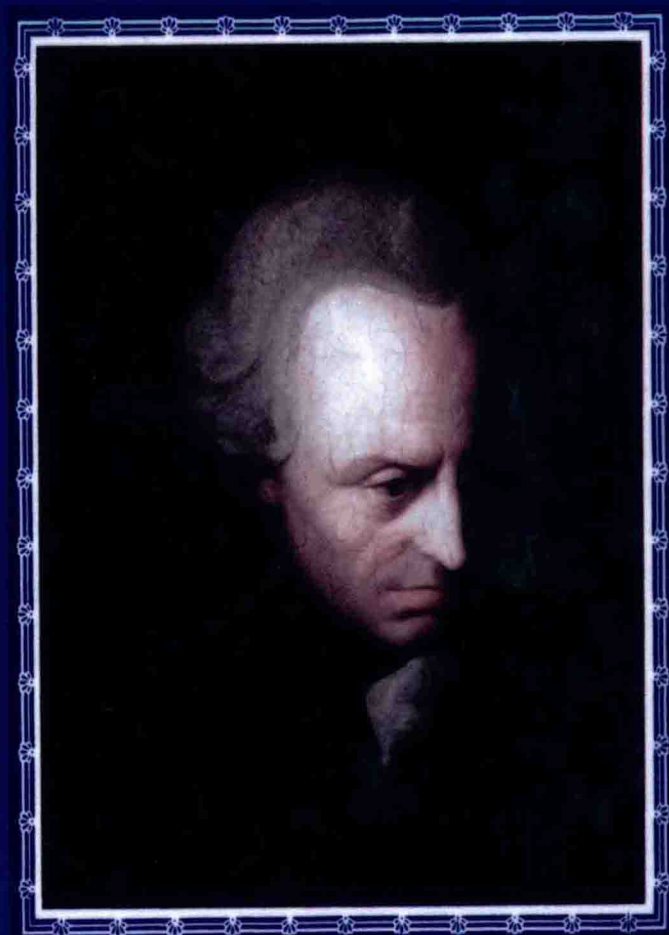


THE CAMBRIDGE EDITION OF THE WORKS OF  
IMMANUEL KANT

*Lectures and Drafts  
on Political Philosophy*



IMMANUEL KANT

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*Lectures and Drafts on  
Political Philosophy*

EDITED BY

FREDERICK RAUSCHER

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AND

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## IMMANUEL KANT

### *Lectures and Drafts on Political Philosophy*

The purpose of the Cambridge Edition is to offer translations of the best modern German editions of Kant's work in a uniform format suitable for Kant scholars. The edition includes all of Kant's published works and a generous selection of his unpublished writings, such as the *Opus postumum*, *Handschriftlicher Nachlaß*, lectures, and correspondence.

This book is the first translation into English of the *Reflections* which Kant wrote whilst formulating his ideas in political philosophy: the preparatory drafts for *Theory and Practice*, *Towards Perpetual Peace*, the *Doctrine of Right*, and *Conflict of the Faculties*; and the only surviving student transcription of his course on Natural Right. Through these texts one can trace the development of his political thought, from his first exposure to Rousseau in the mid-1760s through to his last musings in the late 1790s after his final system of right was published. The material covers such topics as the central role of freedom, the social contract, the nature of sovereignty, the means for achieving international peace, property rights in relation to the very possibility of human agency, the general prohibition of rebellion, and Kant's philosophical defense of the French Revolution.

Frederick Rauscher is Professor of Philosophy at Michigan State University. He is the author of *Naturalism and Realism in Kant's Ethics* (2015), co-translator with Curtis Bowman and Paul Guyer of Kant's *Notes and Fragments* edited by Paul Guyer (2005), and editor with Daniel Omar Perez of *Kant in Brazil* (2012).

Kenneth R. Westphal is Professor of Philosophy at the Boğaziçi Üniversitesi, İstanbul. He has published widely on German philosophy, and on Kant's philosophy in particular. His publications include *Kant's Transcendental Proof of Realism* (2004) and *How Hume and Kant Reconstruct Natural Law* (2016).

THE CAMBRIDGE EDITION OF THE WORKS OF  
IMMANUEL KANT IN TRANSLATION

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*Theoretical Philosophy, 1755–1770*

*Critique of Pure Reason*

*Theoretical Philosophy after 1781*

*Practical Philosophy*

*Critique of the Power of Judgment*

*Religion and Rational Theology*

*Anthropology, History, and Education*

*Natural Science*

*Lectures on Logic*

*Lectures on Metaphysics*

*Lectures on Ethics*

*Opus postumum*

*Notes and Fragments*

*Correspondence*

*Lectures on Anthropology*

*Lectures and Drafts on Political Philosophy*

## General editors' preface

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Within a few years of the publication of his *Critique of Pure Reason* in 1781, Immanuel Kant (1724–1804) was recognized by his contemporaries as one of the seminal philosophers of modern times – indeed as one of the great philosophers of all time. This renown soon spread beyond German-speaking lands, and translations of Kant's work into English were published even before 1800. Since then, interpretations of Kant's views have come and gone and loyalty to his positions has waxed and waned, but his importance has not diminished. Generations of scholars have devoted their efforts to producing reliable translations of Kant into English as well as into other languages.

There are four main reasons for the present edition of Kant's writings:

1. *Completeness.* Although most of the works published in Kant's life-time have been translated before, the most important ones more than once, only fragments of Kant's many important unpublished works have ever been translated. These include the *Opus postumum*, Kant's unfinished *magnum opus* on the transition from philosophy to physics; transcriptions of his classroom lectures; his correspondence; and his marginalia and other notes. One aim of this edition is to make a comprehensive sampling of these materials available in English for the first time.
2. *Availability.* Many English translations of Kant's works, especially those that have not individually played a large role in the subsequent development of philosophy, have long been inaccessible or out of print. Many of them, however, are crucial for the understanding of Kant's philosophical development, and the absence of some from English-language bibliographies may be responsible for erroneous or blinkered traditional interpretations of his doctrines by English-speaking philosophers.
3. *Organization.* Another aim of the present edition is to make all Kant's published work, both major and minor, available in comprehensive volumes organized both chronologically and topically

so as to facilitate the serious study of his philosophy by English-speaking readers.

4. *Consistency of translation.* Although many of Kant's major works have been translated by the most distinguished scholars of their day, some of these translations are now dated, and there is considerable terminological disparity among them. Our aim has been to enlist some of the most accomplished Kant scholars and translators to produce new translations, freeing readers from both the philosophical and literary preconceptions of previous generations and allowing them to approach texts, as far as possible, with the same directness as present-day readers of the German or Latin originals.

In pursuit of these goals, our editors and translators attempt to follow several fundamental principles:

1. As far as seems advisable, the edition employs a single general glossary, especially for Kant's technical terms. Although we have not attempted to restrict the prerogative of editors and translators in choice of terminology, we have maximized consistency by putting a single editor or editorial team in charge of each of the main groupings of Kant's writings, such as his work in practical philosophy, philosophy of religion, or natural science, so that there will be a high degree of terminological consistency, at least in dealing with the same subject matter.
2. Our translators try to avoid sacrificing literalness to readability. We hope to produce translations that approximate the originals in the sense that they leave as much of the interpretive work as possible to the reader.
3. The paragraph, and even more the sentence, is often Kant's unit of argument, and one can easily transform what Kant intends as a continuous argument into a mere series of assertions by breaking up a sentence so as to make it more readable. Therefore, we try to preserve Kant's own divisions of sentences and paragraphs wherever possible.
4. Earlier editions often attempted to improve Kant's texts on the basis of controversial conceptions about their proper interpretation. In our translations, emendation or improvement of the original edition is kept to the minimum necessary to correct obvious typographical errors.
5. Our editors and translators try to minimize interpretation in other ways as well, for example, by rigorously segregating Kant's own footnotes, the editors' purely linguistic notes, and their more explanatory or informational notes; notes in this last category are treated as endnotes rather than footnotes.

We have not attempted to standardize completely the format of individual volumes. Each, however, includes information about the context in which Kant wrote the translated works, a German–English glossary, an English–German glossary, an index, and other aids to comprehension. The general introduction to each volume includes an explanation of specific principles of translation and, where necessary, principles of selection of works included in that volume. The pagination of the standard German edition of Kant's works, *Kants gesammelte Schriften*, edited by the Royal Prussian (later German) Academy of Sciences (Berlin: Georg Reimer, later Walter de Gruyter & Co., 1900–), is indicated throughout by means of marginal numbers.

Our aim is to produce a comprehensive edition of Kant's writings, embodying and displaying the high standards attained by Kant scholarship in the English-speaking world during the second half of the twentieth century, and serving as both an instrument and a stimulus for the further development of Kant studies by English-speaking readers in the century to come. Because of our emphasis on literalness of translation and on information rather than interpretation in editorial practices, we hope our edition will continue to be usable despite the inevitable evolution and occasional revolutions in Kant scholarship.

PAUL GUYER  
ALLEN W. WOOD



## Acknowledgments

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This translation could not have been completed without the generous contributions of many individuals and institutions over more than a decade.

Above all I would like to thank Ken Westphal for his contributions to this volume. He agreed to tackle the thorniest of the texts for this volume, the unpunctuated and sometimes nearly inscrutable preparatory drafts for the *Doctrine of Right*. His informed perspective on terminology shaped the translation choices we made for this volume. His patience and understanding in reviewing my editorial decisions balanced cooperation with firm insistence on principle.

Werner Stark kindly not only provided access to a copy of the handwritten *Naturrecht* Feyerabend notes at the Marburg Kant Archive but also helped to decipher some of the most difficult passages as we compared that manuscript to the published version in *Kants gesammelte Schriften*. He answered many queries about the process used by Kant from earliest jottings to published work and the status of various other material included here. He provided me workspace and encouragement during a research visit to the Kant Archive. I also have to acknowledge the influence his published assessments of the available editions of Kant have had on my work with these texts.

Steven Naragon answered questions about Kant's lectures in person and through the work he did in creating his comprehensive website *Kant in the Classroom*. Emily Katz, Daniel Sutherland, and Alessandro Pinzani provided help in understanding Kant's references to Aristotle, mathematics, and the French Revolution, respectively. Christian Lotz puzzled over complicated passages with me. Paul Guyer and Allen Wood offered editorial and terminological suggestions that improved the work.

The translation of the Feyerabend lecture on Natural Right in particular resulted from the assistance of many individuals. Jeppe von Platz and Fernando Costa Mattos both saved me from many errors with their thorough review of my drafts. I am very grateful to Lars Vinx for making his own unpublished translation of the Feyerabend lectures available. His renderings of the original are generally more felicitous and less

literal than my own. He caught nuances in the text that I had overlooked and have adopted.

Most important for the Feyerabend text is the team of Heinrich P. Delfosse, Norbert Hinske, and Gianluca Sadun Bordoni, who shared with me their work on a new edition of the text based on a comprehensive rereading of the manuscript before it saw print. Without their expert work my translation of Feyerabend would be untrustworthy.

Fernando Costa Mattos is part of a group centered at the University of São Paulo including Ricardo Terra, Caué Cardoso Polla, Bruno Nadai, and Nathalie de Almeida Bressiani who reviewed early drafts of my work and provided useful suggestions. I benefited immensely from the opportunity to examine the translation of specific passages into diverse languages.

Both Ken Westphal and I are particularly in debt to others who reviewed and corrected our rendering of the Latin words and passages. William Levitan devoted countless hours to improving my translations of the copious Latin in the Feyerabend text and answering specific questions about difficult passages. George di Giovanni supplied translations for the Latin used in the drafts of the *Doctrine of Right*. Jenny Carmichael also provided suggestions. Any remaining mistakes belong to me.

Ken Westphal and I are both indebted to the National Endowment for the Humanities for a Collaborative Research Grant that funded materials, freed us from teaching duties, and supported research at the Kant Archive in Marburg. Any views, findings, conclusions, or recommendations expressed in this book do not necessarily reflect those of the National Endowment for the Humanities.

Work on the concordance and other editorial material was done by my students Glenn Connelly, Mladjo Ivanovic, and Matthew Johnson. I thank the College of Arts and Letters at Michigan State University for funding their work.

Hilary Gaskin of Cambridge University Press was extremely patient, waiting for this for over nearly a decade while I awaited the new German edition of Feyerabend. I would also like to thank Gillian Dadd, Elizabeth Davey, and Christina Sarigiannidou of Cambridge University Press, and my copy editor Jo North, for their work in bringing this volume to press.

This volume completes the Cambridge Edition of the Works of Immanuel Kant as currently envisioned. On behalf of all Anglophone readers of Kant, I would like to thank the General Editors Paul Guyer and Allen Wood, who tirelessly organized and steered the overall work in addition to making their own substantial contributions, and the late Lewis White Beck, who selflessly supported the initiation of the edition. The editors at Cambridge University Press who encouraged and guided this important project through three decades of planning and publication deserve particular thanks: Jonathan Sinclair-Wilson, Jeremy

## Acknowledgments

Mynott, the late Terry Moore, Beatrice Rehl, and Hilary Gaskin. The resulting comprehensive, consistent, and well-annotated set of Kant's writings is an achievement deserving the gratitude of all who have benefited from this resource and of those who will for decades to come.

## General introduction

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Although Kant's interest in political philosophy started at the latest in the mid-1760s when his reading Rousseau "set him right" that his work should help to "establish the rights of humanity" (20:44), nearly all of his published work in the subject appeared only in the last decade of his life. In the remainder of the 1760s Kant sought his philosophical voice in a range of different approaches in various works, and during the entire 1770s he worked almost exclusively on what appeared in 1781 as the *Critique of Pure Reason*. In the 1780s while Kant focused on the critical system he published only one essay focused on political matters ("What is Enlightenment?") and gave hints about his ideal political structure in two other works, a brief assessment of the ideal constitution as one centering on freedom in the first *Critique* (A316/B373) and a short overview of the ideal state and international order in "Idea for a universal history with a cosmopolitan aim" (8:22–28). Even after the French Revolution erupted in 1789 Kant withheld his views from the world of readers. Four years later Kant finally produced an essay giving details of his view on right ("On the common saying: That may be correct in theory but it is of no use in practice"), followed two years later by "Toward Perpetual Peace" largely about international relations and in two more years, more than three decades after Rousseau set him right, the comprehensive *Doctrine of Right* in 1797.

Kant's publications are only the final step in the development of his views on right. The information we have of Kant's views on right prior to these published works comes through the material included in this volume. These unpublished materials offer three different ways to access Kant's thoughts. The Reflections – Kant's shorter sketches, outlines, and notes ranging in time from 1764 through the 1790s – reveal Kant's thoughts on particular topics as they develop. The course lecture notes on natural right from 1784 capture Kant's comprehensive views about a decade before he began to publish his major works on the subject. And the drafts for those major works show Kant working during the 1790s on precise formulations of arguments to show the public. Together this material shows us the evolution of his thought over several decades, his

thought as a whole frozen in one moment in time, and the penultimate version of his final rendering of his thought. In this way the translations included in this volume can illuminate Kant's published works in political philosophy.

# I. THE ORIGIN AND NATURE OF THE MATERIAL

Kant was nothing if not industrious. During his critical period he produced eleven books and sixteen essays while teaching up to sixteen hours per week. He wrote extensive notes both for teaching and to work out his ideas on a wide range of topics. The amount of material unpublished during Kant's lifetime that survived long enough to be published suggests that much more was discarded or lost, particularly drafts for earlier work. This volume of translations contains three interrelated modalities of Kant's unpublished work on political philosophy: the Reflections, the course lecture, and the drafts for published works.

The Reflections on political philosophy stem largely from the textbook that Kant used for his own lectures, *Jus Naturae* by Gottfried Achenwall.<sup>1</sup> Kant's practice was to write his own notes for his lectures in the margins of his textbooks. In some cases, although not with the Achenwall volume, he had the bookbinder add interleaved blank pages so that he had a blank page facing each printed page of the text. Kant wrote in the margins, on the blank pages, on the title page, and when space was scarce even between the lines or atop previous notes. He referred to these notes when lecturing. Sometimes one can hear the echo of the Reflections in the lectures. The simplest possible example of the interplay between the Reflections and the Feyerabend text comes in R7484 (19:404), the entire content of which is one word: "*Rusland*." The Achenwall sections next to which Kant wrote his word (§§168–169) discuss patrimonial succession in a monarchy. At the corresponding stage the Feyerabend lecture contains Kant's illustrative example "Russia is a patrimonial kingdom" (27:1389). Numerous connections such as these reveal that many of the Reflections were written to guide Kant as he stood at the podium.

Kant used these Reflections in lieu of any fully prepared text to read as his lectures. When he had no book to write in he did use some loose sheets of notes, for example for his Anthropology lectures (small parts of which are translated in this volume). From Kant's side of the lectern we have only those few loose sheets and the Reflections in his textbooks. But on the other side of the lectern some students were busy

<sup>1</sup> For more information about Achenwall and this book, see the editor's introduction to the Feyerabend translation.

writing down as much as they could in order to produce transcripts of what Kant said. The resulting notes were polished, copied, and sold to others. These lecture transcripts are in general useful in seeing Kant's approaches and topics, and even the particular arguments or definitions of terms, but they must be used carefully. Kant himself noted in a letter to his former student Marcus Herz on October 20, 1778 that "those who are most thorough in note-taking are seldom capable of distinguishing the important from the unimportant. They pile a mass of misunderstood stuff under what they may possibly have grasped correctly" (10:243). As Kant's renown grew, one hopes, the student note-takers would have been more and more careful. The symbiotic relationship between the student lecture transcripts and Kant's notes in his own copy of the textbook can help to confirm the reliability of the former.

The course lecture translated here, unfortunately, has reflections from only the second of the two volumes of Achenwall's work. The first volume was either never owned by Kant or, more likely, lost or given away. It is not contained in the standard list of the books Kant owned;<sup>2</sup> however, that list was based not on any inventory taken upon his death but on an inventory taken four years later upon the death of Kant's friend and fellow professor Johann Friedrich Gensichen (1759–1807), to whom Kant had bequeathed his books, and further that list does not even contain the second volume of Achenwall's book that Kant certainly did own. The result of the lack of the first volume is that there are no corresponding Reflections outside a very few loose sheets or material from other textbooks on some of the most interesting topics in Kant's political thought: the relation between right and ethics, the principle of right, freedom as an innate right and its relation to other rights, the nature and justification of property, and many detailed issues related to acquisition of property and contract rights. Here the Feyerabend lecture transcript plays a very important role. For these topics it is virtually the only source of Kant's views before Kant's preparation for his major published works in political philosophy.

Beside their use as lecture notes the Reflections also had another purpose. Kant also used the spaces in his textbooks to work out his ideas in opposition to the textbook's position as well as on topics not covered in the texts. Some rather long reflections on a single topic that differ only slightly from one another are likely to have been written for Kant's own purposes. Kant may have written in the textbooks because he wanted to keep together his thoughts on one subject, or because he had new thoughts while teaching the course, or because of a lack of paper. Kant's loose sheets are sometimes the backs of letters he received or

<sup>2</sup> Arthur Warda, *Immanuel Kants Bücher* (Berlin: Verlag von Martin Breslauer, 1922).

announcements of public academic defenses. (In two cases he used students' diplomas to bundle loose sheets together.<sup>3</sup>) On these loose sheets Kant wrote in a small script, filling the pages and adding material in the margin. He sometimes used signs to indicate that he was adding a sentence or paragraph in the middle of a previously written paragraph. Some signs refer to other loose sheets. The loose sheets can in some cases be identified as drafts for particular works. Kant certainly wrote out in his own hand the full draft of his books and essays on loose sheets, but only a few scattered pages from these full drafts have survived. It is likely that Kant or the printer simply discarded many of these various drafts.

The loose sheets he did save piled up in Kant's dwelling places. Kant gave some away to visitors and friends.<sup>4</sup> He gave notes for his course lectures on Logic, Pedagogy, and Physical Geography to those he had requested to transform them into books reflecting his lectures, as Kant himself had done with his Anthropology notes. Toward the end of his life he directed in a will that they be distributed as his executor Gensichen decided, although some were bequeathed to the children of Kant's recently deceased brother. When Kant died, some more of the sheets were given to friends. Most of the manuscripts became housed at the Albertus University Library in Königsberg, while others entered private collections or other university library archives. Kant's thoughts that had been put to paper by a printing press were collected and widely read while his thoughts put down using his own feather pen were stored away.

## II. THE PUBLICATION OF THE MATERIAL

The German texts translated here are drawn mainly from the standard German collection *Kants gesammelte Schriften*, known popularly as the Academy edition.<sup>5</sup> The first of twenty-nine volumes, several of which

<sup>3</sup> Kant wrapped the several bundles of loose sheets now known as the *Opus Postumum* in two diplomas, six newspaper pages, and an invitation to celebrate the king's birthday, among other similar sheets (Eckart Förster, "Introduction," *Opus Postumum* in the Cambridge Edition of the Works of Immanuel Kant, p. xxvi).

<sup>4</sup> Information in this paragraph is from Werner Stark, *Nachforschungen zu Briefen und Handschriften Immanuel Kants* (Berlin: Akademie Verlag, 1993), pp. 39–43. It is not known how extensive Kant's practice of giving away manuscripts was.

<sup>5</sup> *Kants gesammelte Schriften* published under the auspices of the Royal Prussian Academy of Sciences and successors (Berlin: Georg Reimer and subsequently Walter de Gruyter, 1900–) is the standard edition of Kant's writings in the original language. Pagination to this edition by volume and page number is given in the margins in this volume, excepting a few of Kant's notes left out of that edition but published elsewhere. Parenthetical references to other writings by Kant will use the Academy edition volume and page number except the *Critique of Pure Reason*, for which the standard "A" and "B" edition pagination is used.

are subdivided into two halves, with some halves further subdivided into two parts, were published in 1900; the final half of the final volume has yet to appear.<sup>6</sup> The four sections composing the Academy edition are: (1) published works, (2) correspondence, (3) the *Handschriftlicher Nachlaß* or unpublished writings of various kinds left at Kant's death, and (4) course lectures. Translations in this volume are drawn from seven different volumes of the Academy edition (15, 16, 19, 20, 21, 23, and 27) from the last two sections. Of these only Volume 27 consists of course lectures; detailed discussion of the editorial issues of that volume will be given in the editor's introduction to the Feyerabend Natural Right course lecture. The remaining volumes are all part of the third, and unfortunately also most problematic, section.

When this four-part structure was proposed to the Royal Prussian Academy of Sciences in 1895 by Wilhelm Dilthey (1833–1911)<sup>7</sup> for the most extensive collection of Kant's writings up to that time (and since),<sup>8</sup> the third section was assigned to Erich Adickes (1866–1928), a

<sup>6</sup> Volume 26.2 consisting of Lectures on Physical Geography is in preparation. Volume 29 is incomplete on paper but not in practice: its two published books are the first part of the first half, consisting of "lesser lectures" on philosophical encyclopedia, mathematics, and physics, plus a fragment of a lecture on ethics, and the second part of the first half, consisting of miscellaneous lectures on metaphysics, logic, and religion discovered after the publication of their corresponding volumes. Their editor Gerhard Lehmann appears to have left room for a second half of Volume 29 for any other lectures that might be found. Detailed information about the content and structure of the Academy edition is available in Steve Naragon, *Kant in the Classroom* ([www.manchester.edu/kant/Home/index.htm](http://www.manchester.edu/kant/Home/index.htm)).

<sup>7</sup> The most detailed history of the origin and production of the Academy edition, focusing on the second and third sections, is in Werner Stark, *Nachforschungen*. Paul Guyer drew mainly on Stark when providing a detailed summary in the Introduction to *Notes and Fragments* in the Cambridge Edition. Information from these sources is the basis of much of the material presented here.

<sup>8</sup> Earlier in the nineteenth century several collections appeared, none of which had the range and depth of the proposed Academy edition. *Immanuel Kant's Werke* edited by Gustav Hartenstein (Leipzig: Modes und Baumann, 1838–39) appeared in ten volumes and arranged Kant's published works by topic; a few decades later an edition entitled *Sämmtliche Werke* also edited by Hartenstein, this time in chronological order, was published in eight volumes (Leipzig: Voss, 1867–68). At the same time as Hartenstein's first collection Friedrich Wilhelm Schubert and Karl Rosenkranz published their own similarly titled *Sämmtliche Werke* in twelve volumes (Leipzig: Voss, 1838–42) which consisted mainly of Kant's published works but added a biography and Rosenkranz's "History of the Kantian Philosophy" as the twelfth volume. An eight-volume edition appearing in 57 parts (!) edited by Julius Hermann von Kirchmann was published in Berlin, Leipzig, and Heidelberg as *Kant: Sämmtliche Werke* over many years as part of the series *Philosophischen Bibliothek* that he began, one that evolved into the most respected series of philosophical texts in Germany and for the past century published by Felix Meiner Verlag. (Some information from Erich Adickes, *German Kantian Bibliography* (Boston: Ginn & Company, 1896), the reprint of Adickes's original bibliography in *Philosophical Review* 2 (1893) number 3 and for the following nine numbers as well.)



very young and detail-oriented Kant scholar, because of his work habits already displayed in, among other things, a 622-page annotated bibliography of primary and secondary works on Kant published in Germany up through the time of Kant's death.<sup>9</sup> "He exhibited the greatest precision in the use of sources, complete acquaintance with the contemporary literature, penetrative acumen" according to Paul Menzer (1873–1960), at the time working under Dilthey, making Adickes the ideal person for the job.<sup>10</sup> Adickes was faced with the task of editing and annotating the collection of Kant's loose sheets and marginal notes that had already been published in separate editions by Rudolf Reicke (1825–1905) and Benno Erdmann (1851–1921)<sup>11</sup> as well as any other material he could collect together.

Adickes dedicated the remaining years of his life to sorting through several different types of material on various loose sheets and books left by Kant. The first type is the notes Kant wrote in the margins and other spaces of his textbooks to use for his course lectures and to work out his ideas on subjects related to those books. Second is the loose sheets of paper (*Löse Blätter*) on which Kant wrote longer arguments and outlines of material. Third is material identifiable as drafts or preparatory work (*Vorarbeiten*) for a published book or essay, a few of which are fragments of surviving copies of the final or near final versions of his books and essays prepared for the printer.<sup>12</sup> A fourth type is complete or nearly complete works that Kant did not publish in his lifetime.<sup>13</sup> Fifth is the

<sup>9</sup> Guyer, *Notes*, xix–xx. <sup>10</sup> Stark, *Nachforschungen*, p. 80.

<sup>11</sup> Rudolf Reicke, *Löse Blätter aus Kants Nachlaß*, 3 vols. (Königsberg: F. Beyer, 1889, 1895, and 1898) and Benno Erdmann, *Reflexionen Kants zur kritischen Philosophie*, 2 vols. (Leipzig: Fues's Verlag, 1882 and 1884). Reicke's material was, as the title suggests, material Kant had written on loose sheets of paper. Erdmann included material Kant had written in his copy of Alexander Baumgarten's *Metaphysica*, which Kant used for his lectures on metaphysics and for part of his lectures on anthropology concerning empirical psychology, and in the margins of his copy of his own *Observations on the Feeling of the Beautiful and the Sublime*.

<sup>12</sup> This volume includes all of the first three types; two other volumes in the Cambridge Edition include some of this material as well. The material in *Notes and Fragments* in the Cambridge Edition includes generous selections from the Academy edition volumes of *Reflections on Anthropology*, *Logic*, *Metaphysics*, and *Ethics* (Academy edition volumes 15–19). The *Opus Postumum* volume in the Cambridge Edition includes selections of the material on loose sheets identified as preparatory work for a book on the transition from metaphysical philosophy of nature to empirical physics, a project which as it evolved came to center on the very nature of transcendental philosophy itself (Academy edition volumes 21–22).

<sup>13</sup> The three are the "First Introduction" to the *Critique of the Power of Judgment*, included in the Cambridge Edition of the third *Critique*, his essay for the prize competition on progress in metaphysics, and an essay in response to Eberhard's objections, both included in *Theoretical Philosophy after 1781* in the Cambridge Edition.