

PREFACE The aim of the series of which this book is a part has prevented me from the discussion of many topics which might have been profitably treated, had more space been available. I felt, also, that each of the great thinkers treated in the book might have fitly claimed as large a space as that allotted to the two. There was therefore need for condensation, and for the laying of emphasis on the main thoughts of the systems, to the neglect of less important matters. I venture to hope that the great contributions of these great thinkers to the inheritance of the human race have been recognised in these pages. It has been necessary to neglect, almost altogether, the more theological part of Spinoza's writings, and the main part of his political philosophy. Those interested in Spinoza will find the political side of his philosophy set forth at length, with great learning, and with lucidity and precision, in the work of Mr. Duff (*Spinoza's Political and Ethical Philosophy*, by Robert A. Duff, M.A.; Maclehose, Glasgow), a book which came into my hands too late to be of service to me in the preparation of the present volume. The edition of the works of Descartes with which I have worked was printed at Amsterdam in 1663. It contains the chief works of Descartes: the *Meditationes*, with the *Responsiones* to the various objections; the *Epistola ad Voetium*; the *Principia Philosophice*; the *Dissertatio de Methodo*; and the *Passiones Animæ*. While the date on the title-page is 1663, some of the treatises bear the number of the year 1664. The edition of the *Epistolæ* used by me is the Amsterdam one, printed in two volumes in 1682. The title-page says that some of these epistles were written by the author in Latin, and some in French, but these have been translated into Latin. It is not easy to remember all the books on Descartes and Cartesianism which I have read. I have obtained something from all of them. I have read the *Histories of Philosophy*. Ueberweg, Erdmann, Kuno Fischer, Windelband, and Hoffding have been read by me, and they help the student greatly in his endeavour to understand the historical conditions of the time of Descartes and Spinoza, and the part which these thinkers played in the development of human thought. I have used the translation of Professor Veitch where it was available. The volume on Descartes in *Blackwoods Philosophical Classics for English Readers*, written by Professor Mahaffy, Dublin, I have found to be most helpful, especially in the biographical part of it. Other works to which I am indebted are referred to, and my specific indebtedness is acknowledged in its proper place. The edition of the works of Spinoza with which I have worked is the magnificent Bi-centenary Edition, edited by Van Vloten and Land. It is an edition which leaves nothing to be desired. Most of the literature connected with the bi-centenary celebration of Spinoza has been read by me. Much of it is of the ephemeral sort. But the books on Spinoza written by Principal Caird, Dr. Martineau, and in particular the great work of Sir Frederick Pollock, have an abiding value. To each of these I am deeply indebted. Each of them has his own point of view, and each is disposed to interpret Spinoza in his own fashion, and, in particular, to criticise him from the point of view of his own philosophy; yet there is in all of these writers, and in their writings, something impersonal and objective. These works are simply indispensable to the student of Spinoza. Another work which I have found most helpful is *A Study of the Ethics of Spinoza*, by Harold H. Joachim; Clarendon Press. It is a great work, but one not easy to read. Mr. Joachim has a non-conducting style, yet he has something to say; and if the reader has to wrestle with the meaning, there is a worthy meaning to be obtained, and it is well worth the toil it costs to find it. The classical article on Cartesianism in the *Encyclopædia Britannica*, by the Master of Balliol, is still ...

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