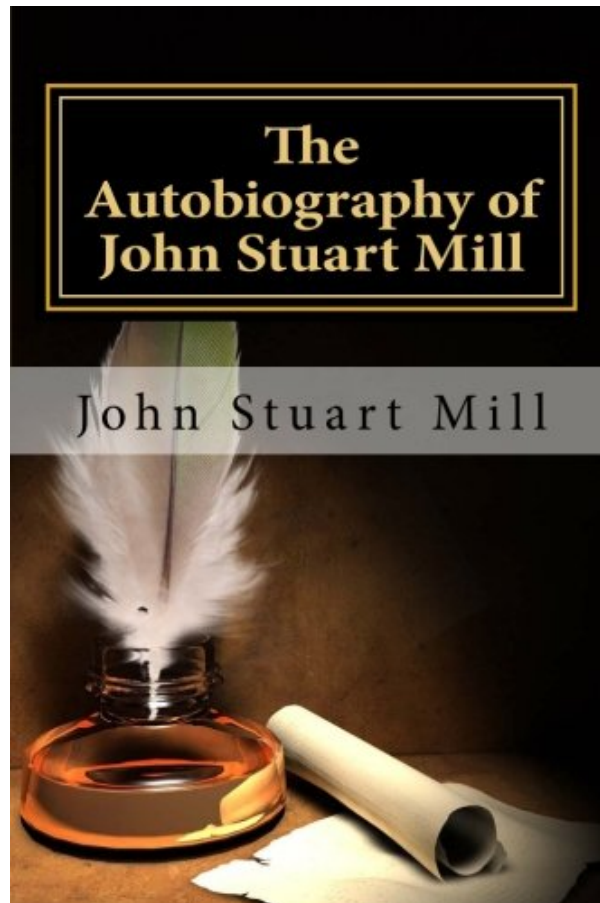


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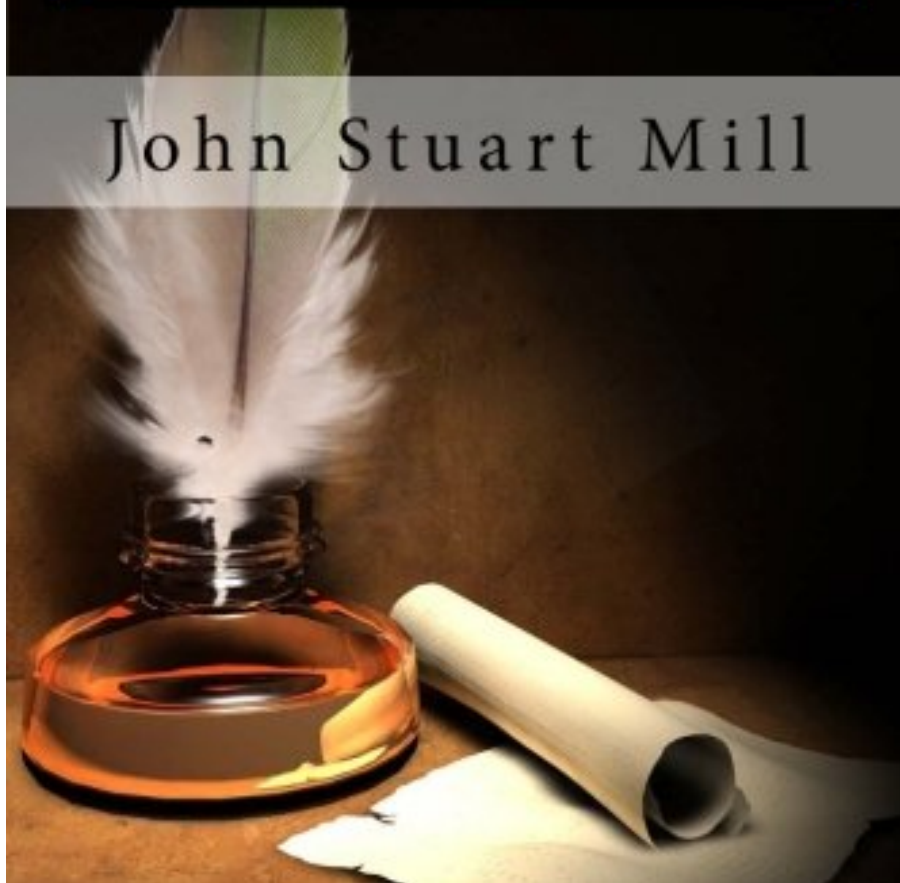


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From the Back Cover

Through Mill's autobiography, the social and political climate of nineteenth century England comes alive. The reader is given new insights into the events of an age: the reform movements, the English-Irish question, the development of democratic principles. With candor and perception, Mill discusses these issues and explains how they influenced his writing and thinking.

About the Author

John Stuart Mill (1806–1873), English philosopher, political theorist, political economist, civil servant and Member of Parliament, was an influential British Classical liberal thinker of the 19th century whose works on liberty justified freedom of the individual in opposition to unlimited state control. He was a proponent of utilitarianism, an ethical theory developed by Jeremy Bentham, although his conception of it was very different from Bentham's. Hoping to remedy the problems found in an inductive approach to science, such as confirmation bias, he clearly set forth the premises of falsification as the key component in the scientific method.

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"The Autobiography of John Stuart Mill," is an honest account of the education of this great thinker of the nineteenth century. Though Mill (1806-1873) spent most of his adulthood working for the East India Company; he says little about that experience in "The Autobiography of John Stuart Mill." Much of Mill's book is dedicated to his education; such as, books he had read or written and philosophers he was influenced by. He also tells readers how he benefited and suffered from having one of the most unique educational experiences known to humankind. His father was personally involved in both his education and that of his other siblings. Mill was a brilliant student who read Greek by the age of three and Latin at eight years old. By the time he matured to adulthood, he was extremely well read. Providing and improving education for all humans was a cornerstone of Mill's philosophical belief in Utilitarianism. Education meant that people could develop their higher pleasures; a concept that Mill thought was of paramount importance to increase one's happiness. He invented this concept and differed with Jeremy Bentham, the progenitor of Utilitarianism, on this point. Mill believed universal education would lead to fostering social change for the betterment of all mankind. Despite his strong belief in education, Mill found that his own education came at a price to his emotional well-being. While in his early twenties, Mill endured a bout of depression which he says he cured by reading the poems of Wordsworth. In poetry, Mill found that he could feel sorrow, and sympathize with others. There is much more to "The Autobiography of John Stuart Mill," suffice it to say that Mill's story is excellent reading for anyone interested in philosophy, political science, or history.

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10 of 10 people found the following review helpful.

Mill-mental history and due credit as biography

By A Customer

Mill meets his opening promise to track his astounding and slightly disturbing early education, moral/intellectual development, and allotment of credit to those who shaped his ideas. Mill chooses not to share many narrative details of his colorful life, but instead focuses on the plethora of theories that shaped one of the greatest minds of his century. At times references to obscure works or persons can be tiresome as he "gives credit" to them. Mill's relationships with his wife and father and his embracing of poetry after a corrosively reasoned childhood education are the most fascinating facets of the work.

8 of 8 people found the following review helpful.

"The Economy of Melancholy"

By magellan

Mill's remarkable childhood education prepared him to be one of the leading intellectuals of his day (far surpassing his father, James Mill, who was no slouch, but not in his son's league) but while I admire his erudition and achievements, one has to wonder if the deep depression he fell into in his mid-20s had something to do with that.

Mill's contributions are better remembered than many of the other famous British intellectuals of the period--such as Herbert Spencer--whose particularly invidious version of the theory of Social Darwinism is best left languishing in obscurity. Who today remembers the prolific Spencer, whose collected works run to over 20 large volumes?

Mill is frank about his depression and how debilitating it was, and what a struggle it was to pull through it. But with the help of his best friend, he pulled out of it and went on to write many important works in philosophy, logic, political science, and economics.

Mill's I.Q. was certainly very high (estimated by psychologist Katherine Cox using a modified ratio I.Q. method to be at least 200), but very likely his father's misguided efforts to produce a prodigy and homegrown, British Wunderkind (to compete with the legendary "Infant of Lubeck," no doubt :-)) were the cause of his long, serious depression.

Mill's text on economics, which was called Political Economy back in those days (also the title of his book, if I remember right), was the longest running and most successful college text of all time, being used for the next 50 years until the 1920s when the "New Economics" of the day, championed by the field of microeconomics and the theory of the firm, made a more modern, updated text necessary.

For me the most interesting part of the book was Mill's theory of history, with positive periods of creative cultural development being followed by periods of negation and dissolution. Mill summarizes it as follows (I think I'm remembering the quote more or less accurately): "During the positive periods mankind adopts with conviction some positive creed, claiming jurisdiction for all their actions proceeding from it, and possessing more or less of the truth and adaptation to the needs of humanity; when a period follows of negation and dissolution, during which mankind loses its old beliefs, of a general and authoritative character, except the belief that the old are false." Mills theory has parallels to the earlier Hegel's historical dialectic and later to Oswald Spengler's theory, and to later 20th century historian Arnold Toynbee's idea of "challenge and response."

For another more literary (and probably more interesting) take on depression by another British intellectual,

you might try Richard Burton's *The Anatomy of Melancholy* (not to be confused with the African explorer by the same name). After all, anyone who says that "Giraffes live for love," not to mention palm trees, can't be all bad. :-)

10 of 12 people found the following review helpful.

Mind is not enough

By Shalom Freedman

John Stuart Mill was raised by his father to be his intellectual heir, and a great genius. There is something moving about the care taken by the father to teach his wunderkind son all that he knew. The father was with Jeremy Bentham the guiding spirit of the philosophical movement Utilitarianism. Utilitarianism was a mechanical kind of philosophy which thought it possible to measure the goodness of action by measuring the amount of pleasure against the amount of pain. Mill followed the path his father set out from him, adopted his father's values and social conscience and was already by the tender age of twenty a distinguished intellectual figure. But then he asked himself the question if the realization of all his social schemes and all the grand social ideals would bring him happiness. And he understood that it would not. He understood in other words that all this focus on outward good and action, on mechanical measures for human life was missing some vital component in life and in himself. Mill went into a great depression. What brought him out was the reading of the poetry of Wordsworth and the understanding that there is a dimension of feeling, a dimension of the inner life which is somehow more important than all the social thought. This did not mean that Mill abandoned the path of social reform but rather that he changed its direction. Part of this change had to do with his meeting his relationship with Harriet Taylor, his embracing in a certain sense of liberal ideas on the role of women in society. Mill found himself and continued on his intellectual path, a path which would lead him to produce one of the masterpieces of modern political thought, "*On Liberty*".

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