

BIBLIOGRAPHICAL INDEX TO
THE PHILOSOPHY OF LEIBNIZ

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Although Russell included, in *The Philosophy of Leibniz*, a citation index to passages in the appendix, his general index excluded most of the references to Leibniz's titled works and none to other works, and often their authors. This index completes the record of his sources, excluding only the frequently untitled fragments referred to by location in Gerhardt's two editions.

Bible: Genesis.

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- DILLMANN, EDUARD. *Eine neue Darstellung der Leibnizischen Monadenlehre auf Grund der Quellen*. Leipzig: O. R. Reisland, 1891.
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- . *Leibnitz und die Entwicklung des Idealismus vor Kant dargestellt*. Vol. 4, Part 2, of *Versuch einer wissenschaftlichen Darstellung der Geschichte der neuern Philosophie*. Leipzig: Vogel, 1842.
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¹ Russell spelled Leibniz's name "Leibnitz" and dated the book's publication as 1900.

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² “What Shall I Read?” (*Papers* 1: 361) records that Russell read Vol. 2 of Fischer’s history in December 1898. Vol. 2 was *Leibniz und seine Schule* (2nd edn., 1867).

³ Gerhardt’s initials are given in this article’s byline as “C. J.”, although that is not the case with his next article in the *Archiv*. The error is due to the ambiguity of the Fraktur “I” and “J”. Russell, too, gave him “C. J.” in *PL*’s abbreviations, p. xxiii.

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- . *Vorlesungen über die Geschichte der Philosophie* [Lectures on the History of Philosophy]. In Hegel’s *Werke*. Vol. 16.
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⁴ Russell omitted the “n” from “*Wahren*” and abbreviated the editor’s name to “Hart.”

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- . Letters to Antoine Arnauld. 1686. In **G.II**.
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- . “Meditationes de Cognitione, Veritate et Ideis” [Thoughts on Knowledge, Truth and Ideas]. 1684. In **G.IV.422–6**.
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- . “Principes de la Nature et de la Grace” [Principles of Nature and of Grace]. 1714. In **G.VI.598–606**.
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- LOTZE, HERMANN. *Metaphysic*. Transl. Bernard Bosanquet *et al.* Oxford: Clarendon P., 1878; 2nd edn., 1887. 2 vols. *Metaphysik*. 2nd edn. Leipzig: G. Hirzel, 1884. (Russell’s Library.)
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- . *Phaedo*.
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- POLLOCK, FREDERICK. *Spinoza: His Life and Philosophy*. London: C. Kegan Paul & Co., 1880.
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 Referred to: 5n., 43n., 77n.2.

⁵ “*Metaphysics*” in *PL*, although Russell’s manuscript (fol. 114) is correct.

⁶ The issue is dated “20. VII. 1900” in a footer.

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- WOLFF, CHRISTIAN. *Vernünfftige Gedanken*. [The German *Logic*]. 1712. English transl: *Logic, or Rational Thoughts on the Powers of the Human Understanding*. London: L. Hawes, W. Clarke, and R. Collins, 1770. The first part of the passage Russell quotes is on pp. 31–2, although this transl. does not completely match the passage in *PL*. The German original or the 1736 French translation (from which the English transl. was made) may be different.
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Referred to: 81n., 98. MS, fol. 146.

⁷ Russell recorded reading the *Ethics* in March 1899 (*Papers* 1: 361). It is not known what edition he read, but it could have been the Latin edition he acquired that month: Benedictus de Spinoza, *Opera*, ed. J. van Vloten and J. P. N. Land (The Hague: Nijhoff, 1895), 3 vols. Russell's Library copy has no marginalia. See the appendix for the sources of his quotations from the *Ethics*, some of which he altered when Pollock's second edition appeared.

APPENDIX

SOURCES OF SPINOZA TRANSLATIONS IN "THE PHILOSOPHY OF LEIBNIZ"

Compiled by Geneva Gillis

Russell switched his translations from White's to Pollock's second edition, which appeared during his lectures. For edition details, see the Bibliographical Index above.

POLLOCK, F. *Spinoza: His Life and Philosophy*. 1880. 2nd edn., March 1899.

SPINOZA, B. *Ethic: Demonstrated in Geometrical Order*. Trans. W. Hale White. 3rd edn., May 1899.

RUSSELL, B. *PL*. 1900; reprinted with new Preface, 1937. "1900" refers to this typesetting. "2008" is Routledge's new typesetting in that year.

—. "What Shall I Read?" (*Papers* 1: 361) records "*Ethics* Spinoza" in March 1899. He got Van Vloten and Land's edition of Spinoza's *Opera* then, but *PL* does not refer to it. The first quoted translation may be Russell's own.

Quotation from Spinoza	Citation	Found in Pollock	Found in White	Comment
"For the existence or non-existence of anything, it must be possible to assign a cause or reason."	Pt. I, Prop. XI, 2nd dem. <i>PL</i> typesetting: 1900, p. 33n.; 2008, p. 39.	Not found.	Not found.	Close: "For the existence or non-existence of everything there must be a reason or cause." (White, 1899, 3rd edn., p. 9.)
"desire is the very nature or essence of a person."	Pt. III, Prop. IX. Schol. and Prop. LVII. <i>PL</i> 1900, p. 94n.2; 2008, p. 111.		Yes. (1899, 3rd edn., p. 157.)	
"Whatever happens in the object of the idea constituting the human mind must be perceived by the human mind, or, in other words, an idea of that thing will necessarily exist in the human mind. That is to say, if the object of the idea constituting the human mind be a	Pt. II, Prop. XII. <i>PL</i> 1900, p. 137; 2008, p. 161.		Yes. (1899, 3rd edn., p. 58-9.)	

Quotation from Spinoza	Citation	Found in Pollock	Found in White	Comment
body, nothing can happen in that body which is not perceived by the mind.”				
“That thing is called finite in its own kind.”	Pt. I, Def. 2. <i>PL 1900</i> , p. 145; 2008, p. 170.		Yes. (1899, 3rd edn., p. 1.)	
“(Cf. Pollock’s <i>Spinoza</i> , 2nd ed. p. 193. Spinoza has only the opposition <i>free</i> or <i>constrained</i> , not Leibniz’s further distinctions.)”	[Pt. I, Def. 7; Epistle 62.] <i>PL 1900</i> , p. 193n.; 2008, p. 228n.	On fol. 288/3a of the MS, BR had cited “Pollock’s Spinoza, p. 208.” ⁸		
“By <i>pleasure</i> I shall, therefore, hereafter understand an affection whereby the mind passes to a greater perfection; and by <i>pain</i> an affection whereby it passes to a less perfection.”	Pt. III, Prop. XI, Schol. <i>PL 1900</i> , p. 195n.1; 2008, p. 229.	BR edited MS version from White to Pollock (1899, 2nd edn., pp. 208–9). See folio 291.	Original from White (1899, 3rd edn., pp. 116–17).	Original: “By <i>joy</i> , therefore, in what follows, I shall understand the passion by which the mind passes to a greater perfection; and by <i>sorrow</i> , on the other hand, the passion by which it passes to a less perfection.”
“Pleasure is the passage of a man from less to greater perfection. Pain is the passage of a man from greater to less perfection.”	Pt. III, Prop. LIX, Schol. <i>PL 1900</i> , p. 195n.1; 2008, p. 229.	Yes. (1899, 2nd edn., p. 217.)		
“We have not endeavour, will, appetite or desire for anything, because we deem it good, but contrariwise deem a	Pt. III, Prop. IX, Schol. <i>PL 1900</i> , p. 195n.3; 2008, p. 230.	BR edited MS version from White to Pollock (1899, 2nd edn., p. 221). See folio	Original from White (1899, 3rd edn., p. 116).	Original: “We neither strive for, wish, seek, nor desire anything, because we think it to be good, but

⁸ Russell must have altered it to the second edition on the typescript that succeeded the MS, as he must also have done with the reference to Pollock at *PL 1900*, p. 44n.2.

Quotation from Spinoza	Citation	Found in Pollock	Found in White	Comment
thing good because we have an endeavour, will, appetite, or desire for it."		291.		on the contrary, we adjudge a thing to be good because we strive for, wish, seek, or desire it."
"We are partakers of the Divine Nature in proportion as our actions become more and more perfect, and we more and more understand God."	Pt. II, Prop. XLIX, Schol. <i>PL 1900</i> , p. 200n.2; 2008, p. 236.		Yes. (1899, 3rd edn., p. 102.)	
"By reality and perfection I understand the same thing."	Pt. II, Def. VI. <i>PL 1900</i> , p. 201n.1; 2008, p. 236.		Yes. (1899, 3rd edn., p. 48.)	

REVIEWS OF "THE PHILOSOPHY OF LEIBNIZ", 1900-08

Verified by Geneva Gillis from Harry Ruja's unpublished list, Russell's file of saved reviews, and others collected by the Russell Archives

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