

evolutionary models to see how self-interested animals develop norms of fairness, trust, property rights and evolve language. The book only sketches the outlines of such analysis, and Skyrms admits that very different accounts of meaning, for example, are compatible with his argument. There is little here for the normative political philosopher, except perhaps the analysis of the deep-rooted nature of animals' desires for property rights, since almost any account of justice worth the name is compatible with what Skyrms suggests could evolve. I am sure we can help to explain how all the social relationships he considers arise by using game-theory and computer simulations, but we require much more fine-grained analysis to suggest why certain conventions develop in one community and others in another. The book is entirely non-technical and is very short so perhaps more than Skyrms offers should not be expected but I think this is an idea for a very good book, rather than the book itself.

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Steven Vogel, *Against Nature: the Concept of Nature in Critical Theory* (Albany NY, State University of New York Press, 1996), vi + 225 pp., \$20.95 pbk ISBN 0 7914 3046 4.

This is a fine book on the concept of nature in critical theory covering the work of Lukács, Horkheimer, Adorno, Marcuse and Habermas. Given the difficulty of these theorists the discussion is exceptionally clear. The book's central argument is that the tradition contains two incompatible views of nature. The first stresses the active side of the human subject in constituting the object of knowledge and informs critical theorists' work on the ways in which the concept of nature changes through history and the shifting social processes through which it is constructed. The second view is the 'materialist', 'naturalist' or 'objectivist' position in Marxism which holds that nature exists independently of humans and prior to them. This view is presupposed in critical theory's work on the domination of nature. Vogel allies himself firmly with the first view and develops it by appeal to recent sociology of knowledge: we need more self-reflective awareness that 'nature' is a social construction. Vogel's constructivism is modest. He rejects relativism and defends a Habermasian position that in our discourse we make validity claims that transcend local contexts. However the constructivist position is still flawed, conflating epistemological claims about the social construction of knowledge about nature with ontological and explanatory claims about the independence and priority of nature to humans.

JOHN O'NEILL

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James D. White, *Karl Marx and the Intellectual Origins of Dialectical Materialism* (Basingstoke, Macmillan, 1996), xi + 416 pp., £40.00 ISBN 0 333 65662 8, £14.99 pbk ISBN 0 333 67070 1.

Another book on Marx – but this one is at least original. What is more, it is a work of genuinely novel scholarship. White's objective is to explain how Marx's ideas evolved out of the German philosophical context in which they were rooted and how they were adapted in Russian evolutionary circles to produce the 'dialectical materialism' which formed the basis of Soviet ideology. To this end he rejects the traditional picture of Marx as heir to the Enlightenment as seen through the philosophy of Hegel, a picture whose influence is due largely to the writings of Lukács and, more recently, Kolakowski. White, by contrast, emphasizes the debt of Marx to the romantic heritage (to which he devotes an excellent chapter) and stresses the shaping of Marx's intellectual universe by such writers as Müller, Baader, Görres and, particularly, Schelling. In White's view, a secularized version of this romantic philosophy underlay Marx's whole socio-economic project, a project which was frustrated when his early assumptions about the expansion of capitalism were proved wrong. Marx's Russian followers such as Plekhanov and Struve, added new philosophical underpinnings and obscured Marx's original approach which, White hints, might not entirely have lost its relevance. This book is difficult in parts, especially when dealing with German philosophical categories and it covers a lot of material without always weaving it together very clearly. But it

represents a considerable achievement in producing *two* original theses – and Marx's romantic heritage and his relationship to the Russians – both of which are well-argued and challenging.

DAVID McLELLAN

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Nicholas Wolterstorff, *John Locke and the Ethics of Belief* (Cambridge, Cambridge University Press, 1996), xxi + 248 pp., £40.00 ISBN 0 521 55118 8, £14.95 pbk ISBN 0 521 59909 X.

Professor Wolterstorff's interesting and densely argued text is more an extended essay on an aspect of Locke's epistemology than a monograph *per se*. For all its many idiosyncrasies (chapter 1 is 158 pages long) this is nevertheless a stimulating and valuable work for all those interested in Locke's philosophy and the interconnection between his political and his epistemological interests. Wolterstorff is concerned with Locke's critique of the *doxastic* practices of his contemporaries and with his positive prescriptions for their reform. *Doxastic* practices are not simply the modes of belief formation, but the practices for using those belief forming habits. Locke's concern was with the way in which the use of contemporary doxastic practices, in particular the reliance on tradition to govern the propriety of assent to certain beliefs, was a contributor to social and political disorder. Locke's desire to dispense with tradition has its roots in his Protestant rejection of the doxastic practices of medieval scholasticism. In consequence Locke's epistemology was not merely concerned with providing an account of the possibility and source of knowledge, but also with tutoring the assent of individual men so that in matters of concern such as religion or morality only assent proportional to the evidence was given. Wolterstorff's complex tale raises important and interesting issues about the connection between epistemology and political theory, especially matters of religious toleration. Similarly, Wolterstorff concludes with a side issue which is a challenge to Charles Taylor's account of Locke's role in the transformation to modernity, in the latter's *Sources of The Self*. Though the book is poorly organized it is nevertheless packed with interesting issues and discussions and repays careful reading. And it is warmly recommended to those interested in Locke and the birth of modernity.

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David Armitage (ed.), *Bolingbroke: Political Writings* (Cambridge, Cambridge University Press, 1997), xlvii + 305 pp., £50.00 ISBN 0 521 44393 8, £16.95 pbk ISBN 0 521 58697 6.

Robert Audi and Nicholas Wolterstorff, *Religion in the Public Square: the Place of Religious Convictions in Political Debate* (Lanham MD, Rowman and Littlefield, 1997), x + 180 pp., £42.50 ISBN 0 8476 8341 9, £13.95 pbk ISBN 0 8476 8342 7.

Howell S. Baum, *The Organization of Hope: Communities Planning Themselves* (Albany NY, State University of New York Press, 1997), xii + 318 pp., \$25.95 pbk ISBN 0 7914 3194 0.

David Boucher (ed.), *The British Idealists* (Cambridge, Cambridge University Press, 1997), xlvii + 304 pp., £45.00 ISBN 0 521 45336 4, £15.95 pbk ISBN 0 521 45951 6.

Geoffrey H. Brennan and Loren E. Lomasky, *Democracy and Decision* (Cambridge, Cambridge University Press, 1997), x + 237 pp., £35.00 ISBN 0 521 33040 8, £14.95 pbk ISBN 0 521 58524 4.

Cornelius Castoriadis, *The Imaginary Institution of Society* (Oxford, Polity, 1997), vii + 418 pp., £14.95 pbk ISBN 0 7456 1950 9.

Ralf Dahrendorf, *After 1989: Morals, Revolution and Civil Society* (Basingstoke, Macmillan, 1997), vii + 179 pp., £35.00 ISBN 0 333 91419 9, £14.99 pbk ISBN 0 333 71959 X.

Gerald Dworkin (ed.), *Mill's on Liberty: Critical Essays* (Lanham MD, Rowman and Littlefield, 1997), xiii + 189 pp., \$34.00 ISBN 0 8476 8488 1, \$12.95 pbk 0 8476 8489 X.

David Dyzenhaus, *Legality and Legitimacy: Carl Schmitt, Hans Kelsen and Hermann Heller in Weimar* (Oxford, Clarendon, 1997), xiv + 283 pp., £40.00 ISBN 0 19 826062 8.

Robert Falkner, *A Conservative Economist? The Political Liberalism of Adam Smith Revisited* (London, John Stuart Mill Institute, 1997), 53 pp., £7.50 pbk ISBN 1 871952 14 X.