Where one stands in the controversy does make a great difference in how a number of issues are handled in interpreting the *Critique*.

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Kant, by Paul Guyer, London: Routledge, 2006. pp. 439

Paul Guyer's new general introduction to Kant's philosophy, entitled quite simply *Kant,* and published in the series Routledge Philosophers, is an ambitious book indeed. Guyer aims to provide us with nothing less than an overview of Kant's theoretical, moral and political philosophy. The book includes discussions of Kant's general theory of cognition and his critique of metaphysics in the first *Critique,* his views on scientific knowledge in the *Metaphysical Foundations of Natural Science,* his arguments concerning the foundations of moral philosophy in the *Groundwork* and the second *Critique,* his views on God and religion, his division of duties in the *Metaphysics of Morals,* his account of political rights, revolution and international peace, his aesthetics and theory of organisms in the third *Critique* and, finally, his views on the progress of human history. Guyer manages to cover this ground in just over 400 pages, and he does so with admirable lucidity, succinctness and philosophical acumen. And although few students would be likely to master the entire volume, it would prove to be an invaluable resource to all with an, even if only marginal, interest in Kant.

Guyer not only examines each of the numerous facets of Kant's thought, he also shows how all of them are meant to cohere into a single philosophical project. The notion of autonomy is, on Guyer's account, the unifying thread running through Kant's entire *oeuvre.* Autonomy provides the answer to the two most basic questions Kant addresses: first, 'How could we have knowledge of nature?' and, second, 'How, despite being a part of nature, could we be free to act in accordance with the moral law?'. Kant's argument for our *cognitive* autonomy – namely, that we can know the most fundamental laws of nature because they are the product of the spontaneous activity of our understanding on sensibility – serves to answer the first question. And Kant responds to the second question by insisting upon our *practical* autonomy – i.e. that we are free to act in accordance with the moral law since the deterministic laws of nature govern only the realm of appearances but not of things in themselves. Yet, Guyer points out, Kant also carves out the space for a third kind of autonomy – namely, an *affective* or an *emotional* autonomy. As emotionally autonomous, we are capable of experiencing pleasure in natural beauty and organization, a pleasure that is independent of the satisfaction of any particular cognitive or practical interest. Nonetheless, this disinterested pleasure suggests that we could realize in nature our most basic cognitive as well as moral aims. This third kind of autonomy thus serves to embrace the other two: it shows that theoretical and practical reason could be not only compatible, in so far as they are delegated to two entirely distinct domains, the phenomenal and the noumenal,

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but are in some higher sense united, in so far as they both could be realized in the natural world.

Guyer's distinction amongst the three kinds of autonomy affords him a graceful division of his book into three main parts – 'Nature,' 'Freedom' and 'Nature and Freedom' – devoted, respectively, to Kant's theoretical philosophy, his moral philosophy and his theory of aesthetic and teleological judgement. As Guyer adds successive layers to his comprehensive portrait of Kant's philosophy, he takes care not to lose his reader and concludes each chapter with a helpful summary. These explanatory codas could very well prove to be lifesavers for those readers who are confronting the transcendental deduction of the categories or the formulations of the categorical imperative for the very first time. And, for the survivors, Guyer offers a manageable list of further reading on each given topic.

Yet Guyer's book is ambitious not only in its scope, but also in the unrelenting attention to the details and the consistency of Kant's arguments. The seamless combination of breadth and philosophical precision is perhaps one of the greatest achievements of this book. For example, in the length of about four pages, Guyer lucidly summarizes the basic controversies surrounding Kant's transcendental idealism: while arguing for his own 'two-world' view, Guyer presents the pros and cons of Allison's 'two-aspect' interpretation as well as Rae Langton's more recent Leibnizian reading. Or, to take another example, in his discussion of the third *Critique*, Guyer carefully lays out some difficulties in interpreting Kant's theory of the free play of the imagination. The unaccustomed reader might sometimes wish for one less purported problem with Kant's arguments, whereas the more experienced might occasionally disagree with some of Guyer's particular interpretations. Nonetheless, Guyer never fails to move back to the more general picture of Kant's philosophy to keep both types of readers satisfied.

General introductions to a thinker, especially one who has covered such vast philosophical territory, are hard to write. That Guyer's *Kant* is carried off with such success is only to be expected given that its author has produced influential scholarship in most areas of Kant studies. *Kant* is, in a way, not only an overview of Kant's philosophy, but also a summary of Guyer's own lifelong study of it. Guyer's *Kant* will no doubt prove to be an indispensable aid for any newcomers to Kant's works.

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***Kantian Virtue at the Intersection of Politics and Nature: the Vale of Soul-making*, by Scott M. Roulier; North American Kant Society Studies in Philosophy, Vol. 7. Rochester, MN: University of Rochester Press, 2004, $29.95, £19.99**

By 'soul-making' Roulier means virtue acquisition; the 'vale' of this soul-making is constituted by the worldly realms of politics and nature. Roulier's

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