

DREAMS OF A SPIRIT-SEER

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Dreams of a Spirit-Seer by Immanuel Kant & Frank Sewall

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IMMANUEL KANT & FRANK SEWALL

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SPIRIT-SEER**

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DREAMS OF A SPIRIT-SEER

ILLUSTRATED BY

DREAMS OF METAPHYSICS

BY

IMMANUEL KANT

TRANSLATED BY EMANUEL F. GOBRWITZ

AND

EDITED, WITH AN INTRODUCTION AND NOTES,

BY FRANK SEWALL



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E. S.

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TRANSLATOR'S NOTE.



The difficulties which Kant's style presents to the translator into English need not be dwelt upon with those who are familiar with his works. My main endeavour has been to produce a readable translation. I have, therefore, laid stress on the faithful and lucid representation of the author's thought, while the preservation of the periodic constructions of the original was of secondary interest. I am, however, conscious that I have not in all places succeeded in sailing with even keel between the extremes of strictly literal translation and paraphrase.

EMANUEL F. GOERWITZ.

CAMBRIDGE, MASS., U.S.A.,

July, 1899.

THE EDITOR'S PREFACE.

Kant's "Dreams of a Spirit-Seer,"* illustrated by those of Metaphysics," was published in the year 1766. His mental attitude at the time has been well described by his latest biographer and critic, M. Kronenberg: *Kant; Sein Leben, and Seine Lehre: München: Beck: 1897.* 8vo. VII., 312. The writer says in regard to the alleged scepticism of Kant about the year 1764: "All around the metaphysicians were still directing their telescopes to the farthest ends of the universe: Kant, on the contrary, having long returned from this high-strung flight, was making himself comfortably at home on earth." (p. 157.) Of the "Dreams of a Spirit-Seer" he says:—

"Between the visions of Swedenborg and those of the metaphysicians of his time, Kant drew a surprising parallel. Swedenborg believed himself to be as familiarly acquainted with the beyond as with his own house. Was

* The common title, "Dreams of a Ghost-Seer," is not retained because it is a manifestly false rendering of the term "Geisterseher." This means simply a seer of "spirits," not of "ghosts." Had the latter been Kant's intention he would have used the word "Gespens," ghost, and not "Geist," spirit.—F.S.