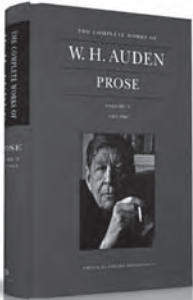


as one of the first texts to chronicle the inevitable. Everyone can now study and network with like-minded scholars. Nepotism, political favouritism, and all sorts of cronyism in getting published, crucial for tenure, are going to be eased out through the Internet.

Subhasis Chattopadhyay



**The Complete Works of
W. H. Auden: Prose:
Volume V, 1963–1968**
Ed. Edward Mendelson

Princeton University Press, 41 William Street, Princeton, New Jersey 08540. USA. www.press.princeton.edu. 2015. 608 pp. HB. \$65. ISBN 9780691151717.

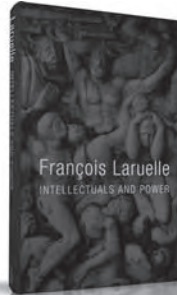
It is fascinating to read Auden's opinions on Robert Browning's *The Pied Piper of Hamelin* (7–8). Both Browning and Auden have been forgotten by Indian humanists. Auden's huge prose-corpus is unknown to even admirers of his poetry. Edward Mendelson and Princeton University Press have done literature a big service by publishing the prose of Auden in these definitive volumes.

Auden, like every great writer, engages with that one problem which matters most according to the Russian philosopher Nikolai Berdyaev. This is the problem of evil. Auden's 'Good and Evil in *The Lord of the Rings*' (331–5) is worth careful reading to understand fairy tales, to understand the role of the family in creating stable societies, and the dialectics of the Kantian good and the bad. Auden's prose in this essay takes on a universal sheen.

Auden's prose is a plea against xenophobia, ethnic cleansing, and fascism. He celebrates the family as a locus for self-actualisation; indeed of agape.

Research scholars and general readers will be swept away by Auden's range of reading and Mendelson's scrupulous editing. This definitive volume should be in all English departments throughout the world.

Subhasis Chattopadhyay



Intellectuals and Power

François Laruelle
in conversation with
Philippe Petit

Polity Press, 65 Bridge Street, Cambridge CB2 1UR. UK. www.politybooks.com. 2015. xxvi + 155 pp. PB. \$19.95. ISBN 9780745668413.

Are we not all tired of the endless rantings of 'intellectuals' in the electronic media at the slightest act of injustice? To what end do these 'guardians of knowledge' express their opinions? These and many other questions are critically explored in this volume, which is the outcome of long conversations of Philippe Petit with François Laruelle.

The translator Anthony Paul Smith tells in his preface that 'Laruelle marks a difference between what he terms dominant intellectuals, who carry various adjectives like engaged, humanitarian, right-wing, left-wing, etc., and what he terms the determined intellectual. ... The determined intellectual is an intellectual whose character is determined in the sense of conditioned or driven by his or her relationship to the victim' (xiv–v). It is this attempt to relate to the victim that propels him to 'undertake ... a philosophical re-contextualization of the intellectual' (5). He ventures to classify intellectuals 'on a philosophical basis, a true *intellectual function*' (7). He is concerned with the overarching 'mediatization' of the intellectual.

This book aims to see how the victim and the 'identity of the Real' are wedded to philosophers and intellectuals. Towards this aim Laruelle does not 'leave philosophy to its own authority' just as he does not 'leave theology or religious beliefs to their own authorities' (119). A militant activist related to the victim is Laruelle's vision: 'The non-humanitarian intellectual is not necessarily someone who would refuse to go to demonstrations, someone who would refuse to sign petitions. He looks for another usage. He can absolutely participate in these things, but he will not limit his own action to the belief that sustains them' (131). Anyone concerned with the suffering needs to dive deep into this book.

Editor

Prabuddha Bharata