

Theory and History of Ontology ([www.ontology.co](http://www.ontology.co)) by Raul Corazzon | e-mail: [rc@ontology.co](mailto:rc@ontology.co)

## Christian Wolff's Metaphysical Works: An Annotated bibliography

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#### Ontology from Wolff to Kant

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#### 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. Wolff, Christian. 1712. *Vernünfftige Gedanken Von Den Kräfften Des Menschlichen Verstandes (Deutsche Logik)*. Halle.  
Reprint of the 1754 edition by Hans Werner Arndt (1965).
2. ———. 1719. *Vernünfftige Gedanken Von Gott, Der Welt Und Der Seele Des Menschen, Auch Allen Dingen Überhaupt (Deutsche Metaphysik)*. Frankfurt-Lipsia.

- Reprint of the 1751 edition with an introduction by Charles A. Corr (1983).
3. ———. 1724. *Anmerkungen Über Die Vernünfftige Gedanken Von Gott, Der Welt Und Der Seele Des Menschen*. Frankfurt.  
Reprint of the 1740 edition with an introduction by Charles A. Corr (1983).
  4. ———. 1728. *Philosophia Rationalis Sive Logica (Latin Logic). Praemittitur Discursus Praeliminaris De Philosophia in Genere*. Frankfurt-Lipsia.  
Reprint of the 1740 edition with introduction, notes and index by Jean École (1983).
  5. ———. 1730. *Philosophia Prima, Sive Ontologia (Latin Metaphysics)*. Frankfurt-Lipsia.  
Reprint of the 1736 edition by Jean École (1962).
  6. ———. 1731. *Cosmologia Generalis*. Frankfurt-Lipsia.  
Reprint of the 1737 edition with an introduction by Jean École (1964).
  7. ———. 1732. *Psychologia Empirica*. Frankfurt-Lipsia.  
Reprint of the 1738 edition by Jean École (1968).
  8. ———. 1734. *Psychologia Rationalis*. Frankfurt-Lipsia.  
Reprint of the 1740 edition with introduction, notes and index by Jean École (1972).
  9. ———. 1736. *Theologia Naturalis. Pars Prior, Integrum Systema Complectens, Qua Existentia Et Attribute Dei a Posteriori Demonstrantur*. Frankfurt-Lipsia.  
Reprint of the 1739 edition with introduction, notes and index by Jean École (1978).
  10. ———. 1737. *Theologia Naturalis. Pars Posterior Qua Existentia Et Attribute Dei Ex Notione Entis Perfectissimi Et Natura Animae Demonstrantur, Et Atheismi, Deismi, Fatalismi, Naturalismi, Spinosismi, Aliorumque De Deo Errorum Fundamenta Subvertuntur*. Frankfurt-Lipsia.  
Reprint of the 1741 edition with introduction, notes and index by Jean École (1981).
  11. ———. 1738. *Philosophia Practica Universalis, Pars Prior*. Frankfurt-Lipsia.  
Reprint of the 1738 edition with introduction, notes and index by Jean École (1971).
  12. ———. 1739. *Philosophia Practica Universalis, Pars Posterior*. Frankfurt-Lipsia.  
With a Postscript by Winfried Lenders (1979).
  13. ———. 1750. *Philosophia Moralis, Sive Ethica*. Halle.  
Second volume 1753. With a Postscript by Winfried Lenders (two volumes, 1970-1973).
  14. ———. 1729. *Horae Subsecivae Marburgenses*. Frankfurt.  
Reprint in three volumes of the edition: Frankfurt 1729, Leipzig 1732, Renger 1735, with an introduction (pp. V-CXXXVIII) by Jean École (1983).
  15. ———. 1983. *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.  
Critical edition with introduction, notes and index by Jean École.

## Translations

### English

1. Wolff, Christian. 2003. *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.

Reprint of the original edition of 1770.

2. ———. 1963. *Preliminary Discourse on Philosophy in General*. Indianapolis: Bobbs-Merrill.  
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. ———. 1966. "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, 217-222. New York: Free Press.
4. ———. 2017. *The Law of Nations Treated According to the Scientific Method*. Carmel (Indiana): Liberty Fund.  
Translated by Joseph H. Drake; translation revised by Thomas Ahnert; edited and with an Introduction by Thomas Ahnert.
5. ———. 2022. *First Philosophy, or Ontology: Treated According to the Scientific Method, Containing the Principles of All Human Cognition Part I §§ 1-78*. Thompson (Connecticut): Spring Publications.
6. Richard, Robert J. 1980. "Christian Wolff's Prolegomena to empirical and rational psychology: translation and commentary." *Proceedings of the American Philosophical Society*:227-239.

## French

1. Wolff, Christian. 1736. *La Logique. Ou réflexions sur les forces de l'entendement humain, et sur leur légitime usage, dans la connaissance de la vérité*. Hildesheim: Georg Olms.  
Traduite de l'Allemand sur la cinquième édition, et revue sur toutes les suivantes.  
Reprint 2000.
2. ———. 2005. "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, 80-99. Edition de la Maison des Sciences de l'Homme.
3. ———. 2006. *Discours préliminaire sur la philosophie en général*. Paris: Vrin.  
Introduction, traduction et notes sous la direction de Th. Arnaud, W. Feuerhahn, J.-F. Goubet et J.-M. Rohrbasser.

## Italian

1. ———. 1968. "L'Illuminismo tedesco. II. Christian Wolff." In *Grande antologia filosofica. Parte IV. Il pensiero moderno. Vol XV*, 1398-1438. Milano: Marzorati.  
Antologia di testi scelti da Bruno Bianco estratti dalle seguenti opere: *Metafisica tedesca, Metafisica latina, Morale tedesca, Cosmologia generale*.
2. ———. 1978. *Logica Tedesca*. Bologna: Patron.  
Traduzione di Raffaele Ciafardone.  
Nuova edizione Milano, Bompiani, 2011.
3. ———. 1999. *Metafisica Tedesca*. Milano: Rusconi.  
Testo originale a fronte e traduzione italiana di Raffaele Ciafardone.
4. ———. 2003. *Metafisica Tedesca con le Annotazioni alla Metafisica Tedesca*. Milano: Bompiani.  
Testo originale a fronte e traduzione italiana di Raffaele Ciafardone.

5. De Felice, Federica. 2008. *Wolff e Spinoza. Ricostruzione storico-critica dell'interpretazione wolffiana della filosofia di Spinoza*. Roma: Aracne. In Appendice il volume contiene estratti della *Theologia Naturalis II* di Christian Wolff con testo latino e traduzione italiana a fronte (pp. 194-311).

### Spanish

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

### German translations of the Latin works

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

## Bibliography

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

Biller Gerhard. *Wolff nach Kant. Eine Bibliographie*. Hildesheim: Georg Olms 2004, with a preface by Jean École (Second updated edition 2009).

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

1. "Wolff et la métaphysique." 2002. *Archives de Philosophie* no. 65. Table des matières:  
Pierre-François Moreau et Jean-Marie Lardic: Présentation 5;  
Wolff dans l'histoire de la métaphysique.  
Pierre-François Moreau: Wolff et Goclenius 7; Jean-Marie Lardic: Hegel et la métaphysique wolffienne 15;  
Quelle place accorder à la psychologie empirique dans la métaphysique?  
Thierry Arnaud: Le critère du métaphysique chez Wolff. Pourquoi une Psychologie empirique au sein de la métaphysique? 35; Wolf Feuerhahn: Comment la psychologie empirique est-elle née? 47;  
L'ontologie et le système.  
Jean-Paul Paccioni: L'aptitude à exister et la métaphysique wolffienne 65; Jean-François Goubet: Fondement, principes et unité de la connaissance. Sur la notion wolffienne de système 65;  
Science première, physique et morale.  
Jacques Croizer: 'Nihil est sine ratione sufficiente cur potius sit quam non sit'. Le principe de raison suffisante et son application dans les *Elementa Mechanica* de Wolff 105; Stéfanie Buchenau: La connaissance des principes moraux chez Christian Wolff 133-149.

2. "Christian Wolff." 2003. *Revue Philosophique de la France et de l'Étranger* no. 128. Table des matières: 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.
3. "Christian Wolff et la pensée encyclopédique européenne. Autour du *Discours préliminaire sur la philosophie en général*." 2008. *Lumières* no. 12. Table des matières:  
Introduction.  
J.-F. Goubet, F. Fabbianelli et O.-P. Rudolph: Christian Wolff et la pensée encyclopédique européenne. Autour du *Discours préliminaire sur la philosophie en généra*»;  
1. La théorie wolffienne de la connaissance en débat.  
M. Favaretti-Composampiero: *Homo inter bestias educatus*. Langage et raison à partir du *Discursus praeliminaris*; P. Girard: La conception de la science selon Wolff et Vico; J.-P. Paccioni: Condillac, Wolff et les principes de la connaissance; O.-P. Rudolph: La connaissance métaphysique chez Wolff et Kant; F. Fabbianelli: Les formes de la connaissance. Une comparaison entre Wolff, Reinhold et Fichte. Méthode et système.  
J. Park: Le problème du système dans le *Discours préliminaire* et la métaphysique latine; J. I. Gómez Tutor: Ordre et système dans le *Discursus*; P. Basso: Rien de mathématique dans la *methodus mathematica* wolffienne. La méthode "mathématique" de Wolff et les objections de Lambert.  
Sciences, arts et techniques.  
A.-L. Rey: Leibniz et Newton dans Wolff : un précurseur pour les Lumières européennes ?; A. Firode: Euler critique de Wolff : métaphysique wolffienne et physique newtonienne sont-elles compatibles ?; J.-F. Goubet: Wolff et la technologie; S. Buchenau: Le statut méthodique des arts dans les discours encyclopédiques français et allemands; A. Falkenhagen: La conception wolffienne de la science, le classement des parties de la philosophie et certains problèmes d'une poétologie philosophique.  
Une philosophie à l'usage de la vie.  
J.-M. Rohrbasser: Wolff et le probable; Th. Arnaud: La place de la philosophie pratique dans l'œuvre de Christian Wolff; W. Feuerhahn: La liberté de philosopher: de Halle à Marbourg.  
Index nominum; Bibliographie générale.
4. Anderson, R. Lanier. 2008. "The Wolffian paradigm and its discontents: Kant's containment definition of analyticity in historical context." *Archiv für Geschichte der Philosophie* no. 87:22-74.  
"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."
5. Arnaud, Thierry. 2002. "Le critère du métaphysique chez Wolff: pourquoi une Psychologie empirique au sein de la métaphysique?" *Archives de Philosophie* no. 65:35-46.

6. ———. 2003. "Dans quelle mesure l'Ontologie est-elle fondamentale dans la *Métaphysique allemande de Wolff?*" *Revue Philosophique de la France et de l'Étranger* no. 128:323-336.  
 "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*."
7. ———. 2004. "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, 63-76. Tübingen: Niemeyer.
8. Arndt, Hans Werner. 1965. "Christian Wolffs Stellung zur *Ars characteristica combinatoria*." *Filosofia*:743-752.  
 Reprinted in: *Autour de la philosophie Wolffienne*, pp. 299–308.
9. ———. 1971. *Methodo scientifica pertractatum. Mos geometricus und Kalkülbegriff in der philosophischen Theorienbildung des 17. und 18. Jahrhunderts*. Berlin: Walter de Gruyter.  
 See Chapter V: '*Methodus scientifica*' und '*Mathesis Universalis*' in der *Methodenlehre Christian Wolffs* pp. 125-147.
10. ———. 1979. "Die Semiotik Christian Wolffs als Propädeutik der *ars characteristica combinatoria* und der *ars inveniendi*." *Zeitschrift für Semiotik* no. 1:325-331.
11. ———. 1983. "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, 31-47. Hamburg: Meiner.  
 Reprinted in: J. École (ed.), *Autour de la philosophie wolffienne*, pp. 11-27.
12. ———. 1989. "Zu Christian Wolffs Theorie möglicher Welten." *Il Cannocchiale. Rivista di Studi Filosofici* no. 2-3:175-191.  
 Reprinted in: S. Carboncini, L. Cataldi Madonna (eds.), *Nuovi studi sul pensiero di Christian Wolff*, Hildesheim: Georg Olms, 1989.
13. ———. 1995. "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, 34-46. Hildesheim: Georg Olms.
14. Arndt, Hans Werner, Carboncini-Gavanelli, Sonia, and École, Jean, eds. 2001. *Autour de la philosophie Wolffienne*. Hildesheim: Georg Olms.  
 Inhalt: Hans Werner Arndt: Rationalismus und Empirismus in der Erkenntnislehre Christian Wolffs (1983) 11-27; Hans Werner Arndt: Zum Wahrheitsanspruch der Nominaldefinition in der Erkenntnistheorie und Metaphysik Christian Wolffs (1995) 28-40; Hans Werner Arndt: Die Hermeneutik des 18. Jahrhunderts im Verhältnis zur Sprach- und Erkenntnistheorie des Klassischen Rationalismus (1994) 41-54; Jean École: Des rapports de la métaphysique de Wolff avec celle des Scolastiques (2001) 55-69; Sonia Carboncini: L'ontologia di Christian Wolff tra Scolastica e

- Cartesianismo (1989) 70-94; Jean École: Une étape de l'histoire de la métaphysique: l'apparition de l'Ontologie comme discipline séparée (2001) 95-116; Jean École: La place de la *Metaphysica de ente, quae rectius Ontosophia* dans l'histoire de l'Ontologie et sa réception chez Christian Wolff (1999) 117-130; Jean École: Contribution à l'histoire des propriétés transcendentales de l'être (1996) 131-158; Hans Werner Arndt: Zu Begriff und Funktion der "moralischen Erfahrung" in Christian Wolffs Ethik (2001) 159-171; Jean École: Wolff était-il un Aufklärer? (1998) 172-185; Sonia Carboncini: Christian Wolff in Frankreich. Zum Verhältnis von französischer und deutscher Aufklärung (1993) 186-200; Sonia Carboncini: *L'Encyclopedie* et Christian Wolff. A propos de quelques articles anonymes (1987) 201-216; Hans Werner Arndt: Die Logik von Reimarus im Verhältnis zum Rationalismus der Aufklärungsphilosophie (1980) 217-232; Hans Werner Arndt: Erste Angriffe der Thomasianer auf Wolff (1989) 233-244; Sonia Carboncini: Die thomasianisch-pietistische Tradition und ihre Fortsetzung durch Christian August Crusius (1989) 245-262; Sonia Carboncini: Christian August Crusius und die Leibniz-Wolffsche Philosophie 263-278; Sonia Carboncini: Der Briefwechsel zwischen Leibniz und Christian Wolff (1988) 279-286; Hans Werner Arndt: Philosophische Systematik im Anschluß an Leibniz (1995) 287-298; Hans Werner Arndt: Christian Wolffs Stellung zur *Ars characteristica combinatoria* (1965) 299-308.
15. Barber, William Henry. 1955. *Leibniz in France. From Arnauld to Voltaire. A study in French reactions to Leibnizianism*. Oxford: Clarendon Press.  
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  16. Beck, Lewis White. 1969. *Early German philosophy. Kant and his predecessors*. Chapter XI: *Two founders of the German Enlightenment* 243; *Thomasius* 247; *Wolff* 256; Chapter XII: *A generation of epigoni* 276-305.  
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  17. ———. 1993. "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., 5-39. New York: Routledge.  
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  18. Berka, Karel. 1980. "Christian Wolff und Bernard Bolzano." In *Christian Wolff als Philosoph der Aufklärung in Deutschland*, edited by Gerlach, Hans-Martin, Schenk, Günter and Thaler, Burchard, 57-62. Halle-Wittenberg: Wissenschaftspublizistik der Martin-Luther-Universität.  
Hallesches Wolff-Kolloquium 1979 anlässlich der 300. Wiederkehr seines Geburtstages.
  19. Biller, Gerhard. 1986. "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, 321-346. Hamburg: F. Meiner.  
Second edition (First edition 1983).
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Preface by Jean École.
  21. Bissinger, Anton. 1970. *Die Struktur der Gotteserkenntnis. Studien zur Philosophie Christian Wolffs*. Bonn: Bouvier.
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  24. Bouton, Christophe. 1996. "Ontologie et logique dans l'interprétation hégélienne de Christian Wolff." *Études Philosophiques*:241-260.

25. Bruna, María Jesús Soto. 1991. "El significado de la monadología leibniziana en Christian Wolff." *Anuario Filosófico* no. 24:349-366.  
"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."
26. Buchenau, Stephanie. 2004. "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, 197-212. Tübingen: Niemeyer.
27. Burns, John V. 1966. *Dynamism in the cosmology of Christian Wolff. A study in pre-critical rationalism*. New York: Exposition Press.  
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.
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31. ———. 2006. "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, 44-56. Milano: Franco Angeli.
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Contents: Introduzione 3; I. Sistema e metodo.

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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 Cannocchiale* a consacré à Wolff en 1989 (n° 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'a 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).

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36. ———. 1989. "Wolff, Bolzano e la probabilità." *Il Cannocchiale. Rivista di Studi Filosofici*:107-130.  
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38. ———. 1999. "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, Gessa-Kurotschka, Vanna, Poser, Hans and Sanna, Manuela, 111-129. Napoli: Guida. Atti del Convegno Internazionale, Napoli, 2-5 aprile 1997.
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42. ———. 1978. *L'Illuminismo tedesco. Metodo filosofico e premesse etico-teologiche*. Rieti: Il Velino.  
Chapter IV: Ragione ed esperienza in Christian Wolff pp. 89-114; Appendix: Christian Wolff pp. 236-251.
43. ———. 1983. "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, 289-305. Hamburg: Meiner.
44. ———. 1998. "Ontologia e scienze empiriche in Christian Wolff." *Colloquium Philosophicum. Annali del Dipartimento di Filosofia* no. 3:239-256.
45. Corr, Charles A. 1970. "Certitude and utility in the philosophy of Christian Wolff." *Southwestern Journal of Philosophy* no. 1:133-142.  
"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."
46. ———. 1972. "Christian Wolff's treatment of scientific discovery." *Journal of the History of Philosophy* no. 10:323-334.  
"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."
47. ———. 1973. "The existence of God, natural theology, and Christian Wolff." *International Journal for Philosophy of Religion* no. 4:105-118.  
"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."
48. ———. 1974. "Did Wolff follow Leibniz?" In *Akten des IV. Internationalen Kant-Kongresses, Mainz, 6-10 April 1974*, edited by Finke, Gerhard, 11-21. Berlin: Walter de Gruyter. Vol. II Section I.
  49. ———. 1975. "Christian Wolff and Leibniz." *Journal of the History of Ideas* no. 36:241-262.  
"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."
  50. ———. 1975. "Christian Wolff's distinction between empirical and rational psychology." In *Akten des II. Internationalen Leibniz-Kongresses Hannover 17-22 Juli 1972*, 195-215. Wiesbaden: Steiner. *Studia Leibnitiana Supplementa* 14 (vol. 3).
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58. de Freitas Araujo, Saulo, Pereira, Thiago Constâncio Ribeiro, and Sturm, Thomas, eds. 2021. *The Force of an Idea: New Essays on Christian Wolff's Psychology*. Cham (Switzerland): Springer.
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"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."
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"Lo studio offre un esempio di storia comparata dei concetti, esaminando l'origine e l'uso del termine tedesco «Weltweisheit», posto in alternativa al successivo «Philosophie», partendo dalle prime occorrenze in Lutero e, poi, in Wolff, per giungere a Kant, agli idealisti speculativi e, infine, a Bolzano e a Husserl. Una volta che si è affermato il prestito dal greco, quando si incontra «Weltweisheit» è perché è stata compiuta una precisa scelta lessicale: perché ci si vuole riferire (più o meno polemicamente) all'uso linguistico precedente o in particolare alla filosofia wolffiana; oppure perché si vuole porre l'accento sulla filosofia come indagine del mondo, e quindi usa «Weltweisheit» come sinonimo di filosofia (idealista) della natura, per il riferimento alla «Welt» che si perde in «Philosophie»; o ancora perché si intende evidenziare l'aspetto pratico o sapienziale, e a tal fine «Weisheit» risponde allo scopo tanto nella sua valenza prevalente di saggezza, quanto in quella comunque presente di sapienza.
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"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."
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"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."
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"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."
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"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

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*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)
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- 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.
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"Cosa ha a che fare la logica con l'esperienza umana? Nulla, è la risposta che più ci si aspetta, poiché la logica è una scienza riguardante esclusivamente le proprietà formali della consistenza e dell'implicazione e dunque interamente a priori, mentre l'esperienza umana è contingente e soggettiva e può essere conosciuta solo a posteriori. Voler a tutti i costi legare le due cose porta con sé la costituzione di una prospettiva non solo impervia, ma anche di cattiva fama: lo psicologismo. Eppure, dal punto di vista della psicologia, la logica è una teoria del tutto legittima, una teoria del ragionamento (1). A sua volta, il ragionamento non è altro che l'attività di organismi intelligenti e dei loro strumenti, che sono poi le loro facoltà; e arrivo così all'oggetto che ho indicato dal titolo e al ruolo svolto da Christian Wolff nel proporre una considerazione logica. Il periodo coperto da questo contributo va dal 1690, l'anno di nascita, nello *Essay concerning Human Understanding*, di quella che si suole definire la logica delle facoltà (*facultative logic*), fino al 1800, l'anno di pubblicazione della kantiana *Logik* a cura di Gottlob Benjamin Jäsche. Il primo paragrafo parte dalle definizioni, si potrebbe dire "metafisiche", delle facoltà date da Wolff nella *Psychologia empirica* e nella *Psychologia rationalis*, due testi degli anni trenta, il secondo considera Locke e Thomasius come fonti di Wolff, il terzo e il quarto si occupano della "logica" delle facoltà, rispettivamente, nella logica tedesca e nella logica latina; il quinto paragrafo, infine, offre uno sguardo conclusivo sui pensatori dell'illuminismo tedesco più influenzati da Wolff, ovvero Baumgarten, Meier e, appunto, Kant."  
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"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 immortality). 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."
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"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."

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"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."

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Vorwort; Hans Werner Arndt: Nachruf; Einleitung; Ehrenpromotion von Jean École; Plenums- und Abendvorträge.  
"Christian Wolff to whom Hans Werner Arndt devoted an important part of his life's work provides the thematic frame for this collection of commemorative essays. The articles deal with the role Wolff played in the history of philosophy, and various aspects of his metaphysics, logic, epistemology and practical philosophy. Thus, the collection becomes part of the Wolff revival initiated by Hans Werner Arndt about two decades ago.  
The authors, who share Arndt's commitment to the German philosopher, pay tribute to Arndt for the rediscovery of Christian Wolff and his work, which he made available to philosophical research.  
The supplement of this volume consists of eight lesser-known essays by Arndt. They are to demonstrate the scope of his interest in philosophy, which went far beyond Christian Wolff."
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Vorwort, Nachruf auf Hans Werner Arndt, Einleitung, Ehrenpromotion von Jean Ecole, Plenums- und Abendvorträge.
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  7. Marcolungo, Ferdinando, ed. 2007. *Wolffiana III. Christian Wolff tra psicologia empirica e psicologia razionale*. Hildesheim: Georg Olms.  
Atti del seminario internazionale di studi, Verona, 13-14 maggio 2005.  
"The comparison of *Psychologia empirica* and *Psychologia rationalis* is one of the themes which are of fundamental importance to the understanding of Christian Wolff's philosophy. As is generally known, the terms themselves go back to the two major Latin works first published in 1732 and 1734. Contrary to the prevalent opinion which has viewed the difference between *Psychologia empirica* and *Psychologia rationalis* as purely a matter of tradition, here it is viewed rather as a distinction formulated in a specific way for Wolff and arising from the encounter between modern metaphysics and new scientific methods. Following the celebrations in 2004 to mark the 250th anniversary of Wolff's death, a scholarly conference took place at the University of Verona in 2005 with the aim of reconstructing this theme for the interpretation of a way of thinking which is too easily interpreted as the clearest example of an abstract and dogmatic rationalism. In the essays published here attention is drawn instead to the central role of experience which allows a continual comparison of psychic facts and philosophical considerations. From this comes the importance of the comparison with Locke and Malebranche, as well as analyses of what are known as *ideales sensuales* or typical processes of imagination and of symbolic language, and the possibility of the application of mathematics to psychometrics. Historically-based comparisons (Alsted, Baumgarten, Meier, Kant, Herbart) are also present, illuminating the afterlife of a way of thinking which surely prepared the ground for the development of a new philosophical anthropology."  
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 "This volume embodies the new and lively interest in Christian Wolff which has been continuously developing over recent decades. It also bears witness to the rediscovery of ontology, a field of knowledge which has become increasingly visible, especially in recent years, in international philosophical reflection. The volume contains papers in German, French and Italian given at the international conference "Età dei Lumi e filosofia. L'ontologia di Christian Wolff", held in Parma from 19-21 February 2009. It is divided into six sections: "Structure and properties of Wolff's ontology", "'Signs'", "'Designation' and 'Ficta'", "Ontology in Wolff's thought", "Ontological debates", "The fate of Wolff's ontology" and "Wolff's ontology in the 20th century". The essays are complemented by an editors' introduction, an extensive bibliography and an index of names and subjects."  
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