

overarching desire to rehabilitate German culture. However, Nisbet does ultimately laud Lessing as continually striving for those Enlightenment values desirable in every society: individual freedoms, equal rights, and resistance to repressive authorities and dogmatic truths.

Such contentions aside, Nisbet's Lessing biography cannot be described as anything less than pathbreaking; its scope is immense, and Nisbet's attention to detail can only be meagerly conveyed here. A clear separation of chapters and subchapters makes the work an accessible reference for scholars looking to understand a particular work or aspect of Lessing's life. Certainly not written in a popular style for casual perusal by a layperson, Nisbet's writing is often dense and preoccupied with minutiae, but it is this attention to detail that marks its excellence and is in no way characteristic of an underlying myopia. While he occasionally draws a psychoanalytical parallel between a dramatic work and Lessing's private life, Nisbet never falls prey to the biographical fallacy of equating the lyrical I with the voice of the author, and his admitted affinity for Lessing and his literary and intellectual accomplishments never impairs his ability to communicate the facts. In short, this biography represents an invaluable resource for Enlightenment scholars and is now even more accessible in English.

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Kant's Observations and Remarks: A Critical Guide. Edited by Susan Meld Shell and Richard Velkley. Cambridge: Cambridge University Press, 2012. Pp. 302. Cloth \$40.00. ISBN: 978-0521779426

Between the relative obscurity of Kant's *Remarks* and the burgeoning interest in the development of Kant's practical philosophy, this collection should find a large and appreciative readership. Its thirteen chapters provide a diverse set of expert perspectives on Kant's *Observations on the Feeling of the Beautiful and Sublime* (1764) and the handwritten notes (the *Remarks* [1764–1765]) in Kant's interleaved personal copy of the *Observations*. There is plenty here for specialists in Kant's moral philosophy. There is much, too, for those working in other areas. Anyone interested in the development of Kant's thought will benefit from this collection.

For readers somewhat new to the *Observations and Remarks*, the book's introduction, by Susan Meld Shell and Richard Velkley, provides a helpful, engaging account of the *Observations*, the *Remarks*, and what might be learned from them. The editors point out that the relation between Kant's notes and the nearby text is often mysterious: there is rarely significant substantive correspondence; and the *Remarks* were not used to revise the original text of the *Observations* for later editions. The *Remarks* capture a subsequent stage of Kant's philosophical development, a stage that notably reflects engagement with Rousseau's philosophy beyond what is manifested in the

Observations. A number of chapters explore significant alterations in Kant's moral thought revealed by comparing the *Remarks* with the *Observations*.

Kant's Observations and Remarks: A Critical Guide is divided into four parts: Part I, "Kant's Ethical Thought: Sources and Stages"; Part II, "Ethics and Aesthetics"; Part III, "Education, Politics, and National Character"; and Part IV, "Science and History." Except for chapters one and nine, which were previously published in German, all chapters were commissioned for this volume.

Part I situates Kant's *Observations* and *Remarks* in relation to both Kant's other early publications, lectures, and notes, and his philosophical influences. Dieter Henrich's chapter one, "Concerning Kant's Earliest Ethics: an Attempt at a Reconstruction," explores the genesis of Kant's moral philosophy by attending to his engagement with the work of Leibniz, Wolff, Crusius, and Hutcheson prior to the *Observations* and *Remarks*. In chapter two, Corey Dyck sheds much-needed and well-deserved light on the influence of Baumgarten on Kant's ethical thought. Dyck argues that, influenced partly by Baumgarten's account of false, flattering moralities, Kant's *Remarks* reject the *Observations* account of virtue as aided by feelings of sympathy and love of honor in favor of a more austere conception of virtue closer to that found in his mature works. Patrick Frierson's chapter three delineates two conceptions of universality found in Kant's moral philosophy: the one, found in the *Observations*, primarily concerned with objects of volition; and the other, adumbrated in the *Remarks* and explicit in the *Groundwork*, primarily concerning grounds of action. Frierson considers both how the works of Hume, Smith, and Rousseau may have influenced this shift in Kant's conception of universality, and what this shift reveals about Kant's deepest philosophical commitments. In chapter four, "Freedom as the Foundation of Morality: Kant's Early Efforts," Paul Guyer examines two accounts of the connection between freedom's absolute value and freedom's relation to universality that Guyer identifies within in the *Remarks* and in contemporaneous notes in Kant's copies of Baumgarten's *Initia* and *Ethica*. Provocatively, Guyer leaves open the questions of which account (if either) Kant ultimately endorses; which is superior; and, indeed, whether either is satisfactory.

Part II opens with a piece that compares interestingly with chapter two: chapter five, "Relating Aesthetic and Sociable Feelings to Moral and Participatory Feelings: Reassessing Kant on Sympathy and Honor." Rudolf Makkreel argues that Kant's *Doctrine of Virtue* (1797) vindicates (to different degrees) sympathy and love of honor as portrayed in the *Observations* and *Remarks*. In chapter six, Robert Clewis presents Kant's distinction between true and false sublimity in Kant's *Observations* and *Remarks* as important to the development of Kant's ethical thought. He also compares this early account of sublimity with the third *Critique's* account (1790). Drawing on her knowledge of Kant's ethics and anthropology, Alix Cohen's chapter seven, "Kant's 'Curious Catalog of Human Frailties'" and the great portrait of nature

elucidates Kant's project in the *Observations*, its portrayal of nature, and its view of the relations between natural and moral features of human beings. This rich chapter is essential reading for anyone studying the *Observations*.

Part III begins with chapter eight, in which Felicitas Munzel associates Kant's developing views about self-interest, self-love, and feelings of honor, with his engagement in pedagogical debates of his time—debates significantly influenced by Hobbes, Locke, and Rousseau. Reinhard Brandt's chapter nine, "Kant as Rebel against the Social Order," examines a segment of the *Remarks* focused on self-possession and choice, attending especially to the socialpolitical criticism found there. In chapter ten, "National Character via the Beautiful and Sublime?" Robert Loudon compares Kant's *Observations* discussion of national character with related discussions in lectures on anthropology and physical geography. Loudon highlights what is distinctive about the *Observations* discussion, and considers some difficulties with Kant's approach there. This chapter intersects in interesting ways with chapters seven and eight.

Part IV starts with chapter eleven, which presents Peter Fenves's reflections on the first two paragraphs of the *Observations*, a work which, Fenves notes, lacks a preface. The chapter opens with comparisons between Kant's *Observations* and Kierkegaard's *Either/Or*. The volume's final chapters explore the Rousseau-inspired shift, evident in the *Remarks*, in Kant's thinking about human dignity and the value of scholarship. In chapter twelve, John Zammito considers the impact of Rousseau's critique of the decadence of science not only on Kant's philosophy, but also on Kant's sense of his own vocation as a philosopher. Zammito notes Hume's impact as well. In his dense but rewarding chapter thirteen, Karl Ameriks presents an account of the profound impact of Rousseau on Kant's thinking about history and human nature, as well as philosophy, reason, and freedom.

In sum, this is a rich, wide-ranging, and valuable collection. It illuminates Kant's early thought in ethics, anthropology, politics, aesthetics, education, and history—and also the development of his thought in those areas. I recommend this book not only to Kant scholars but also to anyone interested in eighteenth-century moral philosophy.

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Goethe's Visual World. By Pamela Currie. London: Legenda, 2013. Pp. ix + 166. Cloth \$89.50. ISBN 978-1907975899.

Filippo Möller, pittore—Goethe lebte in Rom unter einem Pseudonym, und als Maler. In den zwei Jahren seines Aufenthaltes schrieb er zwei Gedichte, überarbeitete bestehende Texte und beschäftigte sich ansonsten mit Malerei (als Betrachter und Theoretiker) und mit eigenem Zeichnen. Dabei standen ihm u.a. Tischbein und

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