

Christian Wolff's Metaphysical Works: An Annotated Bibliography

Index of the Section "History of Ontology from Suárez to Kant"

- Birth of a New Science: the History of Ontology from Suárez to Kant
 - Annotated Bibliography on the History of Continental Ontology from Suárez to Kant
 - Annotated Bibliography on the History of British Ontology from Hobbes to Hume
- A Selection of Ontologists from Fonseca to Crusius (1560-1770)
- Jacob Lorhard (1561-1609): The Creation of the Term "Ontologia"
- Francisco Suárez on Metaphysics as the Science of Real Beings
 - Annotated Bibliography on the Metaphysics of Francisco Suárez
- Kant from the Critique of Metaphysics to Transcendental Philosophy

A SELECTION OF WOLFF'S METAPHYSICAL WORKS

A complete bibliography of the works by Christian Wolff can be found in:

- École Jean. *La métaphysique de Christian Wolff*. Hildesheim: Georg Olms 1990.
- Bibliographie des œuvres de Christian Wolff. In *Jus Naturae*. Edited by Thomann Marcel. Hildesheim: Georg Olms 1972. pp. LXV-LXXXI.

The *Gesammelte Werke* [= GW] by Christian Wolff are published in three series (*German* [22 volumes in 30 tomes, 1965-1983], *Latin* [37 volumes in 42 tomes, 1962-1983] and *Materials* under the direction of Jean École (for the philosophical works) by Georg Olms, Hildesheim; the following is a list of the most important metaphysical works.

1. *Vernünfftige Gedanken von den Kräfte[n] des menschlichen Verstandes (German Logic)*. Halle: 1712.
Reprint of the 1754 edition by Hans Werner Arndt (1965).
2. *Vernünfftige Gedanken von Gott, der Welt und der Seele des Menschen, auch allen Dingen überhaupt (German Metaphysics)*. Frankfurt-Lipsia: 1719.
Reprint of the 1751 edition with an introduction by Charles A. Corr (1983).
3. *Anmerkungen über die Vernünfftige Gedanken von Gott, der Welt und der Seele des Menschen*. Frankfurt: 1724.
Reprint of the 1740 edition with an introduction by Charles A. Corr (1983).
4. *Philosophia rationalis sive Logica (Latin Logic). Praemittitur discursus praeliminaris de philosophia in genere*. Frankfurt-Lipsia: 1728.
Reprint of the 1740 edition with introduction, notes and index by Jean École (1983).
5. *Philosophia prima, sive Ontologia (Latin Metaphysics)*. Frankfurt-Lipsia: 1730.
Reprint of the 1736 edition by Jean École (1962).
6. *Cosmologia generalis*. Frankfurt-Lipsia: 1731.
Reprint of the 1737 edition with an introduction by Jean École (1964).

7. *Psychologia empirica*. Frankfurt-Lipsia: 1732.
Reprint of the 1738 edition by Jean École (1968).
8. *Psychologia rationalis*. Frankfurt-Lipsia: 1734.
Reprint of the 1740 edition with introduction, notes and index by Jean École (1972).
9. *Theologia naturalis. Pars Prior, integrum Systema complectens, qua existentia et attributa Dei a posteriori demonstrantur*. Frankfurt-Lipsia: 1736.
Reprint of the 1739 edition with introduction, notes and index by Jean École (1978).
10. *Theologia naturalis. Pars Posterior qua existentia et attributa Dei ex notione entis perfectissimi et natura animae demonstrantur, et Atheismi, Deismi, Fatalismi, Naturalismi, Spinosismi, aliorumque de Deo errorum fundamenta subvertuntur*. Frankfurt-Lipsia: 1737.
Reprint of the 1741 edition with introduction, notes and index by Jean École (1981).
11. *Philosophia practica universalis, pars prior*. Frankfurt-Lipsia: 1738.
(1971).
12. *Philosophia practica universalis, pars posterior*. Frankfurt-Lipsia: 1739.
With a Postscript by Winfried Lenders (1979).
13. *Philosophia moralis, sive Ethica*. Halle: 1750.
Second volume 1753. With a Postscript by Winfried Lenders (two volumes, 1970-1973).
14. *Horae subsecivae Marburgenses*. Frankfurt: 1729.
Reprint in three volumes of the edition: Frankfurt 1729, Leipzig 1732, Renger 1735, with an introduction (pp. V-CXXXVIII) by Jean École (1983).
15. *Opuscula metaphysica. De differentia nexus rerum sapientis et fatalis necessitatis, nec non systematis harmoniae praestabilitae et hypothesium Spinosae luculenta commentatio, in qua simul genuina Dei existentiam demonstrandi ratio expenditur et multa religionis naturalis capita illustrantur. - Monitum ad commentationem luculentam de differentia nexus rerum sapientis et fatalis necessitatis, quo nonnulla sublimia metaphysicae ac theologiae naturalis capita illustrantur*. Hildesheim: Georg Olms 1983.
Critical edition with introduction, notes and index by Jean École.

ENGLISH TRANSLATIONS

1. *Logic, or rational thoughts on the powers of the human understanding with their use and application in the knowledge and search of truth, translated from the German of Baron Wolfius, to which is prefixed a life of the author*. Hildesheim: Georg Olms 2003.
Reprint of the original edition of 1770.
2. *Preliminary discourse on philosophy in general*. Indianapolis: Bobbs-Merrill 1963.
Translated with an introduction and notes by Richard J. Blackwell.
Contents: Introduction VII; Selected bibliography XV-XVIII; Chapter One: The three types of human knowledge: history, philosophy, and mathematics 3; Chapter Two: Philosophy in general 17; Chapter Three: The parts of philosophy 33; Chapter Four: The method of philosophy 59. Chapter Five: The style of philosophy 79; Chapter Six: The freedom to philosophize 88; Index 121-122.
3. Selections from *Reasonable thoughts on God, the Word, the Soul of Man, and Things in General*. In *Eighteenth-century philosophy*. Edited by Beck Lewis White. New York: Free Press 1966. pp. 217-222

FRENCH TRANSLATIONS

1. *Logique. Ou réflexions sur les forces de l'entendement humain, et sur leur légitime usage, dans la connaissance de la vérité*. Hildesheim: Georg Olms 1736.
Traduite de l'Allemand sur la cinquième édition, et revue sur toutes les suivantes. Reprint 2000.
2. La pensée esthétique de Christian Wolff (Extraits de la *Psychologia empirica*). In *Aux sources de l'esthétique, Les débuts de l'esthétique philosophique*. Edited by Goubet Jean-François and Raulet Gérard. Edition de la Maison des Sciences de l'Homme: 2005. pp. 80-99
3. *Discours préliminaire sur la philosophie en général*. Paris: Vrin 2006.

Introduction, traduction et notes sous la direction de Th. Arnaud, W. Feuerhahn, J.-F. Goubet et J.-M. Rohrbasser.

ITALIAN TRANSLATIONS

1. L'Illuminismo tedesco. II. Christian Wolff. In *Grande antologia filosofica. Parte IV. Il pensiero moderno*. Milano: Marzorati 1968. pp. 1395-1438
Antologia di testi scelti da Bruno Bianco
2. *Logica Tedesca*. Bologna: Patron 1978.
Traduzione di Raffaele Ciafardone.
Nuova edizione Milano, Bompiani, 2011.
3. *Metafisica Tedesca*. Milano: Rusconi 1999.
Testo originale a fronte e traduzione italiana di Raffaele Ciafardone.
4. *Metafisica Tedesca con le Annotazioni alla Metafisica Tedesca*. Milano: Bompiani 2003.
Testo originale a fronte e traduzione italiana di Raffaele Ciafardone.

GERMAN TRANSLATIONS OF THE LATIN WORKS

1. *Einleitende Abhandlung über Philosophie im allgemeinen*. Stuttgart: Frommann-Holzboog 1996.
Critical edition of the Latin text with an introduction and a German translation by Günter Gawlick and Lothar Kreimendahl.
2. *Erste Philosophie oder Ontologie. Lateinisch-Deutsch*. Hamburg: Meiner 2005.
Latin text and German translation of the Introduction and the First and Second Chapters (until 78) by Dirk Effertz

SPANISH TRANSLATIONS

1. *Pensamientos racionales acerca de Dios, el Mundo y el Alma del Hombre, así como sobre todas las cosas en general (Metafisica Alemana)*. Madrid: Akal Ediciones 2000.

SELECTED BIBLIOGRAPHY

A complete bibliography (1305 titles) can be found in:

- Biller Gerhard. *Wolff nach Kant. Eine Bibliographie*. Hildesheim: Georg Olms 2004 ([Second updated edition 2009](#) - PDF).
With a preface by Jean École

This is a selection of studies about Wolff's metaphysics; for the contributions by Jean École see the *Bibliographie choisise de Jean École* (in French) [1961-1982](#) and [1984-2008](#) (with extensive abstracts).

1. *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: Meiner 1983.
Reprinted 1986
2. Nuovi studi sul pensiero di Christian Wolff. Il Cannocchiale. Rivista di Studi Filosofici 2-3 1989.

Reprinted as a volume with a preface by Jean École, Hildesheim, Georg Olms, 1992.

Contents: Introduzione 3; I. Systeme e metodo. Ferdinando L. Marcolungo: Wolff e il problema del metodo 11; Werner Schneiders: Christian Wolff über Verstand und Vernunft 39; Cornelis-Anthonie van Peursen: *Cognitio symbolica* in the philosophy of Christian Wolff 61; Günther Mühlpfordt: Die organischen Naturwissenschaften in Wolffs empiriorationalischer Enzyklopädistik 77; Luigi Cataldi Madonna: Wolff, Bolzano e la probabilit 107; II: Filosofia teoretica. Sonia Carboncini: L'ontologia

di Wolff tra scolastica e cartesianesimo 131; Jean École: La notion d'être selon Wolff ou la "Désexistentiaolisation de l'essence" 157; Hans Werner Arndt: Zu Christian Wolffs Theorie möglicher Welten 175; Hans-Jürgen Engfer: Von der leibnizischen Monadologie zur empirischen Psychologie Wolffs 193; III: Filosofia pratica. Eberhard Günther Schulz: Wolffs Moralprinzip und Kants kategorischer Imperativ 217; Michael Albrecht: Die Tugend und die Chinesen. Antworten von Christian Wolff und die Frage nach dem Verhältnis zwischen Religion und Moral 239; Cornelia Buschmann: Gesellschaft und Geschichte als philosophisches Problem bei Christian Wolff 263-284.

"Ce recueil est la reprise du numéro spécial que la revue *Il Cannochiale* a consacré à Wolff en 1989 (n0 2-3), à l'initiative de deux jeunes chercheurs italiens: Sonia Carboncini et Luigi Cataldi Madonna.(...).

Il a trouvé tout naturellement sa place dans la troisième série de notre réédition des *Gesammelte Werke* de Wolff qui, à côté des études les plus importantes publiées de son temps, en contiennent d'autres plus récentes. Car il est composé de douze articles aussi intéressants que variés répartis en trois sections intitulées: Le système et la méthode, La philosophie théorique, La philosophie pratique. Sept ont trait à sa métaphysique, deux à sa morale, les trois autres respectivement à sa méthode, à sa physique et à sa conception de la société. Le tout est précédé d'une introduction dans laquelle Sonia Carboncini et Luigi Cataldi Madonna retracent l'histoire de cette réédition et celle de la partie philosophique de son oeuvre, dont ils présentent de façon claire et précise les grandes lignes dans leurs rapports avec celles de ses prédécesseurs et de ses successeurs.

Ces articles, qui ont pour auteurs sept allemands, trois italiens, un hollandais et un français, appartenant à des horizons philosophiques fort différents, attestent que l'actuel regain d'intérêt pour la pensée de Wolff n'est pas seulement le fait de quelques rares spécialistes isolés. Et l'on peut voir là le signe qu'après avoir été éclipsée par la philosophie kantienne et postkantienne, celle de Wolff, sans jamais plus connaître l'énorme succès qu'elle eut de son vivant et immédiatement après sa mort, est enfin en train de trouver sa juste place dans l'histoire des idées.

C'est en tous les cas grâce à de tels travaux qu'elle y parviendra pleinement. Et il est à souhaiter qu'ils continuent à se multiplier, afin qu'elle soit de mieux en mieux connue et qu'en particulier, pour ce qui ce du domaine métaphysique, 'on cesse d'en parler à partir des critiques de Kant qui ne connaissait guère celui-ci qu'à travers les exposés trop succincts et souvent déformants des Wolffiens infidèles que sont Baumgarten, Baumeister et Gottsched."

Et c'est dire que le champ des recherches sur Wolff, loin d'être clos, reste largement ouvert, d'autant que son oeuvre est immense et véritablement encyclopédique."

From the Preface by Jean École.

3. *Autour de la philosophie wolffienne*. Edited by Arndt Hans Werner, Carboncini-Gavanelli Sonia, and École Jean. Hildesheim: Georg Olms 2001.
4. *Christian Wolff. Seine Schule und seine Gegner*. Edited by Gerlach Hans-Martin. Hamburg: Meiner 2001.
5. Wolff et la métaphysique. *Archives de Philosophie* 65 2002.
6. "Christian Wolff," *Revue Philosophique de la France et de l'Étranger* 128 (2003).
Jean-François Goubet: Psychologie et métaphysique. *Autour de Christian Wolff* 275; Wolf Fueuerhahn: Entre métaphysique, mathématique, optique et physiologie: la psychométrie au XVIIIe siècle 279; Faustino Fabbianelli: Leibniz, Budde et Wolff. Trois modèles de théodicée 293; Jean-Paul Paccioni: Wolff, l'expérience et la raison non pure 307; Thierry Arnaud: Dans quelle mesure l'Ontologie est-elle fondamentale dans la Métaphysique allemande de Wolff? 323; Jean-François Goubet: Force et facultés de l'âme dans la Métaphysique allemande de Wolff 337; Olivier-Pierre Rudolph: Mémoire, réflexion et conscience chez Christian Wolff 351-360.
7. *Die Psychologie Christian Wolffs. Systematische und historische Untersuchungen* . Edited by Rudolph Oliver-Pierre and Goubet Jean-François. Tübingen: Niemeyer 2004.
8. *Macht und Bescheidenheit der Vernunft. Beiträge zur Philosophie Christian Wolffs. Gedenkband für Hans Werner Arndt* . Edited by Cataldi Madonna Luigi. Hildesheim: Georg Olms 2005.
9. *Wolffiana I: Macht und Bescheidenheit der Vernunft* . Edited by Cataldi Madonna Luigi. Hildesheim: Georg Olms 2005.

Beiträge zur Philosophie Christian Wolffs. Gedenkband für Hans Werner Arndt, mit acht Rariora-Vorwort; Hans Werner Arndt: Nachruf; Einleitung; Ehrenpromotion von Jean École; Plenums- und Abendvorträge.

10. *Christitan Wolff tra psicologia empirica e psicologia razionale* . Edited by Marcolungo Ferdinando. Hildesheim: Georg Olms 2007.
Atti del seminario internazionale di stuid, Verona, 13-14 maggio 2005
11. *Wolffiana II. Christian Wolff und die europäische Aufklärung. Teil 1* . Edited by Stolzenberg Jürgen and Rudolph Oliver-Pierre. Hildesheim: Georg Olms 2007.
Akten des 1. Internationalen Christian-Wolff-Kongresses, Halle (Saale), 4-8 April 2004.
Vorwort, Nachruf auf Hans Werner Arndt, Einleitung, Ehrenpromotion von Jean Ecole, Plenums- und Abendvorträge.
12. *Wolffiana II. Christian Wolff und die europäische Aufklärung. Teil 2* . Edited by Stolzenberg Jürgen and Rudolph Oliver-Pierre. Hildesheim: Georg Olms 2007.
Akten des 1. Internationalen Christian-Wolff-Kongresses, Halle (Saale), 4-8 April 2004.
System der Metaphysik. Logik. Ontologie. Psychologie.

Inhalt: Sektionsvorträge. SEKTION i: SYSTEM DER METAPHYSIK. Oliver-Pierre Rudolph: Das Fundament des Wolffschen Systems der Philosophie 15; Thierry Arnaud: La fondation de la Theologie naturelle dans le systeme de la Métaphysique allemande 25; Henry Alexander Henrysson: Purposes, Possibilities and Perfection. The Metaphysical System of Leibniz and Wolff 39; Violetta L. Waibel: Die Systemkonzeptionen bei Wolff und Lambert 51; Jindrich Karásek: Philosophie als strenge Wissenschaft. Zur systematischen Begründung des Systems der Metaphysik bei Wolff und Kant 71; Cornelia Buschmann: Scientia affectiva practica - scientia practica universalis - scientia possibilium. Wolffs Wissenschaftsbegriff - Prolegomenon oder Abbréviation der Metaphysik? 99; SEKTION 2: LOGIK. Juan Ignacio Gómez Tutor: Die wissenschaftliche Methode bei Christian Wolff 113; Ursula Neemann: Der Zusammenhang zwischen formalen und ontologischen Aspekten in der Urteilstheorie von Christian Wolff 124; Jean-Francois Goubet: Das Verhältnis zwischen mathematischer Methode und Logik 141; Matteo Favaretti Camposampiero: Usage des mots et connaissance symbolique

chez Christian Wolff 153; Luigi Cataldi Madonna: Erfahrung und Intuition in der Philosophie von Christian Wolff 173; Vadim Kurpakov: Zum Einfluss von Wolff und Wolffianem auf die Kantische Logik 195; Hanno Birken-Bertsch: Erfahrung, Subreption und Idealismus. Von Wolff zu Kant 205; Konstantin Pollok: Christian Wolffs Begriffs- und Urteilstheorie als Vorläufer einer inferentiellen Semantik 219; SEKTION 3: ONTOLOGIE. Anne-Lise Rey: La lecture wolffienne de la Dynamique leibnizienne. Un moyen d'identifier la specificité de la notion de substance chez Wolff 237; Boguslaw Paz: Methode und Wahrheit bei Wolff 219; Vitaly Ivanov: Principium omnium primum. Zur Frage nach der Stellung des Widerspruchsprinzips in der Ordnung der Explikation des Begriffs des Seienden in der Wissenschaft der Ontologie 273; Jeongwoo Park: Metaphysik des Spielraums. Wolffs Neubestimmung des Eventusbegriffs hinsichtlich des Seienden, des Systems und der Freiheit, insbesondere gegen Spinoza 291; Carlos Morujão: Wolff, Kant und der Begriff der Existenz 301; Nelly Motroschilova: Kritik des 20. Jahrhunderts am ontologischen Projekt Christian Wolffs 311; SEKTION 4: PSYCHOLOGIE.

Angelica Nuzzo: A Problem for Psychology. Kant and Wolff on Soul and Space 321; Pietro Pimpinella: Symbolische Erkenntnis bei Christian Wolff 339; Faustino Fabbianelli: Tatsachen des Bewusstseins und "nexus rerum" in Christian Wolffs Psychologie 355; Falk Wunderlich: Christian Wolff über Bewusstsein, Apperzeption und Selbstbewusstsein 367; Udo Thiel: Zum Verhältnis von Gegenstandsbewusstsein und Selbstbewusstsein bei Wolff und seinen Kritikern 377; Frank Grunert: Erinnerung als Kreation. Zur Gedächtnistheorie von Christian Wolff und der Wolff-Schule 391; Raffaele Ciafardone:
Kraft und Vermögen bei Christian Wolff und Johann Nicolaus Tetens mit Beziehung auf Kant 405; Siglenverzeichnis 415-420.

13. *Wolffiana II. Christian Wolff und die europäische Aufklärung. Teil 3* . Edited by Stolzenberg Jürgen and Rudolph Oliver-Pierre. Hildesheim: Georg Olms 2007.
Akten des 1. Internationalen Christian-Wolff-Kongresses, Halle (Saale), 4-8 April 2004.

Kosmologie. Theologie. Praktische Philosophie.

14. *Wolffiana II. Christian Wolff und die europäische Aufklärung. Teil 4* . Edited by Stolzenberg Jürgen and Rudolph Oliver-Pierre. Hildesheim: Georg Olms 2007.
Akten des 1. Internationalen Christian-Wolff-Kongresses, Halle (Saale), 4-8 April 2004.
Mathematik und Naturwissenschaften. Ästhetik und Poetik.
15. *Wolffiana III: Christian Wolff tra psicologia empirica e psicologia razionale* . Edited by Marcolungo Ferdinando. Hildesheim: Georg Olms 2007.
Atti del seminario internazionale di studi, Verona, 13-14 maggio 2005
16. *Wolffiana II. Christian Wolff und die europäische Aufklärung. Teil 5* . Edited by Stolzenberg Jürgen and Rudolph Oliver-Pierre. Hildesheim: Georg Olms 2010.
Akten des 1. Internationalen Christian-Wolff-Kongresses, Halle (Saale), 4-8 April 2004.
Wolff und seine Schule. Wirkungen Wolffs. Wolff in Halle. Vertreibung und Rückkehr.
17. Anderson R.Lanier, "The Wolffian paradigm and its discontents: Kant's containment definition of analyticity in historical context," *Archiv für Geschichte der Philosophie* 87: 22-74 (2008).
"I defend Kant's definition of analyticity in terms of concept "containment", which has engendered widespread skepticism. Kant deployed a clear, technical notion of containment based on ideas standard within traditional logic, notably genus/species hierarchies formed via logical division. Kant's analytic/synthetic distinction thereby undermines the logico-metaphysical system of Christian Wolff, showing that the Wolffian paradigm lacks the expressive power even to represent essential knowledge, including elementary mathematics, and so cannot provide an adequate system of philosophy. The results clarify the extent to which analyticity *sensu* Kant can illuminate the problem of a priori knowledge generally."
18. Arnaud Thierry, "Le critère du métaphysique chez Wolff: pourquoi une Psychologie empirique au sein de la métaphysique?," *Archives de Philosophie* 65: 35-46 (2002).
19. Arnaud Thierry, "Dans quelle mesure l'Ontologie est-elle fondamentale dans la Métaphysique allemande de Wolff?," *Revue Philosophique de la France et de l'Étranger* 128: 323-336 (2003).
"The first chapter of the *German Metaphysics* gathers only nine paragraphs and seems to represent but some kind of a preamble. Hence one may feel that metaphysics begins only with paragraph 10 opening the ontological part of the text with the contradiction principle.
Yet Wolff already mentions a few considerations in this first part that are extremely close to the beginning of his philosophy: he presents from the start something very similar to a cogito. Moreover the assets of this first chapter are recaptured whenever every one of the five following chapters opens. Would there be therein sufficient matter at stake to evidence that the Wolffian Metaphysics is grounded in a psychological experience?
Hence the author tests here such a hypothesis through the successive analysis of the status of Ontology, of Logics and of empirical Psychology, through a joint reading of the *German Metaphysics* and of the *German Logics* ."
20. Arnaud Thierry. Où commence la Métaphysique allemande de Christian Wolff? In *Die Psychologie Christian Wolffs. Systematische und historische Untersuchungen*. Edited by Rudolph Oliver-Pierre and Goubet Jean-François. Tübingen: Niemeyer 2004. pp. 63-76
21. Arndt Hans Werner. *Methodo scientifica pertractatum. Mos geometricus und Kalkülbegriff in der philosophischen Theorienbildung des 17. und 18. Jahrhunderts*. Berlin: Walter de Gruyter 1971.
See Chapter V: 'Methodus scientifica' und 'Mathesis Universalis' in der Methodenlehre Christian Wolffs pp. 125-147.
22. Arndt Hans Werner, "Die Semiotik Christian Wolffs als Propädeutik der *ars characteristica combinatoria* und der *ars inveniendi*," *Zeitschrift für Semiotik* 1: 325-331 (1979).
23. Arndt Hans Werner. Rationalismus und Empirismus in der Erkenntnislehre Christian Wolffs. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: Meiner 1983. pp. 31-47
Reprinted in: J. École (ed.) - *Autour de la philosophie wolffienne* - pp. 11-27.
24. Arndt Hans Werner, "Zu Christian Wolffs Theorie möglicher Welten," *Il Cannocchiale. Rivista di Studi Filosofici* 2-3: 175-191 (1989).
Reprinted in: S. Carboncini, L. Cataldi Madonna (eds.) - *Nuovi studi sul pensiero di Christian Wolff* - Hildeseheim, Georg Olms, 1989

25. Arndt Hans Werner. Zum Wahrheitsanspruch der Nominaldefinition in der Erkenntnistheorie und Metaphysik Christian Wolffs. In *De Christian Wolff à Louis Lavelle. Métaphysique et histoire de la philosophie. Recueil en hommage à Jean École à l'occasion de son 75 anniversaire*. Edited by Theis Robert and Weber Claude. Hildesheim: Georg Olms 1995. pp. 34-46
26. Barber William Henry. *Leibniz in France. From Arnauld to Voltaire. A study in French reactions to Leibnizianism*. Oxford: Clarendon Press 1955.
See: Christian Wolff and his followers pp. 123-140 (reprint: New York, Garland, 1985).
27. Beck Lewis White. *Early German philosophy. Kant and his predecessors*. 1969.
Chapter XI: *Two founders of the German Enlightenment* 243; *Thomasius* 247; *Wolff* 256; Chapter XII: *A generation of epigoni* 276-305.
Reprinted Bristol. Thoemmes Press, 1966.
28. Beck Lewis White. From Leibniz to Kant. In *The Routledge history of philosophy. Volume VI: The age of German Idealism*. Edited by Solomon Robert C. and Higgins Kathleen M. New York: Routledge 1993. pp. 5-39
On Wolff see pp. 7-15
29. Biller Gerhard. Die Wolff-Diskussion 1800 bis 1985. Eine Bibliographie. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: F. Meiner 1986. pp. 321-346
Second edition (First edition 1983)
30. Biller Gerhard. *Wolff nach Kant. Eine Bibliographie*. Hildesheim: Georg Olms 2004.
With a preface by Jean École
31. Blackwell Richard, "Christian Wolff's doctrine of the soul," *Journal of the History of Ideas* 22: 339-354 (1961).
32. Blackwell Richard, "The structure of Wolffian philosophy," *Modern Schoolman* 38: 203-218 (1961).
33. Bouton Christophe, "Ontologie et logique dans l'interprétation hégélienne de Christian Wolff," *Études Philosophiques* : 241-260 (2000).
34. Bruna María Jesús Soto, "El significado de la monadologia leibniziana en Christian Wolff," *Anuario Filosófico* 24: 349-366 (1991).
"Christian Wolff's understanding of Leibniz's monadology, framed out from his own underlying philosophical principles, had a definite and direct influence on the Eighteenth-century new elaboration of the "physical monad" theory."
35. Buchenau Stephanie. Sinnlichkeit als Erkenntnisvermögen. Zum Begriff der Vernunftähnlichen in der Psychologie Christian Wolffs. In *Die Psychologie Christian Wolffs. Systematische und historische Untersuchungen*. Edited by Rudolph Oliver-Pierre and Goubet Jean-François. Tübingen: Niemeyer 2004. pp. 197-212
36. Burns John V. *Dynamism in the cosmology of Christian Wolff. A study in pre-critical rationalism*. New York: Exposition Press 1966.
Contents: Introduction 9; I. Substance 17; II. Bodies 51; III. The elements 83; IV Conclusion 101; Bibliography 111; Index of proper names 115; Subject index 117-122.
"Dynamism is the theory that bodies are composed of inextended points of force. In the manuals of Scholastic philosophy this theory is listed and refuted as a fallacious attempt to account for the constitution of bodies by explaining away matter. The theory of Dynamism "culminates in the system of Leibniz, who reduced corporeal substance to units of a spiritual character (*monads*) analogous to souls. For Leibniz, extension, indeed sensible reality as a whole, is nothing more than an appearance or a symbol, and the corporeal world as such is absorbed in the spiritual.." (1)
In this analysis it is our intention to present a study of Christian Wolff's dynamic theory of substance and in particular his metaphysical foundations of the material universe.
To realize this purpose we intend first to treat Wolff's notion of (a) substance, (b) simple substance and its characteristics, and (c) composed being or compound substance and its characteristics, especially as these are in contrast with the characteristics of simple substance.
The second chapter will deal with bodies and their apparent constituents: matter and motor force, as these are explained by Christian Wolff.
The third chapter will be devoted to the "elements," which Wolff contends are the true and ultimate

constituent principles of bodies." p. 17

(1) Jacques Maritain, *An Introduction to Philosophy*, trans. E. I. Watkin (New York: Sheed and Ward, n.d. [1931]), p. 166.

37. Campo Mariano. *Cristiano Wolff e il razionalismo precritico*. Milano: Vita e Pensiero 1939. Two volumes. Reprint in one volume: Hildesheim, Georg Olms, 1980
38. Camposampiero Favaretti Matteo. *Conoscenza simbolica. Pensiero e linguaggio in Christian Wolff e nella prima età moderna*. Hildesheim: Georg Olms 2009.
39. Capozzi Mirella. Sillogismi e proposizioni singolari: due aspetti della critica di Wolff a Leibniz. In *La grammatica del pensiero. Logica, linguaggio e conoscenza nell'età dell'Illuminismo*. Edited by Buzzetti Dino and Ferriani Maurizio. Bologna: Il Mulino 1982. pp. 103-150
40. Capozzi Mirella. Biangoli rettilinei e centauri: l'ontologia di Wolff e Meinong. In *Le ragioni del conoscere e dell'agire. Scritti in onore di Rosaria Egidi*. Edited by Calcaterra Rosa. Milano: Franco Angeli 2006. pp. 44-56
41. Carboncini Sonia, "L'ontologia di Wolff tra scolastica e cartesianesimo," *Il Cannocchiale.Rivista di Studi Filosofici* (2-3): 131-155 (1989).
Reprinted in: Jean École (ed.) - *Autour de la philosophie Wolffienne* - Hildesheim, Georg Olms, 2001.
42. Carboncini Sonia. *Transzendente Wahrheit und Traum. Christian Wolffs Antwort auf die Herausforderung durch den cartesianischen Zweifel*. Stuttgart: Frommann-Holzboog 1991.
43. Cataldi Madonna Luigi, "La metodologia empirica di Christian Wolff," *Il Cannocchiale.Rivista di Studi Filosofici* 1-2: 59-93 (1984).
Reprinted in: L. Cataldi Madonna - *Christian Wolff und das System des klassisschen Rationalismus. Die 'philosophia experimentalis universalis'* - pp. 12-46.
44. Cataldi Madonna Luigi, "Christian Wolff e l'ermeneutica filosofica dell'illuminismo tedesco," *Intersezioni.Rivista di Storia delle Idee* 14: 393-414 (1994).
Reprinted in: L. Cataldi Madonna - *Christian Wolff und das System des klassisschen Rationalismus. Die 'philosophia experimentalis universalis'* - pp. 175-196.
45. Cataldi Madonna Luigi. Il connubio della ragione con l'esperienza come fondamento e scopo del programma filosofico wolffiano. In *La filosofia pratica tra metafisica e antropologia nell'età di Wolff e Vico*. Edited by Cacciatore Giuseppe et al. Napoli: Guida 1999. pp. 111-129
Atti del Convegno Internazionale, Napoli, 2-5 aprile 1997.
46. Cataldi Madonna Luigi, "Teoria e critica della ragione nella filosofia di Christian Wolff," *Studi Settecenteschi* 19: 9-34 (1999).
Reprinted in: L. Cataldi Madonna - *Christian Wolff und das System des klassisschen Rationalismus. Die 'philosophia experimentalis universalis'* - pp. 230-255.
47. Cataldi Madonna Luigi. *Christian Wolff und das System des klassischen Rationalismus: Die 'philosophia experimentalis universalis' / Christian Wolff e il sistema del razionalismo classico: la philosophia experimentalis universalis*. Hildesheim: Georg Olms 2001.
48. Ciafardone Raffaele. *L'Illuminismo tedesco. Metodo filosofico e premesse etico-teologiche*. Rieti: Il Velino 1978.
Chapter IV: Ragione ed esperienza in Christian Wolff pp. 89-114; Appendix: Christian Wolff pp. 236-251.
49. Ciafardone Raffaele. Von der Kritik an Wolff zum vorkritischen Kant. Wolff-Kritik bei Rüdiger und Crusius. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: Meiner 1983. pp. 289-305
50. Ciafardone Raffaele, "Ontologia e scienze empiriche in Christian Wolff," *Colloquium Philosophicum. Annali del Dipartimento di Filosofia* 3: 239-256 (1998).
51. Corr Charles A., "Certitude and utility in the philosophy of Christian Wolff," *Southwestern Journal of Philosophy* 1: 133-142 (1970).
"Christian Wolff is frequently caricatured as a pedant wholly devoted to rational clarity and certitude. My thesis is that Wolff's obvious interest in mathematical method, the "natural logic" of the human mind, and the rehabilitation of the categorical syllogism is in terms of their service to

practical and scientific utility. This contention is supported by the way in which Wolff finds room for probability and the hypothesis in philosophy. The present article sets forth these themes."

52. Corr Charles A., "Christian Wolff's treatment of scientific discovery," *Journal of the History of Philosophy* 10: 323-334 (1972).
"Recent interest in a 'logic of discovery' recalls similar themes in the early 18th century. One philosopher who discussed such a problem was Christian Wolff (1679-1754). Wolff sought to formulate an 'ars inveniendi' or art of discovery to supplement his logic. This article describes Wolff's incomplete notion of an art of discovery and suggests that, although he did not achieve his goal, his sensitivity to the many dimensions of the problem may continue to be helpful today."
53. Corr Charles A., "The existence of God, natural theology, and Christian Wolff," *International Journal for Philosophy of Religion* 4: 105-118 (1973).
"This article examines some elements of 'natural theology' as conceived by one of its principal proponents, the German philosopher Christian Wolff. Topics considered are Wolff's explicit comments on the character of this discipline and its role in his philosophy, together with his twin a posteriori and a priori proofs of the existence of God. The intention is both historical, in elucidating Wolff's philosophy and some of its implications for the thought of other philosophers of his time, and problematical, in terms of the adequacy of the natural theology paradigm for a contemporary philosophical approach to the existence of God."
54. Corr Charles A. Did Wolff follow Leibniz? In *Akten des IV. Internationalen Kant-Kongresses, Mainz, 6-10 April 1974*. Edited by Finke Gerhard. Berlin: Walter de Gruyter 1974. pp. 11-21
Vol. Ii Section I.
55. Corr Charles A. Christian Wolff's distinction between empirical and rational psychology. In *Akten des II. Internationalen Leibniz-Kongresses Hannover 17-22 Juli 1972*. Wiesbaden: Steiner 1975. pp. 195-215
Studia Leibnitiana Supplementa 14 (vol. 3).
56. Corr Charles A., "Christian Wolff and Leibniz," *Journal of the History of Ideas* 36: 241-262 (1975).
"This article contends that the familiar stereotype of Christian Wolff as little more than a systematizer and popularizer of the doctrines of Leibniz is unsatisfactory both in itself and in the light of the available evidence. This thesis is argued by citing Wolff's own statements concerning his relationship to Leibniz, by noting some historical evidence involving the two men, and by surveying a variety of doctrinal points of difference, largely taken from Wolff's methodology and metaphysics. The effect is not so much to settle the matter but to describe the state of the problem and to call for further study."
57. Corr Charles A. Christian Wolff's *German Metaphysics* volumes, their revisions, and Leibniz. In *Theoria cum praxi. Zum Verhältnis von Theorie und Praxis im 17. und 18. Jahrhundert. Band III*. Edited by Heinekamp Albert and Finster Reinhard. Wiesbaden: Steiner 1980. pp. 231-239
Akten des III. Internationalen Leibniz-Kongresses Hannover, 12.-17. November 1977.
Studia Leibnitiana Supplementa 21.
58. Corr Charles A. The *Deutsche Metaphysik* of Christian Wolff. Text and transitions. In *History of philosophy in the making. A symposium of essays to honor Professor James D. Collins on his 65th birthday by his colleagues and friends*. Edited by Thro Linus J. Washington: University Press of America 1982. pp. 149-164
59. Corr Charles A. Cartesian themes in Wolff's German metaphysics. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: Meiner 1983. pp. 113-120
60. Croizer Jacques. *Les Héritiers de Leibniz. Logique et philosophie, de Leibniz à Russell*. Paris: L'Harmattan 2001.
See: I. L'Aufklärung 1. 'Le Maître des allemands' pp. 35-66; 2. Le mouvement de l'Aufklärung pp. 67-73.
61. Drechsler Wolfgang, "Christian Wolff (1679-1754) A Biographical Essay," *European Journal of Law and Economics* 4: 111-128 (1997).
"This essay narrates chronologically the life of Christian Wolff (1679-1754), arguably the most eminent German philosopher between Leibniz and Kant, and an important figure in the development of thought about the state and its tasks as well as about the national economy. It is the

- first longer biographical sketch of Wolff in English, other than skeletal encyclopedia entries, since 1934, and the first original English one since 1910. Special attention is paid to Wolff's formal honors, academic calls, salary questions, and the political, historical, and academic background, and particularly to his ennoblement, as Wolff may well have been the first scholar to receive such a high Imperial recognition on the basis of his scholarly work alone."
62. Eichards Robert J., "Christian Wolff's Prolegomena to empirical and rational psychology: translation and commentary," *Proceedings of the American Philosophical Society* 124: 227-239 (1980).
 63. Engfer Hans-Jürgen. *Philosophie als Analysis. Studien zur Entwicklung philosophischer Analysiskonzeptionen unter dem Einfluss mathematischer Methodenmodelle im 17. und fruhen 18. Jahrhundert*. Stuttgart: Frommann-Holzboog 1982.
See Chapter V. Synthetische und analytische Methodenansätze bei Wolff pp. 219-263.
 64. Engfer Hans-Jürgen. Zur Bedeutung Wolffs für die Methodendiskussion der deutschen Aufklärungsphilosophie. Analytische und synthetische Methode bei Wolff und beim vorkritischen Kant. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: Meiner 1983. pp. 48-65
 65. Euler Werner. Bewusstsein, Seele, Geist. Untersuchungen zur Transformation der Cartesischen 'Cogito' in der Psychologie Christian Wolffs. In *Die Psychologie Christian Wolffs. Systematische und historische Untersuchungen*. Edited by Rudolph Oliver-Pierre and Goubet Jean-François. Tübingen: Niemeyer 2004. pp. 11-50
 66. Favaretti Camposampiero Matteo. *Conoscenza simbolica. Pensiero e linguaggio in Christian Wolff e nella prima età kantiana*. Hildesheim: Georg Olms 2009.
 67. Findlay John Niemeyer. *Kant and the transcendental object*. Oxford: Clarendon Press 1981.
See Chapter II. The historical background of Kant's critical teaching. 1. The metaphysical principles of Leibniz and Wolff from the abiding background of Kant's thought, even when they are only used to prove certain characters of experienced objects to be phenomenal 29; II. Main points in Wolff's ontology 38; III. Main points in Wolff's cosmology and rational psychology 46; IV. Main points in Wolff's rational theology 52-57.
 68. Frängsmyr Tore, "Christian Wolff's mathematical method and its impact on the Eighteenth century," *Journal of the History of Ideas* 36: 653-668 (1875).
"Christian Wolff is often regarded to be one of the most influential philosophers of the 18th century, but yet he is ignored or treated very briefly in modern histories of philosophy. This paper will try to give an answer to this problem and also to specify what kind of influence Wolff had."
 69. Gilson Étienne. *L'être et l'essence*. Paris: Vrin 1948.
Second revised edition 1962.
See the Appendix: *Aux origines de l'ontologie* pp. 141-183.
 70. Gilson Étienne. *Being and some philosophers*. Toronto: Pontifical Institute of Mediaeval Studies 1949.
Second revised edition 1952.
Chapter IV. Existence versus Being pp. 108-155.
 71. Goubet Jean-François, "Fondement, principes et utilité de la connaissance. Sur la notion wolffienne de système," *Archives de Philosophie* 65: 81-103 (2002).
 72. Goubet Jean-François, "Force et facultés de l'âme dans la *Metaphysique allemande*," *Revue Philosophique de la France et de l'Étranger* 193: 337-350 (2003).
 73. Goubet Jean-François, "Psychologie et métaphysique. Autour de Christian Wolff," *Revue Philosophique de la France et de l'Étranger* 128: 275-277 (2003).
 74. Goubet Jean-François, "La traduction de la métaphysique allemande du XVIIIe siècle," *Revue Philosophique de la France et de l'Étranger* 195: 523-536 (2005).
"The major works of XVIIIth century German metaphysics (Wolff, Crusius, Bilfinger, Baumgarten, Meier, Lambert) have not been recently translated into French. The translation of those texts must first take into account the circulation between languages (Latin, German, French) which characterizes them but, above all, should let the proper metaphysical meaning of the notions surge. Thus, one should be led to specify more precisely the meaning of *Deutlichkeit* and *Evidenz*, to distinguish between *Vermögen* and *Kraft*, and to tell whether *Beschaffenheit* means something like

Wesen or something like *Natur*. One will also have to ponder over *Zusammenhang*, *Erklärung*, *auseinandersetzen*, etc. Such is the price to be paid so as to be able to drag away Wolff and others like him from the unfair disrepute they fell."

75. Goubet Jean-François, "Logique et philosophie chez Christian Wolff (1679-1754)," *Corpus.Revue de Philosophie* 49: 101-131 (2005).
76. Gómez Tutor Juan Ignacio. *Die wissenschaftliche Methode bei Christian Wolff*. Hildesheim: Georg Olms 2004.
 "The scientific method stands at the centre of all Wolff's work. It forms the programme which gives his whole philosophy its decisive characteristics. This monograph offers the first comprehensive analysis of Wolff's method. It enables us to understand that Wolff's conception of his scientific method was the result of a long process which was still not complete even in his later works. Such a finding contradicts both the prevalent myth of Wolff as a monolithic figure who never underwent any intellectual development and the easy verdict of much scholarship that Wolff's Latin works are simply a repetition of his German ones. At the same time this book emphasises Wolff's importance for the theory of method and broadens our current perspective on the scientific method."
77. Gracia Jorge J.E., "Christian Wolff on individuation," *History of Philosophy Quarterly* 10: 147-164 (1993).
 Reprinted in: Kenneth F. Barber and Jorge J. E. Gracia (eds.) - *Individuation and identity in early modern philosophy* - Albany, State University of New York Press, 1994 pp. 219-244.
 "This article is divided into three parts. First, I examine briefly the nature of Wolff's "Ontology", its method, and the place that the discussion of individuality and individuation occupies in the overall structure of the text. Second, I present and characterize Wolff's view of individuation. Finally, I explore the extent to which Wolff's theory of individuation displays the influence of the epistemologism prevalent in modern philosophy. I defend two main theses. First, I claim that Wolff's theory of individuation is a bundle view with a strong accidental component. Second, I argue that the influence of the epistemologism of modern philosophy is one of the factors that led Wolff to adopt the view of individuation that he did."
78. Gurr John Edwin. *The principle of sufficient reason in some Scholastic systems 1750-1900*. Milwaukee: Marquette University Press 1959.
 See: *The point of departure in Leibniz and Wolff* pp. 11-49.
 "In this treatment of Wolff we will consider his use of the Principle of Sufficient Reason under three general headings suggested by his own arrangement of the matter, especially in the *Ontology*. 1. We shall see it presented as one of the twin pillars of philosophy, functioning as an axiom basic to his system, but subordinate to the Principle of Contradiction, and with the ultimate meaning of *ratio* derived from the system itself. 2. This will be followed by a quick glance at Wolff's history of the Principle and his theory of its origin. 3. The analysis will conclude with a view of the Principle in the overall context of Wolff's metaphysics and method." p. 35
79. Heimsoeth Heinz. *Studien zur Philosophie Immanuel Kants. Metaphysische Ursprünge und ontologische Grundlagen*. Karlsruhe: Müller 1956.
 See: *Christian Wolffs Ontologie und die Prinzipienforschung Immanuel Kants. Ein Beitrag zur Geschichte der Kategorienlehre* pp. 1-92
80. Hinske Norbert. Wolffs Stellung in der deutschen Aufklärung. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: Meiner 1983. pp. 306-319
81. Hinske Norbert. Die Philosophie Christian Wolffs und ihre Langfristolgen. In *Aufklärung und Interpretation. Studien zu Kants Philosophie und ihren Umkreis. Tagung aus Anlass de 60. Geburtstag von Reinhardt Brandt*. Edited by Klemme Heiner F. et al. Würzburg: Königshausen & Neumann 1999. pp. 29-37
82. Hinske Norbert. La psicologia empirica di Wolff e l'Antropologia pragmatica di Kant. La fondazione di una nuova scienza empirica. In *La filosofia pratica tra metafisica e antropologia nell'età di Wolff e Vico*. Edited by Cacciatore Giuseppe et al. Napoli: Guida 1999. pp. 207-224

Atti del Convegno Internazionale, Napoli, 2-5 aprile 1997.

83. Honnefelder Ludwig. *Scientia transcendens. Die formale Bestimmung der Seiendheit und Realität in der Methaphysik des Mittelalters und der Neuzeit (Duns Scotus, Suárez, Wolff, Kant, Peirce)*. Hamburg: F. Meiner 1990.
See: Dritter Teil. Metaphysik als Ontologie: Die Explickation der Seiendheit als *non contradictio* bei Christian Wolff pp. 295-381.
84. Kim Chang Won. *Der Begriff der Welt bei Wolff, Baumgarten, Crusius und Kant. Eine Untersuchung zur Vorgeschichte von Kants Weltbegriff von 1770*. Bern: Peter Lang 2004.
Contents: *Ch. Wolff*: Der Glaube an die Macht der Vernunft in seiner Metaphysik - Die Bedeutung des Begriffs «allgemein» in seiner allgemeinen Kosmologie - Seine Kosmologie liefere sowohl der natürlichen Theologie als auch den Naturwissenschaften sichere Grundlagen - Die Analysis seiner Weltbegriffe - Die Gründe für die Veränderungen innerhalb der Definition des Weltbegriffs - Der Einwand Joachim Langes - *A. G. Baumgarten*: Der Begriff der Welt - Die negative Formulierung des Totalitätsbegriffs als *series, quae non est pars alterius* - Der Wegfall der Begriffe *inter se connexum, simultanea* und *successiva* - Das Problem seiner Verwendung des Begriffs *actuale* bei der Definition der Welt - *Ch. A. Crusius*: Der wesentliche Unterschied seiner neuen «metaphysischen Kosmologie» von der Wolffschen - Der Weltbegriff und der Begriff der realen Verknüpfung - *Kant*: Die Frage nach dem Kontext der Definition der Welt in der Dissertation von 1770 - Das Hauptthema der Dissertation - Die ältere Version des Begriffs des Grundes der Form der Welt - Die veränderte Auffassung vom Raum - Die Unterscheidung zwischen dem Sensibilen und dem Intelligibilen - Der Grund der Form der Verstandeswelt und die Gründe der Form der Sinnenwelt - Die Definition der Welt in der Dissertation von 1770.
85. Kirsten Günther. *Die Kategorienlehre von Christian Wolff und Hegel. Ein Vergleich ihrer Bestimmung und methodischen Entwicklung*. Frankfurt: Druck Bildstelle der J. W. Goethe Universität 1970.
86. Kobau Pietro. *Essere qualcosa. Ontologia e psicologia in Wolff*. Torino: Trauben 2004.
87. Kühn Manfred. The Wolffian background of Kant's transcendental deduction. In *Logic and the working of the mind. The logic of ideas and faculty psychology in early modern philosophy*. Edited by Easton Patricia A. Atascadero: Ridgeview 1997. pp. 229-250
88. Kühn Manfred. Der Objektbegriff bei Christian Wolff und Immanuel Kant. In *Aufklärung und Interpretation. Studien zu Kants Philosophie und ihren Umkreis. Tagung aus Anlass de 60. Geburtstag von Reinhardt Brandt*. Edited by Klemme Heiner F. et al. Würzburg: Königshausen & Neumann 1999. pp. 39-56
89. Lach Donald F., "The Sinophilism of Christian Wolff (1679-1754)," *Journal of the History of Ideas* 14: 561-574 (1953).
Reprinted in: Julia Ching and Willard G. Oxtoby (eds.) - *Discovering China. European interpretations in the Enlightenment* - Rochester, University of Rochester Press, 1992, pp. 117-130. (The first study in English about Wolff).
90. Lamarra Antonio, "Contexte génétique et première réception de la Monadologie. Leibniz, Wolff et la doctrine de l'harmonie préétablie," *Revue de Synthèse* 128: 311-324 (2007).
91. Lenders Winfried. *Die analytische Begriffs- und Uteilstheorie von G. Leibniz und Chr. Wolff*. Hildesheim: Georg Olms 1971.
92. Lenders Winfried, "The analytic logic of G. W. Leibniz and Chr. Wolff: a problem in Kant research," *Synthese* 23: 147-153 (1971).
"The background of the paper is the question after the sources of Kantian philosophy in the field of logic. This question refers to a second question whether Kant knew the consequences of the analytic logic of Leibniz directly from Leibniz's writings or indirectly from the logic of Christian Wolff and his adherents. As a result of the investigation it could be demonstrated that there are basic differences between Leibniz and Wolff in the field of logic and that these differences are based in fundamentally different positions of the two philosophers."
93. Lorenz Andreas. Nihil est sine ratione sufficiente. Wolffs Begründung der Ontologie un Leibniz' Scientia de aliquid et de nihilo. In *Nihil sine ratione. Mensch, Natur und Technik um Wirken von G. W. Leibniz*. Edited by Poser Hans et al. Hannover: Gottfried-Wilhelm-Leibniz Gesellschaft 2001. pp. 744-751

VII. Internationaler Leibniz-Kongress; Berlin 10-14 September 2001. Vorträge.

94. Malter Rudolf, "L'analyse comme procédé de la métaphysique. L'opposition à la méthodologie wolffienne dans la "Preisschrift" de Kant en 1763 (1764)," *Archives de Philosophie* 42: 575-591 (1979).
95. Marcolungo Ferdinando. Le radici del possibile. Note per un'interpretazione problematica della filosofia di Wolff. In *Logica e semantica e altri saggi*. Edited by Giacon Carlo. Padova: Antenore 1975. pp. 199-218
96. Marcolungo Ferdinando. Principi e sistema. Saggio sui rapporti Wolff - Leibniz. In *Storiografia e filosofia del linguaggio*. Edited by Giacon Carlo. Padova: Antenore 1975. pp. 85-121
97. Marcolungo Ferdinando. I primi principi della metafisica di Christian Wolff. In *Ermeneutica, logica e altri saggi*. Edited by Giacon Carlo. Padova: Antenore 1977. pp. 195-232
98. Marcolungo Ferdinando. *Wolff e il possibile*. Padova: Antenore 1982.
99. Marcolungo Ferdinando, "Wolff e il problema del metodo," *Il Cannocchiale. Rivista di Studi Filosofici* : 11-38 (1989).
Reprinted in: S. Carboncini, L. Cataldi Madonna (eds.) - *Nuovi studi sul pensiero di Christian Wolff* - Hildeseheim, Georg Olms, 1989
100. Merker Nicolao, "Cristiano Wolff e la metodologia del razionalismo (prima parte)," *Rivista Critica di Storia della Filosofia* 22: 271-293 (1967).
101. Merker Nicolao, "Cristiano Wolff e la metodologia del razionalismo (seconda parte)," *Rivista Critica di Storia della Filosofia* 23: 21-38 (1968).
102. Morrison James C., "Christian Wolff's criticism of Spinoza," *Journal of the History of Philosophy* 31: 405-420 (1993).
103. Mugnai Massimo. Logic and mathematics in the 18th century: before and after Christian Wolff. In *Wolffiana 1: Macht und Bescheidenheit der Vernunft: Beiträge zur Philosophie Christian Wolffs; Gedenkband für Hans Werner Arndt*. Edited by Cataldi Madonna Luigi. Hildesheim: Georg Olms 2005. pp. 97-109
104. Paccioni Jean-Paul, "L'aptitude à exister et la métaphysique wolffienne," *Archives de Philosophie* 65: 65-80 (2002).
105. Paccioni Jean-Paul, "Dieu dans le miroir. Leibniz, Wolff et l'actualisation du monde," *Études Philosophiques* 66: 371-387 (2003).
"This study aims to show how Wolff differs from Leibniz, in the context of *Deutsche Metaphysik* regarding the theme of world actualization. In this new context, the mirror metaphor must be applied more traditionally to all creatures, and the workings of the best of all possible worlds principle must be reviewed. It is on the basis of these transformations that the theory of universal harmony and the causality problem were transmitted to Kant."
106. Paccioni Jean-Paul, "Wolff, l'expérience et la raison non pure," *Revue Philosophique de la France et de l'Étranger* 128: 307-322 (2003).
"This paper analyzes how experience, both a priori and a posteriori knowledge, are articulated in Christian Wolff's work. It thus shows that the pattern opposing rationalism to empiricism cannot be applied to the latter. After having studied Tschirnhaus' influence, then Leibniz' on Wolff, the research carries forward on how the latter considers intuitive knowledge. Thus does appear the part played according to Wolff by perception in the building of notions and the status he grants to the latter. Hence the status of both meaning of, and part played by, the "non pure" reason."
107. Paccioni Jean-Paul. "Wolff est-il le vrai inventeur de la psychologie rationnelle?" L'expérience, l'existence actuelle et la rationalité dans le projet wolffien de psychologie. In *Die Psychologie Christian Wolffs. Systematische und historische Untersuchungen*. Edited by Rudolph Oliver-Pierre and Goubet Jean-François. Tübingen: Niemeyer 2004. pp. 77-100
108. Paccioni Jean-Paul. *Cet esprit de profondeur. Christian Wolff l'ontologie et la métaphysique*. Paris: Vrin 2006.
109. Paccioni Jean-Paul, "Leibniz, Wolff et la métaphysique traitée selon la méthode scientifique," *Revue de Synthèse* 128: 295-310 (2007).
"Wolff's philosophy is often defined by commentators as 'dogmatic Leibnizism'. However, if we try to read the expression in a positive light, we discover what exactly distinguishes Wolff's metaphysics from that of Leibniz, thereby establishing Wolff's real contribution to the history of thought. First of

- all, the notion of 'dogma' presented in Wolff's philosophy is analyzed. This notion recalls the demonstrative model provided by mathematics and especially, Euclid's *Elements*. According to axiomatic patterns, ontology is thought of as the 'first philosophy'. This aspect cannot be separated from the function of a posteriori knowledge in Wolff's thinking. This permits us to comprehend the function of ontology, Wolff's cosmology, and his invention of the notion of 'teleology'."
110. Paccioni Jean-Paul, "Leibniz, Wolff et les monades science et métaphysique," *Revue de Synthèse* 128: 275-278 (2007).
 111. Paganini Gianni. *Psychologie et langage chez Ch. Wolff*. In *Aufklärung und Erneuerung. Beiträge zur Geschichte der Universität Halle im ersten Jahrhundert ihres Bestehens (1694-1806)*. Edited by Jerouschek Günter and Sames arno. Hanau: Dausien 1994. pp. 118-124
 112. Paolinelli Marco. *Fisico-teologia e principio di ragion sufficiente. Boyle, Maupertuis, Wolff, Kant*. Milano: Vita e Pensiero 1971.
 113. Paolinelli Marco, "Metodo matematico e ontologia in Christian Wolff," *Rivista di Filosofia Neo-Scolastica* 66: 3-39 (1974).
 114. Pape Ingetrud. *Tradition und Transformation der Modalität. I. Möglichkeit - Unmöglichkeit*. Hamburg: Meiner 1966.
See: Christian wolff pp. 174-216.
 115. Park Jeongwoo, "Le débat wolffien sur l'idéalisme de Leibniz lors de la première diffusion de la Monadologie latine," *Revue de Synthèse* 128: 325-340 (2007).
 116. Paz Boguslaw. *Christian Wolffs Ontologie: ihre Voraussetzungen und Hauptdimensionen (mit besonderer Berücksichtigung der Philosophie von Gottfried Wilhelm Leibniz)*. In *Christian Wolff. Seine Schule und seine Gegner*. Edited by Gerlach Hans-Martin. Hamburg: Meiner 2001. pp. 27-49
 117. Peursen Cornelis-Anthonie van. *Ars inveniendi in Rahmen der Metaphysik Christian Wolffs. Die Rolle der ars inveniendi*. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: Meiner 1983. pp. 66-88
 118. Peursen Cornelis-Anthonie van, "Christian Wolff's philosophy of contingent reality," *Journal of the History of Philosophy* 25: 69-82 (1987).
"Was the rejection by Wolff of the classification of the "Leibniz-wolffian philosophy" justified? This article draws attention to the notion of "contingency" in Wolff as distinguishing him from Leibniz. The "possible worlds" of Leibniz are overpopulated with events, those of Wolff are empty. For Leibniz contingent existence is the highest grade of possibility, for Wolff it needs, however, a "complementum possibilitatis." Wolff is not a pure rationalist but he defends the "marriage between ratio and experience"."
 119. Pichler Hans. *Über Christian Wolffs Ontologie*. Leipzig: Dürr 1910.
 120. Pimpinella Pietro. "Spiritus" nella *Psychologia rationalis* di Christian Wolff. In *Spiritus. IV Colloquio Internazionale Roma, 7-9 gennaio 1983*. Edited by Fattori Marta and Bianchi Massimo. Roma: Edizioni dell'Ateneo 1984. pp. 429-447
Lessico Intellettuale Europeo, vol. 32
 121. Pimpinella Pietro. *Experientia / Erfahrung*. In *Experientia. X Colloquio Internazionale, Roma, 4-6 gennaio 2001*. Edited by Veneziani Marco. Firenze: Olschki 2002. pp. 367-397
Lessico Intellettuale Europeo, 91
 122. Pimpinella Pietro. *Ontologia e logica in Christian Wolff*. In *Metafisica logica filosofia della natura. I termini delle categorie aristoteliche dal mondo antico all'età moderna*. Edited by Canone Eugenio. Sarzana: Agorà Edizioni 2004. pp. 343-373
 123. Poli Roberto. *Twardowski and Wolff*. In *Theories of objects: Meinong and Twardowski*. Edited by Pasniczek Jacek. Lublin: Wydawnictwo Uniwersytetu Marii Curie-Słodowskiej 1992. pp. 45-56
 124. Pose Hans. *Zwischen Kants Kritik und Leibniz' Lösung : Christian Wolffs "complementum possibilitatis"*. In *Wolffiana 1: Macht und Bescheidenheit der Vernunft: Beiträge zur Philosophie Christian Wolffs; Gedenkband für Hans Werner Arndt*. Edited by Cataldi Madonna Luigi. Hildesheim: Georg Olms 2005. pp. 185-203
 125. Poser Hans. *Zum Begriff der Monade bei Leibniz und Wolff*. In *Akten des II. Internationalen Leibniz-Kongresses Hannover 17-22 Juli 1972*. Wiesbaden: Steiner 1975. pp. 383-395
Studia Leibnitiana Supplementa 14 (vol. 3).

126. Poser Hans, "Die Bedeutung des Begriffs "Ahnlichkeit" in der Metaphysik Christian Wolffs," *Studia Leibnitiana* 11: 62-81 (1979).
"The concept of similarity is used to exemplify in what way Wolff conveys a new content to a traditional concept. Similarity functions in his system as a link between a priori ontology and a posteriori knowledge, because it is similarity on which relies Wolff's theory of abstraction, his doctrine of order (which also includes the concepts of perfection, of space and time) and even his characterization of human faculties of knowing (e. g., expectation of similar events, wit and penetration)."
127. Poser Hans, "Mögliche Erkenntnis der Möglichkeit. Die Transformation der Modalkategorien der Wolffschen Schule in Kants kritischer Philosophie," *Grazer Philosophische Studien* 20: 129-147 (1983).
128. Puech Michel. *Kant et la causalité. Étude sur la formation du système critique*. Paris: Vrin 1990. See: II. La question de la causalité dans la métaphysique allemande; 2. Le système de Wolff pp. 72-91; 3. Les manuels des wolffiens pp. 91-106; 4. Les arguments des anti-wolffiens pp. 106-117; 5. L'éclectisme des post-wolffiens pp. 117-127.
129. Rey Anne-Lise. Ontologie et psychologie dans la pensée de Christian Wolff: la raison de l'actualisation. In *Die Psychologie Christian Wolffs. Systematische und historische Untersuchungen*. Edited by Rudolph Oliver-Pierre and Goubet Jean-François. Tübingen: Niemeyer 2004. pp. 101-122
130. Ricken Ulrich. *Leibniz, Wolff und einige sprachtheoretische Entwicklungen in der deutschen Aufklärung*. Berlin: Akademie-Verlag 1989.
131. Risse Wilhelm. *Die Logik der Neuzeit*. Stuttgart: Frommann-Holzboog 1970. Vol. II: 1640-1780.
See: *Wolff und seine Schule* pp. 579-659.
132. Rudolph Oliver-Pierre, "Mémoire, réflexion et conscience chez Christian Wolff," *Revue Philosophique de la France et de l'Étranger* 128: 351-360 (2003).
133. Rudolph Oliver-Pierre. Die Psychologie Christian Wolffs und die scholastische Tradition. In *Die Psychologie Christian Wolffs. Systematische und historische Untersuchungen*. Edited by Rudolph Oliver-Pierre and Goubet Jean-François. Tübingen: Niemeyer 2004. pp. 243-256
134. Ruello Francis, "Christian wolff et la Scolastique," *Traditio. Studies in Ancient and Medieval History* 19: 411-425 (1963).
135. Rumore Paola. *L'ordine delle idee. La genesi del concetto di "rappresentazione" in Kant attraverso le sue fonti wolffiane (1747-1787)*. Firenze: Le Lettere 2007.
136. Rutherford Donald. Idealism declined: Leibniz and Christian Wolff. In *Leibniz and his Correspondents*. Edited by Lodge Paul. Cambridge: Cambridge University Press 2004. pp. 214-237
137. Saine Thomas. Who's afraid of Christian Wolff? In *Anticipations of the Enlightenment in England, France, and Germany*. Edited by Kors Alan Charles and Korshin Paul J. Philadelphia: University of Pennsylvania Press 1987. pp. 102-133
138. Scaglione Aldo, "Direct vs. inverted order: Wolff and Condillac on the necessity of the sign and the interrelationship of language and thinking," *Romance Philology* 33: 496-501 (1980).
139. Schneiders Werner. *Aufklärung und Vorurteilstheorie. Studien zur Geschichte der Vorurteilstheorie*. Stuttgart: Frommann-Holzboog 1983.
See: IV. Gnoseologische Vorurteilstheorie 155-202; V. Pragmatische Vorurteilstheorie 203-262.
140. Schneiders Werner. Deus est philosophus absolute summus: Über Christian Wolffs Philosophie und Philosophiebegriff. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-Literatur*. Edited by Schneiders Werner. Hamburg: Meiner 1983. pp. 9-30
141. Schneiders Werner, "Christian Wolff über Verstand und Vernunft," *Il Cannocchiale. Rivista di Studi Filosofici* : 39-59 (1989).
Reprinted in: S. Carboncini, L. Cataldi Madonna (eds.) - *Nuovi studi sul pensiero di Christian Wolff* - Hildesheim, Georg Olms, 1989
142. Schnepf Robert. Allgemeine Metaphysik als erste Philosophie. Zum Problem kategorialer Begriffsbildung in Christian Wolffs Ontologie. In *Wolffiana II. Christian Wolff und die europäische Aufklärung. Teil I*. Edited by Stolzenberg Jürgen and Rudolph Oliver-Pierre. Hildesheim: Georg

Olms 2007. pp. 181-203

143. Schonfeld Martin, "Christian Wolff and Leibnizian monads," *Leibniz Review* 12: 131-135 (2002).
144. Schüssler Ingeborg, "Critique et réfondation de la métaphysique chez Kant: Les progrès de la métaphysique et la critique du système leibniziano-wolffien," *Archives de Philosophie* 69: 567-599 (2006).
- "In his late writing, *The Progresses of Metaphysics* (1791) Kant is summarizing all his metaphysics whilst criticizing traditional metaphysics and, above all, the Leibniz-Wolff's system (which is, according to him, its summit). Because *finiteness* of human thinking is occurring, traditional metaphysics -- affair of reason and logic -- is revealed to be *void*. Kant then refunds metaphysics on that what is *given* (the pure intuitions, the moral law of liberty and, in a certain sense, the empiricism of sensible world) for to hinder its "sinking into the nothing". He distinguishes three states of metaphysics: its "sure progress" in critical transcendental "ontology", its "skeptical stop" in speculative cosmology and its moral practical progress to the supersensible ideas (before all of God and immorality). Metaphysics, elevating so itself to the supersensible and considering from it the sensible world, is then proving itself to be a knowledge which is fundamentally *different* from all ontical empirical knowledge."
145. Senn Peter, "What is the place of Christian Wolff in the history of the social sciences?," *European Journal of Law and Economics* 4: 147-232 (1997).
- Reprinted in: Jürgen Backhaus (ed.) - *Christian Wolff and Law and Economics. The Heilbronn Symposium* - Hildesheim, Georg Olms, 1998, pp. 37-122.
- "This paper explores the place of Christian Wolff in the history of social science in English. The "Introduction" places Wolff in the context of the pre-history of modern social science. Samples are given of the great range of subjects on which he wrote. The importance of the German context is stressed. The second part is devoted to a sample of what the literature contains by and about Wolff. It emphasizes philosophy and science. Part three is a survey of works in the history of the social sciences that mention Wolff. He has a substantial place in political science and psychology, a much smaller place in economics and history, virtually none in anthropology, geography, and sociology. In the applied social sciences, he is found in the history of education. Possible reasons are given. Part four is devoted to the relationships of philosophy and philosophers in the pre-history of the social sciences. They were important in several different ways because they both shaped and reflected how many people thought about science and social problems. The "Summary and Conclusion" describes the present status. His contributions are summarized. He was a pivotal figure in the making of the German conception of social science. This is a preliminary study emphasizing the issues and problems that a more detailed examination would require. Several conventional judgments are challenged and possibilities for further research suggested."
146. Stiening Gideon. "Partes Metaphysicae sunt duae: Deus & Mentis". Anmerkungen zur Entstehung und Entwicklung der Psychologie als *Metaphysica specialis* zwischen Rudolph Goclenius und Christian Wolff. In *Die Psychologie Christian Wolffs. Systematische und historische Untersuchungen*. Edited by Rudolph Oliver-Pierre and Goubet Jean-François. Tübingen: Niemeyer 2004. pp. 213-232
147. Theis Robert, "Significations et limites de la pensée du fondement chez Christian Wolff," *Études Germaniques* 59: 41-61 (2004).
148. Tonelli Giorgio. Christian Wolff. In *The Encyclopedia of Philosophy*. Edited by Edwards Paul. New York: Macmillan 1967. pp. 340-344
Volume 8
149. Tonelli Giorgio, "The 'weakness of reason' in the age of Enlightenment," *Diderot Studies* 14: 217-244 (1971).
150. Tonelli Giorgio, "The problem of the classification of the sciences in Kant's time," *Rivista Critica di Storia della Filosofia* 30: 243-294 (1975).
On Wolff see pp. 243-250.
151. Tonelli Giorgio, "Analysis and synthesis in XVIIIth century philosophy prior to Kant," *Archiv für Begriffsgeschichte* 20: 178-213 (1976).
152. Ungeheuer Gerold. Sprache und symbolische Erkenntnis bei wolff. In *Christian Wolff 1679-1754. Interpretationen zu seiner Philosophie und deren Wirkung mit einer Bibliographie der Wolff-*

Literatur. Edited by Schneiders Werner. Hamburg: Meiner 1983. pp. 89-112

153. Verducci Daniela, "Esperienza e ragione nella *Metafisica latina* di Christian Wolff," *Filosofia Oggi* 5: 485-504 (1982).
154. Vieillard-Baron Jean-Louis, "A propos des manuscrits d'Émile Ravier sur Wolff," *Giornale di Metafisica* 28: 39-44 (1973).
 "Émile Ravier, auteur de la celebre bibliographie de Leibniz, a laissé un très riche ensemble de manuscrits sur Wolff, ainsi qu'une traduction complete en français de l'ouvrage de Mariano Campo, *Cristiano Wolff e il razionalismo precritico*. On a montré les rapports de Wolff à Leibniz d'après les manuscrits d'Émile Ravier, qui revelent que Wolff ne voulut jamais être le porte-parole de la pensée leibnizienne en Allemagne. Il serait possible à partir de là de detruire le mythe du "leibniziano-wolffisme" dont parle Kant pour le refuter."
155. Vitadello Anna Maria, "Experience et raison dans la psychologie de Christian Wolff," *Revue Philosophique de Louvain* 71: 488-511 (1973).
 "Cet exposé de la psychologie de Christian Wolff adopte un point de vue descriptif et épistémologique. Le but de l'auteur fut de saisir la psychologie wolffienne dans l'intentionnalité de son langage, qui, tout en restant philosophique et même substantialiste, laisse entrevoir une direction assez nette dans l'ensemble. Celle-ci prefigure, d'une façon lointaine mais significative, la psychologie de laboratoire; c'est-a-dire une science qui traite empiriquement de l'expérience psychologique au moyen de l'introspection et sur le modèle des sciences de la nature, en s'appuyant sur un dualisme tranché. Tout en suggerant les apories où s'engage une methode introspective en psychologie, cette analyse s'est tenue cependant a un propos introductif."
156. Wille Dagmar von. *Lessico filosofico della Fruhaufklarung: Christian Thomasius, Christian Wolff, Johann Georg Walch*. Roma: Edizioni dell'Ateneo 1991.
157. Zedler Heinrich. "*Wolff (Christian)*" und "*Wolffische Philosophie*". Hildesheim: Georg Olms 2001. Two articles from H. Zedler's *Universal-Lexicon aller Wissenschaften und Künste* (Leipzig and Halle 1748). Preface by Jean École.
158. Zingari Guido, "Die philosophie von Leibniz und die "Deutsche Logik" von Christian Wolff," *Studia Leibnitiana* 12: 265-278 (1980).
 "In this paper the possibility of comparing some speculative positions of Leibniz and Wolff concerning logic and theory of knowledge is considered on the basis of a reading of the *Deutsche Logik* especially as it refers to Leibniz. The affinities and above all the diversities of the conclusion, to which the two philosophers come, emerge from this reading. Theoretical presuppositions, such as the reduction of the critical exigency to Wolff's method or the method of analysis in Leibniz, are to be seen against Cartesian teaching. While undeniably ignoring the most original acquisitions of Leibniz's logic and theory of knowledge, from the symbolic assumption to implicit thoughts, and under the influence of English empiricism, Wolff elaborates a complex notion of experience which aims at its own autonomous validity."

Last updated: Friday, November 25, 2011