & Comp., Leipzig, 1880, pp. 71-[92], Octavo. First Edition Offprint. $ 1,000**

Signed by James (Wm James) at the top of the front wrap with his citations for four other articles on the rear wrap in his hand. Ward’s article appears on pages 72-91 of this offprint.

James Ward (1843-1925) was, like James, a psychologist who eventually became a philosopher. In 1877, he petitioned Cambridge University to have experimental psychology introduced as an academic discipline, but the request was denied on the grounds that it would “insult religion by putting the soul on a pair of scales.” Despite this initial refusal, Ward began lecturing at Trinity College in 1878 and the next year was appointed as its first professor of mental philosophy and logic. He was academically active and a prolific writer right up until his death. Of special interest may be the fact that Ward delivered two different Gifford Lectures (the occasion of William James’ own *Varieties of Religious Experience* lectures in 1902). The first of these was in 1896 on “Naturalism and Agnosticism” and the second, ten years later, entitled “The Realm of Ends or Pluralism and Theism.”
William James’ First Book – Introducing His Father’s Final Works


In this, James' first appearance in a book, his important 119-page Introduction "presents many of [his] characteristic views, such as the antithesis between monism and pluralism, healthy-minded and the sick soul, religion and moralism, and the appeal to practices for the decision between them. It contains the germ of the principles elaborated in *The Varieties of Religious Experience.*" (John J. McDermott, *The Writings of William James*, Random House, New York, 1967, p. 822)

SEE ALSO William James, *In the Maelstrom of American Modernism* by Robert D. Richardson (Houghton Mifflin Company, Boston and New York, 2007, PP. 248-253) for an insightful and in depth look at the significance of this “Introduction.”

The remaining contents of the book consist of an autobiographical sketch written by James’ father, Henry James Senior along with his fifteen chapter book, *Spiritual Creation* and a forty-seven-page paper entitled "Some Personal Recollections of Carlyle". It concludes with a three-page bibliography of all of Henry James Senior’s works. The elder James was a devotee of Swedenborg and his works are generally in support of that system of belief.

The book, although James’ first and his father’s last, was not a success and it “sank with scarcely a ripple. A dismissive notice appeared in, of all places, Godkin’s *Nation*; a few friends wrote brief, labored acknowledgments. The publisher sold five copies in six months” (*In the Maelstrom* noted above, p. 254).

Publisher’s original maroon cloth with gilt lettering on the spine. The spine is lightly, but noticeably sunned. The head and tail of the spine have been professionally restored. With the bookplate of Charles Deitz of Omaha on inside front cover. Internally clean, bright and tight. A nice copy.

An Inscribed Copy of William James’ First Book (in a later edition)


INSCRIBED on the front flyleaf to: “E. Carlton Black / with sincere regards / of Wm. James / Dec 20. 1902”.

Black had been a lecturer at the University of Edinburgh before assuming his post at Boston University in 1892.

*[See the listing above for more details on the content and significance of this book.]*

Original dark maroon covers with gilt lettering on the spine. The top and bottom edges of spine are very lightly worn, but otherwise this is a tight, clean and very collectible copy of James’ homage to his father.
A Postcard from William James to Edwin Hall, then Secretary of the American Society for Psychical Research

Handwritten Postcard, dated September 30, [1886?], 3” x 5¼”.

Written by William James and sent to Dr. E. H. Hall, then acting Secretary of the American Society for Psychical Research:

18 Garden St, Sept 30.

Will you kindly send me, in addition to the 2 copies of our report which I asked for, ½ a dozen copies of the Constitution and list of members of the Society?

Wm James

Below this, to the left, is the word “Send” written on a 45° angle (and subsequently scratched out) and, to the right of this, upside down, is the penciled notation: “Sent E.H.H.”

James has also addressed the preprinted one penny post card himself to “Dr. E. H. Hall / 5 Avon St / Cambridge / Mass”.

Edwin Herbert Hall was a distinguished physicist who taught at Harvard from 1881 until 1921. He was famous for the “Hall Effect” which he discovered in 1879 at the age of 24 while attending Johns Hopkins University. The Hall Effect was that component of an electric field which when crossed with a magnetic field becomes perpendicular to the electric field. Also known as 'Hall Current', this phenomenon was not properly explained until the advent of quantum theory. In 1878, the year just prior to his publication of his discovery, Hall met William James while James was at Hopkins as an instructor in Psychology.

On his arrival at Harvard, Hall soon joined James and Royce in the American Society for Psychical Research and was Secretary in 1886 when his minutes of the Society’s fourth meeting included the fact that “Dr. Royce reported for the Committee on Apparitions, outlining the plan of work adopted” and “Dr. James reported for the Committee on Hypnotism; putting Mr. Carnochan into the hypnotic state in the presence of the audience, and causing him to exhibit various phenomena characteristic of this condition.” In that same year, Hall served on the seven-man Committee of Thought-Transference.

Not only was Hall writing secretarial reports for the Society in 1886, but both James and Hall lived at the addresses mentioned in the post card in 1886 – making the year noted above as a near certainty.

Preprinted 1¢ US post card in William James’ distinctive hand in black ink on both sides. The postmark is clearly for October 1st from Cambridge Mass, but the year is not well enough defined to positively identify it (other than circumstantially). With the impact of this circular postmark still visible on the verso and some slight bend marks to each of the upper corners. A lovely piece of James’ material explicitly associated with his lifelong work in psychical research and his ongoing interest in spiritualism.
As called for by the Harvard definitive edition of 1981 in its definition of the first printing (p. 1587), this copy has the word "Psy- chology" hyphenated in the book ads opposite the TP. In addition, it also has the two definitive misprints: “the seat of intellectual power” rather than “not the sole seat of intellect” (Vol. 1, p. 10, l. 9-10) and “object of some absent object of sensation” rather than just “object of some absent sensation” (Vol. 2, p. 101, l. 20). The alternate, corrected readings belong to the First Edition, Second Printing which also has an 1890 title page.

Harvard speculates (p. 1577) that this first printing had a print run of 1,000 copies but the great rarity of this first printing versus the second and third is legendary and somewhat mystifying if, in fact, that many copies of the first printing were actually made. Clearly these errors were caught early in the press run and quickly corrected.

James's famous, brilliant and long-awaited major work on psychology which emphasized his experimental method and the treatment of psychology as a natural science. This book summarized all of the work that he had been doing at Harvard for the several years preceding its publication.

Here James puts forth his belief that mental processes should be viewed as "activities [useful] to living creatures as they attempt to maintain and adapt themselves in the world of nature" (D Schultz, A History of Modern Psychology, 3rd Ed, p. 143).

While more widely known as the proponent of "Radical Empiricism" and "Pragmatism," James's psychology is regarded by many as a far more original and substantive achievement. His nuanced rejection of the subject/object split in favor of a more fluid intersection between self and world, famously figured as a stream of consciousness, reoriented subsequent inquiry into the nature of consciousness and perception, notably influencing thinkers and schools as diverse as Husserl, Piaget, European phenomenology, Gestalt psychology, humanist psychology and cognitive sciences.

A seminal work in the history of modern thought.

Original dark green covers with extremely bright gilt lettering on the spine. Very lightly worn at head and foot of spine and along spine edges. The covers with just a couple of tiny dings. A really beautiful set of this genuinely rare set in first issue.
1890

Simon Patten’s Copy of *The Principles of Psychology*


**PROVENANCE**: This copy was owned by Simon Nelson Patten (1852–1922), an influential economist, prolific writer and the chair of the Wharton School of Business at the University of Pennsylvania. Most important, Patten was famous for his claim that the economy would shift from an emphasis on production to one driven by consumption. The result of this, he said, would take America from an “economics of scarcity” to an “economics of abundance”, producing a society that would have enough wealth to satisfy everyone’s basic needs.

**EDITION**: Harvard speculates that the first printing of *Psychology* had a print run of 1,000 copies but the great rarity of the first printing (characterized most easily by the hyphenated “Psy-chology” opposite the title page) versus this second printing is legendary and somewhat mystifying if, in fact, that many copies of the first printing were actually made. Clearly errors were caught early in the press run and quickly corrected. (see James, *Psychology*, Harvard University Press, Cambridge, 1981, p. 1577.)

As called for in Harvard’s definitive edition, this second printing has the unhyphenated “Psychology” in the book ads opposite the title page. In addition, it also has two corrections to the errors found in the first printing: “not the sole seat of intellect” rather than “the seat of intellectual power” (Vol. 1, p. 10, l. 9-10) and “object of some absent sensation” rather than “object of some absent object of sensation” (Vol. 2, p. 101, l. 20).

[See the listing above for more details on the content and significance of this book.]

Original publisher’s dark green bindings with gilt lettering on the spine. The covers are fairly well preserved with just a few bits of spotting and wear. Both spines are lightly tattered and torn at the top and bottom with one small (½”) triangular chip missing from the top rear of Volume 1. The inside front cover of Volume 1 is cracked but holding firm. The handwritten signature and date of its former owner appear on both of the front blanks (“Simon N. Patten / Feb. 25 / 92”). Patten obviously donated these two volumes to the University of Pennsylvania library although there is no indication of them being treated as library books other than a single blue ink withdrawal notice (“Withdrawn from U. of PA. Library”) in each book (at the bottom of the Dedication page in Volume 1 and the bottom of the first Contents page of Volume 2). A somewhat unsophisticated, but perfectly respectable copy of the second issue of this important work by William James.
His Masterful Abridgement of The Principles of Psychology
“to make it more directly available for class-room use”


Henry Holt did four distinct printings of this work in 1892 – all with identical title pages. The first printing was on January 11th (“1,000 copies”), the second on January 14th (“either 1,000 or 500” copies), the third in March (“perhaps 500” copies) and the fourth in December – bleeding over into January (an indeterminate number).

These can be distinguished by the following issue points:

- the first lacks the reference to page “218” at the bottom of page 244
- the second has the words “sexual passion” (rather than “sexual instinct”) on page 94, line 23
- the third has the change to “sexual instinct” on page 94 and 21 lines of type on page 279
- the fourth by all of these along with 26 lines of type on page 279 (rather than 21).


Both James and his publisher wanted a smaller, more manageable version of the two-volume Principles of Psychology, so he significantly revised the work which resulted in this condensed version. As he noted in the Preface:

In preparing the following abridgement of my larger work, the Principles of Psychology, my chief aim has been to make it more directly available for class-room use. For this purpose I have omitted several whole chapters and rewritten others. I have left out all the polemical and historical matter, all the metaphysical discussions and purely speculative passages, most of the quotations, all of the book-references, and (I trust) all the impertinences, of the larger work, leaving to the teacher the choice of orally restoring as much of this material as may seem to him good, along with his own remarks on the topics successively studied. Knowing how ignorant the average student is of physiology, I have added brief chapters on the various senses.

In sum, he stated, “about two fifths of the volume is either new or rewritten, the rest is ‘scissors and paste.’”

The book was a tremendous success as can be seen from the fact that it needed four printings in just the first year and went through a total of twelve printings prior to James death in 1910.

Publisher’s original pebble-grained embossed green cloth binding with the series title (top), title and author (middle) and publisher (bottom) in embossed on both the front and rear boards and gilt lettering for the same on the spine. A near fine, tight, bright and clean copy of this scarce work.
A Completely Uncut, Dust Jacketed Copy of The First London Edition of James’ Abridgement of *The Principles of Psychology* “to make it more directly available for class-room use”


Henry Holt did four distinct printings of this work in 1892 – all with identical title pages. Sheets from these printings were shipped to London where Macmillan provided their own binding and a new, simpler title page.

The first printing was on January 11th (“1,000 copies”), the second on January 14th (“either 1,000 or 500” copies), the third in March (“perhaps 500” copies) and the fourth in December – bleeding over into January (an indeterminate number).

The four printings can be distinguished by the following issue points:

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- the fourth by all of these along with 26 lines of type on page 279 (rather than 21).


[See the listing above for more details on the content and significance of this book.]

Publisher’s original pebble-grained green cloth binding and the original dust jacket. The front panel of the jacket became detached and has since been repaired with tape. The jacket has a few chips and wear points – most especially at the top and bottom of the spine (as shown in the photo). The spine of the book has extremely bright (like brand new) lettering and the entire binding has been preserved from any wear whatsoever by the dust jacket. A fine, tight, bright and clean copy of this scarce work.
1897

The Rare First Edition of William James’ Speech at the Dedication of the Monument to Robert Gould Shaw

William James delivered the oration for the dedication of this monument and his speech appears here on pages 73 through 87. His talk was immediately followed by a shorter address given by Booker T. Washington (pp. 91-95).

Robert Gould Shaw (October 10, 1837 – July 18, 1863) was an officer in the Union Army during the Civil War. Born into a prominent abolitionist family, he accepted command of the first all-black regiment (the 54th Massachusetts) late in 1862. At first unsure of the fighting capabilities of his troops, he was soon convinced of their dedication and courage. On discovering that they were not being paid at the same rate as white troops, he encouraged the men to refuse their pay until it was equal to the wages of the regular troops. Eighteen months into this boycott, the government relented, raised their pay to the same level and paid all back-pay in full.

At the battle of Fort Wagner, located near Charleston, SC, Shaw was killed while leading his men to the parapet of the enemy fort. His troops were subsequently overwhelmed and driven back. The Confederate victors partially stripped Shaw’s body and, in an act that was meant to be an insult, tossed it into a common grave along with the black soldiers who died with him. Shaw’s family saw this intended insult as a most distinguished badge of honor, his father later commenting: “We would not have his body removed from where it lies surrounded by his brave and devoted soldiers....We can imagine no holier place than that in which he lies, among his brave and devoted followers, nor wish for him better company. – what a body-guard he has!”

Shaw’s leadership passed into legend and inspired tens of thousands of African-Americans to enlist in the Union Army and contribute to its ultimate victory. In the dramatic 1989 film Glory – which was based on Shaw’s letters - Matthew Broderick portrayed Robert Gould Shaw and Denzel Washington was featured as one of the black leaders of the regiment.

In his oration, William James notes that “Our nation has been founded in what we may call our American religion, baptized and reared in the faith that a man requires no master to take care of him, and that common people can work out their salvation well enough together if left free to try. But the founders of the Union had not dared to touch the great intractable exception; and slavery had wrought and spread, until at last the only alternative for the nation was to fight or die. What Shaw and his comrades stand for and show us is that in such an emergency Americans of all complexions and conditions can go forth like brothers, and meet death cheerfully if need be, in order that this religion of our native land shall not become a failure on the earth.”

Publisher's original red cloth binding with gilt lettering to the front cover and the spine. The boards show occasional wear both front and back. The formerly chipped top and bottom of the spine have been lovingly and professionally restored. With a florid former owners blue ink inscription on the first half title (“T.P. Blake. /1897.”). Overall, a beautifully preserved, bright, clean and tight copy of this all-but-impossible to find first edition by William James.
James Eloquent and Important Defense of “Our Right to Adopt a Believing Attitude in Religious Matters”


A truly seminal work for any understanding of William James’ thought, this popular collection of nine essays – written between 1879 and 1896 – was first published in an edition of 1,000 copies in March of 1897 and had to be reprinted twice that same year and many time thereafter. (See James, Will to Believe, Harvard University Press, Cambridge, 1979, pp. 307-8)

Of special note, James dedicated this book to Charles Sanders Peirce of whom he says: “To My Old Friend, Charles Saunders [sic] Peirce, To whose philosophic comradeship in old times and to whose writings in more recent years I owe more incitement and help than I can express or repay.”

Many of James's most important and innovative contributions are developed in this early book – including his advocacy of pluralism and what he calls in the Preface “radical empiricism”.

The book clearly illustrates James's efforts to weave together insights from psychology, philosophy, and religion without any great regard for the narrow lines of professional specialization and shows, in the wake of the "The Principles of Psychology, his growing concern with religious questions.

In the opening controversial essay, "The Will to Believe", (which James admitted, might better have been called "The Right to Believe") creates “a defence of our right to adopt a believing attitude in religious matters, in spite of the fact that our merely logical intellect may not have been coerced.” Driven by his fierce rejection of W.K. Clifford’s statement that “it is wrong always, everywhere, and for anyone to believe anything upon insufficient evidence”, James spends most of this essay challenging and then dismissing this very limited ‘scientific’ approach to truth, knowledge and belief and defending the right to adopt a belief that might prove beneficial. In general, James makes a place for and shows the importance in life for a belief in transcendent reality and he does so, pointedly, without endorsing any specific religious creed. (See Richardson, William James in the Maelstrom of American Modernism, Houghton Mifflin, 2006, pp. 361-365 for more details on this book.)

Original publisher’s green cloth with a large, 2½” paper label to the spine – which is lightly darkened and about 98% readable (wear effecting only the “h” in the word “The”). A near fine binding. With a former owner's name and address (Lucy Ward Stebbins / 2731 Durant Ave. / Berkeley, Cal.) stamped n three small lines using light magenta ink to the lower right corner of the front free end paper. Otherwise, an amazingly well-preserved – clean, tight and bright – copy of this important and scarce book by William James.
First Edition of *The Will to Believe*  
With a Laid In Personal Invitation to an  
“At Home” with James and His Wife

*The Will to Believe and Other Essays in Popular Philosophy.*  
$ 1,250

All but identical to the copy listed above except that this book has a small (3¾” x 4½”) envelope pasted down to the front free endpaper. It has been hand-addressed by James and has a postmark of September 30, 1896. The top of the envelope has been cut away so that the hand-written invitation card can be easily accessed.

The envelope is addressed to “Mr. C. P. M Rumford / 88 Mt. Auburn St. / Cambridge / Mass” and the enclosed handwritten card notes that “Mr & Mrs James / At Home / [line] / Saturday, May 30th / at 5 o clock / 95 King St.”

[See the listing above for more details on the content and significance of this book.]

Original publisher’s green cloth with a large, 2½” paper label to the spine – which is lightly darkened and a bit worn but 100% readable. A near fine binding. With the Ex-libris bookplate of C. P. Miller Rumford to the inside front cover. An amazingly well-preserved – clean, tight and bright – copy of this important and scarce book by William James with a lovely laid in card documenting the social life of a Harvard don and philosophical celebrity.
The First Appearance of the Word “Pragmatism” in James’ Published Writings

**Philosophical Conceptions and Practical Results.** The University Press, Berkeley, 1898. Original printed front wrap + TP + [3]-24 + original unprinted rear wrap, Octavo. First Edition Offprint (McDermott 1898-3).

James’ article originally appeared as the lead piece in *The University Chronicle*, Volume 1, No. 4 (Berkeley, University of California, September, 1898) on pages [287]-310.

“On August 26, 1898, James delivered a major address “Philosophical Conceptions and Practical Results” before the Philosophical Union at the University of California at Berkeley, the opening gun of his discourses on pragmatism.” (James, Essays in Philosophy, Harvard University Press, 1978, p. 264).

**It was the first time the word “pragmatism” appeared in any of his published writings.**

Ralph Barton Perry in *The Thought and Character of William James* (Little Brown, Boston, 1935) describes this 1898 address as the “famous lecture... in which ‘pragmatism’ was first proclaimed to the world” (Vol. II, p. 129); and as the “launching” of the pragmatic movement (Vol II, p. 371). He notes however that the lecture per se “did not excite much comment until after 1904 when it was reprinted with slight changes under the title ‘The Pragmatic Method’. Pragmatism, he says, came to occupy “the centre of the philosophical stage in England and America only after the appearance in 1907 of James’s book *[Pragmatism: A New Name for Some old Ways of Thinking]*.” Nonetheless, Perry adds “this postponement must not be allowed to obscure the fact that the pragmatic movement was one of the original roots of James’s thought, asserting itself strongly from 1898 and playing an important part in the formation of his ‘system of metaphysics’ after 1902.”

There was a very short press run of this offprint. James commented in a letter of September 10, 1904 wherein he was trying to negotiate a reprinting of the address by the Columbia Press: “That address of mine was printed in the Cal. University Magazine which has absolutely no circulation outside. **I had 30 reprints** which I distributed. Apart from that it can hardly be said to be published.” (James, *Essays in Philosophy*, Harvard University Press, 1978, p. 266)

**NOTE:** There are two known states of the cover and title page. A contemporary (November 1898) presentation copy to Theodora Sedgwick [see the copy offered below] identifies James only as “Professor of Psychology in Harvard University” on the cover and title page. This copy used the more expansive description “M.D., Ph.D., Litt.D., Corresponding Member of the French Institute / Professor of Psychology in Harvard University.” There is no known priority between these two states although the existence of this early inscribed copy with the simpler title might be construed as constituting the earliest version – which was, perhaps, changed at James insistence after seeing the simpler version on the 30 copies sent to him distribution.

Original light green paper covers with TP information printed on the front. Covers just a bit darkened around the edges and lightly foxed. Otherwise, this a clean, tight and bright copy.
A Presentation Copy of *Philosophical Conceptions and Practical Results*


$5,500

Inscribed by James on the top right of the TP “Theodora Sedgwick / from W. J. / Nov. 1898”. According to the notes by his son, Henry, in *The Letters of William James* printed in 1920, “Miss Theodora Sedgwich was a member of the Stockbridge and New York family by that name, and a sister of Mrs. Charles Eliot Norton and Mrs. William Darwin…” (Vol. 1, p. 181). She lived with two of her maiden aunts who were friends of James’ parents. When James moved to Irving Street in Cambridge in 1889, Theodora became one of his near-neighbors. (See the twelve references to her in the index of the “Letters”.)

[See the listing above for more details on the content and significance of this offprint.]

NOTE: There are two known states of the cover and title page. This contemporary (November 1898) presentation copy to Theodora Sedgwick identifies James only as “Professor of Psychology in Harvard University” on the cover and title page. Other copies have a more expansive description” M.D., Ph.D., Litt.D., Corresponding Member of the French Institute / Professor of Psychology in Harvard University.” There is no known priority between these two states although the existence of this early inscribed copy with the simpler title *might* be construed as constituting the earliest version – which was, perhaps, changed at James insistence after seeing the simpler version on the 30 copies sent to him distribution.

Original light green paper covers with TP information printed on the front. Cover just a bit chipped and smudged. Smallish triangular piece missing from back cover. TP with small closed tear on right edge 2” down from top. In a customized clamshell box. A beautiful inscribed copy.
James Explores the Possibility of Human Immortality from the Psychological and Sociological Perspectives


$ 125 (green binding)  
$ 125 (burgundy binding)

The Ingersoll Lectureship was established by a bequest from Caroline Haskell Ingersoll (who died in 1893) leaving $5,000 to Harvard for a series of lectures to be read annually in memory of her father, George Goldthwait Ingersoll. The lectures were to take place at Harvard University and the subject of each was to be "the immortality of man". The lectures were initiated by Harvard president Charles W. Eliot in 1896 when the first lecture was, “Immortality and the New Theodicy”, was given by George A. Gordon.

William James was invited to give the second lecture and he did so using the title: “Human Immortality: Two Supposed Objection to the Doctrine.” James begins by stating categorically that he has not been chosen to deliver this lecture because

> he is known as an enthusiastic messenger of the future life... but apparently because he is a [Harvard] university official. Thinking in this way, I felt at first as if I ought to decline the appointment. The whole subject of immortal life has its prime roots in personal feeling. I have to confess that my own personal feeling about immortality has never been of the keenest order, and that, among the problems that give my mind solicitude, this one does not take a very foremost place.

Given this initial confession, he question whether or not “the remarks of a mere professional psychologist like myself” could ever satisfy the founder’s supposed wish to have lectures delivered “inspired with emotional messages on the subject”. Still, he proceeded to address the topic – from a psychologist’s point of view – by investigating his two objections; namely (1) the difficulty of the “relative to absolute dependence of our spiritual life, as we know it here, upon the brain and (2) “the incredible and intolerable number of beings which, with our modern imagination, we must believe to be immortal, if immortality be true.” The first point was addressed from a purely psychological perspective and the second from a very American, democratic perspective.

Over the years, Ingersoll lectures were also given by Josiah Royce and Alfred North Whitehead among many others.

Finally, it must be noted that James delivered this lecture just at the time that he was beginning to collect material which would find its culmination in the publication of “The Varieties of Religious Experience” four years later in 1902

Houghton Mifflin published this book in two different colored binding: green & burgundy – both of which are offered here separately. Both copies have some wear to the top of the spine and less wear at the bottom. The burgundy bound book has a small red stain to the fore edge which just barely infringes on one or two pages of the book. Otherwise, these are both clean, tight and bright copies of this charming piece by James.
James “self-published” this book, i.e. he contracted with a Boston printer to print it and then made a separate contract with Henry Holt of New York to distribute it for him.

There were two printing of this work made on May 6th and September 30th of 1899. They were both from the same plates and are most easily distinguishable by their size and by the number of dots after the word “Relaxation” in the Table of Contents on page xi. This second printing is a bit smaller than the “large paper edition” [see the copy below] measuring only 7½” x 5 ½” and it has just four (rather than six) dots after the work “Relaxation.” (See the Harvard Standard Edition of James works, Talks to Teachers, 1983, pp. 266-7.)

This is a collection of lectures first delivered in the summer of 1892 and then several times later. The "talks" to teachers consist essentially of material from James' great Principles of Psychology applied to the art of teaching. Some topics include 'Psychology and the teaching art', 'The child as a behaving organism' and 'The law of habit'. The three final essays, which James called 'Talks to Students', include "the two essays which best express his social creed, 'On a Certain Blindness in Human Beings' and 'What Makes a Life Significant?'. Their theme is the inherent preciousness of each unique human life, viewed from within; the unsuspected presence under a drab exterior, of adventure, courage and emotional warmth; and hence the need of tolerance and imaginative sympathy in human relations.” (DAB)

Publisher’s original dark green cloth with gilt lettering on front cover and spine. Just the most minor of shelf wear. With the former owner’s (William A. Grier) ticket to the middle of the inside of the front cover. The front free endpaper is detached for the first 4" from the top. Otherwise, this is a clean, tight and bright copy of this work.

A Beautifully Preserved Presentation Copy of Talks to Teachers on Psychology

A presentation copy sent by the publisher to Colin S. Buell, the author of Essentials of Psychology which had been published the year before. Inscribed by the printer (or perhaps the publisher) on the inside of the front cover: “Colin S. Buell / May 1, 1899 / From the Author.” There is also a laid in, preprinted card which reads: “With the compliments of / the AUTHOR” above which has been written “Colin S. Buell” and below it “May 1, 1899” – again, in the printer’s or publisher’s hand (not James).

James “self-published” this book, i.e. he contracted with a Boston printer to print it and then made a separate contract with Henry Holt of New York to distribute it for him.

There were two printing of this work made on May 6th and September 30th of 1899. They were both from the same plates and are most easily distinguishable by their size and the number dots after the word “Relaxation” in the Table of Contents on page xi. This is a “large paper edition” copy measuring 7½” x 5 ½” and it has the required six dots after “Relaxation.” (See the Harvard Standard Edition of James works, Talks to Teachers, 1983, pp. 266-7.)
James undoubtedly sent this copy to Buell to compliment him on the publication of his own book which was written as a textbook in psychology for younger students. Colin S. Buell was Principal of Williams Memorial Institute in New London CT and his books, Essentials of Psychology was published by Ginn & Company of Boston in 1898. In the preface to that book, he paid compliments to James for his help with the book while explaining his own purposes for writing this work:

It has long been a favorite theory of the author that even the more profound subjects are capable of comprehension by the average high-school student, if presented in the simplicity of the truth. It is in accordance with this theory that this book has been prepared.

For several years it has been the author’s privilege and pleasure to lead a class, varying in numbers from twenty-five to forty, through the delightful paths of psychological science. The main difficulty has been in securing a text-book that would give just what was needed, and allow at the same time that privilege which all intelligent beings should enjoy – a privilege too often lost sight of in the preparation of textbooks – the privilege of doing a little independent thinking. The condensed editions of the longer treatises seemed to retain too much of the university flavor, too much of the philosophy of the subject, while for a psychology suited exactly to the needs of the normal and high school there seemed to be a growing demand. With the intention of gratifying the authors own pupils, and many friends of more advanced age, and with the hope that in so doing he might also reach the wants of others, the preparation of this little book has been undertaken.

The author disclaims any great originality in the subject-matter. Indeed, with such writers in English in the field as James, Sully, Ladd, and many others, to say nothing of numerous German authors, originality would seem to be hardly possible. The method of treatment, the choice of the subjects treated, and the order of treatment are, however, so far as he knows, his own.

It is hoped that the style which has been adopted will meet the wants of students in high and normal schools, and at the same time will not seem too familiar for that large number of people who are anxious to learn something of Psychology in connection with their ordinary reading. The paragraphs have been arranged with special reference to the needs of the student, and the side-heads will suit his convenience in reviews, and also permit the use of the topical method.

The author has found himself constantly tempted to a fuller discussion of many topics, but, having set the limits beforehand, has rigidly held himself within bounds.

The questions and problems, some of which may seem trivial, others too difficult, will be found to render valuable assistance in attaining one of the objects of the book, the development of the psychologic faculties of the student. All these questions and problems, as well as the illustrations and examples, which are very few in number, are but suggestive in character, and will, of course, be supplemented by those who may use the book. Doubtless some assistance will be needed occasionally, but it should not be given until the student has failed to answer for himself for “a man’s reach should exceed his grasp.”

... The author, expresses his thanks to all those who have assisted in the preparation of this book. Especial mention should be made of Prof. William James, of Harvard, who has made several valuable suggestions, and of Dr. A. F. Blaisdell, who has kindly permitted the use of several cuts from his Practical Physiology.

COLIN S. BUELL. NEW LONDON, CONN., July 27, 1898.

Publisher’s original dark green cloth with gilt lettering on front cover and spine. With the presentation annotations inside as noted above. A clean, tight, bright and beautifully preserved copy of this work.
This is James' major work on religion, and also one of his most popular books. These Gifford Lectures – delivered in at the University of Edinburgh in 1901-1902 – focused primarily on the nature of religion and the neglect of science in its academic study of religion. They were originally intended to be the psychological part of a much more complete treatise on religion, but that book was never completed.

James was primarily interested in direct religious experiences, considering theology and the organizational aspects of religion as completely secondary to his investigations. For him, religious experiences were simply human experiences:

"Religious happiness is happiness. Religious trance is trance." He was only interested in the “experience”, not the dogma or institutional structures of religion.

While he did believe that religious experiences can have "morbid origins" in brain pathology and can even be irrational, he still believed they were largely positive in their overall effects. Using James’ pragmatic method, the effectiveness of religious experiences proves their truth, whatever their source.

This is an important study in both the psychology and the philosophy of religion and soon after its publication, Varieties entered the Western canon for both of those disciplines and has remained in print for over a century.

According to the definitive edition of James's works published by Harvard University Press: "The first edition of The Varieties of Religious Experience was published in England (from American sheets with a special title page) on June 9, 1902, the day of James's final lecture. James received an advance copy on June 2 in Edinburgh. The date of the American publication is not certain. Under A 31018 on April 15, 1902, the copyright was given to James by the Library of Congress, which accepted the two statutory copies on May 26. However, the earliest notice in the Publisher's Weekly was #1586 for June 21, 1902, the book prices at $3.20" (The Varieties of Religious Experience, Harvard University Press, Cambridge, 1985, pp. 555-6). However, the English edition does not say "First Edition June 1902" on the verso of the TP as does the (almost certainly later) American issue.

The English edition (being available for sale on the day the actual lectures ended) has technical priority over the American edition which was, almost certainly, released later than that.

With "Nietsche" misspelled at line 11 on page 38 - indicated the very first issue of this book.
First American Edition of *The Varieties of Religious Experience*


$750

[See the listing above for more details on the content and significance of this important book.]

According to the definitive edition of James's works published by Harvard University Press: "The first edition of *The Varieties of Religious Experience* was published in England (from American sheets with a special title page) on June 9, 1902, the day of James's final lecture. James received an advance copy on June 2 in Edinburgh. The date of the American publication is not certain. Under A 31018 on April 15, 1902, the copyright was given to James by the Library of Congress, which accepted the two statutory copies on May 26. However, the earliest notice in the Publisher's Weekly was #1586 for June 21, 1902, the book prices at $3.20" (*The Varieties of Religious Experience*, Harvard University Press, Cambridge, 1985, pp. 555-6). It must be pointed out, however, that the English edition does not say "First Edition June 1902" on the verso of the TP as does this first American issue.

With "Nietsche" misspelled at line 11 on page 38 - indicated the very first issue of the book. This copy also includes the often missing inserted slip between pages 126 and 127 noting: “Remarks on pages 123-126. – These two cases printed here are selected from a larger number, kindly furnished me by friends. W.J.”

Original dark green covers which have been lightened by the sun – even more so on the spine. The fragile paper label is about 75% readable, with several letters having been worn off over time. There is a former owner’s signature to the middle of the front fly leaf (“Geo. Wilson”) and a small sticker with three lines of type to the upper right corner of the front fly leaf from a later owner (“Croft Dunderave”). With a 3”closed tear to the initial blank leaf and a 1” closed tear to following blank page. There are just a few places within the book where a very selective reader has made marginal lines or notes. Otherwise, this is a very acceptable copy of this important work.
James first used the word “pragmatism” in a talk entitled “Philosophical Conceptions and Practical Results” that he delivered at Berkeley in August of 1898. Eight years later, he finally gave a full presentation of this new way of “doing” philosophy in a set of lectures at the Lowell Institute in Boston in 1906 and then repeated at Columbia University in 1907.

While James’ *Psychology* (1890) is still admired and referenced for his thoughts on consciousness and *The Varieties of Religious Experience* (1902) continues to be a touchstone work in the field of religious studies, this book, *Pragmatism*, is easily his most famous and most influential contribution to philosophy and certainly his most eloquent expression of our native “American” perspective on philosophy.

The preface distinguishes between “pragmatism” and “radical empiricism” and contains multiple references to other writers illustrating the pragmatist tendency. James offers his pragmatic method as a technique for clarifying concepts and hypotheses. He claimed that if we do this, ancient metaphysical disputes that appear to be irresoluble quickly dissolve. For instance, when philosophers suppose that free will and determinism are in conflict, James responds that once we compare the practical consequences of determinism being true with the practical consequences of our possessing freedom of the will, we find that there is no conflict worth considering.

James explained his pragmatic method through examples rather than by giving a detailed analysis of what it involves. He did very little to explain exactly what ‘practical consequences’ are; it simply was not an issue for him. He also made no claim to originality: ‘Pragmatism represents a perfectly familiar attitude in philosophy, the empiricist attitude’, although he acknowledged that it did so “in a more radical and in a less objectionable form than it has ever yet assumed” (*Pragmatism*, p. 31). It shared with other forms of empiricism an “anti-intellectualist tendency” and it recognized that theories (and presumably concepts) should be viewed as “instruments, not answers to enigmas”. We identify the “practical consequences” of a theory, concept or hypothesis by describing its role as an instrument in thought, in inquiry and in practical deliberation.

This was one of James’ most controversial publications which raised an immediate storm of debate when released and became the single work with which James' philosophical theory was most closely identified.
James' great defense of pluralism which was originally delivered as the Hibbert Lectures given at Manchester College, Oxford in 1908-09. He begins the book, as he had begun Pragmatism, with a discussion of the temperamental determination of philosophical theories, which, he states, “are just so many visions, modes of feeling the whole push … forced on one by one's total character and experience, and on the whole preferred — there is no other truthful word — as one's best working attitude”.

Maintaining that a philosopher’s “vision” is “the important thing” about him, James condemns the “over-technicality and consequent dreariness of the younger disciples at our American universities...” As he gets more specific about other theories, James passes from his critical discussions of Josiah Royce's idealism and the “vicious intellectualism” of Hegel to philosophers whose visions he admires: Gustav Fechner and Henri Bergson. After careful consideration of these thinkers’ ideas, he then concludes by embracing a pluralistic position that he had more tentatively set forth in The Varieties of Religious Experience: that religious experiences “point with reasonable probability to the continuity of our consciousness with a wider spiritual environment from which the ordinary prudential man (who is the only man that scientific psychology, so called, takes cognizance of) is shut off”. Whereas in Pragmatism James subsumes the religious within the pragmatic (as yet another way of successfully making one’s way through the world), in A Pluralistic Universe he suggests that the religious offers a superior relation to the universe.

Original publisher binding of grayish-green covers with dark green cloth on the spine. Spine label with some light wear across the top edge effecting four or five letters in the title of the book. Otherwise, this is a well-preserved and 85% readable label. The tips of the boards are lightly bumped with just a bit of wear to the top of the spine. Overall, this is a well preserved first edition of one of William James' most important works.
The First London Edition of *A Pluralistic Universe*


$150

The first London edition was made up of US-printed sheets along with a new title page and a locally produced binding similar to the one used in America. It was released at the same time as the New York edition.

*See the listing above for more details on the content and significance of this book.*

Original publisher binding of grayish-green covers with dark green cloth on the spine. The spine has been darkened by the sun. The spine label has been equally darkened although it is otherwise well preserved and about 95% readable. The tips and edges of the boards are lightly worn. With a former owner’s name (Neville R. Murphy) and date (June 11) written in fading ink to the center of the front free endpaper and a small printed ticket from “Blackwell’s / Oxford, England” in the lower right corner of the inside of the front board. Internally a clean, tight, bright and unmarked copy.
The First London Edition of James’ “Sequel to Pragmatism”
Answering the Professional Objections to that 1907 Book
And Provocatively Asking: “What Is Truth’s Cash Value in Experiential Terms?”


This work is James’ detailed reply to the criticism, hostility and even ridicule that erupted within the professional philosophical community in response to the theory of truth that he propounded for a lay audience in his 1907 work, Pragmatism.

It is therefore a much more complex and nuanced “sequel” to that book, being more rigidly philosophical than the former work which had been written expressly for the general reading public.

In his determination to definitely clarify the pragmatic conception of truth, James collected nine essays that he had written on this subject before he wrote Pragmatism and six written later in response to criticisms of that volume by Bertrand Russell and others.

That collection was edited and new Preface added and published under the taunting and deliberately provocative title, The Meaning of Truth, in the year just before his death.

The Meaning of Truth shows William James at his best, clear and readable as always, but deadly serious about making some of his more difficult ideas clear and just as forcefully committed to making them prevail. As he notes in the Preface:

Pragmatism asks its usual question. “Grant an idea or belief to be true,” it says, “what concrete difference will its being true make in any one’s actual life? What experiences [may] be different from those which would obtain if the belief were false? How will the truth be realized? What, in short, is the truth’s cash-value in experiential terms?” The moment pragmatism asks this question, it sees the answer: True ideas are those that we can assimilate, validate, corroborate, and verify. False ideas are those we cannot. That is the practical difference it makes to us to have true ideas; that therefore is the meaning of truth, for it is all that truth is known as.

This is the first London edition was made up of US-printed sheets along with a new title page and a locally-produced binding similar to the one used in America. It was released at the same time as the New York edition.

Original greyish-green covers with dark green cloth on the spine. The paper spine label is almost perfectly preserved (a great rarity in James’ books) as is the entire binding and the interior text. A near fine, remarkably well-preserved, tight, bright and clean copy of this passionate philosophical defense of pragmatic truth by William James.
For years, James talked of rounding out his philosophical work with a treatise on metaphysics. Characteristically, he chose to do so in the form of an introduction to the problems of philosophy, because writing for beginners forced him to be nontechnical and readable. The result is that, although this is James’s most systematic and abstract work, it has all the lucidity of his other, more popular writings. Step by step the reader is introduced, through analysis of the fundamental problems of Being, the relation of thoughts to things, novelty, causation, and the Infinite, to the original philosophical synthesis that James called radical empiricism.

James died on August 26, 1910, before completing the final manuscript for this book. It was prepared for the press by H. M. Kallen and edited with a Prefatory Note by his son, Henry James, Jr.

Original green publisher’s covers with just a bit of wear to the surface of the front cover and a closed tear to the top of the spine. The spine label is a bit worn around the edges, but is remarkably clean and 100% readable. With an ink inscription to the front free endpaper: “Rosina Hayes / from MR. / Southampton 1911”. Overall, a well preserved, bright, tight and clean copy of James’ last published book.
First London Edition of James’ Posthumously Published *Some Problems of Philosophy*


The first London edition was made up of US-printed sheets along with a new title page and a locally produced binding similar to the one used in America. It was released at the same time as the New York edition.

[See the listing above for more details on the content and significance of this book.]

Original green publisher’s covers which seems to be lightly (but uniformly) sunned. The spine label is a lightly worn – affecting three letters, but is otherwise lean and 85% readable. The first half-title has a neatly embossed former owner’s name (“Mr. C.A. Star Numan”). Lightly inserted in the text (with no discoloration) is December 23, 1911 review of the book by *The Spectator* (which has also been embossed with his name by the same owner). Overall, this is a well preserved, bright, tight and clean copy of James’ last published book.
“Professor William James formed the intention shortly before his death of republishing a number of popular addresses and essays under the title which this book now bears; but unfortunately he found no opportunity to attend to any detail of the book himself, or to leave definite instructions for others. I believe, however, that I have departed in no substantial degree from my father’s idea, except perhaps by including two or three short pieces which were first addressed to special occasions or audiences and which now seem clearly worthy of republication in their original form, although he might not have been willing to reprint them himself without the recastings to which he was ever most attentive when preparing for new readers. Everything in this volume has already appeared in print in magazines or otherwise, and definite acknowledgements are hereinafter made in the appropriate places. Comparison with the original texts will disclose slight variations in a few passages, and it is therefore proper to explain that in these passages the present text follows emendations of the original which have survived in the author’s own handwriting.”

Perhaps most famous of all, this is the first book appearance of his evangelical "The Moral Equivalent of War":

The war against war is going to be no holiday excursion or camping party. The military feelings are too deeply grounded to abdicate their place among our ideals until better substitutes are offered than the glory and shame that come to nations as well as to individuals from the ups and downs of politics and the vicissitudes of trade. There is something highly paradoxical in the modern man’s relation to war.

Including the loose insert with a request for information on any and all letters that “may have an interest or importance” for a collection being assembles by James’ son, Henry James, Jr.

Original publisher’s green covers with almost no wear to the board. The spine label is lightly soiled but completely intact and 100% readable. With the small printed ticket of the original Boston bookseller (W. A Butterfield) to lower right corner of the front fly leaf and the original owner’s name and date (“L Kennedy / 1911”) in ink to the top right corner of the first half title page. There is an almost-full-page-sized insert in the front of the book signed by “Henry James, Jr.” posting the notice that they had tried to identify and contact all of the people who got personal mention in the book, but were unable to locate some of them. A really gorgeous, tight, bright and unmarked copy of this posthumous collection of James’ essays and speeches.
Edited, with a Preface, by Ralph Barton Perry, the title and the contents of this volume were virtually selected by the author himself several years before his death.

It was his aim to present here in a systematic way, the outlines of the doctrine of Radical Empiricism which he had come to regard as no less important than his much more well-known theories on pragmatism.

As noted in Perry’s Preface:

In short, the present volume is designed not as a collection but rather as a treatise. It is intended that another volume shall be issued which shall contain papers having biographical or historical importance which have not yet been reprinted in book form. The present volume is intended not only for students of Professor James's philosophy, but for students of metaphysics and the theory of knowledge. It sets forth systematically and within brief compass the doctrine of 'radical empiricism.'

This collection includes James's groundbreaking essays “Does Consciousness Exist?” and “A World of Pure Experience” in which he explains one of his fundamental ideas: that mind and matter are both aspects of, or structures formed from, a more fundamental stuff — pure experience — that (despite the fact that it is called “experience”) is neither mental nor physical. Pure experience, James explains, is “the immediate flux of life which furnishes the material to our later reflection with its conceptual categories…”

William James at his finest on his psychological theories and on his theory of Radical Empiricism.

Original publisher’s green covers with paper label to the spine which is 100% intact, clean and readable. There is a bit of wear to the very bottom of the spine, but otherwise this can only be described as a “fine” copy — clean, tight and bright — of this final work prepared by William James as a systematic presentation of this ideas.
1920  First Edition of James’ Posthumously Published *Collected Essays and Reviews*

To finally “render easily accessible nearly all of the author’s significant writings”


$ 150

Edited by Ralph Barton Perry who notes in his Preface:

This volume brings together for the convenience of students thirty-nine scattered articles and reviews by William James. None of these has heretofore appeared in book form, and many have been lost sight of and forgotten. The present volume when added to those already published will render easily accessible nearly all of the author’s significant writings.

The book contains reprints of essays and reviews that appeared between the years of 1869 and 1910 spanning the complete range of James' career and his wide-ranging interests.

Original publisher’s green cloth with a large (2½”) paper label on the spine. The top and bottom of the spine show just the lightest of wear and the spine label is almost perfectly intact and readable. With the bookplate of John Hayes Holmes (the poet) to the inside front cover and Holmes signature and date (March 1921) to the front free endpaper. The front free endpaper and the blank page that follows both have a closed 1” tear to the top of the page – just left of center. Holmes has pencil checked two of the articles and underlined one in pencil. Otherwise, this a tight, bright and clean copy of this final volume of William James works to be published.
First London Edition of James’ Posthumously Published *Collected Essays and Reviews*


$100

The first London edition was made up of US-printed sheets along with a new title page and a locally produced binding similar to the one used in America. It was released at the same time as the New York edition.

[See the listing above for more details on the content and significance of this book.]

Original publisher’s green cloth with a large (2½”) paper label on the spine. The top and bottom of the spine show just the lightest of wear and the spine label is almost perfectly intact and readable. A near fine copy – tight, bright and clean – of this final volume of William James works to be published.
1920

*His Life in Letters*


$300

Edited, with a Biographical Introduction and Notes, by his son, Henry James, and illustrated with photographs and reproductions of drawings and manuscripts.

“...In the case of a man like James the biographical question to be answered is not, as with a man of affaires: How can his actions be explained? but rather: What manner of being was he? What were his background and education? And, above all, what were his temperament and the bias of his mind? What native instincts, preferences, and limitations of view did he bring with him to his business of reading the riddle of the Universe? His own informal utterances [found in these letters] throw the strongest light on such questions” (from the *Introduction*).

Original dark blue boards with well-preserved paper labels on spine. With a former owner’s stamped bookplate to the inside front cover and an unreadable ink signature to the front fly leaf dated January 21, 1921. Overall, a very pretty set.
"The owl of Athena flies only at dusk"
Georg W. F. Hegel: Preface, Philosophy of Right

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All items are guaranteed as described, but are offered subject to prior sale. We are willing to hold items for seven days. Items for any reason unsatisfactory may be returned within ten days of receipt, with prior notice. Any returns must be well packaged and sent in a traceable manner. Additional insurance is not required for return shipment. We accept checks (in U.S. currency) and wire transfers. Connecticut residents please add 6.35% sales tax. Payment in advance is required for first time clients. We can offer deferred billing to institutions. Shipping is not included in the book price. Minimum domestic ground shipping is $10, with larger orders at cost. International air and surface shipments at cost. Title to all material remains with Athena Rare Books until receipt of payment in full.