

Redding says, persuaded India that America is imperialistic; that Point Four and various other American organizations, the Rockefeller and Ford Foundations and the Fulbright Student Exchange Program, are tools of a giant imperialistic conspiracy.

Mr. Redding offers a plan: to continue to bombard them with truth and with sincere visitors and friends. He proposes a concentration on two groups, the professional groups, who should be sought out and helped in a spirit of complete equality and friendship, and the indecisive masses, who should be shown more films, magazines, books, "and the like." The Communists have done this while we have provided Mickey Spillane. The short-sighted "penny-wise, pound-foolish" attitude of our Congress on appropriations and the poor planning of American countermeasures are starkly illustrated by this book.

It is a good book, of a man of courage and democratic spirit. It merits wide reading. That the author should have found it necessary to send out, after the early reviews, a statement clarifying what should have been plain from the reading of his book—namely, that while former Ambassador Bowles wanted a neutral India, he did not endorse the Indian theory of "neutralism"—is a significant illustration of how difficult it is to present the complex story of that country's political dialectics and problems. I hope there is some way to have it reach India's intellectuals and professional and college-educated men and women.

Agents of the Raj

"The Men Who Ruled India: The Guardians," by Philip Woodruff (St. Martin's Press. 385 pp. \$5), the second half of a two-volume history of the British in India, carries the story from 1858 to 1947. Here it is reviewed by Professor William B. Willcox of the University of Michigan, author of *"Star of Empire: A History of Britain As a World Empire."*

By William B. Willcox

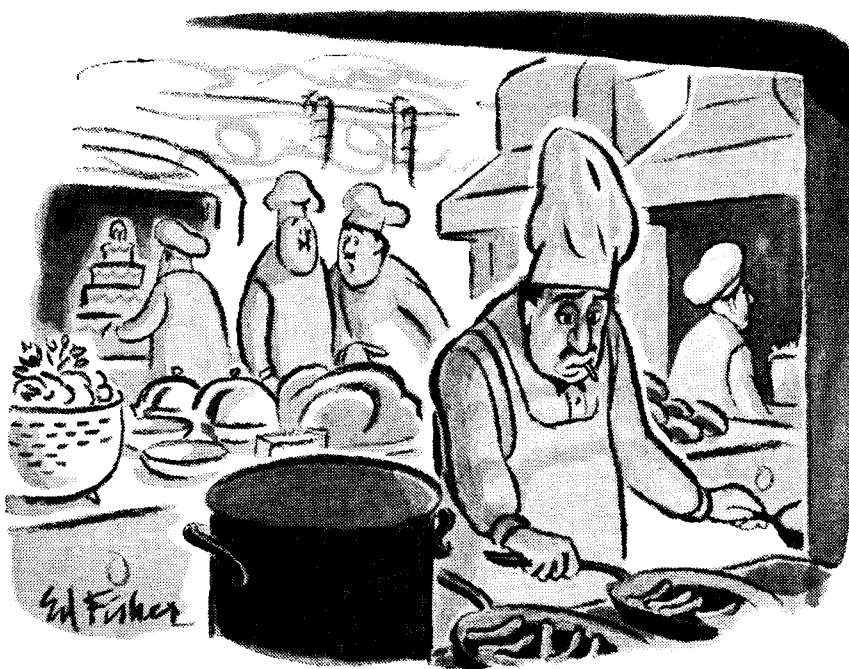
THE SECOND volume of "The Men Who Ruled India" is as absorbing as the first. The technique is much the same: people are in the foreground, institutions and abstract forces in the background, so that the British Raj is seen through the men who administered it. The emphasis, even more than in the first volume, "The Founders," is upon the local administrators. Although viceroys appear from time to time, only one emerges as a person—Lord Curzon, the most enigmatic and greatest of those benevolent despots. The author's heart is not with them, let alone with the bureaucracy in Simla, but with the district officer. One reason is that

Philip Mason (who writes under the pen name of Woodruff) began his own career as a district officer. Another reason is that the increasing rigidity of the central Government was redeemed in his opinion, primarily by the humor and warmheartedness of its local agents. "As the system grew stiffer character became more and more what saved it, the character of individual district officers . . . who did not always pay attention to Government orders."

In the first two hundred pages Mr. Mason deals with the system at work, from the extinction of Company rule in 1858 through the climax of the old order in the Durbar of 1902. His success in holding the reader's interest is a major achievement; this was not a period of dramatic events or great proconsuls. He succeeds partly because of his craftsmanship, partly because of his thesis. He chooses his people well, and has a sure hand in bringing them to life; what they say, also, is worth listening to. "Charles Hobart . . . was often in trouble but received a CIE when at last he retired; the letters, he remarked thoughtfully, must stand for: 'Charles's Indiscretions Excused'." Another man defined his self-assurance, in a phrase that speaks volumes, as "the calm confidence which arises from experience and leads to success."

MR. MASON'S thesis is that the administrative system in this period was much too logical to be English, and was in fact derived largely, if unconsciously, from the system of Plato. The Platonic ideal was a state held together and immobilized by caste and governed by an aloof aristocracy; in the nineteenth century India provided the caste and Britain the aristocracy. But the combination had in it from the beginning, he argues, a fundamental contradiction. Because the British themselves detested authoritarian rule, they could not in good conscience plan to impose it on others as a permanent regime; as early as the 1830s, therefore, they had decided that India would eventually grow into freedom. "But having taken that decision on the conscious level nearly everyone, in India and England, for another century went on denying it in practice." This was the paradox of the Guardians' position.

The second part of the volume
(Continued on page 28)



"Sometimes these strange, brooding spells of self-doubt and artistic reorientation will go on for days—during which he can cook nothing but frankfurters!"

Saint of Rationalism

"The Life of John Stuart Mill," by **Michael St. John Packe** (Macmillan, 567 pp. \$6.50), is the first full-scale biography of the great nineteenth-century English philosopher and economist. Professor Gordon N. Ray of the University of Illinois, who reviews it here, is the author of *"The Letters and Private Papers of William Makepeace Thackeray."*

By Gordon N. Ray

MICHAEL ST. JOHN PACKE'S is the first full-scale biography of John Stuart Mill. Before its appearance most readers had relied largely on Mill's "Autobiography" for information about him. Though this work will always remain one of the great Victorian classics, Mr. Packe shows that it gives not only an incomplete but also in some respects a misleading account of its author's character and career. By distilling all available printed and manuscript sources, Mr. Packe has been enabled to present Mill's history with remarkable comprehensiveness and lucidity; and in the process he has written an absorbing book.

Many readers will be interested above all in the interpretation which Mr. Packe places on the documents published three years ago by Professor F. A. Hayek in "John Stuart Mill" and "Harriet Taylor." Mill first met Mrs. Taylor in 1830, when he was twenty-four and she twenty-two. Though she had been married for four years to the prosperous and amiable wholesale druggist John Taylor, to whom she had borne two children, she discovered in Mill a spiritual mate whose companionship was indispensable to her. And friendship with Mrs. Taylor revealed to Mill, the emotional aridity of whose early life is forcefully brought home in his "Autobiography," a happiness that he had not previously thought possible. Mrs. Taylor determined to go on living with her husband, the while maintaining a blameless intellectual intimacy with Mill; and this precarious relationship persisted until Taylor's death nineteen years later. Mrs. Taylor and Mill married in 1851; and after her death in 1858, her daughter was his constant companion during the remainder of his life.

That Mrs. Taylor humanly meant everything to Mill is unquestionable, but when Mr. Packe goes on to urge that the works of Mill's maturity, except for his "System of Logic," were the result of a collaboration in which she was the "dominant genius" he invites disagreement. Mill himself was persuaded that in mental stature Mrs. Taylor surpassed himself, Carlyle, and Shelley; but no contemporary outside her own family entertained this view of her powers, and the little writing that she did without Mill's aid is unimpressive.

To read Mr. Packe's book after Professor Gordon Haight's admirable "George Eliot Letters," however, is to become aware of the fascinating parallels between Mill's relationship with Mrs. Taylor and George Eliot's liaison with George Henry Lewes. The lot of advanced thinkers, "friends of the species" as Carlyle disdainfully called them, was a difficult one in the Victorian age, particularly if their domestic arrangements left them open to criticism. The pressure of society towards conformity with accepted usages, though not irresistible, exacted a heavy penalty from persistent rebels. Out of George Eliot's long experience of slander and ostracism came many of the finest episodes and portraits of her fiction. Out of the tensions of Mill's protracted ordeal came the eloquent pages of "On Liberty," which has been ever since, as Mill intended, "a sort of mental pemican" on which nonconformists in life and thought "may nourish themselves and then dilute for other people."

For the rest, Mr. Packe's biography provides a summary of Mill's intellectual progress which usefully supplements that in the "Autobiography." His successive enlightenment by his father, Bentham, Coleridge, De Tocqueville, and Comte is neatly set forth. Only to Carlyle, to whom Mill himself was fair enough in the "Autobiography," does Mr. Packe fail to do justice. The grotesque caricature of Carlyle's character, thought, and activities that he offers is perhaps to be explained as the result of anger at Carlyle's wanton denigration of Mill in later years. Certainly one understands how this "saint of rationalism," as he stands revealed in Mr. Packe's book, should have inspired such loyalty. "Respect for Mill," John Morley once remarked, "is part of one's own self-respect."



Walter Savage Landor—"the unsubduable."

Heroic Grotesque

"Walter Savage Landor: A Biography," by **R. H. Super** (New York University Press, 654 pp. \$7.50), is a scholarly study of a fascinatingly complex early nineteenth-century English poet. Our reviewer is Edgar Johnson, chairman of the English department of the City College of New York, author of *"Charles Dickens: His Tragedy and Triumph"* and other biographies.

By Edgar Johnson

FEW figures in literature are more consistent, picturesque, ludicrous, and heroic than Walter Savage Landor. Half classical Roman, half wild romantic, he rushes furiously in his daily existence from grotesque tantrum to melting tenderness: a paradox of gentle ferocity, kind and cantankerous, loving and obstreperous. Only in his art could he discipline passion to control. The marble vigor of his "Imaginary Conversations" and the perfection of lyrics like "Rose Aylmer" and the "Dying Speech of an Old Philosopher" maintain a controlled emotion both serene and immeasurably moving. But these were created out of the turbulence that makes his life a storm of ninety years.

A rough-haired boy of seven, he shocked one prim little girl visitor by bidding his mother hold her tongue; he told an old lady, a guest of his father, that she was a damned fool. At Rugby he made the best Latin verses in the school, but was expelled for insolence. At Oxford the learned Dr. Parr praised his Greek scholarship, but in his enthusiasm for the French Revolution he wore his