This chapter explores the intellectual context and relationship of two seminal figures involved in the Benthamite-radical movement for reform, James Mill and George Grote. The common perception is that Grote was guided by the elder Mill to carry out the Philosophic Radicals’ pragmatic goals. Against this trend, two key-texts are given particular attention: Mill’s “Government” (1820) and Grote’s *Statement of the Question of Parliamentary Reform* (1821).¹ Grote’s pamphlet is largely referred to as “heavily indebted for its arguments and even its phraseology” to James Mill’s essay “Government” (1820)—in this regard, it is not surprising that within the “Radical” circle it was thought to have been written by Mill himself.² However, a closer look at the circumstances surrounding the publication of Grote’s pamphlet suggests greater originality than is usually allowed to Grote.

¹ Upon the publication of the first volumes of George Grote’s *History of Greece* (1846–1856), Harriet Lewin Grote was told that “since Gibbon’s *Decline and Fall*

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of the Roman Empire, no book [had] made so great an impression on the learned world" as her husband’s work. Similarly, James Mill’s *The History of British India* (1818), “though certainly not free from fault,” was also thought to be “on the whole, the greatest historical work which has appeared in our language since that of Gibbon.” Both works had “safely established” their authors’ “reputation for learning.”\(^3\) However, the similarities in the contemporary reception of their historical works do not extend to their posthumous fame.

On one hand, neither did Mill’s *British India* nor his *Analysis of the Phenomena of the Human Mind* (1829)—not to mention the *Fragment on Mackintosh* (1835)—have kept his name from falling into oblivion. Still, a couple of essays published in the *Supplement to the Encyclopaedia Britannica* and the periodical press of the day have attracted some interest. But perhaps without Thomas Babington Macaulay’s critique of utilitarian politics and method, Mill would be perhaps completely forgotten as an independent thinker, merely surviving to this day as the mouthpiece of Jeremy Bentham and the father of John Stuart Mill—the cause of strain to that “overstrained infant.”\(^4\) On the other hand, Grote’s *History* as well as *Plato, and the other Companions of Sokrates* (1865)—contrary to his works on reform—have extended his fame long after they were published. Not only did these works lead to a regeneration of the study of ancient Greek thought in the nineteenth century—particularly Plato’s—, but also, what is most important, scholars still find them highly original and instructive.\(^5\)

