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Annotated bibliography of Leibniz's works in English: First part: Anthologies (I)

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First part: Anthologies (I)

1. Leibniz, Gottfried Wilhelm. 1890. *The Philosophical Works of Leibnitz*. New Haven: Tuttle, Morehouse & Taylor, Publishers.
Translated from the original Latin and French. With notes by George Martin Duncan.
"This translation has been made with the hope of rendering the speculations of one of the greatest of modern thinkers more accessible to ordinary students. Whatever estimate may be taken of the intrinsic merits of these speculations, their influence has been too marked to allow the student of philosophy to ignore them. He will here find all that is necessary to enable him to gain a comprehensive insight into Leibnitz s own system and to understand the objections found by him to the philosophy of his great predecessors, Descartes, Malebranche, Spinoza, Locke. All the important philosophical opuscules are given entire; also the abridgment of the *Theodicée* and extracts from the *Nouveaux Essais*. A few notes and references have been added to help the student. The translations have been made directly from the original Latin and French by my wife and myself, the only exception being the Letters to Clarke, which are republished from Clarke's own translation. In making the translations Erdmann's *Leibnitii Opera Philosophica* (Berlin, 1840), Janet's *Oeuvres Philosophiques de Leibniz* (Paris, 1866), Gerhardt's *Die philosophischen Schriften*

von G. W. Leibniz (Berlin, 1875-1890), and Foucher de Careil's *Refutation Inédite de Spinoza par Leibniz* (Paris, 1854), have been used." (*Preface*)
Contents: I On the Philosophy of Descartes, (1679-1680) 1; II Notes on Spinoza's Ethics, (c. 1670) 11; III Thoughts on Knowledge, Truth and Ideas, (1684) 27; IV On a General Principle useful in the Explanation of the Laws of Nature, (1687) 33; V Statement of personal views on Metaphysics and Physics, (1690) 37; VI Does the Essence of Body consist in extension?, (1691) 41; VII Animadversions on Descartes *Principles of Philosophy*, books 1 and 2, (1692) 46; VIII Reply of Leibnitz to the Extract of the Letter of Foucher, canon of Dijon, published in the J*ournal des Savans* of March 16, (1693) 64; IX On the Philosophy of Descartes, (1693) 66; X On the reform of Metaphysics and of the Notion of Substance, (1694) 68; XI A New System of Nature, and of the Interaction of Substances, as well as of the Union which exists between the Soul and the Body, (1695) 71; XII The Reply of Foucher to Leibnitz concerning his New System, (1695) 81; XIII Explanation of the New System, (1695) 85; XIV Second Explanation of the New System, (1696) 90; XV Third Explanation of the New System, (1696) 92; XVI Observations on Locke s Essay on Human Understanding, (1696) 94; XVII On the Ultimate Origin of Things, (1697) 100; XVIII On Certain Consequences of the Philosophy of Descartes, (1697) 107; XIX On Nature in Itself (1698) 112; XX Ethical Definitions, (1697-1698) 127; XXI On the Cartesian Demonstration of the Existence of God, (1700-1701) 132; XXII Considerations on the Doctrine of a Universal Spirit, (1702)139; XXIII On the Supersensible in Knowledge and on the Immaterial in Nature, (1702) 149; XXIV Explanation of Points in his Philosophy,)1704) 159; XXV On the Principle of Life, (1705) 163; XXVI Necessity and Contingency, (1707) 170; XXVII Refutation of Spinoza, (c 1708) 175; XXVIII Remarks on the Doctrine of Malebranche, (1708) 185; XXIX On the Active Force of the Body, the Soul, and the Souls of Brutes, (1710) 190; XXX Abridgment of the Theodicy, (1710) 194; XXXI On Wisdom the Art of Reasoning, etc., (1711) 205; XXXII The Principles of Nature and of Grace, (1714) 209; XXXIII The Monadology, (1714) 218; XXXIV On the Doctrine of Malebranche, (1715) 233; XXXV Five Letters to Samuel Clarke, (1716) 238; XXXVI Extracts from the *Nouveaux Essais*, (1704) 287; Notes 363-393.

2. Latta, Robert, ed. 1898. *Leibniz: The Monadology and Other Philosophical Writings*. Oxford: Clarendon Press.
"The endeavour of the book is to make the *Monadology* clear to students. I cannot agree with Dillmann in treating it as of little importance. Leibniz himself expressly intended it to be a compact and ordered statement of the views he had expounded in many scattered papers and in his somewhat desultory *Theodicée*, the only book he published. There is evidence of this in his correspondence and in the fact that he annotated the *Monadology* with references to passages in the *Theodicée*. My original intention was to publish a translation of these passages along with the *Monadology*, but on re-consideration it seemed better to translate several short papers illustrating different parts of Leibniz's system and explaining its growth. Thus the *Monadology,* as being the centre of the book, is printed first of the translations (although in date it is last), while the other writings follow in chronological order. The only disadvantage of this arrangement is that it places the *Principles of Nature and of Grace*, which is most akin to the *Monadology*, farthest away from it.
If I might venture to suggest to the student the way in which the book should be read, I would recommend him first to read Part I of the Introduction, then the *Monadology* (without the notes), afterwards Parts II and III of the Introduction, the *Monadology* again (with the notes), the other translations, and finally Part IV of the Introduction, in which I have endeavoured to place the philosophy of Leibniz in relation to the systems which came before and after his." (pp. V-VI)
References
Eduard Dillmann, *Eine neue Darstellung der Leibnizischen Monadenlehre auf Grund der Quellen*, Leipzig: O. R. Reisland, 1891.

Contents: Preface V-VII; Introduction: Part I. Life and Works of Leibniz 1; II. General Principles of the Philosophy of Leibniz 21; III. Detailed Statement of the Philosophy of Leibniz 74; A. Leibniz's Mathematics in relation to his Philosophy 74; B. Matter 86; C. Organism 108; D. Self-Consciousness 120; Theory of Knowledge 121; Ethics 137; IV. Historical and Critical Estimate of the Philosophy of Leibniz 151; Appendix A. Explanation of the Pre-established Harmony 200; B. Formation of the Idea of Space 202; C. Meaning of Cause 204; D. Leibniz's Logic 206; E. Kant on his relation to Leibniz 208; The Monadology (1714) 215; Appendix F. Leibniz and Bayle on the multiplicity in the Monad 272; Appendix G. Proof of the Existence of God 274;
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3. Russell, Bertrand. 1900. *A Critical Exposition of the Philosophy of Leibniz*. London: George Allen & Unwin.
Second edition with a new preface 1937.
Appendix: Extracts from Leibniz Classified According to Subjects, pp. 241-367.
"I have added an Appendix of classified extracts, in which it has been my object to include at least one definite pronouncement, wherever one could be found, on every point in Leibniz's philosophy. On moot points, or points on which he is inconsistent, I have in general given several quotations. I have given the date of a passage whenever it is not later than 1686, or seems important for some other reason. Passages referred to in the text are generally quoted in the corresponding paragraph of the Appendix, except when they have been already referred to and quoted in an earlier paragraph; but passages quoted in the text are in general not repeated in the Appendix. For convenience of reference, I have made an index of the Appendix, so that any passage contained in it can be found at once by the reference. I have translated all passages quoted, and have nowhere assumed any knowledge of a foreign language. I have also endeavoured to assume no previous acquaintance with Leibniz beyond what can be obtained from Mr. Latta's excellent translations. In quoting passages translated by him I have in general followed his translation but the translations of Mr. Duncan and Mr. Langley I have usually found it necessary to correct. In quoting from the papers against Clarke, I have followed Clarke's translation wherever this is not seriously inaccurate." (*Preface to the First Edition,* XXII-XXIII)

4. Child, James Mark, ed. 1920. *The Early Mathematical Manuscripts of Leibniz*. Chicago: Open Court.
Translated from the Latin Texts published by Carl Immanuel Gerhardt with critical and historical notes.
"A study of the early mathematical work of Leibniz seems to be of importance for at least two reasons. In the first place, Leibniz was certainly not alone among great men in presenting in his early work almost all the important mathematical ideas contained in his mature work. In the second place, the main ideas of his philosophy are to be attributed to his mathematical work, and not vice versa. The manuscripts of Leibniz, which have been preserved with such great care in the Royal Library at Hanover, show, perhaps more clearly than his published work, the great importance which Leibniz attached to suitable notation in mathematics and, it may be added, in logic generally. He was, perhaps, the earliest to realize fully and correctly the important influence of a calculus on discovery. The almost mechanical operations which we go through when we are using a calculus enable us to discover facts of mathematics or logic without any of that expenditure of the energy of thought which

is so necessary when we are dealing with a department of knowledge that has not yet been reduced to the domain of operation of a calculus." (*Preface*, p. III)
Contents: I. Introduction 3; II. 1. The “Postscript” to the Letter to James Bernoulli, dated April, 1703 11; III. 2. “Historia et Origo Calculi Differentialis” 22; IV. Manuscripts of the period 1673-1675. 3. Three manuscripts, dated Aug., 1673, Oct., 1674, Jan., 1675 59; 4. Manuscript, dated Oct. 25, 1675 62; 5. Manuscript, dated Oct. 26, 1675 68; 6. Manuscript, dated Oct. 29, 1675 72; 7. Manuscript, dated Nov. 1, 1675 84; 8. Manuscript, dated Nov. 11, 1675 90; 9. Manuscript, dated Nov. 21, 1675 103; 10. Manuscript, dated Nov. 29, 1675 110; V. Manuscripts of the period 1676, 1677, and a later undated manuscript. 11. Manuscript, dated June 26, 1676 115; 12. Manuscript, dated July, 1676 116; 13. Manuscript, undated (after visit to Hudde) 118; 14. Manuscript, dated Nov., 1676 122; 15. Manuscript, dated July 11, 1677 127; 16. Manuscript, undated (revision of preceding) 134; 17. Reply to Nieuwentijt, undated 144; VI. Gerhardt’s Essay, Leibniz in London, with three Manuscripts of Leibniz 159; VII. Gerhardt’s Essay, Leibniz and Pascal, with letters to Tschimhaus and M. de l’HospitaI and a manuscript of Leibniz 196; VIII. Conclusions 228-234; Bibliography 235; index-236-238.

5. Wiener, Philip P., ed. 1951. *Leibniz Selections*. New York: Charles Scribner's Sons. "The wide range of Leibniz’s intellectual interests was not unusual for the scientists and philosophers of his time, but few thinkers since Aristotle ever produced writings on so vast and varied a scale. They include thousands of letters and innumerable essays, finished and fragmentary, long and short, most of them posthumously published and many still unpublished. They deal with special and general topics in logic, mathematics, mechanics and mechanical inventions, biology and medicine, psychology and epistemology, metaphysics and theology, ethics and jurisprudence. There are also military and diplomatic plans and proposals, philological theories, documented researches in the medieval history of the Holy Roman Empire and the genealogy of the royal family of Hanover, projects for the reunion of the Protestant and Catholic Churches and for perpetual peace, and for the founding of academies of arts and sciences all over Europe on the model of the British Royal Society and the French Academy to which Leibniz had been elected. Only a few of the forty large volumes planned by the Prussian Academy as a definitive edition have appeared, and it is unlikely that the task will be completed in this century." (*Introduction*, p. XII)
Contents: Phlip P. Wiener: Introduction XI-LI;
I. On Method.
1. From *Elements of Law and Justice* (1669-1670) 1; 2. On the Method of Universality (1674) 3; 2a. General Geometry and the Method of Universals (1674) 5; 3. Dialogue on the Connection Between Things and Words (1677) 6; 4. Preface to the General Science (1677) 12; 5. Towards a Universal Characteristic (1677) 17; 5a. Principles of a Logical Calculus (c. 1679) 26; 5b. A Fragment on Logical Syntax 28; 6. Precepts for Advancing the Sciences and Arts (1680) 29; 7. Discourse Touching the Method of Certitude and the Art of Discovery 46; 8. The Art of Discovery (1685) 58; 9. On True Method in Philosophy and Theology (c. 1686) 58; 10. On a General Principle Useful for the Explanation of the Laws of Nature (Letter to Bayle, 1687) 65; 11. On Some Philosophical Axioms and Mathematical Fictions (Letter to Foucher, 1692) 70; 12. The Horizon of Human Doctrine 73; 13. On Wisdom (c. 1693) 77; 14. On the Logic of Probability (1704, 1714) 82; 15. On Geometrical Method and the Method of Metaphysics (1712) 89;
II. First Principles: Foundations of the sciences.
1. On Aristotle’s and Descartes’ Theories of Matter: Fragment (c. 1677) 90; 2. The Exigency to Exist in Essences: Principle of Plenitude 91; 2a. The Principle of Sufficient Reason 93; 2b. Identity in Individual Substances and True Propositions (1686) 96; 2c. On the Actual Infinite 98; 3. Whether the Essence of a Body Consists in Extension (1691) 100; 3a. Further Discussion of the Same Subject (1693, 1697) 102; 4. New System of Nature (1696) and Second Explanation of the New System (1695) 106; 5. *Specimen Dynamicum* (1695) 119; 6. On Nature in Itself (1698) 137;

7. On Substance as Active Force (Vis Viva) vs Mere Extension (Letters to De Voider, 1699-1703) 156; 7a. Further Discussion of Vis Viva (Letter to Bayle, 1702) 181; 8. On the Principle of Continuity (Letter to Varignon, 1702) 184; 8a. Further Discussion of Continuity (Letter to Remond de Montmort, 1715) 188; 9. Considerations on the Principle of Life, and on Plastic Natures, by the Author of the Pre-established Harmony (1705) 190; 10. On Biology and Geology (From Letter to Bourguet, 1714) 199; 11. Metaphysical Foundations of Mathematics (1715) 201; 12. On Newton's Mathematical Principles of Philosophy (Letters to Samuel Clarke, 1715—1716) 216;
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IV. Ethics, Law, and Civilization.
1. On the Notions of Right and Justice (1693) 559; 2. Ethical Definitions (1697-1698) 564; 3. On Destiny or Mutual Dependence 570; 4. New Proposals 576; 5. Essay on a New Plan of a Certain Science 582; 6. An Odd Thought Concerning a New Sort of Exhibition (1675) 585; 7. On an Academy of Arts and Sciences (Letter to Peter the Great, 1716) 594-599.
Table of Sources of Selections in This Volume 601-606.

6. Schrecker, Paul, ed. 1965. *Monadology and Other Philosophical Essays*. Indianapolis: Bobbs-Merrill.
Translated by Paul Schrecker and Anne Martin Schrecker. With an Introduction and Notes by Paul Schrecker.
"One may consider it a general rule that Leibniz wrote in Latin the books and the philosophic and scientific treatises destined for the restricted public of savants, and in French those by which he desired to attract the more extended circle composed of the *honnetes gens* of his time. This rule, of course, suffers some exceptions, which can be explained either by the place of publication or by the nationality of the person to whom the writing is particularly addressed. In general, however, it can be stated that when a subject has been treated by Leibniz in the two languages, the Latin version is more concise, more rigorous, more difficult reading, in a more esoteric language; while the French version is more easily accessible to the larger public, better suited to popularize and to spread the new ideas of the author.
Thus it is necessarily to the Latin works of Leibniz that we must have recourse for a more precise and more profound knowledge of his work. With the exception of the *Monadology*, the works translated for this volume were written in Latin. Our choice of works has as its purpose, on the one hand, to present reliable texts and faithful translations of several writings indispensable to the study and understanding of the Leibnizian philosophy, and on the other hand, to permit the reader to follow this thought in certain decisive steps of its development." (*Notes on the text*, p. XXV)
Contents: Preface VII; The Unity of Leibniz' Philosophic Thought IX; Notes on the Texts XXV; Selected Bibliography XXIX-XXX;
1. Reflections on Knowledge, Truth, and Ideas (1684) [GP IV, 422-426; A VI, 4, n. 141, 585-592] 3; 2. On the Universal Science: Characteristic 11: XIV [(1688); GP VII, 198-203; [A VI, 4, 189, 909-915] 11; XV [(1688; GP VII, 204-207; A VI, 4, n. 192, 917-922] 17; 3. Critical Remarks Concerning the General Part of Descartes' *Principles* (1692) [GP IV, 350-392] 22; 4. On the Improvement of Metaphysics, and on the Concept of Substance (1694) [GP IV, 468-470] 81; 5. On the Ultimate

Origination of the Universe (1697) [GP VII, 302-308] 84; 6. What is Nature? Reflections on the Force Inherent in Created Things and on Their Actions (1698) [GP IV, 504-516] 95; 7. A Vindication of God's Justice Reconciled with His Other Perfections and All His Actions (1710) [GP VI, 437-462] 114; 8. Monadology [(1710); GP VI, 607-623] 148-163.
References
GP * Leibniz *Philosophische Schriften.* Ed. C. I. Gerhardt. 7 vols. Berlin, 1875-1890.

7. Parkinson, George H. R., ed. 1966. *Leibniz Logical Papers: A Selection*. Oxford: Clarendon Press.
"The present book offers translations of a selection of Leibniz's logical papers, ranging from those written in youth to those written in maturity. The works selected are those which the translator believes to be Leibniz's most important in the field of logic; the arrangement is, as far as possible, chronological. A certain amount of explanatory comment is necessary if these works are to be understood, and it will be the function of this introduction to provide such comment." (*Introduction*, p. IX)
"It remains to say a few words about the texts from which the translations have been made, and about the translations as such. The texts used have been indicated on each occasion, and as many of them are standard and often quoted in works on Leibniz, their pagination has been indicated in the translations. It has not been thought necessary to indicate where Leibniz has made additions or deletions; this is done most easily in an edition of the original texts, as in that by Couturat, which may be consulted by those interested. Any obvious slips of the pen have been put right in the text of the translation, and the original indicated in a footnote.(1) Some measure of consistency has been imposed on Leibniz's symbolism; for example, his various signs for identity are always rendered here by '=', and the sign for identity prefixed by 'non' is rendered by ≠. Another respect in which consistency has been imposed is in the use of a hyphen to express a negative term, such as 'not-A'. It is important always to include this in an English translation, to distinguish between '. . . .is not A' and '. ... is not-A'.(2) Leibniz, however, is not consistent in his use of the hyphen in such contexts, doubtless because the distinction is made adequately in Latin by the placing of 'non'— 'non est A' in the first case, and 'est non A' in the second." (*Introduction*, p. LXII)
(1) The only exceptions are to be found in the study in the calculus of real addition, in which Leibniz sometimes forgets to draw a circle round the + sign; such oversights have been corrected without comment.
(2) e.g. *Generales Inquisìtiones*, pars. 93, 169.
Contents (Italics indicate that the title translated is Leibniz's): Abbreviations VII; Introduction IX-LXV; 1. From *Of the Art of Combination* (1666) 1; 2. From papers on grammatical analysis (c. 1678) 12; 3. *Elements of a Calculus* (April 1679) 17; 4. *Rules from which a decision can be made, by means of numbers, about the validity of inferences and about the forms and moods of categorical syllogisms* (April 1679) 25; 5. *A Specimen of the Universal Calculus* (1679-86?) 33; 6. *Addenda to the Specimen of the Universal Calculus* (1679-86 ?) 40; 7. *General Inquiries about the Analysis of Concepts and of Truths* (1686) 47; 8. A specimen of a demonstrated inference from the direct to the oblique, sent by Leibniz to Vagetius (January 1687) 88; 9. *The Primary Bases of a Logical Calculus* (1 August 1690) 90; 10. *The Bases of a Logical Calculus* (2 August 1690) 93; 11. *A Mathematics of Reason* 95; 12. *Of the Mathematical Determination of Syllogistic Forms* 105; 13. An intensional account of immediate inference and the syllogism ('Logical Definitions') 112; 14. A paper on 'some logical difficulties' (after 1690) 115; 15. A Study in the Plus-Minus Calculus ('A not inelegant Specimen of Abstract Proof') (after 1690) 122; 16. A Study in the Calculus of Real Addition (after 1690) 131; Index 145-148.

8. Loemker, Leroy E., ed. 1969. *Leibniz Philosophical Papers and Letters*. Dordrecht: Reidel.
A selection translated and edited, with an introduction.

Second corrected edition; first edition in two volumes, Chicago: Chicago University Press, 1956.
"The selections contained in these volumes from the papers and letters of Leibniz are intended to serve the student in two ways: first, by providing a more adequate and balanced conception of the full range and penetration of Leibniz's creative intellectual powers; second, by inviting a fresher approach to his intellectual growth and a clearer perception of the internal strains in his thinking, through a chronological arrangement. Much confusion has arisen in the past through a neglect of the development of Leibniz's ideas, and Couturat's impressive plea, in his edition of the *Opuscules et fragments* (p. xii), for such an arrangement is valid even for incomplete editions.
The beginning student will do well, however, to read the maturer writings of Parts II, III, and IV first, leaving Part I, from a period too largely neglected by Leibniz criticism, for a later study of the still obscure sources and motives of his thought. The Introduction aims primarily to provide cultural orientation and an exposition of the structure and the underlying assumptions of the philosophical system rather than a critical evaluation. I hope that together with the notes and the Index, it will provide those aids to the understanding which the originality of Leibniz's scientific, ethical, and metaphysical efforts deserve." (*Preface to the first edition*, p. VII)
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Index 722-736.

9. Riley, Patrick, ed. 1988. *Leibniz: Political Writings*. Cambridge: Cambridge University Press.

Translated and edited with an introduction and notes. Second expanded edition (first edition 1972).
"It was characteristic of Leibniz to try to reconcile apparently conflicting ideas, to take from each kind of thought that which was soundest and to synthesize it with the seemingly incommensurable truths of other systems; thus he struggled throughout his life to fuse Platonism, Cartesianism, Christian voluntarism, scholasticism, Hobbesian mechanism and a number of other doctrines into a plausible whole(1) whose apex would be a *rational* theology (Leibniz used God with a relatively sparing hand, and was contemptuous of philosophers who drew him in at the first sign of intellectual difficulty). Given this desire for reconciliation, for harmony, for synthesis - which he applied to political philosophy as much as to any other philosophical question — it should come as no surprise that Leibniz wanted to establish, or rather discover, a *universal jurisprudence', a system of law and justice common to God and man (and generally to any rational substances); both God and man existed in a 'society or universal republic of spirits' which was the 'noblest part of the universe', a moral realm within (and at the summit of) physical nature, a realm in which 'universal right is the same for God and for men'.(2)" (*Introduction*, p. 2)
(1) See particularly letter to Remond, Loemker 11, p. 1064; *New Essays* 1, i (Langley edition, pp. 66-7).
(2) *Theodicy*, preliminary dissertation, pt. 35.
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13. Excerpts from letters to Landgraf Ernst of Hesse-Rheinfels, Bossuet and Thomas Burnett 185; Two Letters to Landgraf Ernst of Hesse-Rheinfels (1683-91) 185; Two Letters to Bossuet concerning the Reunification of Christendom (1692-9) 188; Three Letters to Thomas Burnett (1699-1712) 191; 14. Judgment of the Works of the Earl of Shaftesbury (1712) 193;
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15. An Unpublished Manuscript of Leibniz on the Allegiance Due to Sovereign Powers (1695) 199; 16. Leibniz' Unpublished Remarks on Abbé Bucquoi: Divinity and Sovereignty (1711) 217; 17. An Unpublished Lecture by Leibniz on the Greeks as Founders of Rational Theology: Its Relation to His 'Universal Jurisprudence' (1714) 225;
Critical Bibliography 241; Index 247-249.

10. Ariew, Roger, and Garber, Daniel, eds. 1989. *G. W. Leibniz: Philosophical Essays*. Indianapolis: Hackett.
"Our goals in this book are to collect, translate, and annotate a selection of Leibniz's philosophical works that, as a whole, will give an accurate picture of Leibniz's mature philosophical thought. Part I of the collection consists of a selection of essays, papers, and letters that together provide materials for the study of Leibniz's

main doctrines. We have sought to include the "standard" texts, the "Discourse on Metaphysics," "Monadology," "New System of Nature," etc., which are essential to an understanding of Leibniz. But we have also included a selection of lesser-known pieces from Leibniz's mature thought—the late 1670s on—that deal with Leibniz's program for logic, his various accounts of contingency and freedom, and his account of body. In this part of the collection, we arrange the pieces in the order of their composition (as much as possible—dating is sometimes problematic) to remind the reader that chronological considerations can sometimes be helpful in sorting out a philosopher's thought.

However, it is difficult to understand and appreciate Leibniz's thought when it is detached from its historical context. Hence, in Part II of the collection, we present a selection of Leibniz's writings about other philosophers.

The figures we have chosen to emphasize are the ones most often discussed in connection with Leibniz: Hobbes, Descartes, Spinoza, Malebranche, Locke, and Berkeley. In addition, we have included some of Leibniz's philosophical writings on Newton, both for the light they shed on Leibniz's own philosophy and to emphasize the extent to which Leibniz was involved in the scientific debates of his day. We hope that the writings in this section will allow the reader to see how Leibniz saw his contemporaries. The case can be made, we think, that Leibniz's thought can only be understood fully in the context of the contrasts he draws between his thought and that of others." (*Introduction*, p. XI)

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Appendixes. 1. Notes on the Texts 347; 2. Brief Biographies of Some Contemporaries of Leibniz 350; Index 358-366.

11. Cook, Daniel J., and Rosemont Jr., Henry, eds. 1994. *Writings on China*. Peru (Illinois): Open Court.
Translated with an Introduction, Notes and Commentaries.
"His more detailed writings on China (as opposed to brief references to it, which he regularly made in his correspondence) can be roughly divided into two categories. The first is the letters he wrote to European—usually Jesuit—missionaries in China, or their peers in Europe. Especially is this true of his correspondence with Joachim Bouvet, one of the first French Jesuits to live in China, and whose letters to Leibniz clearly influenced the philosopher. (For more on Bouvet, see below, p. 16). All of these letters have now been published—although not translated—by Dr. Rita Widmaier in *Leibniz Korrespondiert mit China* [*Der Briefwechsel mit den Jesuitenmissionaren* (1689- 1714],(2) and it is our hope that this entire correspondence will soon be presented in an English edition (particularly the Leibniz-Bouvet letters, which are philosophically the most significant).
The second category of Leibniz's sustained writings on sinological topics are the four texts presented herein. The first was written expressly for publication, which Leibniz seldom did; the second and third were written as brief essays on Chinese thought, and then sent as appendices to letters to a few among his numerous correspondents. And the fourth is a lengthy treatise on Chinese natural theology, which he wrote the year he died, to be sent as a letter to the same correspondent to whom he had addressed the *Monadology* two years earlier.
Thus, while these four texts are by no means a complete inventory of Leibniz's China writings, we do believe that collectively they provide a fairly comprehensive view of what he had to say about things Chinese, and that they provide a number of insights into Leibniz's own philosophy as well." (*Preface*, pp. XI-XII)
(2) Frankfurt am Main: Vittorio Klostermann, 1990.
Contents: List of Illustrations VIII; Preface XI; Acknowledgments XV; Introduction 1; I. The Background of Leibniz's China Writings 1; II. Sources of Leibniz's Knowledge of China 10; III. The Chinese Intellectual Tradition 18; IV. The Manuscripts and Their Translations 30;
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12. Parkinson, George H. R., ed. 1992. *The Yale Leibniz: De Summa Rerum: Metaphysical Papers, 1675-1676*. New Haven: Yale University Press.
"The editors of the Academy Edition include under the heading of *De Summa Rerum* more than the philosophical papers that Leibniz wrote between December 1675 and April 1676. Between his departure from
Paris early in October 1676 and his arrival in Hanover in mid-December, Leibniz wrote a further series of papers on philosophical topics. The first of these was an extensive work on philosophical problems concerning motion, the dialogue *Pacidius Philalethi*, written between 29 October and 10 November 1676, whilst Leibniz was waiting for a passage from London to Holland. Other philosophical papers followed, some of which are connected with Leibniz's visit to Spinoza in The Hague between 18 and 21 November 1676. All these papers-Pacidius Philalethi and the rest-are closely related in themes to the papers of December 1675 to April 1676, and for this reason the editors of the Academy Edition count them as forming part of one group of papers, which they entitle *De Summa Rerum*. This volume will take account of both the papers of December 1675 to April 1676 and those of October to

December 1676, but its scope is limited. These papers fall into two main groups, which overlap in time of composition. One group(11) is concerned with the philosophy of mathematics (in particular with problems of the infinite) and with philosophical problems about the nature of motion. The other deals with philosophical, or more precisely with metaphysical, problems that concern God and the human mind. What are offered here are texts and translations of the most important papers that belong to this second group, as well as selections from some notes on metaphysics that Leibniz wrote on various occasions between March and December 1676.(12) The text used is that of the Academy Edition."
(11) A, Nos. 59,63-66,69,78.
(12) These constitute A, Nos. 36 and 39; they are printed in the section of the volume that is devoted to "Annotata."
References
A = Gottfried Wilhelm Leibniz: Sämtliche Schriften und Briefe (Darmstadt and Berlin: Deutsche Akademie der Wissenschaften zu Berlin, 1923-).
Contents: List of Abbreviations; A Note on the Text and Translation; Introduction
1. The Origins and Significance of the De Summa Rerum; 2. Philosophy and the Search for Primary Truths; 3. Ideas, Possibility, and God; 4. The Principles of Contradiction, Sufficient Reason, and Harmony; 5. Material Things: A Phenomenalist Analysis; 6. Minds and Material Things; 7. Space and Time; 8. Atoms and the Actual Infinite; 9. Laws of Nature; 10. The Human Mind and its Relation to God; 11. Conclusion;
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13. ———, ed. 1995. *Leibniz: Philosophical Writings*. London: Everyman Library, J. M. Dent.
First edition translated by Mary Morris, London: J. M. Dent and New York: E.P. Dutton & Co, 1934; second revised edition with G. H. R. Parkinson, London: J. M. Dent & Sons 1973.
"Mrs. Morris's translations from Leibniz were first published in Everyman's Library in 1934, and have been reprinted several times. For this new edition a number of the works translated by her which are of less than major importance have been omitted; those that have been retained are the *Monadology*, *Principles of Nature and of Grace*, *On the Ultimate Origination of Things*, the selections from the correspondence with Arnauld, the *New System* and *Explanation of the New System*, the *Preface* to the *New Essays*, the selections from the correspondence with Clarke,

and a letter on human freedom (1934 edition, pp. 3-41, 57-87, 97-116, 141-67, 192-229, 250-3).
(...)
To replace the works that have been excluded, I have made the following translations: (1) *Of an Organum or Ars Magna of Thinking*, (2) *An Introduction to a Secret Encyclopaedia*, (3) *Of Universal Synthesis and Analysis*, (4) Selections from the *Discourse on Metaphysics*, (5) *A Specimen of Discoveries,* (6) *Primary Truths*, (7) *The Nature of Truth*, (8) *Necessary and Contingent Truths,* (9) *On Freedom*, (10) *On the Principle of Indiscernibles*, (11) *A Résumé of Metaphysics*, (12) *Metaphysical Consequences of the Principle of Reason*. Of these, numbers (1), (2) (5), (7), (10), (11) and (12) haye not appeared in English before, and there has previously been no complete English translation of (8). Of the works retained from Mrs. Morris's original translations, the letter on freedom is not available elsewhere in English.
In making the new translations and revising those of Mrs. Morris I have tried to provide equivalents of Leibniz's technical terms which are consistent throughout. The aim has been to produce a version of Leibniz which will convey clearly the meaning of what he wrote, whilst keeping as close to the text as is consistent with this." (*Notes on translation*, pp. XV-XXVI)
Contents: Note on the Author and Editor VII; Chronology of Leibniz's Life and Times VIII; Introduction XXI; Notes on Translation XXXV-XXXVI;
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14. Woolhouse, Roger S., and Francks, Richard, eds. 1997. *Leibniz's 'New System' and Associated Contemporary Texts*. New York: Oxford University Press.
"In the 'Système nouveau' Leibniz reveals (or, sometimes, merely hints at) his thoughts about the unsatisfactory nature of the Cartesian understanding of material substance as merely extended matter, about the importance of the notion of force for both physics and metaphysics, and about the connected need for the rehabilitation of the substantial forms or souls of the scholastics as principles of substantial unity. He distinguishes various types of soul, from the fully rational mind with its close relation to God down to those 'which are sunk in matter'; and he hints at the presence of these imperishable souls through the whole of matter. In the second part of the article he turns from this account of the nature of substances to one of their 'communication', specifically the union or connection between the body and the mind. Here, finding fault with the system of occasional causes as put forward by Cartesians such as Malebranche, he proposes at some length, and as a 'hypothesis which is certainly possible', what he first referred to as the 'theory of concomitance', and what before long became known as the 'system of pre-established harmony' between body and mind." (*Introduction*, pp. 2-3)
"The concern of this volume, then, is the wave of intellectual activity which broke around Leibniz with the 1695 publication in a French journal of the "'New System'". Chapter 2 is concerned with the "'New System'" itself and, following an account of some of the events leading up to its publication, it presents the text and one of its early drafts. The first public response was made in the same year by Simon Foucher, someone who from earlier personal correspondence had some familiarity with Leibniz's ideas, and via whom Leibniz submitted the text of the "'New System'" to

the *Journal des savants.* Chapter 3 contains his response, together with Leibniz's notes on it and his published reaction--what is now known as "'The First Explanation of the New System'" (1696). 'Second' and 'Third Explanations' were published in other journals that same year, following a letter that Leibniz had written to Henri Basnage de Beauval, who had made some comments on his ideas (Chapter 4)." (*Introduction*, p. 4)

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15. ———, eds. 1998. *G. W. Leibniz: Philosophical Texts*. New York: Oxford University Press.

"This book contains nineteen Texts. Most of these are important writings (originally composed in French and Latin, and dating from 1685 to 1714) of Gottfried Leibniz. But some of the replies and comments made by various of Leibniz's contemporaries (such as Antoine Arnauld, Pierre Bayle, and Simon Foucher) are included too. The texts are typically divided into numbered paragraphs or sections; thus the editorial reference 'T1. 2' would be to the second section of the first text, 'T2. 3 §1' would be to the first section of the third subtext of T2.

The book also contains editorial matter of various kinds. So, to begin with, there is a lengthy Editor's Introduction, which, besides saying something about Leibniz's life, writings, and influence, also aims to expound and explain Leibniz's main philosophical ideas as they occur in the texts which follow.

The asterisks (*) at various points throughout the book signal the Notes, collected at the end of the volume. These notes act as a glossary for various unusual but frequently recurring terms, or as explanations of references to various people, doctrines, or ideas. In addition, there are editorial footnotes to each text which are signalled by superscript numerals.

There are also some longer, explanatory notes which appear as appendices at the end of the text to which they refer.

As well as such notes, each text is prefaced by a Summary, which provides an outline of the structure of what is about to follow.

In the Editor's Introduction, and elsewhere, pains have often been taken to direct the student towards relatively recent articles and books which provide further explanation or discussion of various central topics. Full details of these, and any other references to the secondary literature, are given in the Bibliography and Further Reading section." (*How to use this book*, p. 3)

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"While some of the translations included here are new (TT 1, 2, 5, 13, 18, 19), others (TT 3, 4, 6-12, 14-17) are taken, sometimes with small changes, from our *Leibniz's 'New System' and Associated Contemporary Texts* (Oxford, 1997)." (p. 50)

16. Arthur, Richard T. W., ed. 2001. *The Yale Leibniz: The Labyrinth of the Continuum: Writings on the Continuum Problem, 1672-1686*. New Haven: Yale University Press.
Translated, Edited, and with an Introduction by Richard T. W. Arthur. Latin and French text with English translation.
"The central problem of the collection, that of the composition of the continuum, is one whose importance Leibniz repeatedly stressed throughout his career. My aim has been to gather together and present in English translation a selection of the manuscripts he wrote on this subject between 1672 and 1686, most of them previously untranslated.
The original language texts are drawn from the authoritative Akademie edition of Leibniz's works, as explained in more detail in the Note on the Texts and Translation below. In making the translations, my aim has been to produce a readable English text that at the same time conveys the original's meaning as accurately as possible.

No doubt it is the aim of all translators to strike some such happy balance between accuracy and fluency.
(...)
I have tried to render all important words and their cognates as consistently as I could, to the extent that English will allow. As an aid to this, I have followed the lead of Edwin Curley and others in providing a Glossary/Index. This contains a record of my translations of key terms and phrases, as well as a defense of them, and has the dual merit of providing a kind of running commentary on translation issues while keeping these apart from the textual concerns dealt with in the notes." (*Preface*, p. XI)
"For Parts I and II, the original language text is that of the Akademie edition, Series VI, volume iii (available in most research libraries); for Part III it is that of volume iv of the same series, recently published in six substantial parts, A-F, totaling some 3,000 pages. I had originally availed myself of the preliminary edition of this volume, the so-called Vorausedition, but I was prevailed upon to delay publication until the appearance of the official edition so I could key all my referencing to it." (*Preface*, p. XXI).
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17. Sleigh Jr., Robert C., ed. 2005. *The Yale Leibniz: Confessio Philosophi: Papers Concerning the Problem of Evil, 1671-1678*. New Haven: Yale University Press.
Original text (Latin, French and German) and English translation.
Translated, Edited and with an Introduction by Robert C. Sleigh, Jr; additional Contributions from Brandon Look and James Stam.
"The *Confessio philosophi* first appeared in print in a volume edited by Ivan Jagodinsky under the title Leibnitiana inedita "Confessio philosophi" (Kazan, 1915). Subsequently, Yvon Belaval prepared an edition (with a French translation) under the title G. W. Leibniz, "Confessio philosophi"—*La Profession de foi du philosophe* (Paris: Vrin, 1961). A revised version was published in Paris in 1970. Otto Saame prepared an edition (with a German translation) under the title G. W. Leibniz: "Confessio philosophi" (Frankfurt am Main: Klostermann, 1967, reprinted with minor changes in 1994), based on a careful study of the handwritten manuscripts.
It is to Saame that we owe the identification of the author of the objections, written in the margins.[*] I owe much more than that to Saame. I have often turned to his translation in time of trouble; his scholarship has guided my own. I also acknowledge indebtedness to Yvon Belaval's translation and to Ezequiel de Olaso, whose scholarship and translation served me well—see "La profesión de se del filósofo," pages 96–144 of G. W. Leibniz, *Escritos Filosoficos* (Buenos Aires, 1982); and to Francesco Piro—see his translation "Confessio philosophi" e altri scritti (Naples, 1992); and to Concha Roldán Panadero and Roberto Rodriguez Aramayo— see their translations in Gottfried Wilhelm Leibniz, *Escritos en Torno a la Libertad Elazar y el Destino* (Madrid, 1990).
(...)
There are two types of annotations in this book. Marginalia and the like (usually Leibniz's) are presented as footnotes to the text, numbered sequentially with the prefix "L", as "L1", etc. Editorial annotations are given as endnotes." (*A Note on the Texts, Translations, and Methods of Citation*, pp. XV-XVI)
[*} Nicolaus Steno (1636-1686)
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18. Strickland, Lloyd, ed. 2006. *The Shorter Leibniz Texts: A Collection of New Translations*. London: Continuum.
"In preparing this volume I had two aims in mind. First, to introduce Leibniz to those studying him for the first time through the two mediums which he most often used - the short essay or note, and the private letter. Second, to make available to the English-speaking scholar a number of important texts that have not appeared in any previous English anthology of Leibniz's works. A brief word on these two aims is in order.
As I noted above, Leibniz wrote no single work that treated the whole of his philosophical system. Despite this it is often tempting to treat one or two of his writings as being generally representative of his thought as a whole, for the sake of convenience if nothing else. This is a temptation that I think ought to be resisted. To get a reasonably adequate understanding of Leibniz's thought requires a student to consult many different texts from various stages in his career. In fact, piecing together Leibniz's thought is not unlike putting together a huge jigsaw. Around 50,000 of Leibniz's writings (totaling some 200,000 pages) have survived to the present day, with most of these being private letters and relatively short essays and notes. With so many texts to choose from, only an unfeasibly large anthology could hope to be truly representative of his thought. In selecting texts for this volume I have tried to choose those that would enable a newcomer to Leibniz to attain a good idea of some of his thoughts on some of the wide range of topics on which he wrote. I have opted not to include two of his most famous works, the *Discourse on Metaphysics* and the so-called *Monadology*, partly because I feel neither can be properly understood by a newcomer to Leibniz without a sizeable commentary,(2) and partly because perfectly serviceable translations of both can be found for free on various Internet sites.
No fewer than forty of the selections in this volume are appearing in English for the first time. Around a dozen or so others were previously only available in English in old and now hard to find anthologies, or other works that are not widely accessible to many students or scholars; by including them here, I hope they will reach a wider audience than they might otherwise have done.
In translating the selections in this volume I have tried to find the right balance between accuracy and elegance, with the former always taking priority where both could not be attained simultaneously." (*A note on the translations* pp. 23-24)
(2) A view in some way vindicated by the fact that both are available in separate editions with sizeable commentaries.
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19. Dascal, Marcelo, ed. 2006. *G. W. Leibniz: The Art of Controversies*. Dordrecht: Springer.
"The idea of a collection of Leibniz’s texts on the art of controversies arose in 1995, in the Institute of Advanced Studies of the Hebrew University of Jerusalem. I had organized an international research group on “Leibniz the Polemicist” for a whole academic year, and the Institute accepted and financed the idea. As fellows of the Institute we maintained a weekly seminar on Leibniz and his controversies and held daily conversations and sometimes fierce discussion about the texts we studied together. In the course of that memorable year in Jerusalem, two of us – Quintín Racionero and myself – became convinced that this overlooked aspect of Leibniz’s work deserved to be brought to the attention of the learned public in the form of a book. This idea developed into the project, which after ten years of intermittent work throughout the world, new partners, countless modifications, and many other vicissitudes, comes now to fruition in the form of this volume. It has been a challenge that only persevering cooperative work, gracious support by many

colleagues, friends and institutions, and a firm belief in the value of the effort could face. Let all those who made it be faced be thanked and explicitly mentioned, as far as my memory can be trusted." (*Acknowledgements*, p. XV)
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C = *Opuscules et fragments inedits*. Edited by L. Couturat. Paris, 1903 (repr. Hildesheim, 1966).
D = D = *Opera Omnia*. Edited by L. Dutens. Geneve, 1767 (repr. Hildesheim, 1989).
FC = *Oeuvres de Leibniz*. Edited by A. Foucher de Careil. Paris 1859-1875 (repr. Hildesheim, 1969).
GR = *Textes inedits.* Edited by G. Grua. Paris, 1948.
LH = *Leibniz-Handschriften*, Niedersachsischen Landesbibliothek Hannover.