



**DESCRIPTIVE CATALOGUE of  
ALLAMA IQBAL'S  
PERSONAL LIBRARY**

THE  
RECONSTRUCTION OF  
RELIGIOUS THOUGHT <sup>1/30</sup>  
IN ISLAM

BY  
SIR MOHAMMAD IQBAL

*Librarian*

*APM*  
*7/6*

M.A. SECTION

*Presented to the Islamia College Library*

*Mohammad Iqbal*  
*Lahore, 6th June 1934*

OXFORD UNIVERSITY PRESS  
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DESCRIPTIVE CATALOGUE of  
**ALLAMA IQBAL's**  
PERSONAL LIBRARY

Muhammad Siddiq



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## INTRODUCTION

Anjuman Himayyat-e-Islam Lahore has rendered exemplary services to the Muslims of the Indo-Pak sub-continent. It not only played a vital role in their economic uplift but also made valuable contribution to their educational and social advancement. It has also to its credit the honour that Iqbal was actively associated with it for a long time. In one capacity or the other he served the Anjuman for thirty eight years, from 1899 to 1937. He was Inspector of the Islamia College, a member of the Governing Body, Secretary of the College Committee, Secretary General and President of the Anjuman. His association with the Anjuman began on 12 Nov., 1899 when he was elected a member of its Governing Body and ended on 28th April, 1937 when he resigned from its presidentship. He held various offices of the Anjuman and at times even served as a member of the teaching staff of the College. In the year 1901 for six months, 'from 1st January to 30th June', he taught English Language and Literature at the Islamic College. Again in 1918 for about two months he taught philosophy to the M.A. Classes of the same college. Iqbal fell ill in 1935 and wrote his will on 13th Oct. 1935. In his will he gifted the English books in his personal Library to the Islamia College Library. After his death, in 1938, in accordance with his will, these books were given to the college. The Collection was placed in a separate section of the Library and given the name of "Iqbal Collection". The entire Collection is for "Reference" only and can be consulted within the Library.

It seems relevant to mention here a brief history of the Islamia College Civil Lines Lahore which has the honour of now possessing this Collection. Before the partition of India the building in which Islamia College Civil Lines is now housed belonged to Daya Nand Anglo Vedic College, better known as D.A.V. College, which was established on 1st June, 1886. After the partition for about seven years this building sheltered the refugees coming from India. In 1954 a portion of the building was occupied by the Anjuman for opening its second college. To distinguish it from the Islamia College Railway Road, it was named by the Anjuman as "Islamia College Civil Lines". The remaining portion of this building, which was not in the possession of the Anjuman, was held by the Punjab Police



and Government employees who had shifted to Lahore under the One-Unit Scheme. After some years this portion was also surrendered to the College. Although some of the buildings are still occupied by the refugees most of it constitutes the Islamia College Civil Lines.

In 1954, after occupying a portion of the building of the Old D.A.V. College, the Anjuman shifted the Degree and Post-graduate classes of the Islamia College Railway Road to these premises. The science classes were not shifted to the new premises because division of Laboratory equipment and science books of the College Library would have made them unviable. Until 30 April, 1958, both the colleges, that is Islamia College Railway Road and Islamia College Civil Lines, were treated as single unit and were being run by one principal, the Late Col Muhammad Aslam. The two colleges had only one library which was located in the building of the Islamia College Railway Road. "Iqbal Collection", being a part of this library, was also there. In 1958, the Anjuman decided to bifurcate the College and make the two independent units. Degree classes, science as well as Arts, and post-graduate classes were entrusted to the Islamia College Civil Lines. Prof Hamid Ahmad Khan was appointed its first Principal on 1st May, 1958. To meet the requirements of its classes, furniture and laboratory equipment were shifted from the Islamia College Railway Road. Islamia College Civil Lines had a magnificent library building but its collection of books was very small. In order to upgrade the library of Islamia College Civil Lines, the books that were transferred to the Islamia College Civil Lines Library also included the Iqbal Collection. The credit of acquiring this Collection for the Library of Islamia College Civil Lines goes to Prof. Hamid Ahmad Khan, Dr. Waheed Qureshi and Dr. Saeedullah, who were then on the College Staff. This is how the Iqbal Collection came to the Islamia College Civil Lines Lahore.

The Iqbal Collection consists of 433 valuable books on subjects like Philosophy, Literature, Psychology, Education, History, Religion, Law and Economics. It has also some Dictionaries and books on Geography and Travels. The number of books on sciences and various ancient and modern "isms" is also quite significant. A glance through the books gives the impression that Iqbal was a voracious reader. He studied avidly and while reading scribbled notes on the books. Scores of books in the Collection are replete with marginal notes, meanings of difficult foreign words, biographical information about the authors, verses from the Holy Quran and quotations from the classics. These notes are written in small but neat handwriting. In most cases led pencil has been used for annotation, Only occasionally Iqbal used a pen to record his impressions. Pencil notes have become dim but are quite legible. The notes in blue ink, now turning black, are also quite legible. The title pages of several books bear Iqbal's signatures with date and place. The books that



belong to the period when Iqbal was studying in the Government College Lahore contain, besides his signatures, the name of the College and class. The signatures are in English and spelled as "Muhammad Iqbal". At places he has also signed Shaikh Muhammad Iqbal. In such cases the word Shaikh is abbreviated to "Sh." or simply "S". The word Muhammad is invariably written in full.

Among the letters of Iqbal we find a large number acknowledging the receipt of Urdu books and Magazines mailed to him by their authors or editors. The Collection has only seven books which are not in English. Of these two are in Persian, two in Arabic and three in Urdu. Of the three Urdu books two are translations: one is Dr. Zakir Hussain's translation of Plato's "Republic" and the second is Nazeer Niazi's translation of Hale Joseph's Work "Culture of the Arabs". The third Urdu book is "Bahrul Fasahat". According to Iqbal's will only English books of his personal Collection were to be given to the Islamia College Lahore. So these seven books, which are not in English, seem to have found their way into this Collection through oversight. The Iqbal Collection contains books of various publishers but Macmillan's books are the largest in number; to be precise, sixty. The earliest publication in the Collection is "The Task" by William Cowper. The latest publication in the Collection is "Sufism: Its Saints and Shrines". It was published in March, 1938, hardly a month before Iqbal's death. It clearly proves that Iqbal kept himself upto date on subjects of his vital interest. Another remarkable feature of the books in the Iqbal Collection is that the largest number of books were published in 1928. These are eighteen in number. It will be an interesting study to examine these books in the light of Iqbal's intellectual trends during this period.

In view of Iqbal's long and close association with the Islamia College, I was expecting that he must have donated a copy of each of his work to the College. After a thorough search in the libraries of the two Colleges, that is Islamia College Railway Road and Islamia College Civil Lines, I have been able to find only one such book, "The Reconstruction of Religious Thought in Islam". It was presented by Iqbal to the College on 6th June, 1934. The inscription on it in Iqbal's own handwriting, reads:

"Presented to the Islamia College Library,

Muhammad Iqbal  
6th June, 1934  
Lahore.



The book bears the initials of the then Principal of the College, Mr. Barkat Ali Qureshi. The initials are BAK, rather than the usual BAQ as he used to spell the word Qureshi as "Kurashi".

The Iqbal Collection can be divided into two categories. The first category comprises books which Iqbal acquired when he was a student of the Government College Lahore and after that a student of the Punjab University Law College. Most of these books are textbooks. Such books can also be included in this category which are not textbooks but were acquired by Iqbal in this period for further studies. All such books are on Philosophy. The second category comprises books which Iqbal acquired after completing his education. These books are on a variety of subjects and form the bulk of the Collection. In the year 1962 on the instructions of Late Professor Hamid Ahmad Khan, the then principal of the College, a list of the Iqbal Collection was prepared by Professor Saadat Ali Khan of the Department of Philosophy. It was published in the College Magazine "FARAN" in its issue of June 1962. It is a bare list full of errors and cannot serve the purpose of a descriptive catalogue. It also includes several books which should not have been included in it, for the obvious reason that these were published after the death of Iqbal. The inclusion of such books is problematical. How were such books included in the Iqbal Collection, when these were published after the death of the donor of the Collection? In his book *Mementos of Iqbal*, Rahim Baksh Shaheen provides an answer to this enigma. He says:

"Due to some reason the said Collection could not be donated to Islamia College immediately after the death of Allama Iqbal. The transaction took place some time during 1940-42 and, therefore, the books published and received during 1938-41 were also included in the Collection".

This view is contradicted by the annual report which was presented by the Principal, Professor M.A. Ghani, in April, 1939 at the Prize Distribution Ceremony of the College. The passage relating to the Iqbal Collection says:

"The Islamia College was ever dear to his heart. He extended to it his help and sympathy in unstinted measure in all times of stress and strain and remembered it even in his last moments, when he gifted away his library to it. Though Iqbal is gone, he has left behind his unique poems which will continue to inspire and instruct generations of Muslims for aeons to come. May his soul rest in peace".

(The Crescent: June 1939)





This extract makes it abundantly clear that the Collection was given to the Islamia College after the death of Iqbal. But if it is accepted that the Collection was transferred to the College soon after the death of Iqbal the issue becomes more confused. The fact of the matter is that when Anjuman Himayat-i-Islam set up an Islamic Research Institute the Iqbal Collection was placed in the Institute's Library. It was here that some books on Islamic History, Culture, Politics, Literature and religion, published after the death of Iqbal, were added to the collection. By the time it was transferred to the Islamia College Civil Lines Lahore the additional books had become a part of the collection. In 1962 when Professor Saadat Ali Khan prepared the list of the Collection these books were also included in it without discrimination. In the course of my research on the Iqbal Collection I have sorted out these unrelated books to prevent any further confusion.

The present volume is a comprehensive catalogue of the Iqbal Collection and follows the Dewey Decimal Classification. Class Number is According to Cutter. The Index of the catalogue includes entry of authors, titles, translators, editors and compilers.

I undertook the task of preparing this descriptive catalogue of Iqbal Collection on the call of my conscience. I have always believed that books studied by great men play an important role in shaping their ideas. Iqbal studied most of the books enlisted in this catalogue and recorded his impressions on what he found significant in them. These impressions furnish a key to the understanding of Iqbal's thoughts. I have catalogued this collection in the hope that it will open a new vista of research on Iqbal and bring to light many facets of his thoughts. It was a lengthy work as I had to check all the pages of every book in the collection. It has taken me several years to complete it but I will feel amply rewarded if this work can inspire some scholars to explore the collection more deeply.

I must record my gratitude for the help that I have received in the preparation of the book from Mr. Munir Ahmad Naeem, Mr. Nazir Ahmad and Mr. Khalil Hussain, the library staff of the Islamia College, Civil Lines, Lahore.

It is my pleasant duty to thank Dr. Muhammad Baqir, Dr. Abdul Salam Khurshid, Dr. M. Moizuddin, Prof. Mirza Muhammad Munawar, Prof. Muhammad Iqbal Mujaddi Prof. Abdul Haye Siddiqi and Prof. Mian Iftikhar Uddin for their guidance.

My special thanks are due to Dr. Waheed Qureshi, my beloved teacher and guide, and Mr. Zulfiqar Ahmad, my friend for helpful suggestions. I am extremely thankful to Sh. Zafar Iqbal for the proof reading of this book.

Muhammad Siddiq



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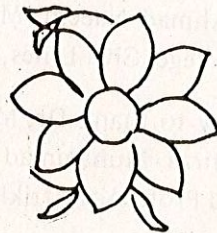
1 - 10

### PLATES

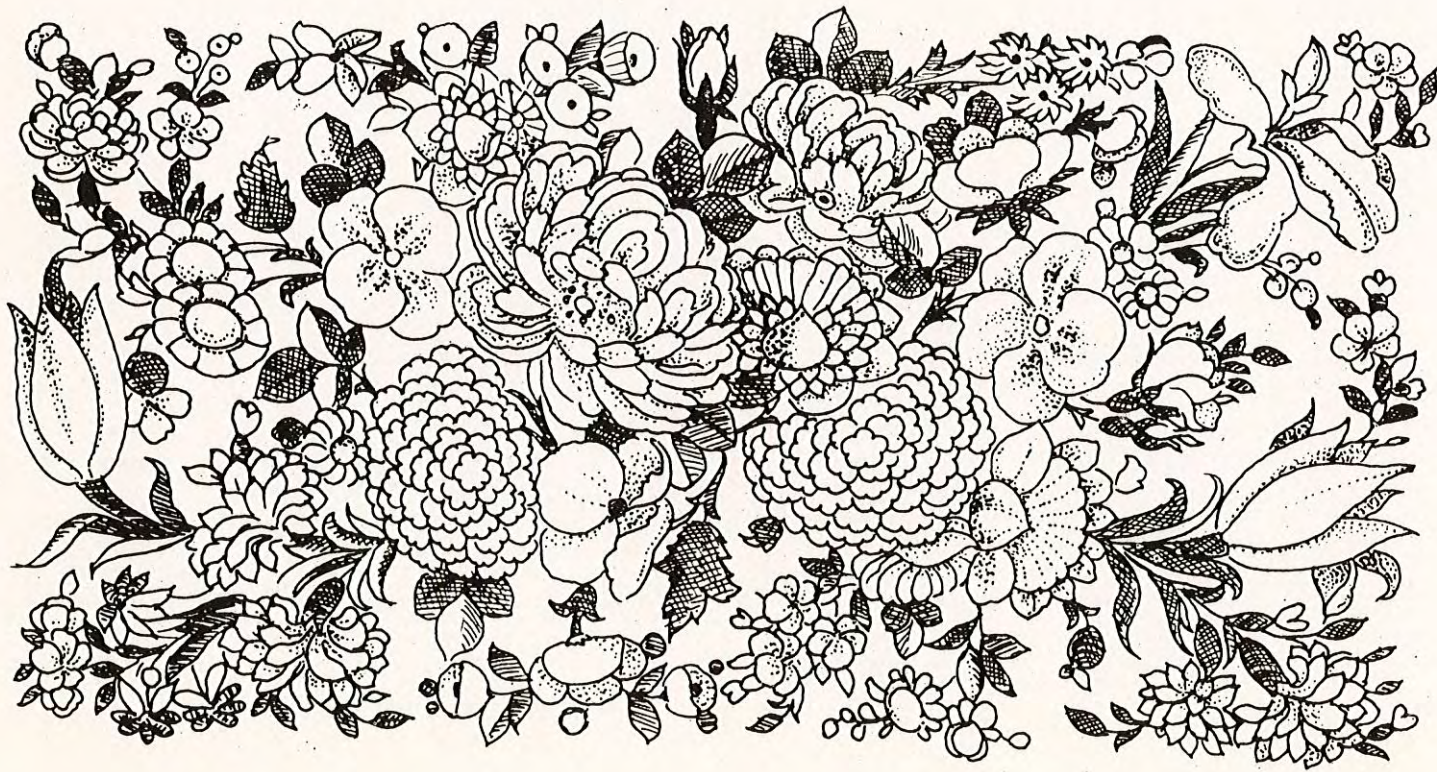
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To the Memory of my Parents





## DESCRIPTIVE CATALOGUE OF ALLAMA IQBAL'S PERSONAL LIBRARY

Sr.No.	Author	Title	Place and Publisher	Year	Pages	Class No.
1.	Acharya, Sir Ananada	Brahmadarsanam or Intuition of the Absolute: "Being an introduction to the study of Hindu Philosophy.	London,, Macmillan	1917	210	100/A 4 B
2.	Muller, F. Max	Three Lectures on the Vendanta Philosophy. "Delivered at the Royal Institution in March 1894.	London, Longmans Green	1894	173 +32	100/M 91 T
		The title of the book has the following inscription: Mohammad Iqbal Mcleod Arabic Reader Punjab University, Lahore.				
		The book bears Iqbal's signatures, without date. He got the book in 1899 as he was Mcleod Arabic Reader during this period.				
3.	Robertson, George Croom.	Elements of general philosophy "edited by Davids F.R. from the notes of the Lectures delivered at the College 1870 – 1892"	London, John Murray	1896	365	100/R 54E
		Pages 91, 93 - 97 and 99 are underlined. The contents of the following chapters are marked with black ink and pencil.				

- Chapter XI. The Nature of Knowledge Before Locke
- Chapter XII. The Nature of Knowledge After Locke
- Chapter XIV. The Nature of Knowledge Causation
- Chapter XX. On the Epistemology of Plato
- Chapter XXI. On the Psychology of Aristotle.
- Chapter XXII. On the Method of Descartes.
- Chapter XXIII. On the Philosophy of Descartes.
- Chapter XXIV. On the Philosophy of Descartes (continued)
- Chapter XXV. On Cartesianism.
- Chapter XXVII. On Kant's Critical Philosophy
  - I. Kant's importance in the present state of English thought.
- Chapter XXVII. Pt. III. Mathematical Necessity and Muscular sense.
- Chapter XXVIII. Pt. IV. On the Nature and Conditions of Intellectual Synthesis.

4. Stace, W.T. A critical history of Greek Philosophy. London, 1920 386 100/S 1 C Macmillan.

The book was sent to Iqbal by the Publisher as it bears the stamp "Speciman for consideration". The cover is signed and dated 2nd August, 1921.

Allama Iqbal was member of the Punjab Text Book Committee. The Publishers used to send their latest publications to the members of the Committee for approval, for libraries and various courses taught in the Schools, Colleges and University of the Punjab.

5. Rudolf Steiner Grundlinien einer Erkenntnistheorie der Geoechen Weltan Schauung mit befonderer Ruckficht auf Schiller: Stuttgart,Der 1924 112 100/S 3A Komends Taga. G. Verlag. Zugleich eine Zugabe zu Goethes, Naturwiffenfchaftlichen Schriften" in Kurfchners Deutfcher National-Literature

- |     |                     |  |                           |      |     |                |
|-----|---------------------|--|---------------------------|------|-----|----------------|
| 6.  | Tulloch, John       | Modern theories in philosophy and religion   | London, William Blackwood | 1884 | 444 | 100/T 72 M +24 |
| 7.  | Unamuno, Miguel     | The Tragic sense of life in men and in peoples.<br>Translated by J.E. Crawford Fritch. | London, Macmillan.        | 1921 | 332 | 100/U I T      |
|     |                     | Pages 83 - 87 of Chapter V, "The Rationalist Dissolution", are underlined.             |                           |      |     |                |
| 8.  | Alexander, S.       | Space, Time and Deity. Vol. I  | London, Macmillan.        | 1920 | 347 | 104/A 2 S      |
| 9.  | Alexander, S        | Space. Time and Deity. Vol. 2<br>"The Gifford Lectures at Glasgow 1916 - 18"           | London,                   | 1920 | 437 | 104/A 2 S      |
| 10. | Eucken, Rudolf.     | Collected Essays of Rundolf Eucken edited and translated by Meyrick Booth.             | London, T. Fisher Unwin   | 1914 | 354 | 104/E 2 C      |
| 11. | Bosanquet, Bernard. | Meeting of extremes in Contemporary Philosophy.  | London, Macmillan.        | 1921 | 200 | 104/B 65 M     |
| 12. | Fullerton, George.  | Introduction to philosophy   | New York, Macmillan.      | 1908 | 322 | 104/F 95 I     |

The contents of the following Chapters are marked:

1. How the Plain Man thinks he knows the World.
2. May we call "Things" Groups of Sensations ?
3. The Argument for Other Minds.

4. The Doctrine of Representative Perception.
5. The Step to Idealism
6. The Critical philosophy
7. Singulariam and Pluralism
8. The "Modern" Logic
9. What is metaphysics
10. Religion and Reflection

13. Nordmann, Charles. The Tyranny of Time London, 1925 217 104/N 76 T  
 Einstein or Bergson? T. Fisher Unwin.  
 Translated from French by E.E. Fournier  
 D'Albe

Allama Iqbal has written two Arabic Verses with Pencil on  
 Page Nos. 18 and 19.

14. Ouspensky, P.D Tertium Organum: "The third London, Kegan 1926 336 104/0 8 T  
 canon of thought: "a key to the Paul.  
 enigmas of the world": Translated  
 from Russian by Nicholas Bessaraboff  
 and Claude Bragdon.

Iqbal has written some remarks with pencil on the back cover of the  
 book. Pages of the following Chapters are underlined:

1. Space Relations 35
2. The Idea of Eternity 47
3. Higher Logic 267

5. Rougier, Louis Philosophy and the new physics. London, George 1921 159 104/R 75 P  
 "An essay on the relativity theory and Routledge. n.d.  
 theory of quanta" translated by  
 Morton Masius.



Pages of the following Chapters are underlined:

	Page No.
1. Introduction.	2
2. The Dualistic theory	3,5
3. Monistic' attempts	11
4. Ostwards' Energetics	13
5. Interia of Energy	16, 19
6. Physics of the Discontinuous	146

16.Vaihinger, Hans.

The Philosophy of "As if"  
"A system of the theoretical,  
practical and religious fictions  
of mankind" translated by C.K.Ogden.

London, 1924 370 104/V 19 P  
Kegan Paul

Pages of the following Chapters are underlined:

	Page No.
1. Heuristic Fictions	40
2. Practical (Ethical) Fictions.	43-50
3. Mathematical Fictions.	51, 53
4. The Method of Abstract Generalization.	54, 55
5. The Concept of Infinity	62
6. Matter and the Sensory World Ideas	64
7. The Atom as a Fiction	71
8. Things-in-Themselves	74
9. The Absolute	77
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11. Scientific and Aesthetic Fiction.	82, 83, 84.
12. Fiction and Hypothesis.	85, 86, 88 & 89.
13. The Linguistic Form of the Fiction.	93, 94, 95

	Analysis of "As – if "			
	14. Collection of Expressions for "Fictions		96, 97.	
	15. The Main Characteristics of Fictions.		97 – 99.	
	16. Adam Smiths Method in Political Economy.		185	
	17. General Ideas as Fiction		206	
	18. The Fiction of Pure Absolute Space		228, 229, 231, 232	
	19. Surface, Line, Point, etc. as Fictions		234, 235	
	20. The Meaning of the "As if "Approach		257	
	21. Kant's: Posthumous Papers		315, 316, 317, 318	
	22. Forberg: His religion of "As if "		319, 320, 324,326;	
	23. Lange s "Stand Point of the Ideal."		329, 330, 337.	
	24. Nietzsche and His Doctrine of conscious Illusion "Will to Illusion"		341 – 362	
17.Wrench, G.T.	The Grammar of Life	London, William Heinemann.	1908	237 104/W 92 G
18.Burke, John Butler.	The Emergence of Life. "Being a treatise on mathematical philosophy and symbolic logic by which new theory of space and time is evolved".	London, Oxford University Press.	1931	396 110/B 91 E

The following contents of the book have been marked with Pencil:

- |                   |  |
|-------------------|--|
| 1. Chapert XIX    | The Nature of Time – The action of mind upon matter. |
| 2. Chapter XXIII. | The Nature of Space.                                 |
| 3. Chapter XXV    | Relativity and Life.                                 |
| 4. Chapter XXIX   | Ultra – Spatial or Non-Spatial Reality               |
| 5. Chapter XXX    | The Platonic Ideals.                                 |

Allama Iqbal has underlined the pages of the below mentioned chapters of the book

1. The Nature of Time 292
2. The Nature of Space 308, 309, 314, 320
3. The Platonic Ideals 373

19. Burt, Edwin Arthur      The metaphysical foundations of modern physical science "A historical and critical essay".      London, 1925      349 110/B 95 M  
Kegan Paul

In Contents of the book, the following Chapters are marked:

1. Chapter III      Galileo. "Motion, Space and Time.
2. Chapter V      Seventeenth - Century English Philosophy  
"Space as the Divine Presence" "Barrows Philosophy of method, Space and Time".
3. Chapter VII      "Space and Time" and Criticism of Newtons' Philosophy of Space and Time.

20. Deuseen, Dr. Paul      The Elements of Metaphysics.      London, 1894      337 110/D 48 E  
Translated from German by      Macmillan.  
C.M. Duff.

21. Hamilton, Sir William.      Lectures on metaphysics and Logic.      London, 1849      444 110/H 18.L  
Edited by H. C. Mansel and M.A.      William  
Edinburgh.      Vol. 1.      Blackwood.

22. —do—      —do—      Vol. 2      —do—      1849      568 110/H 18 L

23. —do—      —do—      Vol. 4      —do—      1850      510 110/H 18 L

24. Hudson, Thomson Jay. A Scientific demonstration of the future life. London, 1896 326 110/H 86 S  
G.P. Putman.

Page 279, in Chapter XVII (regarding Faculties belonging to a Future Life), the following sentence is underlined and marked with sign of interrogation.

“I say that the conclusion would be inevitable, just as the phenomena of spiritism has inevitably led the same class of minds to the conclusion that they are produced by spirits of the dead.(?)”

25. Iqbal, Shaikh Mohammad. The Development of metaphysics in Persia. London 1908 195 110/I 1 D  
Luzac

The cover of the book bears the name of Mohammad Shafi in Iqbal's handwriting. Iqbal perhaps wanted to present this copy of his own book to him but somehow did not do so.

---

Shafi, Mian Sir Mohammad  
March 10, 1869 – January 7, 1932

Born in Lahore, educated at Central Model School (Matriculation in 1886) Government College and F.C. College, Lahore. Went to England in August 1889 for Bar-at-Law at Middle Temple. Started practice at Hoshiarpur in 1892, from May 1895 at Lahore. Fellow and member of the Punjab University Senate, Member of the Governing Body of Islamia College, Lahore 1907 - 19. Education Minister. President of the All India Muslim League in 1913 and 1927, Urdu Conference in 1911, Educational Conference in 1916. Awarded L.L.D and D. Litt's Degrees Delhi University and Aligrah University respectively. Member of Viceroy's Council 1919 – 1924. Died on January 7, 1932.

26. Salter, Charles Neeld. Consolidation and decline. London, Kegan Paul 1903 197 113/S 3 C

The front and back covers contain remarks about the book. Pages 17, 18 and 24 of the Chapter on Civilization and Cosmos, also carry his comments. Pages 7, 8, 10, 12, 15–19, 21, 22, 24, 25 and 26, of this Chapter, and pages 144, 145, 148, 149, 152 and 154 of the Chapter on "The cataclysm" are underlined.

27. Thomson, J. Arthur The System of animate nature. London, Williams and Norgate. 1920 347 113/T 38 S

28. Eriksen, Richard. Consciousness, Life and the Fourth dimension. London, Gyldendal 1923 213 115.4/E 4 C  
"A study in Natural Philosophy"

The following pages are underlined with pencil:  
INTRODUCTION: XVIII, XIX, XX.

1. Subject and object (the Outer and the Inner Sense) 10 and 11.
2. Degrees of Consciousness. 37 – 39.
3. Psychic and organic Life (Time as the Fourth Dimension) 44 – 52.
4. Motion and Association 54 – 56.
5. Organic and Psychic Life, 59 – 61 – 66.
6. Psychic Life and Space 78, 80
7. Psychic Objectivations 85, 89
8. Sensual and Formal Space 95
9. Formal Space and the Metageometries 120 – 125
10. Perception of Motion 134 & 135
11. Velocity, Simultaneity and Space, 160, 161, 163, 165

12. Force and Energy 168, 170 and 171.  
 13. Force and Cosmic Life 177, 178  
 14. The Formation of World 182, 183  
 15. Force and Atomism 197.

Pages 59 and 160 contain some comments. The cover of the book has Iqbal's Signatures, in black ink, and is dated 12.7.1923 Lahore.

- |     |                          |   |   |      |     |             |
|-----|--------------------------|---|---|------|-----|-------------|
| 29. | Manning, Henry<br>P. ed. | The fourth dimension simply explained<br>"A collection of essays selected from those submitted in the scientific America's Prize competition".            | London,<br>Methuen.                       | 1921 | 251 | 115.4/M 31F |
| 30. | Hiller, H. Croft.        | The New Science of Causation  | London,<br>Walter Scott.                  | 1905 | 386 | 122/H 55 N  |
| 31. | King, John H             | The Supernatural: its origin,<br>nature and evolution   | London,<br>Williams, and<br>Norgate       | 1892 | 304 | 125/K 58 S  |
| 32. | —do—                     | —do—  | —do—                                      | 1892 | 290 | 125/K 58 S  |
| 33. | Steiner, Rudolph.        | The philosophy of spiritual activity.<br>"A modern philosophy of life,<br>developed by scientific methods"<br>Translated by Mrs. R. F. Alfred<br>Noernle. | London,<br>G.P. Putman                    | 1922 | 382 | 125/S 3 P   |
| 34. | Oman, John.              | The Natural and the supernatural.   | London,<br>Cambridge<br>University Press. | 1931 | 506 | 125/O 1 N   |

35. Carpenter, Edward. The Art of creation. London, Allen 1916 266 126/ C 22 A  
"Essays on the self and its powers " and Unwin.
36. Osler, William Science and immortality. London, 1906 94 129.6/O 5 S  
Archibald  
Constable.
37. Tsanoff, A. Radoslav. The problem of immortality. London, Allen 1924 418 129.6/T 78 P  
"Studies in Personality and Value " and Unwin  
  
Pages 161, 162, 163 and 178, of the Chapter on "Doctrine of  
Eternal Recurrence " have some remarks. Pages 161 – 169, 171,  
172 – 75, 177, 178, of this Chapter and 384, 389, 397 – 399,  
401, 403, 408, of Notes are underlined.
38. Brown, William. Mind, Medicine and Metaphysics. London, 1936 294 131.324/D 81 M  
"the philosophy of a physician" Oxford University Press.
39. Baldwin, James Mark. Social and ethical interpretations New York, 1906 606 132.193/B 19 S  
in mental development. Macmillan.  
"A study in social psychology "
40. Bosanquet, B. Psychology of the moral self. London, 1897 128 132.223/B 65 P  
Macmillan.
41. Podmore, Frank. Studies in psychical research London, Kegan 1897 458 133/ P 75 S  
Paul
42. Mace, C.A Sibylla or "The revival of Prophecy" —do— n.d. 96 133.3/ M 26 S
43. Judd, Charles Genetic psychology for teachers London, 1903 329 136.301/J 88 G  
Hubbard Edward Arnold.

- |     |                                   |   |                                  |      |     |             |
|-----|-----------------------------------|---|----------------------------------|------|-----|-------------|
| 44. | Driesch, Hans.                    | The Problems of individuality.  | London,<br>Macmillan.            | 1914 | 84  | 137/ D 83 P |
| 45. | Merrington, Ernest<br>Northoroft. | The Problems of personality.<br>"A critical and constructive study<br>in the light of recent thought '          | London,<br>Macmillan.            | 1916 | 229 | 137/ M 55 P |
| 46. | Momerie, Alfred<br>Williams       | Personality. "The begining and end<br>of metaphysics and a necessary<br>assumption in all positive philosophy " | London,<br>William<br>Blackwood. | 1880 | 134 | 137/M 75 P  |
| 47. | Temple, William.                  | The nature of personality   | London,<br>Macmillan.            | 1915 | 120 | 137/T 24 N  |
| 48. | Crookshank, F G                   | The Mongol in our midst.<br>"A study of man and his three<br>faces "  | London,<br>Kegan Paul.           | 1925 | 128 | 138/C 88 M  |
| 49. | Mahaffy John P.                   | Kant's Critical Philosophy: for English<br>readers.   | London,<br>Macmillan & Co.       | 1889 | 389 | 142/M 27 K  |

The pages mentioned agsinst the following Chapters have Iqbal's  
comments:

- |               |  |
|---------------|--|
| Chapter III.  | The Transcendental Aesthetic<br>49, 50, 58 – 63, 65 – 68.                                      |
| Chapter IV.   | Introduction to the Transcendental Analytic 69, 71, 72.  |
| Chapter V.    | Transcendental Logic, Part I.<br>94, 95, 97, 98, 100 – 103.                                    |
| Chapter VII.  | The Deduction of the Categories. The First Edition and the<br>Prolegomena 112, 114, 117 – 119. |
| Chapter VIII. | The Deduction of the Categories. The Second Edition of the<br>Kritik. 128 – 136, 139 – 141.    |



Chapter IX	The transcendental Analytic, Book II. The Analytic of Principles 148, 150 – 152, 154.
Chapter XII	The Dynamical Principles, 174
Chapter XV	Third Chapter of the Analytic of Principles 223, 224
Chapter XVIII	The Concepts of Pure Reason 249, 251
Chapter XX	Synthetical Treatment of the Paralogisms 258, 260
Chapter XXV	The Critical solution 315, 317
Chapter XXVI	The Ideal of Pure Reason 349

The pages mentioned against the following chapters are underlined:

Chapter I	The Two Prefaces to the Kritik 5, 12, 13, 15, 16.
Chapter II	The Introduction 24 – 29, 32, 35, 36, 39, 41, 44, 45, 46.
Chapter III	The Transcendental Aesthetic 47, 48, 51, 64.
Chapter IV.	Introduction to the Transcendental Analytic 70, 73, 74, 76, 77.
Chapter V.	Transcendental Logic, Part I 78, 79, 81 – 83, 86 – 93, 96.
Chapter VI	Introduction to the Deduction of the Pure Concepts of the Understanding, Section I 105, 107, 110, 111.
Chapter VII	The Deduction of the Categories. The First Edition and the Prolegomena 116, 121.

- Chapter VIII The Deduction of the Categories, The Second Edition of the Kritik  
137, 138
- Chapter IX The Transcendental Analytic, Book II. The Analytic of Principles  
142, 144 – 147, 149.
- Chapter X Second Chapter of the Analytic of Principles  
155 – 159, 161, 162.
- Chapter XI The Mathematical Principles  
163, 164 – 168
- Chapter XII The Dynamical Principles  
173, 177, 178, 180 – 183, 190.
- Chapter XIII The Postulates of Empirical Thinking Generally.  
196.
- Chapter XIV Kant's Attitude Towards Idealism.  
202 – 220.
- Chapter XV. Third Chapter of the Analytic of Principles  
222, 226, 227, 228.
- Chapter XVI. Appendix on the Ambiguity of the Concepts of Reflection.  
229 – 231, 233, 234.
- Chapter XVII Transcendental Logic, Part II  
238, 239, 241.
- Chapter XVIII The Concepts of Pure Reason  
244 – 248, 248, 252.
- Chapter XIX The Dialectical Syllogisms of Pure Reason.  
254 – 256.
- Chapter XX Synthetical Treatment of the Paralogisms.  
259, 261 – 264, 266, 269.
- Chapter XXI Analytical Treatment of the Paralogisms.  
272, 273, 274, 275, 277 – 280.
- Chapter XXII The Antinomy of Pure Reason  
281 – 288.

- Chapter XXIII The Antinomies.  
290, 292, 293, 294, 296, 299 – 301.
- Chapter XXIV The Interest of Reason in These Conflicts  
303 – 305, 307 – 311.
- Chapter XXV The Critical Solution  
312 – 314, 316, 318, 319 – 321, 323 – 327.
- Chapter XXVI The Ideal of Pure Reason  
330 – 333.
- Chapter XXVII Proofs of the Existence of God  
336, 350.
- Chapter XXVIII The Regulative Use of the Ideas  
351 – 353, 358, 359.

50. Schurman, J. Gould. Kantian Ethics and the ethics of evolution. "A critical study" London, 1881 103 142 / S 8 K  
William and Norgate

Pages No. 6, 8, 9, 11, 13, 14, 15, 16, 21, 25 and 46 carry Iqbal's comments.  
The pages mentioned against the following Chapters are underlined:

- i. Intelligible and Empirical Character 1, 3–20.
- ii. Freedom of the Will 20–30, 32, 43, 46.
- iii. The Moral Principle 49, 56.
- iv. Evolutionistic Hedonism. 80, 82.

51. Buchner, Ludwig. Last words on materialism and kindred subjects. London 1901 299 146/ B 85 L  
Watt's & Co.  
Translated by Joseph McCabe.

The pages mentioned against the following Chapters are underlined:

- i. Materialism: A Rejoinder. 14 – 17

- |     |                     |   |   |      |     |            |
|-----|---------------------|---|---|------|-----|------------|
|     | ii.                 | The Nature of the Soul  | 21,22, 27, 29, 31                         |      |     |            |
|     | iii.                | The Unity of Matter   | 37  |      |     |            |
|     | iv.                 | Apriorism and Evolution   | 63  |      |     |            |
|     | v.                  | Christianity and Science  | 93,94, 95 and 96                          |      |     |            |
|     | vi.                 | Science and Metaphysics   | 109 and 111                               |      |     |            |
|     | vii.                | Idealism and Positivism   | 198.                                      |      |     |            |
| 52. | Lodge, Oliver       | Life and matter<br>"A criticism of Prof. Haeckel's"<br>(Riddle of the Universe)   | London,<br>Walliam and<br>Norgate         | 1905 | 200 | 146/L 82 L |
| 53. | McDougall, William. | Modern materialism and emergent<br>evolution  | London,<br>Methuen                        | 1929 | 295 | 146/M 14 M |
|     |                     | Pages No. 50, 59 – 64, 69 – 71, 73, 74, Chapter on Action as<br>Intelligence and Purpose, are underlined.                       |   |      |     |            |
| 54. | Richardson, C.A.    | Spiritual pluralism and recent<br>philosophy  | London,<br>Cambridge<br>University Press. | 1919 | 335 | 147/R 39 S |
| 55. | Sinclair, May       | A defence of idealism "some questions<br>and conclusions"   | London,<br>Macmillan                      | 1917 | 396 | 147/S 6 D  |
|     |                     | The book was sent to Iqbal by the publisher as it bears<br>the stamp "Specimen for Consideration".                              |   |      |     |            |
|     |                     | The back cover of the book bears Iqbal's comments and the pages of the<br>following Chapters are underlined by him:             |   |      |     |            |
|     |                     | The New Realism 190 – 193, 201, 209, 214, 221 – 223, 226,<br>227, 235, 236, 238, 247, 249, 250, 253 – 257, 259, 261 – 263, 268. |   |      |     |            |

56. Veitch, John Dualism and monism and other essays. London, 1895 221 147/V 53 D  
Walliam Blackwood.
57. Holt, Edwin, B and others. The new realism cooperative studies in philosophy New York, 1912 491 149.2/H 79N  
Macmillan.

There is a catalogue of books at the end of the book. Allama Iqbal has marked the Catalogue in black ink and selected the following books:-

Sr.No.	Author	Title
1.	Wahburn, M.F.	The Animal Mind
2.	Yerkes, R.M.	The Dancing Mouse
3.	Pratt, J.B.	The Psychology of Religious Belief.
4.	Snowden, J.H.	The World a Spiritual system.
5.	Hyde, W.W.	From Epicurus to Christ.
6.	Rogers, A K.	The Religious Conception of the World.
7.	Pfliederer.	Development of Rational Theology in Germany and in Great Britain since Kant.
8.	Ross, E.A.	Social psychology.
9.	Strong, C.A	Why the Mind has a Body.

58. Ladd, George Trumbull. A theory of reality. "An essay in metaphysical system upon the basis of human cognitive experience". London, 1899 556 149.2/L77 T  
Longmans Green.
- 59 Zafar ul Hassan Syed. Realism. "An attempt to trace its origin and development in its chief representatives " London, 1928 333 149.2/Z 1 R  
Cambridge University Press.

The book was presented to Iqbal by the author and its cover has his signatures with date May 1929.

60. Bennett, Charles A. A philosophical study of mysticism. New Haven, 1931 194 149.3/B 43 P  
Yale University  
Press.

On page 48 Iqbal has written some remarks. The pages of the following  
Chapters are underlined by him:

1. The two eyes of the Soul 48
2. Union with God 53, 56
3. Passivity and its meaning 65
4. The Mystic Claim 70, 81
5. The Ecstasy and unconsciousness 83, 84
6. The Immediate Experience of God 91, 92
7. Intuition 93
8. The Problem 115 and 116.

61. Carl Du Prel The Philosophy of Mysticism. London, 1889 316 149.3 P 91 P  
Translated from the German by George Redway.  
C.C. Massey.

The following contents of Vol:II are marked with ink:

Chapter I The Faculty of Memory:

- |      |   |    |
|------|---|----|
| i.   | The Wealth of Latent Memory in Dream              | 25 |
| ii.  | Exalted Memory in Somnambulism                    | 34 |
| iii. | The Forgetfulness of Somnambulists<br>on walking. | 50 |

Chapter II	The Monistic Doctrine of the Soul	
i.	The Janus – Aspect of Man	116
ii.	The Transcendental subject	130
iii.	The Dualism of consciousness	166
iv.	The Bi-Unity of Man	191
v.	Our Place in the Universe	257
vi.	Ethic	292

Schelling's doctrine on page 147 of this book is underlined with ink and this page number is also written on the title page for special attention. Iqbal has also written, for reference, seven points on the cover of the book. The writing is in ink.

- |   |                              |   |  |      |     |            |
|---|------------------------------|---|--|------|-----|------------|
| 62.   | Svamin, V.<br>Govindacharya. | A metaphysique of mysticism.<br>"Vedically Viewed "   | Mysore,<br>Vedagriham.                     | 1923 | 480 | 149.3/S 1M |
| The book was presented to Iqbal by the author. The cover of the book bears the author's Signature with date 10-1-1929 Mysore. |                              |   |  |      |     |            |
| 63.   | Hodder, Alfred,              | Adversaries of the sceptic or the specious present. "A new inquiry into human knowledge"    | London, Swan<br>Sonnenschein               | 1901 | 339 | 149.7 H66A |
| 64.   | Angell, James<br>Rowland.    | Psychology:<br>'An intorductory study of the structure and function of human consciousness. | London,<br>Constable                       | 1908 | 468 | 150/A 4 P  |
| 65.   | Brown, William.              | Mind and personality.<br>"An essay in psychology and philosophy"                            | London,<br>University of<br>London, Press. | 1926 | 344 | 150/B 81 M |

- |     |                            |   |  |      |     |            |
|-----|----------------------------|---|--|------|-----|------------|
| 66. | Buell, Colin S             | Essentials of psychology  | Boston, Ginn                           | 1900 | 238 | 150/B 86 E |
| 67. | Cousins, James H.          | Samadarsana (Synthetic Vision)<br>'A study of Indian Psychology'  | Madras .<br>Ganesh.                    | 1925 | 96  | 150/C 83 S |
|     |                            | The book was presented to Iqbal by the author and the title page bears his Signatures dated 26-3-1925.      |  |      |     |            |
| 68. | Dewe, J.A                  | Psychology of politics and history.   | New York,<br>Longmans Green.           | 1910 | 269 | 150/D 51 P |
| 69. | Hoffman, Frank<br>Sargent. | Psychology and Common Life.   | New York,<br>Puttnam                   | 1903 | 286 | 150/H 71 P |
| 70. | James, William.            | Psychology  | London,<br>Macmillan.                  | 1892 | 478 | 150/J 23 P |
|     |                            | The book bears the Signatures of S.M. Akram, then a Student of B.A., Studying in Government College Lahore. |  |      |     |            |
| 71. | Radha Krishanan, S         | Essentials of psychology  | London,<br>Oxford University<br>Press. | 1912 | 75  | 150/R II E |

Sh. Muhammad Akram.

S.M. Akram was the co-editor with Sh. Abdul Qadir of the monthly magazine "Makhzan" in 1907 - 1910.

He was an admirer of Allama Iqbal. In 1905 Allama Iqbal went to England for higher studies, S.M. Akram accompanied him from Lahore to Delhi. In 1908, when Allama Iqbal returned from England S.M. Akram went to Delhi to receive him. He died in May, 1941 in Delhi:



72. Rahn, Carl.

Science and the religious life.  
'A psycho-physiological approach'

New Haven, 1928 221 150/R 13 S  
Hale University  
Press.

On the back page of the book Iqbal has written some notes which cover the whole page.

Pages of the following Chapters are underlined:

Sr. No.	Page No.
1. Retrospect of prospect.	2 – 4
2. The Historic Setting of the Nationalism.	6, 8
3. Nationalism: Attitude, Hypothesis, method	14, 18
4. World View, Emotive turning, and the Release of Energy.	22 – 25, 27 – 30.
5. The Physiological Basis of the scientific quest.	31 – 38
6. The Distortion of Truth: its physiological basis	40, 41, 46.
7. The Taboo upon knowledge	53
8. Evolution and Biologic Finalism	54 – 58, 61, 62
9. Some neglected implications of the revolutionary hypothesis.	67 – 71, 73, 74, 76, 78,.
10. The physiological determination of culture epoch	79, 82 – 84, 90
11. The physiological significance of crises in Human History.	92 – 94, 99.
12. The physiological significance of the Religious life.	101, 103 – 105, 107, 108.
13. The Biological Locus of the Religious experience.	110, 113, 114, 116, 117.
14. Psychological method and the Religious experience	118 – 120, 122.
15. The Emotional Antecedents of the Religious Awakening.	123-26, 129, 130 132,&134
16. The Further development of Emotion in Religious experience.	137 – 145.

	17. Attention and the Religious awakening.			147, 152, 153, 156, 161.
	18. Knowledge and the religious life.			163 – 169.
	19. The control of psychophysiological processes			172, 173, 180.
	20. Evolution and the Human hope.			200, 201.
73.	Shastri, Prabhu Dutt. Elementary psychology.	London, Longmans Green	1920	156 150/S 2 E
74.	Stout, G.F. A manual of psychology.	London, W.B Clive	1904	661 150/S 6 M
75.	Titchner, Edward Bradford,	An outline of psychology. New York, Macmillan.	1898	352 150/T 53 O
76.	—do—	A textbook of psychology New York, Macmillan.	1910	565 150/T 53 T
77.	Witmer, Lightner,	Analytical psychology. 'Presenting the facts and Principles of mental analysis '	Boston, Ginn	1902 251 150/84/W78A
78.	Stanley, Hiram M	Studies in the evolutionary psychology of feeling.	London, Swan Sonnenschein.	1895 392 152.6739/S2S
79.	Freud, Sigmund.	The future of an illusion. Translated by W.D. Robson—Scott.	London, Leonard.	1928 98 152.73/F 89 F

The following pages of the book are underlined:

26, 30, 35 – 37, 39 – 43, 51, 67 – 69, 71, 73, 90, 91, 94 & 97.

- |     |                                      |  |  |      |     |                |
|-----|--------------------------------------|--|--|------|-----|----------------|
| 80. | Davidson, John                       | New interpretation of Herrbarts Psychology and educational theory through the philosophy of Leibniz. | London,<br>William Backwood.                   | 1906 | 191 | 152.752/D 28 N |
| 81. | Besant, Annie, &<br>C.W. Leadbeater. | Thought forms.   | London,<br>Theosophical<br>Publishing Society. | 1905 | 84  | 153.652/b 46 T |
| 82. | Streeter, Burnett<br>Hillman.        | Reality "A new co-relation of science to religion"   | London,<br>Macmillan                           | 1927 | 350 | 153.662/S 8 R  |
| 83. | Hocking, William<br>Ernest.          | The self its body and freedom.   | New Heven,<br>Yale University<br>Press         | 1928 | 178 | 153.72/H 65 S  |

Pages 56, 57, 60, 85 and 119 carry Iqbal's comments and pages of the following chapters are underlined by him.

1. Two views of Self (What is Man?)    5—8, 10, 12, 13, 15, 18, 25,27,  
28, 31, 32, 35, 37 – 41, 43, 45 – 49.
2. Why the Mind Needs a Body (Cycles of Causation)  
53, 54, 56, 57, 58 – 60.  
62 – 66, 68, 69, 73,  
74, 76 – 81, 83 – 86, 89  
90, 94 – 97.
3. The Self and Nature (A servant of Two Masters)  
101 – 103, 106 – 110,  
119 – 123, 128, 129,  
131, 134, 135, 136, 140 – 142.

4. Freedom (Freedom from Within) 146 – 153, 155 – 162,  
165 – 167.
84. Laird, John Problems of the Self. London, 1917 375 153.72/L 14 P  
"An essay based on the Shaw Lectures given in the University of Edinburgh March 1914. Macmillan
- The book was sent to Iqbal by the publisher and it bears the stamp "Specimen for consideration".  
Pages of the following chapters are underlined:
- i. Psychology and Self 23
  - ii. The Self as Feeling 81, 87, 89–93, 95, 96.
  - iii. The Self as Knower 200, 203.
  - iv. The Unity and Continuity of the Self. 245, 246.
  - v. How is this Unity possible 250, 271.
  - vi. Multiple Personality 300, 301
  - vii. Discussion of the Self as substance in Modern Philosophy. 308, 310, 313, 317, 328, 329, 331 – 336.
  - viii. The Soul. 337, 339 – 342, 344, 348, 349, 352, 354, 356 – 363, 365 – 368.
- Pages No. 23, 250, 300 are noted on the title of the book.  
Almost every page of the book is marked.
85. Maxwell, W.B. Life, a study of self. London, 1926 238 153.72/M 45 L  
Thornton  
Butterworth
86. Bergson, Henri Laughter: "An essay on meaning of comic". London, 1911 200 157.224/B 46 C  
Translated by Cloudesley Breseton  
and Fred Rothwell. Macmillan.

87. Bosanquet, Bernard. Essentials of logic: "Being the lectures on judgement and inference" London, 1895 167 160/ B 65 E Macmillan

It was a textbook in B.A. Philosophy. Almost every page of it is underlined with black pencil or Red pencil and the word "important" has been written on so many pages.

88. Jevons W. Stanley Elementary lessons in logic deductive and inductive. Copy I. London, 1890 340 160/J 53 E Macmillan

The cover of the book contains Iqbal's comments. Contents of the book are marked with pencil. On pages 182, 191 and 201 the letter "R" is written in capital. Pages of the following chapters are underlined:

- |       |  |                     |
|-------|--|---------------------|
| i.    | Definition and sphere of the Science   | 1,2,4,5,7, 8 and 9. |
| ii.   | The Three Parts of Logical Doctrine    | 9 – 15.             |
| iii.  | Of the Ambiguity of Terms              | 27.                 |
| iv.   | The Opposition of Propositions         | 79, 80.             |
| v.    | The Moods and figures of the Syllogism | 138, 143.           |
| vi.   | The Imperfect figures of the Syllogism | 144, 145            |
| vii.  | Of Conditional Arguments               | 162, 165, 167, 168. |
| viii. | Logical fallacies                      | 169, 173, 174.      |
| ix.   | The Quantification of the Predicate    | 183, 190            |
| x.    | Boole's system of Logic                | 191.                |
| xi.   | On Method, Analysis and Synthesis      | 201.                |

89. Jevons, W. Stanley. Elementary lessons in logic deductive and inductive Copy 2. London, 1907 340 160/J 53 E Macmillan

The cover of the book contains the signatures of Professor M. Said of the Government College, Lahore. The signatures are dated 9.10.1909.

90. Muller, F. Max      The Systems of Indian Philosophy      London,      1899      618      160/M 45 S  
Longmans Green

Pages of the following chapters are underlined with pencil:

1. Fundamental Doctrines of the Vedanta      161 – 163, 165.
2. Vedanta – Sutras      185, 186
3. Sabda      192.
4. The Meaning of Veda      196
5. Subject and object      200
6. The Phenomenal Reality of the World      202
7. Cause and Effect      206
8. Dreaming and Walking      210, 213, 214
9. The Higher and the Lower Knowledge      215, 216.
10. Is Virtue Essential to Moksha?      217
11. The Two Brahman      220 – 223.
12. Brahman is Everything      226, 227
13. Freedom in this Life      236, 237
14. Different Ways of Studying Philosophy      240
15. Ramanuga      244 – 249, 253
16. Metaphors      256

From the Catalogue of new publications by Longmans' Green, London, at the end of the book Iqbal has selected the following titles and has marked them with pencil:

S.No.	Author	Title			
1.	Lutoslawski.	The Origin and Growth of Plato's Logic			
2.	Max Muller	The Science of Thought.			
3.	Davidson	Leading and Important English Words.			
4.	Farrar.	Language and Languages.			
5.	Graham	English Synonyms.			
6.	Max Muller	The Science of Language			
7.	Max Muller	Biographies of Words and the Home of the Aryas.			
8.	Roget	Thesaurus of English Words and Phrases.			
9.	Whately.	English Synonyms.			
10.	Clodd (Edward)	The Story of Creation			
11.	Clodd (Edward)	A Primer of Evolution			
12.	Lang (Andrew)	Custom and Myth.			
13.	Romanes (George John)	Darwin, and After Darwin.			
14.	Romanes (George John)	An Examination of Weismann.			
15.	Compavetti.	The Traditional Poetry of the Finns.			
91.	Spencer, Herbet	First principles.	New York, D. Appleton	1890	602 160/S 3 F
92.	Swinburne, Alfred James	Picture Logic	London, Longmans.	1899	188 160/S 6 P
93.	Shastri, Prabhu Dutt.	Elementary Textbook of Inductive Logic	Calcutta, Macmillan	1923	210 161/S 2 E
94.	Courtney, W.L.	Constructive Ethics. "A review of Modern Moral Philosophy in its three stages of Interpretation, Criticism and reconstruction".	London, Chapman & Hall	1886	318 170/C 83 C +40

The cover of the book bears the signatures of T.W. Arnold. The inscription, "T.W. Arnold, M.A.O. College Aligarh N.W.P.", indicates that he got the book when he was teaching in M.A.O. College Aligarh.

The following page numbers are written on the cover of the book:

- i. Page 15 Kants' ethical position Chap. Subjective Idealism
- ii. Page 31—32 Schopenhauer Chap. Matter and Will
- iii. Page 95 Adam Smith Chap. Sentimental Altruism.

95. Rogers, A.P. Reginald. A short history of ethics. London, 1911 303 170/R 63 S  
 "Greek and Modern" Macmillan

Pages of the following chapters are underlined with blue pencil:

- 1. Influence of Greek Ethics 116, 117.
- 2. Moral Purism — Kant. 208, 209 and 210.

96. Sorley, W.R. The moral life and moral worth. London, 1911 147 170/S 6 M  
 Cambridge University Press.

97. Seth, James. A study of ethical principles Edinburgh, 1905 470 170/S 7 S  
 W Blackwood.

The Contents of the book are marked. Pages of the following chapters are underlined with pencil and black ink:

- 1. The Ethical Problem 16



2. Hedonism 114, 116, 117, 119–122, 124–136.
  3. Rationalism 163–166, 172, 173.
  4. Eudaemonism 188–198, 210, 211, 213–217,  
219–224, 226.
  5. The Moral Life. 239
  6. The Individual Life (Temperance or Self discipline) 241 – 246, 249 – 254, 256  
258 – 266.
  7. The Social Life (The Social Virtues; Justice and Benevolence). 269 - 317
  8. Moral Progress 325 – 348.
98. Williams, C.M. A review of the systems of ethics founded on the theory of evolution London, 1893 581 170/W 67 R  
Macmillan
99. Fox, James, J Religion and morality. New York, 1900 322 171/F 83 R  
"Their nature and mutual relations, Willam H  
historically and doctrinally considered" Young.
100. Ford, August. Sexual Ethics London, 1908 62 176/F 76 S  
The New Age  
Press
- The title page bears the signatures of Umrao Singh in ink. The signatures are dated 1908 Lahore. Pages of the following chapters are underlined:
- i. Introduction 5, 10
  - ii. Sexual Ethics 52 – 54, 59 – 62.
101. Rele, Vasant, G Mysterious Kundalini. Bombay D.B. 1929 89 181.4/R 27 M  
"The physical basis of the "Kundali (Hatha) Yoga" in terms of Western Taraporevala Sons  
Anatomy and physiology".

Mohammad Abbas Ali Khan presented this book to Allama Iqbal on 6.10.1930.

102. Aristotle The Nicomachean Ethics of Aristotle London, 1894 359 185.1 A 4 N  
translated by F.H. Peters. Kegan Paul

Iqbal got this book in 1897 when he was studying in M.A. Philosophy. This is the only book in the collection on which he has written his poetic name ( تخلص ). The cover of the book contains some remarks.

On the back of the title page the names of the following books are written with pencil:

Sr.No.	Author	Title
1.	Oswold Kulpe	Introduction to philosophy translated by W.B. Pillsbury.
2.	Bradely, A.C.	Philosophical Lectures and Remain of Richard.
3.	Knowlton, P.D.	Origine and Nature of Conscience
4.	I. Watson.	Christianity and Idealism
5.	Tyler, G.C.M.	Bases of Religious Belief: Historical and Ideal.
6.	Bradits, F.H.	Appearance and Reality
7.	Mellone, S.H.	Studies in Philosophical Criticism and construction.
8.		Hazlit's Works.

The index is marked with pencil. The following topics/chapters are annotated:

1. The End 1,3,4,6,7,9,10,12,17,21,22,23,25,27,28,29.
2. Division of the Faculties 32,33.
3. Moral Virtue 34,38,39, 40,41,43,44,45,47,57.
4. The Will 58,59,61,62,63,65,66,67,68,69,73.

5. Courage	80.
6. Justice	136.
7. The Intellectual Virtues	180,181,205,206,207.
8. Incontinence.	208,212,213,227, 228,232,233,235,236,237.
9. Of Pleasure	239,240,241,249,250.
10. Friendship or Love	251.
11. Pleasure	319,320,321,322,323,324,325,326,327,328,329, 330, 332, 333,334.
12. Conclusion	338,339,342,343.

Pages of the following chapters are underlined:

1. The End	14,16,26
2. Moral Virtue	35,42,46,48.
3. The Will	60, 70, 72, 74.
4. Courage	81, 83,85
5. Temperance	92.
6. Liberality	102, 104.
7. High-Mindedness	113.
8. Truthfulness	129.
9. Justice	138, 145, 153, 177.
10. The Intellectual Virtues	183, 192, 195, 198, 203.
11. Incontinence	220, 230.
12. Friendship or Love	294
13. Pleasure	331
14. Conclusion	341, 344, 351 – 353.

103.	Marechal, Joseph	Studies in the psychology of the mystics. Translated by Algar Thorold.	London, Burns Oates	1927	344	189.5/M 33 S
104.	Dickinson, G. Lowes.	John Mc-Taggart Ellis Mc-Taggart.	London, Cambridge University Press	1931	160	190/D 55 J

The book was presented to Iqbal by the author in 1931 and bears his signatures. Pages of the following chapters are underlined:

- |      |                               |  |                                 |      |     |              |
|------|-------------------------------|--|---------------------------------|------|-----|--------------|
|      |                               | i. Cambridge (1899–1925)   | 55 – 56.                        |      |     |              |
|      |                               | ii. Mc-Taggart's Philosophy.   | 92,95,96,97.                    |      |     |              |
| 105. | Hoffding, Harald              | Modern philosophers.<br>"Lectures delivered at the University<br>of Copenhagen during the autumn of<br>1902 and lectures on Bergson delivered<br>in 1913 Translated by Alfred C. Mason | London,<br>Macmillan.           | 1915 | 317 | 190/H 67 M   |
| 106. | Woodbury, Charles             | Talks with Ralph Walde Emerson   | London,<br>Kegan Paul           | 1890 | 177 | 191.3/W 85 T |
| 107. | Fraser, Alexander<br>Campbell | LOCKE edited by William Knight   | Edinburgh,<br>William Blackwood | 1890 | 299 | 192.2 F 86 L |

Allama Iqbal has underlined the pages of the following chapters of the book in the Contents with pencil:

1. The Philosophy in the 'Essay': INNATE KNOWLEDGE, EXPERIENCED KNOWLEDGE AND THE 'VIA MEDIA',.
2. LOGICAL AND PSYCHOLOGICAL: ANALYSIS OF OUR IDEAS, ESPECIALLY OUR METAPHYSICAL IDEAS.
3. METAPHYSICAL: HUMAN KNOWLEDGE AND ITS LIMITS – THE THREE ONTOLOGICAL CERTAINTIES.,
4. PROBABILITIES: PHILOSOPHY OF PHYSICAL INDUCTION AND EVOLUTION.
5. PHILOSOPHICAL CRITICISM AND CORRESPONDENCE

Allama Iqbal has given his remarks on the following pages of the chapter of the book with pencil:

- “THE “SELF-EVIDENT” AND THE “INNATE.” Page 113, 115, 117, 118, 119, 120.
108. Mc-Lachlan, D.B. Reformed Logic: London, Swan 1892 233 192.3/M 22 R  
 “A system based on Berkeleys” Sonnenschein  
 Philosophy”
109. Knight, William. HUME (David) London, 1886 239 192.4/K 74 H  
 William Blackwood.

The cover of the book bears Iqbal’s signatures in pencil.  
 At the end of the book pages No.127, 137, 138 and 158 are noted with pencil. The following pages are annotated:

138,139,141–147, 158–160, 162, 163,165, 168,172,173,  
 177, 178,180, 182 and 232.

Pages of the following chapters are annotated:

- i. The origin of knowledge 137 – 147.
- ii. The theory of Causation 148,149, 158–160, 162–165, 168.
- iii. Subsidiary points in the doctrine 172, 173, 177, 178, 180 & 182.  
 of knowledge; Personal Identity, and States of consciousness.
- iv. Theory of Morals and of the Will 186, 188, 189, 197.
- v. General conclusion. 232.

110. Mill, John Sturat. An Examination of Sir William Hamilton’s philosophy and of the Principal philosophical questions discussed in his writings. London, 1889 650 192.9/M 61 E  
 Longmans Green

It was a textbook of Iqbal when he was a student of M.A. Philosophy in the Government college, Lahore. The back of its cover bears Iqbal's signatures. Pages 94, 100 and 258 are annotated.

Pages of the following chapters are underlined:

1. The Relativity of Human knowledge 6,8,9,15,16.
2. Belief without knowledge 75, 76, 80,81.
3. The Philosophy of the conditioned 82,83,93,94,96, 98,99,101,102.
4. Appendix to the two Preceding Chapters.

111. Wallace, William

Kant (Immanuel)

London, 1896 219 193.2/W 15 K  
William Blackwood.

The chapter "The Philosophical Environment of Kant" in the Contents is marked.

Pages of the following chapter are marked with pencil.

The condition of knowledge 167 – 171.

There is a book list at the beginning of the book of which the following titles are marked:

- |              |                       |
|--------------|-----------------------|
| 1. Descartes | Mahaffy               |
| 2. Berkeley  | Campbell Fraser       |
| 3. Fichte    | Adamson               |
| 4. Hamilton  | Veilch                |
| 5. Hegel     | The Master of Balliol |
| 6. Leibniz   | J.T. Merz             |
| 7. Spinoza   | Caird.                |

112. Watson, John      Kant and his English critics      Glasgow, James 1881      402 193.2/W 33 K  
     "A comparison of critical and      Maclehose  
     empirical philosophy"  
     The cover of the book is signed by Mohan Lal Khosla B.A.  
     The signatures are dated 22.5.1894.
113. Baillie, J.B.      Origin and significance of Hegel's logic.      London,      1901      375 193.5/B 15 O  
     "A general introduction to Hegel's      Macmillan  
     system".
114. Hook, Sidney.      From Hegel to Marx.      London, Victor 1936      335 193.5/H 76 F  
     "Studies in the intellectual      Gollancz.  
     development of Karl Marx"
115. Mackintosh, R      Hegel and Hegelianism.      Edinburg,      1903      301 193.5/M 25 H  
     T.T. Clark
116. Mc-Taggart, John      Studies in the Hegelian dialectic.      London,      1896      259 193.5/M 25 S  
     Mc-Taggart Ellis      Cambridge University  
     Press.  
     Pages 2, 4, 5, 7, 8 and 10 of the chapter "The General Nature of  
     the Dialects" are underlined with red pencil.
117. Morris, George S.      Hegel's philosophy of the state and      Chicago,      1887      306 193.5/M 83 H  
     of history.      S. C. Griggs  
     It bears the signatures of T.W. Arnold, the beloved teacher and  
     guide of Iqbal. The year 1889, under the signatures, shows that he got  
     the book when he was on the staff of the M.A.O. College Aligarh.  
     From 11.2.1898 to 26.2.1904 he taught philosophy in the Government

- College, Lahore.
- |      |                                |   |                                  |      |     |              |
|------|--------------------------------|---|----------------------------------|------|-----|--------------|
| 118. | Sedlak, Francis.               | A holiday with a Hegelian   | London,<br>A.C. Field            | 1911 | 190 | 193.5/S 2H   |
| 119. | Stirling, James<br>Hutchinson. | Secret of Hegel "Being the Hegelian<br>system in origin, Principle, form and<br>matter"   | Edinburgh,<br>Oliver and Boyd    | 1898 | 751 | 193.5/S 5 S  |
| 120. | Seth, Andrew                   | Hegelianism and personality   | Edinburgh,<br>William Blackwood. | 1893 | 242 | 193.5/S 7 H  |
| 121. | Wallace, William               | The Logic of Hegel:<br>Translation from the Encyclopedia of<br>the philosophical science"   | Oxford,<br>Clarendone Press      | 1892 | 439 | 193.5/W 15 L |
| 122. | Caird, Edward.                 | The social philosophy and religion of<br>Comte.   | Glasgow, James<br>Machhose.      | 1893 | 210 | 194.8/C 12 S |
| 123. | Gunn, J. Alexander             | Bergson and his philosophy  | London,<br>Methuen               | 1920 | 190 | 194.9/G 95 B |
| 124. | Hill, J. Arthur                | Religion and modern psychology.<br>"A study of present tendencies,<br>particularly the religious implications<br>of the scientific belief in survival, with a<br>discussion on mysticism" | London,<br>William Rider         | 1911 | 200 | 200/H 55 R   |

Pages of the following chapters are underlined with pencil:

1. Morality as a religion 12,15,16,17,18,20,21.
2. A future life 22, 23,24,33.



125. James, William. The varieties of religious experience & study in human nature". New York, 1903 534 200/J 23 V Longmans Green.

The back cover of the book contains some notes in pencil.

Pages 7 and 9 are annotated.

Pages of the following chapters are underlined with pencil:

1. Religion and Neurology 3,7,9,10,13-20.
2. Mysticism 380, 382,385,387 - 389, 403, 413, 415, 417 - 419, 421, 422.

There is a list of new publications at the end of the book out of which the following are marked:

1. Critique of practical Reason and other work on the theory of Ethics tr. by T.K. Abbott.
2. Fundamental principles of the Metaphysics of Ethics tr by T.K. Abbott.
3. Introduction to Logic Translated by T.K. Abbott.
4. Green, Thomas Hill. The works of Green ed. by R.L. Nettleship.

126. Martineau, James. A study of religion: "Its sources and contents" Vol. I. Oxford, 1889 392 290/M 36 S Clarendon Press

Almost every page of the book is marked. Pages of the following chapters are annotated:

1. Preface to the Second Edition xxiv, xxvii.
2. What is Religion 1-5, 7-10, 13-15, 21,24,26,27
3. Form and Conditions of knowledge 42, 43
4. Appreciation of Kants' Doctrine 61, 71, 73, 74,
5. Absolute and Emperical Idealism 88, 90, 102, 104
6. Relativity of knowledge 109, 110
7. God as Cause 185, 208, 209, 212, 216, 217, 228, 229, 242, 376

127. Martineau, James      A Study of Religion      Oxford,      1889      302      200/M 36 S  
     "Its sources and contents" Vol.II.      Clarendon Press

The Contents of the books have been marked with pencil by Allama Iqbal.

Iqbal has underlined almost every page of this volume, but he has recorded his remarks with pencil on the following pages of the below mentioned chapters of the books:

1. Pantheism.      135, 138, 139, 140, 145, 146, 149, 150, 166, 167, 169, 170, 172, 179, 180, 181, 182.
2. Determinism and Free will.      230
3. Death in its metaphysical aspect      340

128. Radha Krishnan, S.      The reign of religion in contemporary philosophy      London,      1920      463      200/R 11 R  
     Macmillan.

129. Balfour, Arthur James.      The foundation of belief.      London      1896      356      201.1/B 20 F  
     "Being notes introductory to the study of theology"      Longmans Green

130. Atkinson, Henry      The World's religions against war.      Paris, Church      1928      163      204/A 5 W  
     A.ed.      "The proceedings of the preliminary conference held at Geneva, Sept. 1928 to make arrangements for a Universal Religious Peace Conference"      Peace Union

131. Bouquet, A.C.      Religious experience its nature, types and validity.      Cambridge,      1932      133      204/B 66 R  
     W. Heffer

132. Butler, Joseph      The analogy of religion to the constitution and course of nature also fifteen sermons.      London, The religious tract society.      N.D.      551      204/B 97 A
133. Carus, Paul      The point of view. "an anthology of religion and philosophy selected from the works of Paul Carus edited by Cooh. C.      Chicago, Open Court Publishing Co.      1927      211      204/C 77 P
134. Westcott, Brooke Foss.      Essays in the history of religious thought in the West.      London, Macmillan      1903      397      204/W 52 E
135. Menzies, Allan.      History of Religion. "A sketch of primitive Religious beliefs and practices, and of the origin and character of the great systems.      London, John Murray      1897      438      208/M 52 H
136. Renan, Ernest.      Studies of religious history.      London, William Heinemann.      1893      303      209/R 29 S
137. Sheowring, W.M. Thies, C.W. ed.      Religious systems of the world "A contribution to the study of comparative religion". A collection of addresses delivered at South Place Institute, during 1888 – 1889 and 1891.      London, Swan Sonnenschein      1901      824      209/T 44 R

Iqbal has written some remarks on the back cover of the book.

138. Flint, Robert. Agnosticism. Edinburgh, 1903 602 211/F 64 A  
William Blackwood.
- The following chapters in the contents of the book are underlined with pencil:
1. Agnosticism of Hume and Kant.
  2. Agnosticism and the self.
139. Grey, Percy. Without God. London, 1883 350 211/G 81 W  
"negative science and natural ethics" Hurse and Blackett.
140. Clodd, Edward. Story of creation. New York, 1898 242 213/C 62 S  
"A plain account of evolution" Longmans Green
141. O.U.P. The apocrypha: London, Oxford 1937 433 229/O 3 A  
translated out of the Greek and Latin University Press.  
tongues.

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Flint, Robert 1838 – 1910.

Scottish philosopher and theologian,

Works:

1. Theism 1877
2. Antitheistic theories 1879
3. Socialism 1894 History of the philosophy of history 1893.
4. Agnosticism 1903

142. McTaggart, J Mc E. Some dogmas of religion. London, 1906 299 230/M25 S  
Page 128, chapter Human Pre-Existence, is underlined with pencil:
143. Newman. Newman's apologia provita sua "the two versions of 1864 and 1865 preceded by Newman's and Kingsleys' pamphlets with an introduction by Wilfrid Ward. London, 1913 528 230.2/N 21 N Oxford University Press
144. Farmer, Herbert. Experience of God. "A brief enquiry into the grounds of Christian Conviction. London, Student Christian Movement Press 1929 219 231 F 22 E
145. Farnell, Lewis Richard. The attributes of God. "The Gifford Lectures delivered in the University of St. Andrews in the year 1924 – 25. London, Oxford Clarendon Press 1925 283 231/F 23A

The contents of the book are marked. On pages 41, 47, 61 and 92 Iqbal has written some verses of the Holy Quran. Pages of the following Chapters are underlined with pencil:

1. Introduction: Subject and method 4,5, 11–13, 16,17.
2. Personal and Anthropomorphic Deity: 20,21,22,24,32,33,35,36,37,39,41 47,48,50,52,53,54,55, 56,58,59,60,61.
3. Polytheism and Monotheism 90, 91 and 92.
4. (Elemental and Natural (Functions and Attributes 115
5. (The Tribal and National Character (and functions of the Deity 129,132,133,134,136

	6. The Political Attributes of God	142 & 163.			
146: Robert Flint.	THEISM: being the Baird Lecture for 1876.	Edinburgh, W. Blackwood, and sons.	1891	447 + 32	231/F 64 T

Pages of the following chapters are annotated by Iqbal:-

Religious Issues	3.
Moral Issues	7,11,12
Spirit in which the Subject should be Discussed	16
Historical Development of Theism	20.
General Idea of Religion	33,35.
Comparison of Polytheism with Theism	38,40-42.
Comparison of Pantheism with Theism	43.
Mohammedanism	45.
Religious Progress	53.
Nature of Theistic Proof	64.
Conditions of Theistic Proof	65-72.
God known in the same way as other Intelligences	78.
God not known by Immediate Intuition	81, 82.
God not known by Immediate Feeling	83,84
Belief in God rests on Knowledge of God	85.
Anthropomorphic Theism – its Truth and Error	88.
Principle of Casuality	96;
Had the Universe an Origin?	101,102,104,106,107,111-113.
The Hypothesis of an Infinite Regress of Causes	118, 120
The Law of Causality: a self existent cause	122, 124
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The First Cause a Spirit	129
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Chance and Necessity not the Causes of Order	185.
Law not the Origin of Order	187.
Evolution and design	190, 192.
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Sin	258
What remains to be Proved	266, 268, 269, 270
History of the Platonic Proof	272, 273, 274, 275, 276
Anselm's Argument	277 – 280.
The Cartesian Proofs	281 – 283.
What a priori Reasoning is required	292.
Objections of Mr. Spencer considered	295 – 297.
History proves mere Theism Insufficient	303 – 305.
How Theism is Insufficient	316.
Natural and Revealed Religion	323, 326, 327, 328, 329
Influence of Religion on Morality.	333, 334.
Traditive Theory of Religion	339
Definition and Classification by the Highest Type	
Psychological Nature of Religion	343, 344, 346
Intuition, Feeling, Belief, and Knowledge in Religion,	355, 357, 358
The Theological Inference from the theory of Energy	359
The History of the Aetiological Argument	365
History of the Teleological Argument	387, 388, 389
Dr. Schenkel's View of Conscience As The Organ of Religion	400.
History of the Moral Proof	407, 408, 410
Epicurean Dilemma	422.
Some a Priori Arguments	425
Recent Speculative Thought and Theistic Proof	435
On Some Objections	437, 440, 441, 443, 445

Allama Iqbal has underlined the following pages of the below mentioned of the book:

- Religious Issue 5
- Moral Issues 9
- Historical Development of Theism 18,19,21, 24.
- The Old and the New in True Progress 25,26,28.
- General Idea of Religion 32,36.
- Comparison of Polytheism with Theism 44
- Judaism 47, 48.
- No Religious Progress beyond Theism 51,52
- Nature of Theistic Proof 60,63.
- Theistic Inference Complex but not Difficult 74, 75
- God known in the same way as other Intelligences 76
- How Atheism is Possible 80.
- Anthropomorphic Theism-its Truth and Error 89,90,91,93,94,95.
- Principle of Causality 98,100.
- Had the Universe an Origin? 105,108,109,114,115,117.
- The Hypothesis of an Infinite Regress of Causes 119,
- The Law of Causality: a self existent cause 121, 123
- Only One First Cause 126.
- The First Cause a spirit 129
- Nature of the Design Argument 154
- The various kinds of Final Causes 163,164.
- Principle of Final Causes in Science 167.
- Mind alone can Account for Order 170.
- The First Cause a Mechanist, not implied 182
- Matter not the origin of order 183.
- Law not the origin of Order 188.
- Evolution and design 189,194,195,196
- Darwinism and Design 197,199,201,202,203,204,205,207,208.



The Moral Argument Starts from Conscience 216,218,220.  
 Testimony of our Moral Emotions 223.  
 Objections to Divine Perfection 233  
 Criticism of the Physical World 236  
 Suffering 246, 247, 249, 250, 251, 252  
 Sin 254 – 257  
 Belief in Conscience and Belief in God 261.  
 What remains to be Proved 264, 265  
 A Priori Proof 267  
 The Cartesian Proofs 284  
 Arguments from Existence 285, 288.  
 Some a priori Reasoning required 289.  
 What a priori Reasoning is required 291.  
 Objections of Mr. Spencer considered 298.  
 History proves mere Theism Insufficient 302, 306, 307, 308, 309, 310,  
 312, 313.  
 How Theism is Insufficient 314, 315, 318, 319.  
 Natural and Revealed Religion 325  
 Influence of Religion on Morality 329, 330, 332.  
 Ethics of Religious Inquiry 335.  
 Traditive Theory of Religion 338.  
 Psychological Nature of Religion 345  
 The Theistic Evidence Complex and Comprehensive 353.  
 Intuition, Feeling, Belief, and Knowledge in Religion 356  
 The Theological Inference From the Theory of Energy 360.  
 Theological Inferences from the Doctrine of Spontaneous  
 Generation. 395.  
 Chalmers and Erskine on the Argument from Conscience 401, 402  
 Epicurean Dilemma 420, 421  
 Recent Speculative Thought and Theistic Proof 436, 437  
 On Some Objections 442.

147. Hocking, William Ernest. The meaning of God in human experience "A philosophic study of religion London, 1912 586 231/H 65 M Oxford University Press.

Iqbal has written one full-page note on the back cover of the book. Chapters IV – XI, XV – XVIII, XXVIII, XXX, XXXI in the contents are marked with pencil. Pages of the following chapters are marked with pencil and black ink.

1. The Work of Religion in History 11,12,19 – 21, 23.
2. The Traits of Religion in Persons 2,8 – 31, 33.
3. The Retirement of the Intellect 40, 41,43,44,46, 48 – 54.
4. Religions Dilemma in Respect to theory. 57 – 60, 62, 63.
5. The Destiny of Feeling 64 – 68, 73, 74.
6. How Ideas of Ideas Misrepresent them. 77, 81, 82.
7. The Alleged Finitude of Ideas. 91, 94.
8. The Retreat in subjectivity 105
9. The Will as a Maker of Truth. 139–148, 150–155.
10. Note on Pragmatic Idealism 157, 158, 161, 162.
11. The Knowledge of other Minds then our own. 246, 248, 249, 251, 252.
12. Such knowledge as We could desire 255.
13. Thought and Worship 341 – 347, 349
14. Note on the meaning of Mysticism 350, 351, 353, 355
15. Preliminary Doubts of the Worth of Worship 359, 360, 362, 363 – 366.
16. The Mystic's Preparation: the Negative Path. 370 – 373, 376, 381 – 383.
17. The Psychology of Mysticism. 390, 396 – 398, 404, 408, 411, 413, 416, 419.

18. Prayer and its Answer 430, 431 and 440
19. Peculiar Knowledge and Certainty 448, 454, 457, 460  
Revelation and Dogma
20. The Creativity of Religion: 467, 468, 470-477, 479, 482, 484  
Theory of Inspiration.
21. The Prophetic Consciousness 511 - 513.

148. Justus. Prolegemena to theism New York, 1910 70 231/J 98 P  
Andrew  
H. Kellogg.

149. Knight, William Aspects of theism London, 1893 220. 231/K 74 A  
Macmillan.

The following pages are annotated by Iqbal:

2 - 4, 6, 8, 20 - 22, 25, 42, 47, 48, 55, 60 - 62, 67, 132, 133,  
175, 176, 177, 179, 182, 183, 184, 186, 191, 210, 211, 214, 216.

Pages of the following chapters are underlined with pencil:

1. Introduction: 2-4, 6-12, 14-16.
2. The Evolution of Theism 19 - 23, 25 - 27.
3. Its Historic Types (Theism) 31, 32
4. Inadequate and Partial theories 40 - 57, 60-68, 71 - 75.
5. The Evidence of Intuition. 108 - 114, 116 - 120, 122, 129.
6. Our knowledge of the Infinite 132 - 135, 137 - 144.
7. The consciousness of the Infinite 145 - 146.

8. Personality and the Infinite 157 – 165, 167 – 174.
9. The Ethical Argument 175 – 180, 182 – 184, 186, 187.
10. The Beautiful in its Relation to Theism. 191 – 194, 196
11. The Failure of Agnosticism 198 – 203.
12. A Solution By Way of Comprehension and not Exclusion. 204 – 219.

150. Bevan, Edwyn. Sibyls and seers. London, 1928 189 231.74/B 46 S  
 "A survey of some ancient theories of revelation and inspiration. George Allen & Unwin.
151. Innes, A. Taylor The trial of Jesus Christ Edinburgh 1905 127 232/17 T  
 "A legal monograph" T.T. Clark
152. Kamal ud Din The sources of Christianity Woking, 1925 261 232/ K 12 S  
 Basheer Muslim Library

The book was presented to Iqbal by the author. It contains author's signatures with date 16.7.1930.

153. Drummond, Henry Natural law in the spiritual world. London, 1888 414 235/D 84N  
 Hodder and Stoughton.

Almost every page of the book is underlined.

154. Crothers, Samuel The endless life London, 1906 80 237.1/C 88 E  
 McChord. Archibald Canstable

The following pages are underlined:



159. Hocking, William Ernest      Re thinking missions.  
"A layman's inquiry after one  
hundred years.      New York, 1932      349      266/H 65 R  
Harper.
160. Hunt, John      Pantheism and Christianity.      London, 1884      397      273.1/H 92 P  
Wm Isbister.

The contents of the book are marked. Pages of the following chapters are underlined with blue pencil:

Introduction: II, VII, XVIII.

1. The Persian Religion      28, 32
2. The Egyptian Religion      34 – 38
3. The Gnostics      126 – 133
4. Manichaeism      133, 134.

161. Matheson, George      Aids to the study of German theology      Edinburgh 1877      218      290/M 42 A  
T.T. Clark
162. Maqtul, Shihabuddin      Three treatises on mysticism.      1935      121      291.14/M 82 T.  
Suhrawardi      Translated by Otto Spies and S.K.  
Khatak.      +51

The book was presented to Iqbal by the translator and editor of the book. His signatures are dated 20.10.1935.

163. Subhan, John      Sufism its Saints and shrines.      Lucknow, 1938      412      291.14/S 1 S  
"An introduction to the study of      Lucknow (March)  
Sufism with special reference to India"      Publishing House

164. Smith, Margaret. An Introduction to the History of Mysticism. London, Macmillan. 1930 121 291.14/S 5 I
165. Puran Singh The Sisters of the Spinning Wheel and other Sikh Poems original and translated. London, J.M. Dent 1921 179 294.553/P97S
- The book was presented to Iqbal on 19.2.1922 by the author and bears his signatures.
166. Bharucha, E.S.D A brief Sketch of the Zoroastrian religion and customs. Bombay, D.B Taraporevala 1928 210 295 B 47 B  
"An essay written for the Rahnumai Mazdayasnan Sabha"
167. Cumont, Franz. The mysteries of Mithra: Translated by Thomas J. McCormack from French. Chicago, Open Court Publishing Co. 1910 239 295 C 91 M
168. Whitney, L.H. Life and teachings of Zoroaster "the great Persian" Chicago, Loren Harper Whitney 1905 259 295/W 61 L
- The contents of the book are marked with red pencil.
169. Buber, Martin. Jewish mysticism and legends of Baalshem. London, J. M. Dent 1931 230 296/B 85 J  
Translated from German by Lucy Gohen
- The book was presented to Iqbal by Theodore Morison.

170. Kellogg, Samuel H. The Jews of prediction and fulfilment  
an argument for the times. London, 1883 279 296 K 29 J  
James Nisbet Co.
171. Arberry, Arthur The doctrine of the Sufis.  
"Kitab al Ta'arruf li – Madhhab  
ahl - al tasawwuf by Abu Bakr al  
Kalabadhi. Translated from Arabic  
by A.J.A. Cambridge, 1935 173 297 A I D  
University  
Press
172. Ahmad Hussain (Amin Jung) Notes on Islam by Sir Ahmad Hussain  
"Nawab Amin Jung"  
Edited by Mohammad Hussain Hyderabad, 1922 96 297 A I D  
Deccan  
Government Central  
Press.  
The author presented it to Iqbal in Hyderabad on  
13.2.1903.
173. Barakatullah Mohammad. The Khilafet London, 1925 97 297 B 24 K  
Luzac
174. Bartold, V.V. Mussulman Culture.  
Translated from Russian by  
Shahid Suhrawardy Calcutta, 1934 146 197 B 28 M  
University
175. Blunt, Wilfrid Scawen The future of Islam London, 1882 215 297 B 62 F  
Kegan Paul
176. Durrani, F.K. Khan Muhammad the Prophet, an essay  
with a foreword by Allama A  
Yusuf Ali. Lahore, 1935 160 297 D 93 M  
The Truth



177. Ghulam Ahmad Mirza of "QADIAN" The Teachings of Islam "A solution of five fundamental religious problems from the Muslims point of view" London, Luzac 1910 195 297 G 34 T

Pages No: 82 and 83 contain Iqbal's comments. Page 83 is noted with black ink on the cover. Pages of the following chapters are underlined:

- i. The Existence of God 74,82,83,84,85.
- ii. Life after death 129,131,134.

178. Grimme, Hubert, Mohammad (In German Language) Munchen 1904 92 297/G 87 M
179. Haqqani, Mohammad Abdul Haqq. "An Introduction to the Commentary on the Holy Quran "being an English translation of "AL BAYAN" Catcutta, Thacker, Spink 1910 745 297/H 21 I
180. Hurgronje, C. Snouck Mohammadanism. "Lectures on its origin, its religious and political growth and its present state. New York, Putmans 1916 154 297/H 93 M
181. Sir Mohammad Iqbal. The reconstruction of religious thought in Islam Oxford University Press 1934 154 297/I 2 R

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182. Leonard, Arthur Glyn. Islam, London, 1909 160 297/L 55 I  
 "Her moral and spiritual value and  
 psychological study" with a foreword  
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 The book bears the Signatures of Sh. Ghulam Mohammad S/o Dr. Sh. Ata  
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183. Masse, Henri. Islam: translated from French by New York, 1938 270 297/H 38 I  
 Halide Edib. Putmans
184. Muzaffar ud Din Nadvi. A geographical history of the Quran. Calcutta, 1936 159 297/M 58 G  
 Vol. I. S. Zahid Ullah Nadvi  
 106 Harrison Rd.
185. Mingana, Alphonse, Lewis, Agnes Smith. Leaves from three ancient Cambridge 1914 75+45 297/M66L  
 "Quran's" "Possibly pre-Othmanic"  
 with a list of their Variants. University Press  
 Pages XIV, XVI, XX, XXIII, of the Introduction of this book are annotated by  
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186. Muhtar, Katricioglu Mahmud The Wisdom of the Quran Oxford, 1937 146 297/M 89 W  
 "set forth in selected verses  
 conveying the moral, religious and  
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 translated by John Naish. University, Press.
187. Mustaf Khan The Kingdom of Heaven Lahore, Islamic N.D. 299 297/M 97 K  
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It was presented by the compiler to Syed Mohammad Mohsin Shah  
L.L.B. of Lahore.

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| 188.   | Pickthall,<br>Mohammad<br>Marmaduke. | The Cultural side of Islam<br>"A lecture delivered at Madras<br>in January 1927.   | Madras,<br>Hoe & Co.  | 1927 | 193 | 297/P 58 C |
| 189.   | Pischon.                             | Einfluses Des Islam  | Leipzig, F.A<br>Brockhous                                   | 1881 | 162 | 297/P 67 E |
| 190.   | Rathor,<br>Ghulam Mohammad           | The Quranic Gems   | Lahore, Ripon<br>Printing Press                             | 1934 | 264 | 297/R 19 Q |
| 191.   | Stubbe, Henry.                       | An account of the rise and progress<br>of Mahmoetansim with the life of<br>Mahmoet and a vindication of him and<br>his religion from the calumnies of the<br>christians. edited with an introduction by<br>Hafiz Mahmud Khan Shairani. | London,<br>Luzac.   | 1911 | 248 | 297/S 9 A  |
| The cover of the book bears Mazhar Ali's signatures with date 17-8-1916. |                                      |  |   |      |     |            |
| 192.   | Tabari, Ali.                         | The book of religion and empire.<br>"a semi-official defence and exposition<br>of Islam written by Order at the court<br>and with the assistance of the Caliph<br>Mutawakkil (A.D. 847 - 861)<br>Translated in English by A. Mingana   | London,<br>Longmans Green.                                  | 1922 | 174 | 297/T 11 P |
| 193.   | Tisdall, W.St. Clair.                | The Original Sources of the Quran  | London,<br>Society for<br>Promoting Christian<br>Knowledge. | 1905 | 287 | 297/T 52 O |

Pages No: 24, 25, 62, 68, 74, 75, 78, 79, 89, 99 and 100 are noted on the cover of the book. Pages of the following chapters are underlined:

1. Introduction 24, 25.
2. The story of Cain and Abel 60.
3. The story of Abraham's deliverance 68, 74, 75, 78, & 79.
4. The story of the Queen of Shebas visit to Solomon. 89.
5. The story of Harut and Marut 93, 99, 100.

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| 194.  | Vambery, Hermann         | Des Islam in Neuzehnten Jahrhundert  | Leipzig,<br>F.A Brockhaus           | 1875 | 322 | 297/V 25 D |
| 195.  | Alsworth Ross,<br>Edward | Foundations of Sociology   | New York,<br>Macmillan              | 1905 | 410 | 300/A 8 F  |
| 196.  | Fairbanks, Arthur        | Introduction to Sociology  | New York,<br>Charles Scribners Sons | 1905 | 307 | 300/F 15 I |
| 197.  | Kidd, Benjamin           | Social Evolution   | London,<br>Macmillan                | 1898 | 385 | 300/K 54 S |
| Every page of this book bears pencil dots, which indicate that book has been studied carefully. |                          |  |                                     |      |     |            |
| 198.  | Lane, Michael            | The level of social motion.<br>"An inquiry into the future conditions of human society"                                  | New York,<br>Macmillan              | 1902 | 577 | 300/L 24 L |
| 199.  | Reich, Emill             | Graeco - Roman Institutions:<br>"from anti-evolutionist points of view "Roman Law: Classical Slavery, Social Conditions. | Oxford,<br>Parker & Co.             | 1890 | 100 | 300/R 27 G |

Page of the following chapters are underlined:

1. The Vera Cause of Roman Law 29
  2. The Classical City-State 81, 82 and 91.
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| 200. | Saléeby, C.W                       | Sociology   | London,<br>T.C. & E.C. Jack | N.D. | 123 | 300/S 3 S    |
| 201. | Trade, G                           | Social Laws, "An outline of sociology"  | New York,<br>Macmillan      | 1899 | 213 | 300/T 17 S   |
| 202. | Ward, Lester, F                    | Outlines of Sociology   | New York,<br>Macmillan      | 1904 | 301 | 300/W 21 O   |
| 203. | Kidd Benjamin                      | Principles of Western Civilization<br>"A sociological study::   | London,<br>Macmillan        | 1908 | 518 | 301/K 54 P   |
| 204. | Schweitzer, Albert.                | The decay and the restoration of<br>civilization "the philosophy of<br>civilization" pt. one<br>Translated into English by C.T Campion. | London,<br>A & C Black      | 1923 | 105 | 301/S 9 D    |
| 205. | Schweitzer, Albert.                | Civilization and Ethics.<br>"The philosophy of Civilization" Pt.II.<br>Translated into English John Naish.                              | London,<br>A & C Black.     | 1923 | 298 | 301/S 9 C    |
| 206. | Costler, A; A. Willy<br>and others | Encyclopaedia of Sexual Knowledge<br>edited by Norman Haire   | London,<br>Francis Aldor    | 1935 | 647 | 301/.03/C82E |

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| 207  | Gentile, Giovanni.          | The theory of mind as pure act.<br>Translated into English H. Wildon Carr. | London,<br>Macmillan. | 1922 | 280 301.15/G28T |
| 208. | Hamerton, Philip<br>Cilbert | Human Intercourse  | London,<br>Macmillan. | 1906 | 391 301.42/H17H |

Pages of the following chapters are marked and underlined with pencil and pen:

Sr. No.

- |     |   |  |
|-----|---|--|
| 1.  | On the difficulty of discovering<br>Fixed Laws    | 2,3,5,6,7,8.                                     |
| 2.  | Independence                                      | 9,10,14,20,21,23,25 - 28.                        |
| 3.  | On Passionate Love                                | 30,31,34,35,37,38.                               |
| 4.  | Companionship in Marriage                         | 43,46,47,51,52.                                  |
| 5.  | Family Ties.                                      | 60,61,63,66,68,70                                |
| 6.  | Fathers and Sons                                  | 73,79,80,81,86,88,90.                            |
| 7.  | The Rights of the Guest                           | 92 - 97, 101.                                    |
| 8.  | The Death of Friendship                           | 102 - 104, 106 - 109.                            |
| 9.  | The Flux of Wealth                                | 115,116,118,119.                                 |
| 10. | Differences of Rank and Wealth                    | 121,123,126,130 - 137.                           |
| 11. | The Obstacle of Language                          | 141,143,144,147,148.                             |
| 12. | The Obstacle of Religion                          | 151,153,154,157,158,160,162,163.                 |
| 13. | Priests and women (Sympathy)                      | 164,166,169,172,174.                             |
| 14. | Priests and Women (Arts)                          | 176, 177 - 180.                                  |
| 15. | Priests and Women (Association)                   | 184,185,186,188,190, 191.                        |
| 16. | Why we are apparently Becoming<br>less Religious. | 193,197,198,201,202,205,206,207,210-214,<br>217. |

17. On an unrecognised Form of Untruth 219, 220, 222, 223.
18. On a Remarkable English Peculiarity 226, 227, 229, 231 - 233.
19. Of Genteel Ignorance 234 - 236, 238 - 240, 243, 244 - 247.
20. Patriotic Ignorance 251 - 258.
21. Confusions 268, 270, 272, 274 - 278.
22. The Noble Bohemianism 280 - 283, 288 - 294, 296, 297.
23. Of Courtesy in Epistolary Communication 300, 302 - 307, 309 - 314, 316 - 319.
24. Letters of Friendship 321, 323 - 326, 328 - 331, 333 - 335
25. Letter of Business 341, 342, 344, 346, 348, 349.
26. Anonymous Letters 353, 356, 358, 359, 362, 363.
27. Amusements 366, 367, 369, 372 - 374, 377, 380 381, 382

209. Laing, S Problems of the future and essays London, 1895 420 304 L 14 P  
Chapman & hall

It is a textbook. The words Student M.A. Class are added to the Signatures of Iqbal which are given on the title of the book.

210. Carpenter Edward Love's coming-of-age. London, Swan 1906 190 312.9. C 22L  
"The relations of the sexes" Sonnensehein

Pages 58 and 160 are annotated by Iqbal. Pages of the following chapters are underlined;

1. Woman in freedom 57, 58, 63, 64, 66 - 71.
2. Marriage "A Retrospect" 73 - 87, 89, 90.
3. Marriage "A Forecast" 91 - 113.
4. The Intermediate Sex 115 - 118, 120 - 122, 124 - 134.

- |      |                    |  |   |
|------|--------------------|--|---|
|      |                    | 5. The Free Society                                    | 136, 137, 143 - 147, 149.                           |
|      |                    | 6. Some Remarks on the Early Star<br>and Sex Worships. | 157 - 160.  |
|      |                    | 7. Note on the Primitive Group<br>marriage             | 164.  |
|      |                    | 8. On Jealousy   | 167.  |
|      |                    | 9. On the Family                                       | 169, 170.   |
|      |                    | 10. On Preventive Checks to Population                 | 171, 174.   |
|      |                    | 11. Appendix   | 188 - 190.  |
| 211. | Mc Arthur, J.N.    | Government   | London, 1892 120 320 M 12 G<br>Longmans Green       |
| 212. | Macpherson, Hector | A Century of Political Development                     | Edinburg, 1908 245 320 M 26 C<br>William Blackwood. |

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| 1. Preliminary survey                    | 3,5,6,8,10.     |
| 2. Rousseau and the French<br>Revolution | 35, 36, 41, 42. |
| 3. The British Reaction: Burke           | 44, 48, 52, 54. |
| 4. The Rights of Man                     | 69.             |

There is a book list at the end of the book, Iqbal has selected the following titles:

1. Flint: Anti-theistic theories
2. Macpherson: A century's Intellectual development.
3. Momerie: personality the beginning and end of metaphysics.
4. Pringle-Pattison: Scottish philosophy.



213. M'kechanie William Sharp The State and the Individual.. Glasgow, James 1896 451 320/M 70 S  
"An introduction to political science, MacLehose  
with special reference to socialistic  
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214. Treitachke Selections from Treitachke's Lectures London, 1914 128 320/T 71 S  
on Politics. Translated by Adam L  
Gowans. Gowans & Gray
215. Sir, Mohammad Shafi Some important Indian problems. Lahore, 1930 260 320. 954/S 2 S  
Modern Electric Press
216. Clarke Towards democracy London, Swan 1905 507 321.4/C 22 T  
Sonnenachein.
217. Giddings, Franklin Democracy and empire with studies London, 1901 363 321.4/G 36 D  
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of their psychological, economic  
and moral foundations.  
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218. Godkin, Edwin Unforeseen tendencies of Demorcracy. Westminister 1903 265 321.4/G 54 U  
Lawrence. Archibald  
Constable.
219. Hirsch, Max Democracy versus Socialism London, 1901 481 321.4/H 61 D  
"A critical examination of Socialism  
as a remedy for social injustice and  
an exposition of the signle tax  
doctrine"

220. Hobhouse, L.T. Democracy and reaction London, 1904 481 32.4/H 65 D  
T. Fisher Unwin
221. Wellock, Welfred The spiritual basis of democracy. Madras, 1924 310 321.4/W 46 S  
With an introduction by Bertrand Russell. S. Ganesan
222. Majid, Syed H.R. England and the Moslem World. New, York, 1912 185 323/M 28 E  
Abdul Majid. "Articles, addresses and essays on Eastern subjects. Yorkshire Printing Co.
223. An Indian The Indian Moselms London, 1928 268 323/M 72 I  
Mahmedan. Ardenne Publishers.
- Iqbal has written some remarks on page 50. Pages of the following chapters are underlined:
1. The Appeal to history 4,5,7, 9-12, 14-22.
  2. The Mogul Government 24, 31-34, 39.
  3. The Statistical side of the Question 41 - 47, 55, 57-60.
  4. Moslem and Hindu. 190 - 192.
  5. The Working of the Act 221.
  6. The Case for the Moslems. 250, 251, 253, 255, 258, 266, 268.
224. Bluntschli, J.K. The theory of the state Oxford, the 1901 550 323.4/B 62 T  
Clarendon Press
225. Whittaker, Thomas The Liberal State: a speculation. London, Watts. 1907 202 323.4/W 61 L
226. Reinsch, Paul S World politics: "At the end of New York, 1904 365 325. 13/R 27 W  
nineteenth century as influenced by the Macmillan  
oriental situation"

227. Burrows, Montague. The History of the Foreign Policy of Great Britain. Edinburgh, 1897 303 327.47/B 94 H, William Blackwood.
228. Barnes, Harry Elmer. World politics in modern civilization "The contributions of Nationalism, Capitalism, Imperialism and Militarism to Human culture and International anarchy" New York, 1930 608 330/B 26 W + 43 Alfred A. Knoff.
- Iqbal has written page 391, with pencil, on the title of the book. Pages of the following chapters are underlined:
1. Nationalism: Its origins and significance 2-13, 15-21.
  2. The Origins of the Old Colonial movement 24-28, 29.
  3. The Expansion of Europe 42, 44, 85.
  4. Important Social and Political Changes due to the Capitalist Revolution. 137.
  5. The Emergence of the Hundred Percent 153, 155-158, 161-166, 169-172.
  6. Modern Capitalism and National Imperialism:
    - i. The Partition of Africa 188, 190, 196, 197.
  7. Modern Capitalism and National Imperialism:
    - ii. Asia and Oceania 212, 216, 219-221, 223.
  8. The General Results of Contemporary National Imperialism. 274, 275, 278-284, 287, 289.
  9. The War Complex in contemporary culture. 294-300, 303, 304.
  10. The Genesis of the Legend of a Holy War. 391.
  11. The Legend of Nation and World Peace 523 - 529.
229. Green, Thomas Hill. Lectures on the Principles of Political Obligation. New York, 1907 252 330/G 82 L Longmans Green

230. Loria, Archille      The economic foundations of      London, Swan    1907    385    330/L 89 E  
 Society. Translated by Lindley  
 M. Keasbey.
231. Tawney, R.H      Religion and the rise of Capitalism      London, John    1926    339    330.15/T 19 R  
 ("A historical study" Holland memorial Murry  
 Lectures, 1922)
- On pages 115 and 118 Iqbal has scribed some remarks. Pages of  
 the following chapters are underlined:
- I. Mediaeval Background      4.
    - i. The Social Organism.      16.
  - II. Continental Reformers      65
    - i. Luther      91, 93-96, 99-101.
    - ii. Calvin      102-109, 112-119, 125, 126.
  - III. The Church of England
    - i. The Land Question      139, 140, 142, 148, 149.
    - ii. Religious theory and social      151.  
 policy.
    - iii. The Growth of Individualism.      179, 183.
  - IV. The Puritan Movements
    - i. Puritanism and Society
    - ii. A Godly discipline versus the      212, 213, 215-218, 222, 223,  
 Religion of trade      225, 226, 227.
    - iii. The Triumph of the Economic      228-231, 238-241, 245,  
 Virtues.
    - iv. The New Medicine for Poverty.      255, 258-260, 268-270.
  - V. Conclusion.
232. Denny, Ludwell.      America Conquers Britain.      London,      1930    429    330.970/D 42 A .  
 "A record of economic war"      Alfred A. Knoff.      + 14

233. Menger, Anton      The Right to the whole produce of Labour      London,      1899      266      331.115/M 52 R  
 "The origin and development of the theory  
 of labour's claim to the whole product of  
 industry"
234. Fitzgerald, Seymour      Muhammadan Law.      Oxford      1931.      252      340/F 57 M  
 Vesey.      "an abridgement according to its various  
 schools"
235. Markby, Sir William.      Elements of Law.      Oxford,      1896      445      340/M 34 E  
 "Principles of general jurisprudence"      The Clarendon Press.

Cover of the book bears Iqbal's signatures. On the back cover he has written remarks that cover full page. Pages of the following chapters are underlined:

- |  |   |
|--|---|
| 1. General conception of Law                                     | 3,4,6,9,21,23,24,29,33, 34, 35.         |
| 2. Sources of Law  | 37-39, 47,49,52,62,63,65,66,68,71, 74.  |
| 3. Persons and Things.   | 78, 81 - 83, 87, 89 90.                 |
| 4. Duties and Rights   | 96, 105.                                |
| 5. The Creation, Extinction, and<br>transfer of Legal Relations. | 113, 118, 120-124, 126-129,143,144,145. |
| 6. The Arrangement of the Law                                    | 153, 154.                               |
| 7. Ownership   | 158-160, 163,166-169, 171, 175.         |
| 8. Ownership   | 194, 199.                               |
| 9. Easements and profits A prendre                               | 209.                                    |
| 10. Security   | 224, 228.                               |
| 11. On prescription  | 270, 279, 281.                          |
| 12. Liability upon contract                                      | 319, 321.                               |
| 13. Liability for Tort   | 330, 331.                               |

On the Pages of the following chapters Iqbal has scribbled notes.

	Chapter I				
	General Conception of Law	8, 10–14, 22, 25–28, 30, 32.			
	Chapter II				
	Sources of Law.	42, 43, 48, 50, 53–55, 57–59, 61, 75, 76, 77.			
	Chapter III				
	Persons and Things	79, 80, 84, 86, 91.			
	Chapter IV				
	Duties and Rights	92–95, 101 – 103.			
	Chapter VI				
	The Creation, Extinction, and Transfer of Legal Relations.	117, 119, 125, 131–134, 136–139			
	Chapter VIII				
	Ownership	165, 170.			
	Chapter X				
	Easements and Profits A Prendre	210.			
	Chapter XI				
	Security	217, 218, 219, 220, 230.			
236.	Miller, William, Galbraith	The Date of Jurisprudence	Edinburgh, William Green	1903 477	340 M 61 D
237.	Smith, F.E.	International Law	London, T.A. Constable	1903 184	341.1/S 5 I

238. Anand, Chuni Lal      An Introduction to the history of      Lahore,      1923      516 342.954/A I I  
    Government in India      The Punjab      Pt. II.  
    "The British Period"      Printing works.
239. Harris, Richard.      Illustrations in advocacy      London,      1904      273 347.92/H 24 I  
         Stevens and Haynes.
240. Gulson, J.R      The Philosophy of Proof      London,      1905      496 347.94/G95 P  
         George Rutledges.
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    by Iqbal.
241. Roy, Sripti.      The Law Relating to bad      Calcutta,      1913      274 350/R 81 L  
    livelihood      Wilkins Press.
- The cover of the book bears Iqbal's name but it is not written  
    by Iqbal.
242. Marris, William.      Civil Government for Indian Students.      Calcutta,      1921      368 352/M 34C  
         S.C. Sanial
- Pages of the following chapters and underlined:
1. What is Government      16, 22, 23.
  2. Forms of Government      61.
  3. Citizens. Their Rights and Duties      78 – 80.
  4. The Government of India      194, 196, 198, 200, 201, 206.
243. Fleury, Maurice De      The Criminal mind      London,      1901      196 364.252/F 67 C  
         Ward E Downey, Co

244. Mercier, Charles      Criminal responsibility      Oxford,      1905      232 364.32/M 54C  
Clarendon Press.
245. Harvey, Charles, H      The Biology of British Politics      London,      1904      172 265.1/H 26 B  
Swan Sonnenschein
246. Wines, Frederick      Punishment and reformation.      London,      1895      339 365.32/W 72 P  
Howard.      "An historical sketch of the rise  
of the penitentiary system"      Swan Sonnenschein
247. Hayward, F.H      The Secret of Harbart      London,      1904      96      370/H 38 S  
"An essay on education and reply  
to Prof. James of Harvard.      Swan Sonnenschein
248. Judson, Harry Pratt.      The higher education as a training for      Chicago,      1911      54      370/J 92 H  
business.      University of  
Chicago Press.
249. Spencer, Herbert.      Education. "Intellectual, moral      London,      1891      180      370/S 3 E  
and Physical"      William & Norgats.
250. Vincent, George      The Social mind and education      New York,      1897      155      370/V 74 S  
Edgar.      Macmillan

Page 88 of Appendix is underlined with pencil:

Iqbal got this book when he was Mcleod Arabic Reader in the Punjab University Oriental College, Lahore. The following chapters, in the Contents are marked:



1. The Social Mind and Education
2. The Integration of Studies
3. A tentative curriculum

The book bears Iqbal's Signature.

- |      |                                |   |                               |      |     |              |
|------|--------------------------------|---|-------------------------------|------|-----|--------------|
| 251. | Dopp, Katharine<br>Elizabeth.  | The place of industries in<br>elementary education. | Chicago,<br>University Press. | 1910 | 270 | 372/D 72 P   |
| 252. | Newman, John<br>Henry Cardinal | The Idea of University                              | London,<br>Longmans Green     | 1891 | 527 | 374.9/N 46 I |

The book bears the Signatures of Maulana Zafar Ali Khan.  
Perhaps he read this book in 1893 when he was a student of  
B.A. in MAO College Aligarh.

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|------|--------------------------|------------------------------------|---------------------------|------|-----|--------------|
| 253. | Wollstonecraft,<br>Mary. | Vindication of the rights of women | London,<br>Walter Scott.  | 1891 | 282 | 396/W 83 V   |
| 254. | Lambroso, Gina.          | The Soul of Woman.                 | London,<br>Jonathan Cape. | 1924 | 269 | 396.6/L 83 S |

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- |    |  |                           |
|----|--|---------------------------|
| 1. | Woman's Tragic position                            | 6, 10-12, 15, 16, 21, 22. |
| 2. | The Soul:  |                           |
|    | i. The Lack of a standard by which<br>to be guided | 44 - 46.                  |
|    | ii. Expansiveness and Sociability.                 | 72, 73.                   |
| 3. | Love.  | 229.                      |
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- |      |               |                                       |                           |      |     |              |
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| 255. | Mallock, W.H. | Studies of Contemporary Superstition. | London,<br>Ward E Downey. | 1895 | 302 | 398.3/M 29 S |
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The following chapters are marked in the contents of the book:

**FABIAN ECONOMICS:**

- . What does Socialism mean.
- . Socialism as presented to us by its Intellectual Leaders
- . Socialism, a distinctive Analysis of the Present, and an Historic Theory of the Past.
- . The Fundamental Error in the Socialistic Analysis.

**THE SO-CALLED EVOLUTION OF SOCIALISM:**

- . Socialists on the Evolution of Socialism
- . The alleged contemporary Evolution of Socialism an Appearance only, not a Reality.
- . Misconception by the Socialists of the Nature of Industrial Evolution generally.
- . The True Significance of Contemporary Industrial Evolution.

256.	Thieme, F.W. ed	Black's new and complete German Dictionary	London Alexander Black	N.D	416	423	T 34 B
257.	Grabb, George,	English Synonyms explained in alphabetical order.	London, George Routledge.	N.D	638	424 /C	84 E
258.	Lange, Hermann.	Lange's new German method. V.II	Oxford, Clarendon Press.	1899	168	430/L	26 L
259.	Evé, H.W	School German Grammar	London, David Nutt.	1903	369	430/E	2 S

260. Otto, Emil Elementary grammar of the German Language. London, N.D 196 430/O 8 E Sampson Low.
261. Sonnenschein, A German for the English. "First reading book" London, 1875 228 430/S 5 G Williams and Norgate
262. Nariman, G.K. Literary history of Sanskrit Buddhism. Bombay, 1920 382 491./2/N 16 L D.B Taraporevala.
- The book was presented to Iqbal by the author and is signed by him.
263. Aliotta The Idealistic reaction against science. London, 1914 483 500/A 4 I Translated by Agnes McCaskill Macmillan.
264. Eddington, A.S. The nature of the physical world Cambridge 1929 361 500/E 2 N University Press.
265. Russell, Bertrand Icarus or the future of science. London, 1926 64 500/R 91 I Kegan Paul
266. Sullivan J.W.N Galileo or the Tyranny of Science London, N.D 96 500/S 5 G Kegan Paul
267. Westaway, F.W Science and theology: "Their common aims and methods" London 1920 346 500/W 52 S Blackie

268. Myers, F.W.H      Science and a future life with other essays.      London, 1901      243      504/M 99 S  
Macmillan.
- The book was presented by M. F. Elahi to She. Abdul Qadir on 6.12.1901 at Cambridge.
269. Sullivan, J.W.N.      The bases of modern science      London, 1928      246      505/S 5 B  
Ernest Bew
270. Nordmann, Charles      Einstein and the Universe.      London, 1922      185      521.12/N 75 E  
Translated by Hoseph McCabe      T.Fisher Unwin

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Myers, F.W.H .

Frederic William Henry, 1843 – 1901

English Poet and essayist, School Inspector under Education Department (1872 – 1900) studied mesmerism and spiritualism from (1870), took lead among founders of Society of Physical Research (1882), helped to revised society's proceedings, which were published as "Phantasms of the living (1886)

Works:

Saint Paul      1867

Men of Letters Serus      1880

English Poets.

Abdul Qadir, Sh S/O Sh. Fateh Uddin '1894 – 1950'.

A fast friend of Iqbal, Born 1894 at Ludhiana, graduated from Lahore, editor of Punjab Observer, started publication of "Makhzan " a monthly urdu magazine from Lahore in April 1901, went to London to study Law and started practice at Delhi, 1921 became Judge Lahore High Court, 1925 Education Minister, 1927 awarded title of Sir, went to London as member of its council of India, Chief Justice of Bahawalpur, died 1950.

271. Maeterlinck, Maurice. The Life of Space. London, George 1928 171 523.14/M 26 L  
Translated by Bernard Miall Allen Unwin
272. Anthony, H. Douglas Relativity and religion. London, 1927 260 530.1/A 8 R  
University of London.
273. Cassirer, Ernest Substance and function and Einsteins' Chicago, Open 1923 465 530.1/C 27 S  
theory of relativity. Court Pub.  
Translated by William Curtis Swabey.
274. Einstein Albert Relativity: London, 1920 138 530.1/F 6 R  
The special and the General theory Methuen.  
Translated by Robert W. Lawson.  
The cover of the book bears Iqbal's signatures, dated July 1921, Lahore.
275. Carr, H. Wilson The General principles of relativity London, 1920 165 530.1/G 23 G  
Macmillan.  
In the contents of the book , the chapter "The Modern Scientific Revolution and its Leaders" is marked. Pages of the following chapters are underlined:
1. Space, Time and Movement 3,4,5,11,12,13.
  2. The Modern Scientific Revolution and its leaders 120 – 125, 128, 145.
276. Haldane, Viscount The reign of relativity London, 1921 430 530.1 H 13 R  
John Murray

277. Montmorency, From Kant to Einstein. Cambridge, 1926 39 530.1 M 76 R  
W. Haffer.
278. Mosztowski, Einstein the Searcher, London, 1921 246 530.1 M 85 E  
His work explained from dialogues  
with Einstein. Translated by  
Henry L. Brose. Methuen
279. Schlick, Moritz. Space and time in Contemporary Oxford, The 1920 88 530.1 S 3 S  
Physics. "An introduction to  
relativity and gravitation.  
Translated by Henry L. Brose. Clarendon Press
280. Slosson, Edwin, E Easy lessons in Einstein London, 1920 128 530.1 S 5 E  
George Routledge.  
The cover of the book bears Iqbal's signatures dated September 1921.
281. Schmidt, Harry Relativity and the Universe. London, 1921 136 530.1 S 5 R  
"A popular introduction into  
Einstein's theory of space and time"  
Translated by Karl Wichmann. Methuen.
282. Thirring, J.H. The Ideas of Einstein's theory. London, 1921 167 530.1 T 34 I  
"The theory of relativity in simple  
language"  
Translated by Rhoda A.B. Russell. Methuen
283. Bagehot, Walter Physics and politics. London, 1905 224 530.330/B14 P  
Kegan Paul

- |   |                    |  |                                    |      |     |               |
|---|--------------------|--|------------------------------------|------|-----|---------------|
| 284.  | Ruskin, John       | The Ethics of the Dust   | London,<br>George Allen.           | 1898 | 269 | 542.65/R 89 E |
| 285.  | Haeckel, Ernest    | The Evolution of Man. Vol. 1   | London,<br>Kegan Paul              | 1883 | 467 | 572/H 11 E.   |
| 286.  | Haeckel, Ernest    | The Evolution of Man. Vol.2  | London,<br>Kegan Paul              | 1883 | 504 | 572/H 11 E    |
| 287.  | Keith, Sir Arthur. | Ethnos or The problem of race<br>"considered from a new point of view"         | London,<br>Kegan Paul              | 1931 | 92  | 572 K 26 E    |
| <p>Iqbal has written some comments on page 85 and underlined the following pages:<br/>8,9,11,80,84,86,87,89-91.</p> |                    |  |                                    |      |     |               |
| 288.  | King, John H       | Man an organic community. Vol. 1   | London,<br>Williams & Norgate.     | 1893 | 328 | 572 K 58 M    |
| 289.  | -do-               | Man an organic community. Vol. 2   | -do-                               | 1893 | 328 | 572 K 58 M    |
| 290.  | Lodge, Sir Oliver. | Making of man<br>"A study in evolution"  | London,<br>Hodder & Stoughton.     | 1924 | 185 | 572 L 82 M    |
| 291.  | Schiller, F.C.S    | Tantalus or the future of man.   | London,<br>Kegan Paul.             | 1926 | 72  | 572 S 3 T     |
| 292.  | Thomson, J. Arthur | The system of animate nature. Vol.II   | London,<br>Williams & Norgate.     | 1920 | 678 | 572 T 38 S    |
| 293.  | Driesch, Hans.     | The Science and Philosophy of the<br>Organism.<br>Gifford Lectures 1907. Vol.I | London, Adam<br>and Charles, Black | 1908 | 329 | 574 D 83 S    |

294. Driesch, Hans      The Science and Philosophy of the      London, Adam 1908      381      574 D 83 S  
                                  Organism.      and Charles, Black.  
                                  Gifford Lectures 1908      Vol.II.
295. Haldane, J.S.      The philosophical basis of biology      London,      1931      169      574 H 13 P  
                                       Hodder and  
                                       Stoughton.
296. D'Arcy, Charles F      Science and Creation:      New York,      1925      126      575 D 24 S  
                                  "The Christian interpretation"      Longmans Green
- Pages of the following chapters are underlined:
1. The Epic of Creation      22,23,25.
  2. The Mystery of Life      54,56
  3. God and the World      72.
  4. God and the Individual      107-110, 112-118.
297. Kelly, Edmond      Evolution and effort and their      London,      1895      297      575 K 28 E  
                                  relations to religion and politics      Macmillan.

In the contents of the book, the following chapters are marked with pencil:

1. The Church and the State
2. Municipal Misgovernment
3. The Problem of Pauperism
4. Problem of Socialism
5. The Problem of Education
6. Party Government
7. Summary and Conclusion



The following pages of the chapter "The Church and the State" are underlined:  
107-109, 112-114.

298. Mackintosh Robert From Comte to Benjamin Kidd. London, 1899 287 575 M 26 F  
"The appeal to biology or evolution Macmillan  
for human guidance"

In the contents of the book the following chapters are marked with pencil:

1. The Doctrine of Altruism
2. Mr. Spencer's three Doctrines of Human Welfare

Pages of the following chapters are underlined with pencil:

1. Introduction 1-7
2. Comtism: Comte's Life and Teaching. 13-18, 23.

299. Kelloggy, Vernon, L Darwinism today London, 1907 403 575.0162/K29D  
George Bell

300. Ritchie, David G. Darwinism and politics with two London, Swan 1901 141 575.0162/R5D  
additional essays on human evolution. Sonnenschien.

There is a list of books at the end of the book. The following books in this list are marked'

S.No.	Author	Title
1.	D.G. Ritchie.	Principles of State interference
2.	P.L. Beaulien.	The Modern State.
3.	A. Leffingwell	Illegitimacy and influence of seasons on conduct.

- |      |                  |  |  |      |                |
|------|------------------|--|--|------|----------------|
|      | 4. W. Blissard   | The Ethic of usuary and Interest.  |  |      |                |
|      | 5. A. Crepaz     | The Emancipation of Woman.   |  |      |                |
|      | 6. Ch. Borgeaud  | Rise of Modern Democracy   |  |      |                |
|      | 7. J.B. Haycraft | Darwinism and Race progress.   |  |      |                |
|      | 8. P.A. Wadia    | The Philosophers and the French Revolution                               |  |      |                |
|      | 9. C.H. Harvey   | The Biology of British Politics.   |  |      |                |
|      | 10. A. Loria     | Economic foundations of Society.   |  |      |                |
| 301. | Geley, Gustave.  | From the unconscious to the conscious<br>Translated by Stanley De Brath. | Glasgow, 1920<br>William Collins.          | 328  | 575.125/G 28F  |
| 302  | Bon, Gustave Le. | The Evolution of Matter.<br>Translated by F. Legge.                      | London, The<br>Walter Scott<br>Publishing. | 1907 | 439 577/B 64 E |

Pages of the following chapters are underlined with pencil:

- |    |  |         |
|----|--|---------|
| 1. | The theory of Intra-Atomic Energy and<br>of the Passing Away of Matter               | 12,13.  |
| 2. | History of the Discovery of the Dissociation<br>of Matter and of Intra-Atomic Energy | 32      |
| 3. | Intra-Atomic Energy and the Forces derived<br>therefrom                              | 38.     |
| 4. | The Different Forms of Equilibrium in Ether.   | 94, 95. |

There is a list of books at the end of the book. Iqbal has marked the following titles in this list:

Author	Title
Hartland E. Sidney.	The Science of Fairy Tales.
Woodhead, G Sims.	Bacteria and their products.

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|------|-------------------------|---|--------------------------------|------|---|------------|
|      | . Lombroso              | The Man of Genius.  |                                |      |   |            |
|      | . Podomoro, F           | Apparitions and thought transference.   |                                |      |   |            |
|      | . Morgan, C. Lloyd      | An Introduction to comparative psychology.  |                                |      |   |            |
|      | . Parish, Edmund        | Hallucinations and Illusions  |                                |      |   |            |
|      | . Scripture, E.W        | The New Psychology.   |                                |      |   |            |
|      | . Hughes, R.E.          | The Making of Citizens.   |                                |      |   |            |
|      | . Dupart, G.L           | Morals: a treatise on the psycho-Sociological bases of ethics.  |                                |      |   |            |
|      | . Moll, Albert          | Hypnotism.  |                                |      |   |            |
| 303. | Hoernle,<br>R.F. Alfred | Matter, Life, Mind and God.<br>"Five lectures on Contemporary tendencies of thought"                      | London,<br>Methuen             | 1923 | 215   | 577/H 67 M |
|      |                         | Pages of the following chapters are underlined with pencil:   |                                |      |   |            |
|      |                         | 1. The Present-Day Revolt against matter  |                                |      | 50, 52, 53, 59, 68, 70, 73, 75, 77, 80, 81, 85                              |            |
|      |                         | 2. The Order of Nature: Mechanism,  |                                |      | 95, 96, 98, 100, 101 – 103, 106, 107,<br>112, 116, 118, 121, 122, 123, 124. |            |
| 304. | Browne, Edward G        | Arabian medicine  | Combridge,<br>University Press | 1921 | 138   | 610/B 81 A |
| 305. | Knight, William.        | The Philosophy of the Beautiful.<br>"Being a contribution to its theory, and to a discussion of the Arts" | London,<br>John Murray         | 1893 | 281   | 701/K 74 P |
| 306. | —do—                    | The Philosophy of the Beautiful.<br>"Being outline of the history of Aesthetics.                          | —do—                           | 1895 | 288   | 701/K 74 P |

Allama has written some remarks with pencil on a white paper and pasted it between pages No. 52 and 53.

- |      |                             |   |  |      |       |              |
|------|-----------------------------|---|--|------|-------|--------------|
| 307. | Zia ud Din, M               | A monograph on Moslem Calligraphy           | Calcutta,<br>Visva-Bharati<br>Book Shop. | 1936 | 72    | 767.2/Z 6 M  |
| 308. | Collum                      | The Dance of Civa: Life's unity and Rhythm. | London,<br>Kegan Paul                    | N.D  | 94+15 | 793/C69 D    |
| 309. | Vaughan, C.E                | English Literary Criticism.                 | London,<br>Blackie & Sons                | 1896 | 219   | 801/V 46 E   |
| 310. | Trevelyan R.C               | Thamyris or Is there a future for poetry?   | London,<br>Kegan Paul.                   | —    | 89    | 804/T 72 T   |
| 311. | Adams, Estelle<br>Davenport | The Poets' Praise "From Homer to Swinburne" | London,<br>Paternoster Row               | 1894 | 407   | 808.81 A I P |

Allama Iqbal has marked, the following poems:

1. But who is He, with modest Looks,  
And clad in homely russet brown? (A Poet's Epitaph) Wordsworth pp 9
2. Call it not vain:— they do not err,  
Who say, that when the Poet dies, (The Lay of the Last Minstrel) Scott pp 10.
3. Like a poet hidden,  
In the light of thought, (To a Skylark) Shelley pp. 14
4. The fame of those pure bards whose fancies lie  
Like glorious clouds in summer's clamest even, (The Memory of the Poet) T.N. Talfourd pp. 14

5. Look how the lark soars upward and is gone,  
Turning a spirit as he nears the sky. (False Poets and True)  
Thomas Hodd pp. 16
6. The poet hath the child's sight in his breast  
And sees all new (The Poet) E.B. Browning  
pp. 24
7. To him the earth is ever in her prime  
And dewiness of morning, he can see (on reading Wordsworth's  
Sonnets in defence of Capital Punishment)  
Lowell. pp. 30.
8. Poets, like youngest children, never grow  
Out of their mother's fondness (Bryant's 70th Birthday,  
November 3, 1864)  
O.W. Holmes pp. 42
9. You cannot see in the world the work of the  
Poet's pen: (Blackberries)  
William Allingham pp.33
312. Palgrave, Francis T. The Golden Treasury. London, 1904 387 808.81/P18G  
Macmillan.
313. Emerson, Ralph Poems. V.III' London, 1897 326 811.39/E3P  
Waldo. Macmillan
314. —do— Essays. Vol. I Philadelphia, 188 396 814.36/E3E  
David Mackay.
315. —do— Essays. Vol. II —do— 1888 396 814.36/E 3 E
316. Leacock, Stephen. Moon beams from the larger Lunacy, London, 1916 216 817.5/L 47 M  
John Lane

- |      |                         |  |                             |      |     |            |
|------|-------------------------|--|-----------------------------|------|-----|------------|
| 317. | Berdoe, Edward.         | Brownings' message to his time<br>"His religion, philosophy, and<br>science. | London,<br>Sonnenschein.    | 1906 | 180 | 820/B 46 B |
| 318. | Fotheringham,<br>James. | Studies of the mind and art of<br>Robert Browning.                           | London,<br>Horace Marshall. | 1900 | 576 | 820/F 82 S |
| 319. | Symons, Arthur          | An Introduction to the study of<br>Browning.                                 | London,<br>Cassell.         | 1897 | 221 | 820/S 6 I  |

Allama Iqbal has marked the following Chapters,  
with pencil, in the Index of the Book.

Sr. No.	Page No.
1. Earths' Immortalities	72
2. The English in Italy	24, 76
3. Epilogue to the two poets of Croisic	183.
4. Master Hugues of Saxe – Gotha	22, 23, 99, 100.

**Symons, Arthur** 1865 – 1945  
British poet and literary critic, born in Wales.

**Works:**

Days and Nights	1889
London Nights.	1895
Images of Good and Evil	1900
The Romantic Movement in English Poetry	1909

- |      |                      |   |                          |      |     |               |
|------|----------------------|---|--------------------------|------|-----|---------------|
| 320. | Harrison, Frederic   | Tennyson, Ruskin, Mill and other<br>Literary estimates.     | London,<br>Macmillan.    | 1899 | 322 | 820.7 H 24 T  |
| 321. | Oliphant, Mrs.       | The Literary history of England Vol. 1                      | London,<br>Macmillan.    | 1894 | 328 | 820.9 O 3 L   |
| 322. | —do—                 | —do— Vol. 2   | London,<br>Macmillan.    | 1894 | 327 | 820.9 O 3 L   |
| 323. | —do—                 | —do— Vol. 3   | London,<br>Macmillan.    | 1894 | 340 | 820.9 O 3L    |
| 324. | Dickinson, Eric      | Laolus and other poems.                                     | Aligarh, Jamia<br>Press. | 1924 | 145 | 821 D 56 L    |
| 325. | Swami Shri Purohit   | The Song of Silence   | Poona,<br>V.S. Chitale   | —    | 46  | 821 S 2 S     |
|      |                      | The book was presented to Iqbal by the author on 12-2-1932. |                          |      |     |               |
| 326. | Tagore, Rabindranath | The Cycle of Spring   | London,<br>Macmillan.    | 1923 | 134 | 821 T 13 C    |
| 327. | Milton.              | Milton's Lycidas  | London,<br>Blackie.      | 1902 | 112 | 821.47 M 64 L |
| 328. | Collins, J.C         | The Satires of Dryden.                                      | London,<br>Macmillan.    | 1903 | 137 | 821.48/C 69 S |

329. Pope Pope's Rape of the Lock. London, N.D. 47 821.53/P 81 R  
 edited by F. Ryland Blackie.

Pages 42, 46, 47, 51 and 55 are marked with pencil. Page 47 of the Appendix is underlined.

330. Pope, A The poetical works of Thomas Gray and essays on criticism, Rape of the lock and Essay on man by Pope. London, 1895 216 821.61/P 81 P  
 George Routledge.

331. Cowper, William. The Task London, 1855 263 821./65C63T  
 James Nisbet.

332. Magnus, Laurie Primer of Wordsworth, with a critical essay. London, 1897 227 821.71/M 27P  
 Methuen.

In the Contents the chapter "Ode, Intimations of Immortality (The Longer Poems)" is marked. Pages of the following chapters are underlined:

1. Ode, Intimations of Immortality 80, 82, 83, 84.
2. Poem of Sentiment and Reflection 106.  
 (Dion and Laodamia)

333. Wordsworth William The Poetical works of W. Wordsworth edited by William Knight Vol. I Edinburgh, 1882 313 821.71/W 89 P  
 William Paterson

334. Wordsworth William The Poetical works of W. Wordsworth edited by William Knight Vol. II Edinburgh, 1882 313 821.71 W 89 P  
 William Paterson.

Allama Iqbal has underlined the following Sonnets in this volume with pencil.



1. Sonnet. Westminister Bridge (Composed on 1802 and published in 1807). "Earth has not any thing to show more fair" pp. 287
2. Sonnet Written in London on 1802 and published 1807. "O Friend: I know not which way I must look" pp. 300

335. Wordsworth William The Poetical Works of W. Wordsworth Edinburgh, 1882 424 821.71/ 89 P  
 edited by William Knight Vol. III William Paterson

Allama Iqbal has underlined the following poems and criticism on them in this volume with pencil.

1. The Daffodils pp 6
2. Criticism on the Daffodils pp 7,8
3. Criticism on "To a Sky-Lark" and its comparison with Shelley's poem pp 35.
4. Fidelity and Criticism unit 35, 36.

336. Wordsworth William The Poetical works of W. Wordsworth Edinburgh, 1882 387 821.71/W89P  
 edited by William Knight Vol. IV William Patterson.

Allama Iqbal has selected the following poems in the contents of the Volume. He has marked them with pencil:

1. Prefatory Sonnets 20
2. Personal Talk 23

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Knight, William Angus 1836 – 1916.

British author; professor of moral philosophy, U. of St. Andrews (1876-1902); known esp. for his editions of works of William and Dorothy Wordsworth.

- |      |                    |  |                                  |      |     |             |
|------|--------------------|--|----------------------------------|------|-----|-------------|
|      |                    | 3. The World is too much with us:  | 32                               |      |     |             |
|      |                    | 4. On Poetic Diction (Essay)   | pp. 35.                          |      |     |             |
| 337. | Wordsworth William | The Poetical Works of W. Wordsworth<br>ed by William Knight Vol V        | Edinburgh,<br>William Paterson.  | 1882 | 434 | 821./71W89P |
| 338. | —do—               | The Poetical Works of W. Wordsworth<br>edited by William Knight Vol. VI  | Edinburgh,<br>William, Paterson. | 1882 | 397 | 821.71/W89P |
| 339. | Wordsworth William | The Poetical Works of W. Wordsworth<br>edited by William Knight Vol. VII | Edinburgh,<br>William Paterson.  | 1882 | 400 | 821.71/W89P |

In the Contents the following poems are marked with pencil:

- |      |                    |  |                                 |      |     |             |
|------|--------------------|--|---------------------------------|------|-----|-------------|
|      |                    | 1. To the Close of the Troubles in the<br>Reign of Charles. I              | 1, 39, 50.                      |      |     |             |
|      |                    | 2. To a Skylark  | 137                             |      |     |             |
|      |                    | 3. To the Cuckoo   | 163.                            |      |     |             |
| 340. | Wordsworth William | The Poetical Works of W. Wordsworth<br>edited by William Knight Vol. VIII. | Edinburgh,<br>William Paterson. | 1882 | 435 | 821.71/W89P |

In the Contents the poem "Extempore effusion upon the death of James Hogg" is marked with pencil.

- |      |              |  |                              |      |      |                |
|------|--------------|--|------------------------------|------|------|----------------|
| 341. | Shelley, P.B | The Poetical Works of P.B. Shelley Vol 1   | London,<br>Reaves and Turner | 1886 | 572  | 821.77/SIP     |
| 342. | —do—         | —do—                                       | Vol. 2                       | —do— | 1886 | 580 821.77/SIP |
| 343. | Bradley, A.C | A commentary on Tennyson's In<br>Memoriam. | London,<br>Macmillan.        | 1902 | 243  | 821.81/B73C    |

- |      |              |   |                        |      |     |             |
|------|--------------|---|------------------------|------|-----|-------------|
| 344. | Chapman, E.R | A Companion to In Memoriam                  | London,<br>Macmillan.  | 1888 | 72  | 821.81/C36C |
| 345. | Luce, Morton | A Handbook to the works of A.L.<br>Tennyson | London,<br>George Bell | 1895 | 454 | 821.81/L96H |

The following pages are noted on the cover of the book:

34, 39, 87, 110, (111) 124, 126, 134, 138, 170, 177, 178, 183, 185, 213, 418.

The following chapters are underlined:

- |   |           |
|---|-----------|
| 1. Characteristics of Tennyson                      | 34, 39    |
| 2. Poems, Chiefly Lyrical "The Owe"                 | 87        |
| 3. "The Lady of Shalott", and other poems           | 110, 111  |
| 4. "Aenone"   | 124, 126  |
| 5. The Lotus Eaters (English Dylls and other Poems) | 134, 138  |
| 6. "Dora"   | 170       |
| 7. Ulysses  | 177, 178. |
| 8. Sir Galahad                                      | 183.      |
| 9. The Voyage Enoch Arden and other Poems.          | 185.      |
| 10. The Brook                                       | 213       |
| 11. On the Jubilee of Queen Victoria                | 418       |

In the Index of the book the following poems are marked:

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| 1. As thro' The Land                  | 415            |
| 2. Home they brought her Warrior dead | 106, 107, 245. |
| 3. Sweet and Low                      | 245, 312       |

4. Thy Voice is heard 245  
 5. The splendour falls 245
346. Tennyson, A In Memoriam London, 1901 205 821.81/T 25 I  
 Hodder and Stoughton
347. Tennyson, A The Works of Alfred Lord Tennyson London 1900 900 821.81/T25W  
 Macmillan.

In the contents of the book the following poems are marked.

No.	Poem	Page No.
1.	To the Queen	1
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3.	All things will Die	3
4.	Song	6
5.	Ode to Memory	11
6.	The Poet	13
7.	The Poet's mind	14

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9.	Fatima	39
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11.	The Black Bird	61
12.	On a Mourner	63
13.	You ask me, why, the' ill at ease	64
14.	Love thou thy land	64
15.	Love and Duty	92
16.	The Sleeping Palace	104
17.	The Sleeping Beauty	105
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19. The Departure	107.
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30. The Letter	245
31. No Answer	245
32. The Answer	246
33. When	246

Ballads and other Poems.

34. The Sisters	509
35. In the Childrens' Hospital	517
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42.	Tomorrow	555
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44.	Freedom	575
45.	Poets and their Bibliographies	578

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46.	Vastness	850
47.	The Ring	851
48.	Politics	873
49.	The Snowdrop	874

The Death of Aenone and other Poems

50.	Akbar's Dream	880
51.	The Dawn	890
52.	The Making of Man	890
53.	The Poets and Critics	893
54.	A Voice Spake out of the Skies	893
55.	Doubt and Prayer	893
56.	Faith	893
57.	The Silent Voices	893
58.	God and the Universe	894

348. Barrett, E. Browning The Poems of E.B. Browning London, 1850 551 821.82/B82P  
Frderick Warne

In the Contents of the book the following poems are marked:

No.	Poem	Page No.
	A Drama of Exile	
1.	A vision of Poets	91

2. The Poets' Vow 123

Miscellaneous Poems

3. The Fourfold Aspect 252

4. Earth and Her Praisers 259

5. The Souls' Travelling 276

6. Man and Nature 285

7. A Rhapsody of Life's Progress 332

8. Calls on the Hearth 358

9. Memory and Hope 363

10. Human Life's Mystery 365

11. A Child's thought of God 367

12. Life and Love 369

13. The Sleep 374

14. Cowper's Grave 380

15. A Man's Requirements 393

16. Change upon change 396

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17. The Soul's Expression 416

18. The Seraph and Poet 416

19. Bereavement 417

20. Past and future 419

21. Irreparableness 419

22. Tears 419

23. Grief 420

24. Substitution 420

25. Comfort 421

26. Work 422

27. Futurity 423

28. A thought for a Lonely Death Bed 425

29. Work and contemplation 425

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349.	Berdoe, Edward	The Browning cyclopaedia	London, Swan Sonnenschein	1902	576	821.83/B46E
350.	Browning, Robert	The Poetical works of Robert Browning Vol. I.	London, Smith Elder	1896	748	821.83/B82E
351.	—do—	The Poetical works of Robert Browning Vol. 2	London, Smith Elder	1896	786	821.83/B 82P
352.	Rain, Thomas	Browning for beginners	London, Swan Sonnenschein	1904	227	821.83/R13B



353. Jones, Henry      Browning as a Philosophical and religious Teacher.      Glasgow, 1899      349      821.8301/J  
James MacLeohose      71 E

Pages of the following chapters are underlined with pencil:

1. Browning's Optimism      69-75, 77, 83, 84, 94
2. Optimism and Ethics      97, 104, 111.
3. Solution of the Problem of Evil      216, 217, 221-223, 228 - 34, 244 - 246,  
248 - 252.

354. Saintsbury, George      Mathew Arnold.      Edinburgh, 1894      232      821.8392S2M  
William Blackwood

355. Austin, Alfred      Lyrical Poems.      London      1896      242      821.91 A 7 L  
Macmillan.

Allama Iqbal has marked the following Poems of this book with black ink.

1. Love's Blindness      26
2. Love's Wisdom      27
3. A Fragment      28
4. Content      29

356. Gollancz, Israel      A Book of Homage to Shakespeare      London, 1916      557      822.33 G 58 B  
Humphrey Milford

This book bears the signatures of Illama Iqbal in black ink with date, 5th September 1916.

357. Tagore, R      Stories from Tagore      Calcutta, N.D      173      823 T 13 S  
Macmillan.

- |      |                   |                                       |                                     |      |     |            |
|------|-------------------|---------------------------------------|-------------------------------------|------|-----|------------|
| 358. | Wells, H.G        | The undying fire                      | London,<br>Cassell                  | 1920 | 253 | 823 W 46 U |
| 359. | Scott, Sir Walter | Waverley or Tis Sixty years since,    | London,<br>Cassell                  | 1907 | 450 | 823.73 S8W |
| 360. | Hume, David       | Essays, Literary, Moral and Political | London,<br>Ward, Lock and<br>Bowden | N.D. | 584 | 824 H88E   |

The first five pages of the book contain the notes written by Iqbal. Page 357 is annotated. Pages of the following chapters are underlined:

1. Of the Origin of Ideas 316
2. Sceptical doubts concerning the operations of the understanding 321
3. Sceptical Solution of these doubts 331
4. Of the Idea of Necessary connection 343, 349, 350
5. Of Liberty and Necessity 356, 357, 360, 361, 362, 363, 365, 367.
6. Of the Academical or Sceptical Philosophy 374.

- |      |                          |  |                               |      |     |            |
|------|--------------------------|--|-------------------------------|------|-----|------------|
| 361. | Jack, Adolphus<br>Alfred | Shelley "An Essay"   | London<br>Archibald Constable | 1904 | 127 | 824 J12S   |
| 362. | Montaigne                | Essays of Montaigne,<br>edited by Percival Chubb.  | London,<br>Walter Scott       | N.D  | 280 | 824 M76E   |
| 363. | Tagore, Rabindranath     | Nationalism.   | London<br>Macmillan           | 1923 | 135 | 824 T13N   |
| 364. | Macaulay, Lord.          | Selections from the writings of Lord<br>Macaulay. Edited by Sir George Otto<br>Trevelyan | London,<br>Longman's Green    | 1906 | 475 | 824.8/M26S |

Page No: 119, 160 195 are noted on the cover of the book. Pages of the following chapters are annotated:

1. The Battle of Sedgemoor 3, 7, 12.
2. The Impeachment of Warren Hastings. 138.

Pages of the following chapters are underlined:

1. The Battle of Sedgemoor 8, 14, 26
2. The Black Hole, and Battle of plassey 119, 130, 131
3. William of Orange 160
4. Lord Chathams Eloquence 1736 195
5. Samuel Johnson 1709 – 1784. 199, 295

In the Contents of the book the following chapters are marked:

1. The Black Hole of Calcutta, and the Battle of Plassey
2. The Impeachment of Warren Hastings
3. Charles the Second
4. Milton's Poetry
5. Horace Walpole's Writings.

365.	Tagore, R	Letters from abroad	Madras, S. Ganesan	1924	156	826 T13L
366.	Francke, Kuno	A History of German Literature	New York, Henry Holt	1907	595	830.9 F84H
367.	Goethe	Faust (in German Language)	Berlin, Der Verlag	1929	498	832 G55F

The book bears the signatures of Maqbool Ahmad of Wattan Islamia High School Lahore. It is dated 2-6-1935.

368.	Goethe, Johann Wolfgang Von	Criticism, reflections and Maxims of Goethe. Translated by W.B. Ronnfeidt.	London, Walter Scott	N.D	261	832.62 G55G
369.	Goethe	FAUST ed by Calvin Thomas	London, D.C. Heath	N.D	457	832.62 G55F
370.	Heine, Heinrich.	The prose writings of H.H edited by Havelock Ellis	London, Walter Scott.	N.D	327	834 H34P
371.	Lessing.	The Laocoosn, and other prose writings of lessing ed. by W.B. Ronnfeldt	London,	N.D	289	834 L46L
372.	Rossetti, Dante Gabriel	Ballads and Sonnets	London, Ellis	1882	337	851.72 R72B
373.	Mazzini, Joseph	Essays. edited by William Clarke	London, Walter Scott.	N.D.	332	854 M11E

There is a book list at the and of the book of which  
the following titles are marked:

Sr. No	Author	Title
1.	Walt whitman	Democratic vistas, and other papers.
2.	Heine	Prose writings of Heine: with introduction by Havelock Ellis.
3.	Montaigne.	Essays of Montaigne edited by Percival Chubb.
4.	Ernest Rehnman.	The poetry of the Celtic races, and others
5.	W.B. Bonnfeldt	Criticism, reflections, and Maxims of Goethe
6.	Mrs. Rudolf Dircks.	Essays of Schopenhauer.

7. W.B. Robertson Political economy  
 8. Cicero Orations of Cicero, selected and edited  
 with an introduction by Fred. W. Norris.
374. Virgil. Virgil's Aeneid. London, 1895 319 873.1 V65V  
 Translated by John Dryden George Routledge
375. Waterfield, William Indian Ballads Allahabad, 1913 146 891.104/W29I  
 Panini Office
376. —do— Fruit Gathering —do— 1923 123 891.441/T13F
377. Tagore, R Lovers' gift and crossing London, 1905 117 891.441/T13L  
 Macmillan.
378. —do— Stray Birds —do— 1923 84 891.441/T13S
379. Ghani, A.M. A History of Persian Language and Allahbad 1930 202 891.509/G34H  
 Literature at the Mughal Court,  
 (with a brief survey of the growth of  
 Urdu Language) Babur to Akbar  
 Pt. II. Humayun Indian Press.
380. —do— —do— —do— 1930 475 891.509/G34H  
 Pt. III. Akbar.
381. Castello, Louisa The Rose Garden of Persia London, 1899 196 891.51/C82R  
 Stuart. Gibbings
382. Morier, James, The adventures of Hajji Baba of Ispahan London, 1923 450 891.53/M82A  
 Oxford University  
 Press.

383. Spengler, Oswald      The Decline of the West.      London, 1928      443      900/S 3 D  
     "Form and actuality"      George Allen &  
     Translated by Charles Francis      Unwin  
     Atkinson. Vol. 1

Pages of the following chapters are underlined with pencil.

1. Introduction      10, 12–15, 17.
2. The Meaning of Number      64 – 66, 68, 72, 75.
3. Makrosomos "The symbolism of  
     the World-Picture and the  
     Space – Problem"      178.
4. Music and Plastic "The Arts of  
     Form"      248.
5. Soul-Image and Life-Feeling  
     "On the Form of the Soul"      309–311, 335.

384. Spengler, Oswald.      The Decline of the West.      London, 1920      507      900/S 3 D  
     Perspectives of World History      George Allen &  
     Translated by Charles Francis      Unwin  
     Atkinson. Vol. 2

The back cover of the book contains Iqbal's notes covering full page.

Pages of the following chapters are underlined:

1. Problems of the Arabian Culture
  - A. "Historic Pseudomorphoses"      206, 207, 211.
  - B. "The Magian Soul"      235, 238, 239, 240, 253, 254, 260, 261.
  - C. Pythagoras, Mohammad  
     Cromwell.      265, 266.
2. The State
  - A. "The Problem of the Estates—  
     Nobility and Priesthood"      327, 345.

		B. "Philosophy of Politics"	461, 462.			
		3. The Form-World of Economic Life				
		A. "Money"	474.			
385.	Seignobos, Charles	History of Ancient Civilization	London, T. Fisher	1907	371	900/S 4 H
386.	Townshend, Frank.	EARTH	London, Knoff.	1929	180	900/T 86 E
387.	Flint, Robert,	History of the philosophy of history	Edinburgh, William Blackwood	1893	706	901/F 64 H

Pages of the following chapters are underlined:

1. Arabic Historians 86
2. Idea of Humanity 107, 114—116, 177
3. Ibn Khaldun 157, 167—169.
4. Theocratic Historical Theory 370
5. Cousin 453

In the Contents of the book the following chapters are marked with pencil.

1. Importance of nationality in history 26
2. Influence of economic phenomena upon the development of human society 37
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8. This conception in Egypt, China, India, and Persia	106
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11. Christianity and the idea of human unity	114
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14. On a settled and concentrated civilisation	170
15. Raynal's Settlements and Trade of European	322
16. Voleny's 'Ruins' summarised	323
17. Condorcet: the circumstance in which his 'Sketch of the Progress of the human Spirit' was written	325
18. Its fundamental idea	326
19. The nine great epochs in human development	327
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24. The theory of war examined	472
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		33. How he distinguishes ancient from modern civilisation	504		
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		40. The aberrations of democracy in France have produced a number of writers critical of and hostile to, the democratic spirit	569		
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		43. He represents the progress of civilisation as determined by the combined action of three primordial causes.	631		
		44. Malan's doctrine of three Divine Economics	705		
388.	Forrest, J. Dorsey	The development of Western Civilization	Chicago, University	1907	406 901F 77 D

389. Reich, Emil Success Among Nations. London, 1904 270 901R 27 S  
 Champan

Pages of the following chapters are underlined:

1. Centres of National Success 21, 23
2. Success in Imperialism 72, 73, 75.
3. Intellectual Success 98–101, 110
4. Religious Success (1) 112, 117, 121.
5. Success Among Latin Nations 171, 176, 180.
6. Success Among Slav Nations 196, 198, 199.
7. Success among Germans 207, 218, 220, 225.
8. British Success 242, 243
9. Success in America 246, 249, 250, 252–254, 257.

390. Seligman, Edwin. R.A The Economic Interpretation of History New York 1907 166 901 S 4 E  
 Columbia University Press

391. Seignobos, Charles. History of mediaeval Civilization London, 1908 432 901 S 4 H  
 T. Fisher.

392. Ihering, Rodolph Von. The Evolution of the Aryan. London, 1897 412 906 I 2 E  
 Translated from German by A. Drucker. Swan Sonnenschein.

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1. Civilization of the Aryans 17, 21, 25, 53 – 55, 63,
2. Aryan and Semitic Civilization 86, 113.
3. The Ver Sacrum 264, 275.
4. The Army 323, 324.

393. Woodbridge, F.J.E The Purpose of History New York, 1916 89 907/E 85 P  
Columbia  
University Press.
- Pages 74–78, 80 and 87 of the chapter “The Continuity of  
History” are underlined with pen:
394. Fielding, H The Soul of a People London, 1898 352 910/E 46 S  
Macmillan
395. Fyfe, H. Hamilton The new spirit in Egypt Edinburgh, 1911 284 910/F 99 S  
William Blackwood.
396. Kinglake, Alexander Eothen London, N.D 320 910/K 61 E  
William. George Routledge

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Pages of the following chapters are annotated:

1. Over the Border 15–21, 24, 25, 27.
2. Turkish Travelling 28–33, 36–39, 41–43.
3. Constantinople 43–49, 51–53.
4. The Troad 54, 59, 60
5. In infidel Smyrna 67, 75.
6. Greek Mariners 75, 77, 79, 80.
7. Cyprus 93, 94.

Following pages of the book are underlined:

1. Preface 7 – 10.
2. Turkish Travelling 34.
3. The Troad 56–58, 61.
4. Infidel Smyrna 62–65, 68, 69, 71, 73, 74.

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|      |                            | 5. Greeks Mariners.   | 75, 81–85.  |      |                  |
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|      |                            | 7. Lady Hester Stanhope   | 94, 95, 97, 100–107, 109, 111–113,<br>115–120, 122–124. |      |                  |
|      |                            | 8. The Monks of Palestine   | 128–136.  |      |                  |
|      |                            | 9. Galilee  | 137 – 140.  |      |                  |
|      |                            | 10. My first Bivouac  | 141, 142, 145–150                                       |      |                  |
|      |                            | 11. The Dead Sea  | 150, 153–156.   |      |                  |
|      |                            | 12. The Black Tents   | 159, 160.   |      |                  |
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|      |                            | 15. The Desert  | 190–195–197, 204, 207–209 211, 212,<br>214, 216.        |      |                  |
|      |                            | 16. Cairo and the Plague  | 217–222, 224, 227, 228, 230, 231, 233,<br>235–243, 245. |      |                  |
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|      |                            | 25. Damascus  | 297–306.  |      |                  |
|      |                            | 26. Pass of the Lebanon   | 306 – 308.  |      |                  |
|      |                            | 27. Suprise of Satalish   | 311, 315, 318, 320.                                     |      |                  |
| 397. | Baedeker, Karl             | The Mediterranean<br>“Seaports and Sea Routes”<br>“Handbook for Travellers” | Leipzig,<br>Karl Baedeker.                              | 1911 | 607 910.2/B 14 M |
| 398. | Chatterjee,<br>Lalitmohan. | Representative Indians  | Calcutta,<br>The Popular Agency                         | 1931 | 245 920/C 39 R   |

399. Robertson, Hohn M Modern Humanists London, 1901 275 920/R 54 M  
Swan.

400. Massignon, Louis Recueil de Texts Indits. Pairs, 1929 259 921/M 38 R  
- Librarie Orientaliste

UMRAO SINGH sent this book to Allama Iqbal from Paris on 14.11.19.1929.

401. Khair uddin TAZKIRAT UL ULAMA or a Memoir Calcutta, 1934 82+75 922/K53T  
Mohammad. of the Learned men of Jaunpur. Abul Faiz Co  
edited by Mohammad Sana Ullah.

The translator presented this book to Allama Iqbal on 15.9.1934.

402. Raverty, H.G Selection from the Poetry of the London, 1862 348 922 R 19 S  
Afghans. "From 16th, Century to Williams Norgate  
19th Century"

Allama Iqbal has underlined, with pencil, the verses and poems of Khushal Khan Khattak in this collection. The following pages bear the marks of pencil:

151-153, 156-158, 160, 164, 165, 166, 172. 181, 182, 186, 187, 193,  
196-198, 201, 206, 211, 212, 215, 216, 222, 223, 224, 225, 230, 232, 233, 235,  
240, 245.

403. Dawson, W.J. The Makers of Modern Poetry. London, 1899 417 928/D 32 M  
"A Popular Handbook to the Greater Hodder & Stoughton  
Poets of the Century"

Pages of the following chapters are underlined:

1. Lord Byron 32, 33.

		2. Shelley	36, 37, 43, 44.			
		3. John Keats	53, 54, 56, 60.			
		4. Coleridge	78, 79.			
		5. Robert Southey	81-83.			
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		7. The Connection between Wordsworth's Life and his Poetry.	99.			
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		10. William Wordsworth—Concluding Survey'	150, 154.			
		11. Robert Browning	275.			
		12. Mathew Arnold	331.			
		13. Algernon Charles Swinburne	359.			
		14. William Morris	368.			
		15. Concluding Survey	377, 408, 415.			
404.	Beesly, Mrs.	Stories from the History of Rome	London, Macmillan.	1923	119	937B 39 S
405.	Gibbon, Edward	The History of the Decline and Fall of the Roman Empire. Vol. 1	Oxford, University Press.	1907	495	937.06/G 35H
406.	-do-	-do- Vol 2	-do-	1907	597	-do-
407.	-do-	-do- Vol 3	-do-	1907	572	-do-
408.	-do-	-do- Vol. 4	-do-	1907	602	-do-
409.	-do-	-do- Vol. 5	-do-	1907	582	-do-

10. Koutouzof 154, 157, 159.  
 11. Napoleon and Alexander 185, 190.

POWER AND LIBERTY

1. Translators' Preface 5.  
 2. The Object of History 11, 15.  
 3. The Contradictions of Historians. 27, 28, 30.  
 4. The Idea of Power 36, 38,  
 5. Relation of Commands to Power 75.  
 6. The Ultimate Limit of thought 78, 79, 80, 81.  
 7. The Problem of free will 83, 84, 88, 90, 92.  
 8. Space, Time and Causality 99, 101.

415. Macdonald, John Turkey and Eastern Question London, N.D. 92 949.6M 26 T  
 T.C. & E.C. Jack

Pages of the following chapters are underlined:

1. Turkey and the Eastern Question 11, 12.  
 2. The Balkanic Races 14.  
 3. Bulgars, Greeks and Turks 20, 22.  
 4. Kossovo to Constantinople 27.

416. Keene, Henry George The making of India Allahabad, 1896 155 954/K 25 M  
 Indian Press,

417. Jalal Uddin Qazi The Abbasides. Pt. I Moradabad, 352 956/J 21 A  
 The period of aggrandisement  
 together with six lectures on the  
 Collapse of the Omayyad Empire. A.M. Zaman Bros,  
 Publishers

410.	—do—	—do— Vol. 6	—do—	1907	568	—do—
411.	—do—	—do— Vol. 7	—do—	1907	505	—do—
412.	Raumer, F. Von	Der Erste Kreuzzug. The First Crusade. English Translation by Wilhelm Wagner.	Cambridge University, Press.	1882	124	940.18/R19F
413.	Inge, William Ralph.	England	London, Ernest Benn	1926	302	942 I 4 E
414.	Tolstoi, Count Lyof N.	Nopoleon and the Russian Campaign and Power and Liberty. Translated from French by Huntington Smith.	London, Walter Scott.	N.D	190+132	947.07/ 58 N

Two volumes bound in one. Pages 119, 132, and 171, carry Umroa Singh's comments with date 25-10-1909.  
Pages of the following chapters are underlined:

#### NAPOLEON'S RUSSIAN CAMPAIGN

- |   |                 |
|---|-----------------|
| 1. Translator's Preface                                       | VIII. XI.       |
| 2. How far Napoleon's will influenced the Battle of Borodino. | 39, 41, 42, 43. |
| 3. The Retreat to Fily  | 49, 50, 52.     |
| 4. Moscow abandoned by its inhabitants.                       | 54, 56, 57.     |
| 5. The Battle of Taroutino                                    | 79, 90.         |
| 6. The Victories and what Followed                            | 113, 116, 118.  |
| 7. The Spirit of the Troops and Guerilla Warfare              | 122, 123.       |
| 8. The Flight of Napoleon                                     | 137, 138.       |
| 9. Pursuing the French  | 147.            |



The author presented this book to Iqbal on 24.11.1929.

- |      |                          |   |                                       |      |     |            |
|------|--------------------------|---|---------------------------------------|------|-----|------------|
| 418. | Howard, Harry N          | The Partition of Turkey: a diplomatic history 1913–1923   | Norman, University of Oklahoma Press. | 1931 | 486 | 956.1/H83P |
| 419. | A.Z.                     | The emancipation of Egypt. Translated from Italian  | London, Chapman.                      | 1905 | 142 | 962/A 1 E  |
| 420. | Blunt, Wilfrid           | Secret History of the English occupation of Egypt.  | London, T. Fisher                     | 1907 | 606 | 962/B 62 S |
| 421. | Andrew Lang              | Alfred Lord Tennyson  | Edinburgh, William Blackwood and Sons | 1901 | 233 | B/L 25 A   |
| 422. | Smith Margaret           | An Early Mystic of Baghdad: A study of the Life and teaching of Harith B. Asad Al-Muhasibi 781 – 857. A.D | London, The Sheldon Press             | 1935 | 311 | B/S 5 E    |
| 423. |                          | Alfred Lord Tennyson' A memoir by his son   | London, Macmillan and Co.             | 1899 | 929 | B/T 25 A   |
| 424. | Sewaram Singh Thapar     | A critical Study of the Life and Teachings of Sri Nanak Dev, The Founder of Sikhism.                      | Rawalpindi, Commercial Union Press.   | 1904 | 179 | B/T 32 C   |
| 425. | George Edward Woodberry. | Swinburne   | London, William Heinemann             | 1905 | 117 | B/W 85 S   |
| 426. | Laurence Binyon          | Akbar   | Edinburgh, Peter Davies Ltd.          | 1932 | 165 | B/B 51 A   |

427. افلاطون  
مترجم ڈاکٹر ذاکر حسین ریاست یا تحقیق عدل ۱۹۳۲ ۴۲۰ ۳۳۰ ر ۵۹ ا اورنگ آباد، انجمن ترقی اردو  
The translator presented this book to Allama Iqbal with his signatures on the cover.
428. محمد نجم الغنی نجفی بحر الفصاحت لکھنؤ، نوکشتور ۱۹۱۷ ۱۱۱۰ ۲۹۱-۲۳۶ ب ۲۴ ن
429. اقبال محمد اقبال مسافر یعنی سیاحت روزہ افغانستا لاہور ۱۹۳۴ ۵۹ ۸۱۱-۶۰۹ م ۶۰ ا  
Iqbal presented this book to Dr. Muhammed Din Taseer with his signatures, dated 4th October, 1934 Lahore. The name of the receipt is now missing.  
This book was not included in the original collection . but came to the Islamia College (Civil Lines) in the books which Mrs. Taseer sold to the College. As the book contains Iqbal's signatures it has been included in the collection.
430. سیل جوزیف عربوں کا تمدن دہلی، جامعہ ملیہ اسلامیہ ۱۹۲۷ ۹۰۹ ج ۷۷ ع
431. شیخ جلال الدین البیہقی الکفر المدفون و الفک المشرق مصر، مطبع المیمنہ ۱۹۰۳ ۳۵۸+۱۸ ۲۴۲ ۶ س
432. امام بریلان الاسلام النورجی تعلیم المتعلم طریق التعلیم مصر، مطبع المیمنہ ۱۹۰۰ ۲۲ ۲۴۲ ۶ س
- These two books, bound together in one volume, were presented to Iqbal by Muhammad Usman of Bombay.
433. موریر جیمینسن حسینان حاجی بابا اصفہانی بہتی، مطبع فیض رساں ۴۱۸۶۷ ۳۴۰ ۷۷۸ م ۴۳  
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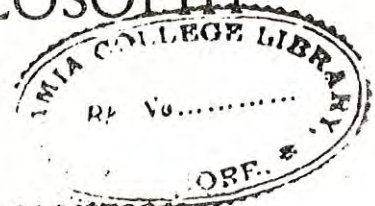


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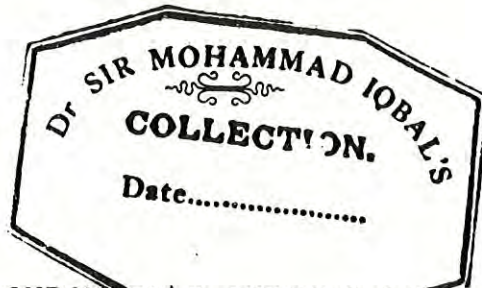
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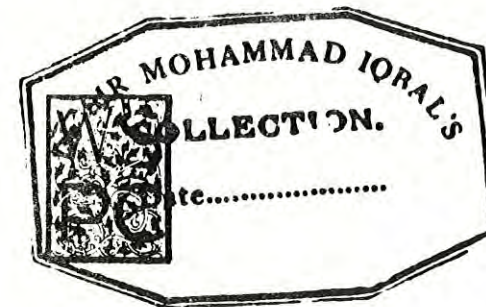
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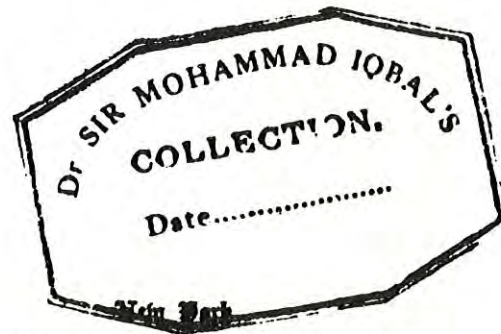
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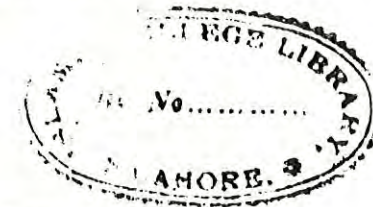
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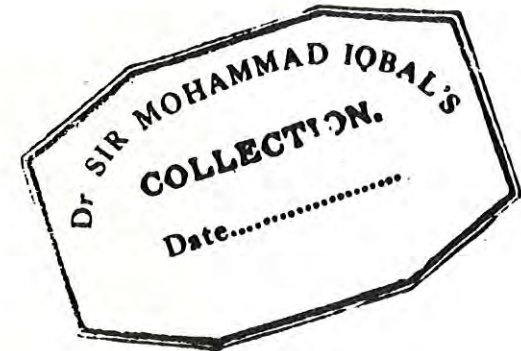
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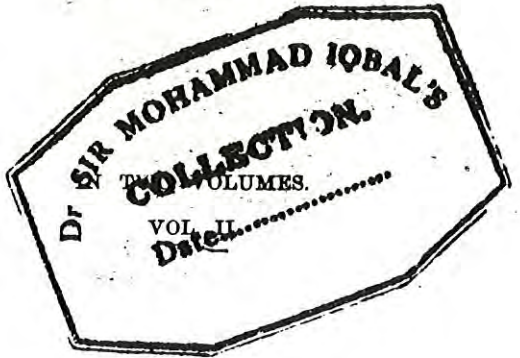
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Is Religion Desirable? Kant's problem.

1/30

I.E. Specifically studying the  
 branch on which of religion is being  
 thought on psychology and a philosophical view

1. Doubtless out of old the world was of  
 2nd Naturalism. The world  
 ... points a tendency to create  
 hope & enthusiasm. Naturalism  
 has given us a picture in the economic  
 sphere & despair in the Ethical sphere.  
 Personal illumination brings hope &  
 enthusiasm & restores the world of Islam.  
 ... of the world of Islam.  
 Mystical Theology & Mysticism have  
 both failed. The head formation has  
 not been able to prepare the present  
 generation for the intellectual crisis.  
 That has overthrown the present generation  
 of Muslims. In India 'Naturalism' beats  
 Naturalism.
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- 18.
1. Beginnings - ~~.....~~
  2. State linguistic (voice, name, voice, (53)  
(notes) 4 - ..... (a voluntary utterance)
  3. .....
  4. ..... -
    - (i) Artificial
    - (ii) Natural phenomena
    - (iii) .....

*.....*  
*.....*  
*.....*  
 Linguistic ..... ..... for the .....  
 How vary ..... Is it possible to .....  
 then is a system? ..... .....

These general characteristics (p. 422).  
 Some relate to the ..... e.g. ..... of  
 the future ..... .....

5. ..... .....  
 B. ..... ..... ..... .....  
 Characteristics - P. 413 - ..... ..... .....

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 1. .....  
 2. .....  
 3. ..... (Scripture ..... ..... .....  
 or ..... ..... ..... ..... .....  
 the ..... of -  
 P. 422)

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57A

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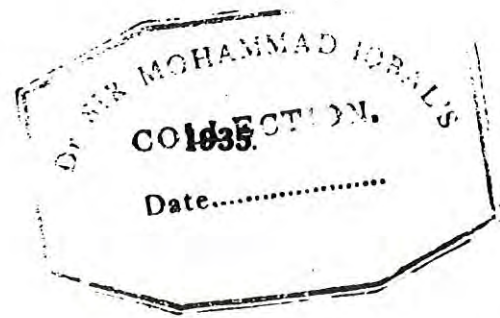
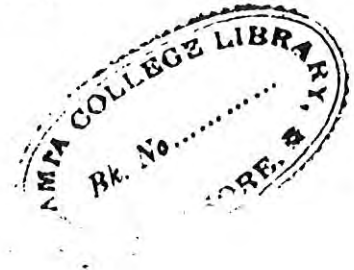
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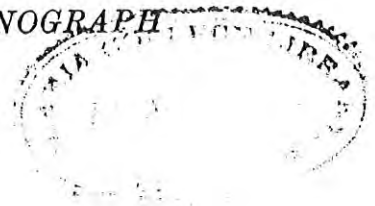
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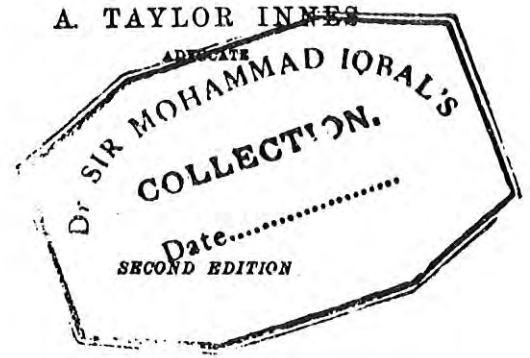


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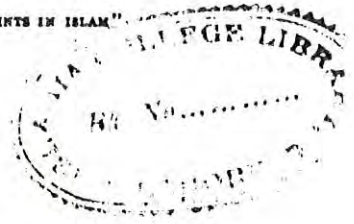


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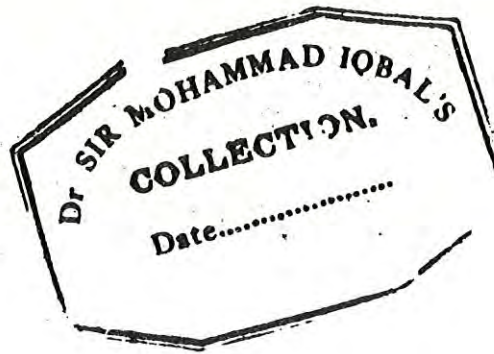
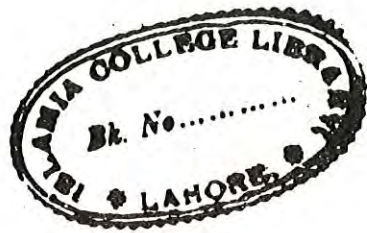
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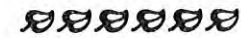
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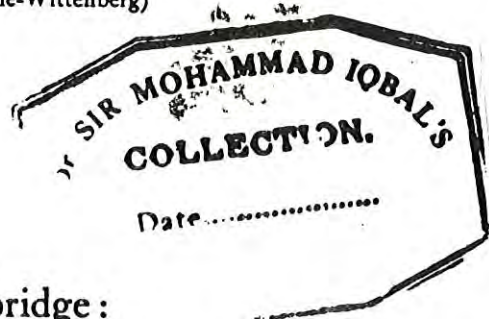
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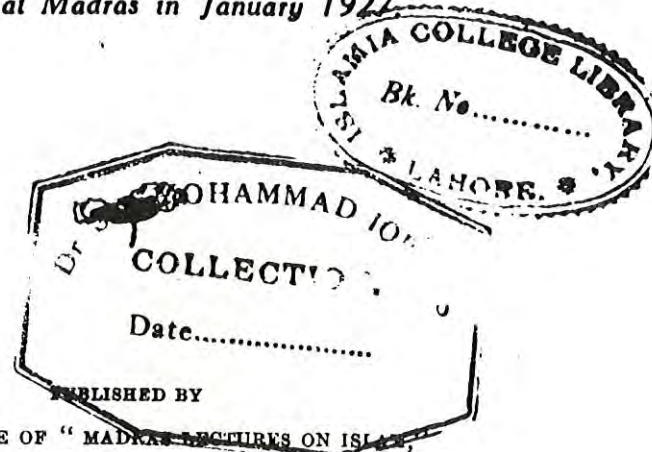
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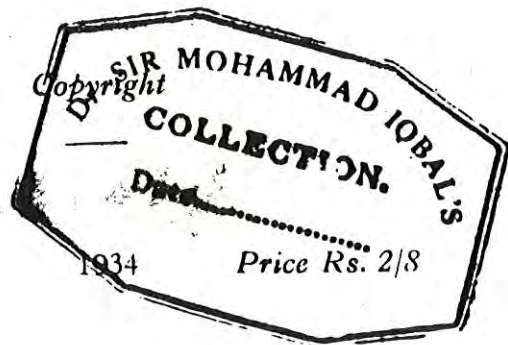
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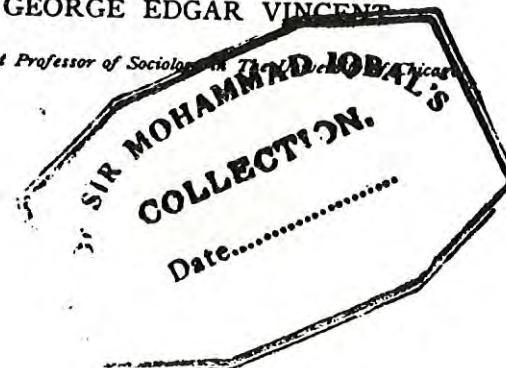
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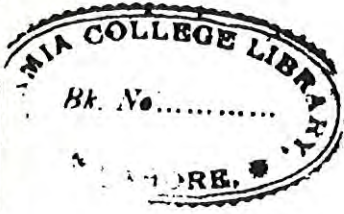
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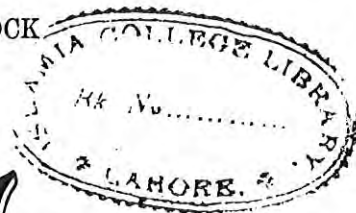
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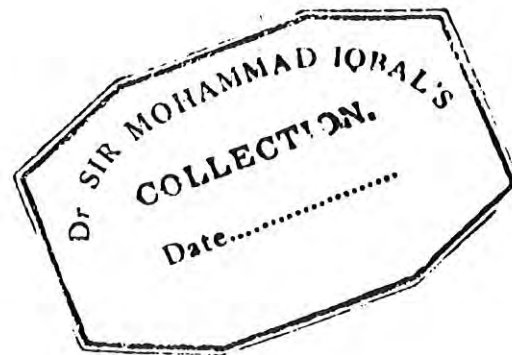
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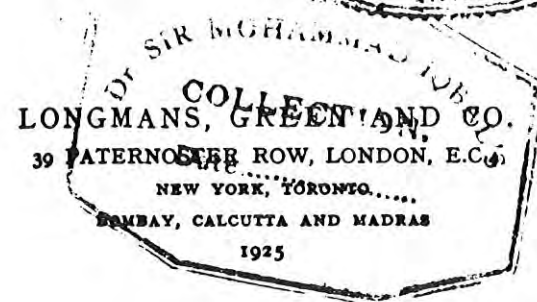
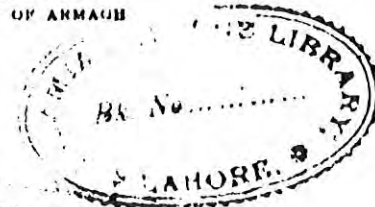
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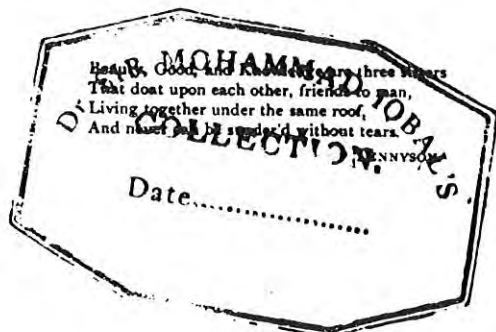
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IN NOVEMBER 1919 AND NOVEMBER 1920

BY  
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SIR THOMAS ADAMS'S PROFESSOR OF ARABIC IN THE  
UNIVERSITY OF CAMBRIDGE

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The Roman Empire  
The Roman Empire  
The Roman Empire

3. The Roman Empire  
(Political Ideas)

4. The Roman Empire

5. The Roman Empire  
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2. The Roman Empire  
3. The Roman Empire

The Romans

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2. The Roman Empire
3. The Roman Empire
4. The Roman Empire
5. The Roman Empire

In the Roman Empire  
1. The Roman Empire  
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England - The Roman Empire

(1) The Roman Empire  
since the Roman Empire  
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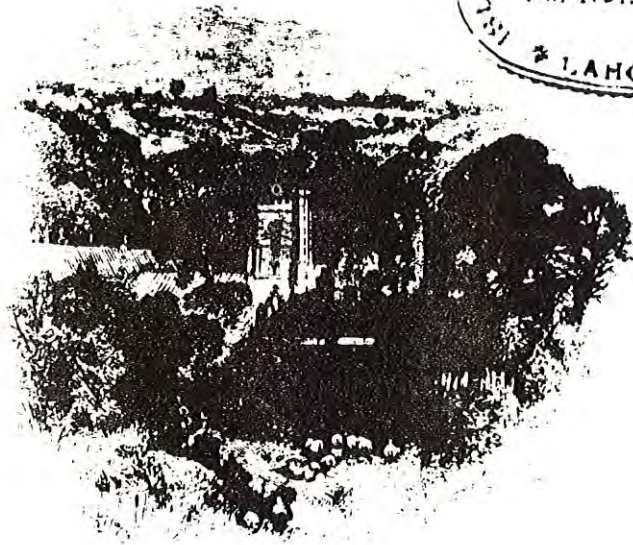
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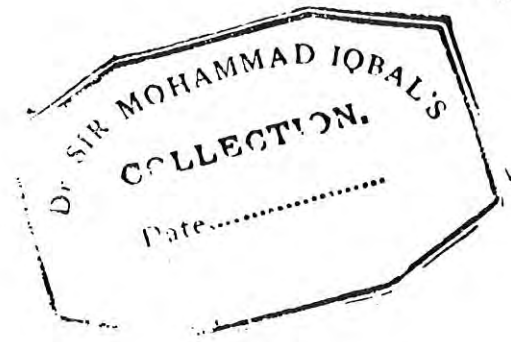
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THE WORKS OF  
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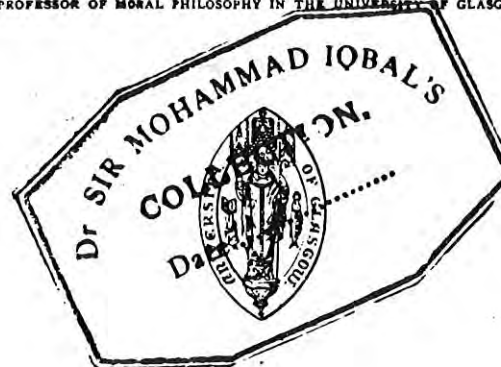
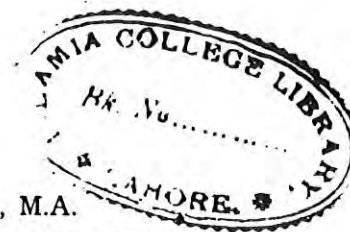


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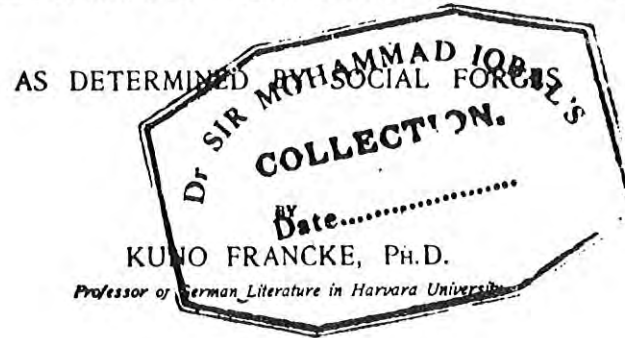
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[BĀBUR TO AKBAR]

PART II.—HUMĀYŪN

BY

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*Professor, Morris College, Nagpur, C.P.; Chairman, Board of  
Studies in Arabic and Persian, Nagpur University; Sometime  
Fellow, M.A.-O. College, Aligarh.*



P. No. 31

# THE DECLINE OF THE WEST

# THE EVOLUTION

OF THE

# ARYAN

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OSWALD SPENGLER

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RUDOLPH VON IHERING

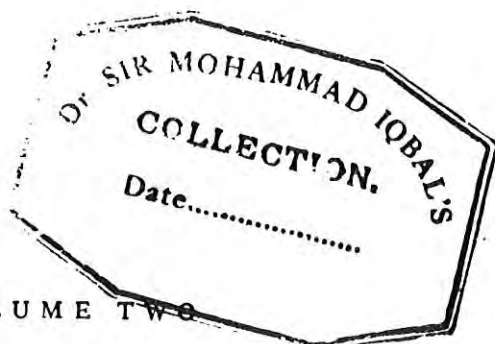
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P. No. 32

S.No. 384, 392

5

History

206

Research - Part. to be covered. See index by word from index of modern science.

The scientific method

1. There is no God / but God

The Muslim admitted the existence of other gods, but he did not believe in worship them. Islam denies their existence.

2. The civilized Muslim is a monotheist (Allah) - unity of deities in Islam is the modern science theory of unity.

3. The origin of Islam is in the life of Muhammad - See p. 262-263. Islam is the result of the evolution of Muslim culture in the Arabian Peninsula - See p. 262-263.

4. The origin of Islam is in the Arabian Peninsula - See p. 262-263. Islam is the result of the evolution of Muslim culture in the Arabian Peninsula - See p. 262-263.

5. The origin of Islam is in the Arabian Peninsula - See p. 262-263.

6. The origin of Islam is in the Arabian Peninsula - See p. 262-263. Islam is the result of the evolution of Muslim culture in the Arabian Peninsula - See p. 262-263.

7. The origin of Islam is in the Arabian Peninsula - See p. 262-263. Islam is the result of the evolution of Muslim culture in the Arabian Peninsula - See p. 262-263.

8. The origin of Islam is in the Arabian Peninsula - See p. 262-263. Islam is the result of the evolution of Muslim culture in the Arabian Peninsula - See p. 262-263.

9. The origin of Islam is in the Arabian Peninsula - See p. 262-263.

10. The origin of Islam is in the Arabian Peninsula - See p. 262-263.

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RELATIFS A LA MYSTIQUE MUSULMANE, TOME I<sup>er</sup>

My dear Dr. Lohel.

I am sending to you this work which  
was presented to me kindly by the author.  
It will be more useful to you as you  
are at home in Arabic.

Yours  
Muraoliugh

14. Nov 1929.  
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RECUEIL DE TEXTES INÉDITS  
CONCERNANT L'HISTOIRE DE LA MYSTIQUE  
EN PAYS D'ISLAM



P. No. 34

RECUEIL  
DE  
TEXTES INÉDITS,  
CONCERNANT L'HISTOIRE DE LA MYSTIQUE  
EN PAYS D'ISLAM

RÉUNIS, CLASSÉS, ANNOTÉS ET PUBLIÉS

PAR

LOUIS MASSIGNON



PARIS  
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13, RUE JACOB, VI<sup>e</sup>

1929

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5  
28

M.A. SECTION

Presented with author's best compliments and  
sincere regards to Sir Ind. Eghbal, Trust-Law,  
Lahore. A few lines by way of review will  
be very thankfully received.

Muhammad Samadullah  
Professor, Presidency College  
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OR

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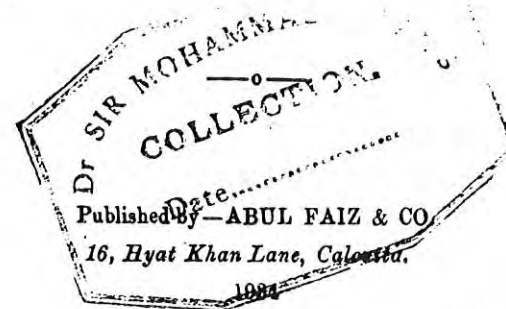
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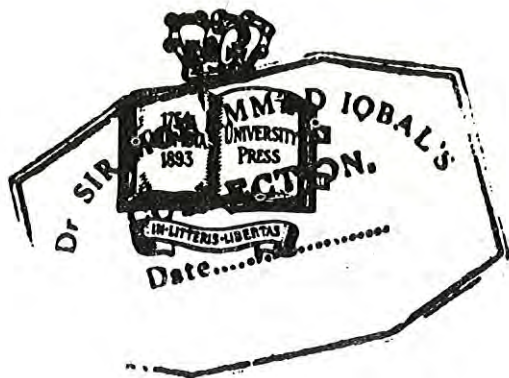
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FROM

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FROM THE SIXTEENTH TO THE NINETEENTH CENTURY:

LITERALLY TRANSLATED FROM THE ORIGINAL PUSHTO;

WITH NOTICES OF THE DIFFERENT AUTHORS,

AND REMARKS

ON THE MYSTIC DOCTRINE AND POETRY OF THE ŠŪFĪS:

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HER MAJESTY'S 3RD REGIMENT BOMBAY NATIVE INFANTRY;  
MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND;  
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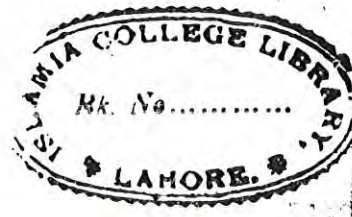
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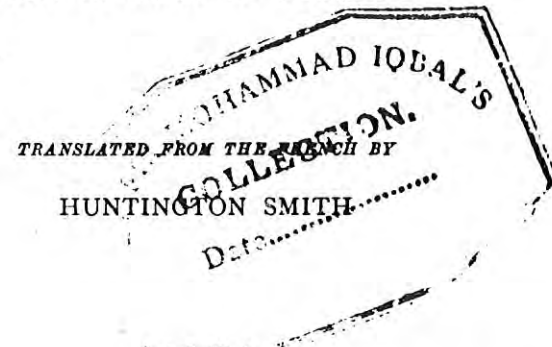
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AND  
POWER AND LIBERTY

BY  
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P. No. 37

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32

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



# THE ABBASIDES

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THE PERIOD OF AGGRANDISEMENT

TOGETHER WITH

SIX LECTURES ON THE COLLAPSE OF THE  
OMAYYAD EMPIRE

BY

QAZI JALAL UDDIN, F. R. G. S.,

LECTURER IN HISTORY AND HISTORICAL GEOGRAPHY,  
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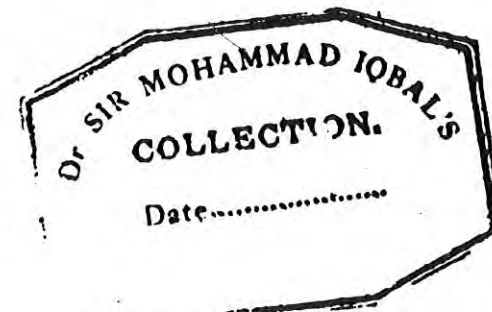
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BY

A. Z.

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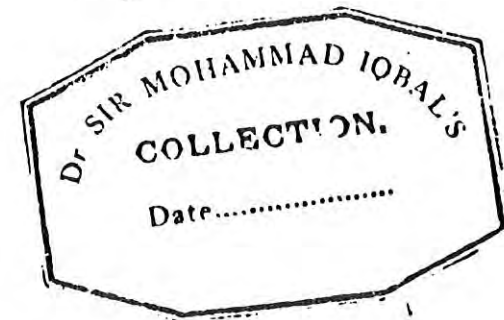
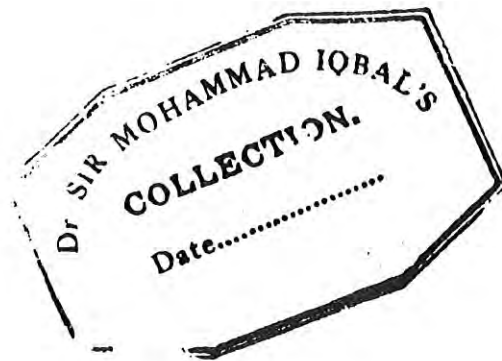
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FELLOW OF GIRTON COLLEGE, CAMBRIDGE



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FOR ENGLISH READERS

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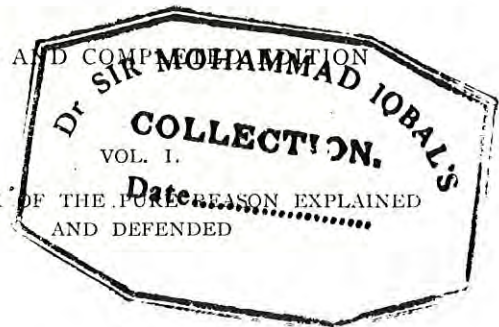
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PROFESSOR OF ANCIENT HISTORY IN THE UNIVERSITY OF DUBLIN

AND

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ARCHBISHOP KING'S LECTURER IN DIVINITY IN THE UNIVERSITY OF DUBLIN

A NEW AND COMPLETE EDITION



THE KRITIK OF THE PURE REASON EXPLAINED  
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1889

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S.No. 49

merely assert what seems to us by association subjectively combined, but we make an assertion which, whether true or false, is only possible by understanding what *necessary unity of apperception* is, and consequently bringing two representations under it. We assert these notions to be necessarily combined into unity, not in our empirical intuition, but by the synthesis of our perceptions in our pure consciousness.

Proof of the  
a priori  
of the Categories  
1. ...  
2. ...  
3. ...  
for II

Thus the first step in the Deduction has been reached. It has been shown that *objects* of intuition can only be obtained by a combination of multiplicity. This combination is not given in a sensuous intuition, which is pure receptivity. It is therefore added by the understanding, which is a faculty whose function is to combine. But all the several acts of combining are recognised by us as belonging to one and the same consciousness. The importance therefore of the unity of apperception, and its objective character, are manifest.

11 pp  
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§ 20. But what have the Categories to do with this argument? What relation have they to the pure apperception? It is this. The intuitions can only be brought under it by the logical function of judging. Whatever variety therefore is given in intuition can only be brought under the pure apperception by being brought under one of the functions of judging (as exhibited in the table, p. 86). But the Categories are these very forms of judging, so far as they merely combine the variety of intuition (§ 13). *This variety therefore stands under the Categories as various phases, or ways, of reducing it under the unity of apperception.*

§ 21. We have now proved that the Categories, which arise in the understanding, quite apart from sensibility, can introduce unity into intuitions quite generally, for this might

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This action of the understanding is treated fully in the next chapter of the *Kritik*.

sophically isolated the mental faculties, and regarded them as acting separately. He found it necessary to treat them logically as if they were separate, but was not so stupid an observer as to mistake plain facts. As far as the *Aesthetic* is concerned, he regards individual objects as known by the special senses without the aid of understanding; but this is only a provisional statement, which is corrected in the *Analytic*.

What is the ontological significance of a substance? Do space & time have no relation to the Absolute nature of things? The struggle in which he is engaged against mechanism, and his has been still of the kind of the youth combats with the notion of dead inert substance as a principle of absolute reality. Has not yet given place to a living spirit. His work, however, was to show that space & time are mere forms of our sense, and not experience as (as Kant dogmatically affirms) all our knowledge is limited to phenomena. (Deduction from the Empirical Deduction of Space & Time) - In this connection we have to consider (a) Positive account of space & time (b) of the limitation which he places upon them with reference to their ontological bearing - we take the latter first, according to things in themselves are unchangeable. Now the negative part is pure dogmatism - If it were not known from any thing, he has demonstrated respecting the positive nature of space & time. It is probably the result of subjective idealism or result from the premises (the tacit assumptions) - The purely mechanical conception of the relation between subject & object of the consideration purely material nature of the absolute nature of subject & object - These are the premises of Kant which he uses to derive the transcendental ideal of time & space. If, he argues, space & time were not absolutely objective, if they possessed an essential relation to things or beings they must be either independent entities or things or else inherent attributes of such entities, either substances themselves or inherents of substances or parts of substances - against both of these alternatives he offers a persuasive argument. (See also Haldane, 500) - Here then Kant for the purpose of his argument adopts a conception of absolute reality - the conception of substance - a material conception - (This is pure Dogmatism)

... on the basis of a material conception of substance... the concept of substance is shown to possess only one... reality. In view of the nature of the result with respect to... absolute reality than that they are pure phenomena.

CHAPTER IV

INTRODUCTION TO THE TRANSCENDENTAL ANALYTIC

BEFORE entering on a new division of Kant's *Kritik*, a few general remarks will not be out of place. The *Analytic* affords the reader a far longer and more weary task than the *Aesthetic*. The latter is perhaps too compressed, owing (probably) to Kant's earlier discussions having to a great extent forestalled it. At all events, there is hardly any repetition, or enforcing of the same truth in slightly varied language, when Kant discusses the basis of Mathematics. The *Analytic*, on the contrary, just thought out by the great philosopher, is born, if we may so say, with the pangs of labour. We see Kant wrestling with his utterance to put it clearly before the world. As might have been expected, such a discussion defeated its own end. Repetitions and explanations weary and confuse us, when they are carried beyond reasonable limits. And so Kant labours again and again at the Deduction or justification of his Categories, in the first Edition, then in the Prolegomena, then in his second Edition; and yet his first exposition, though not the most complete, is by far the clearest he has given. The difficulties, however, of any of them seem quite sufficient for most English philosophers. A few have made bold to discuss and comment on the

from what it now is, provided it were receptive. We have not yet considered how empirical objects are actually given us, or whether we can identify the unities given in them with the unity imposed by the Category. When this is done, our deduction will be complete. But though we have hitherto abstracted from the way in which intuitions are given us, we could not abstract from the fact that they are *given to us*—that is, given from some other (here undetermined) source than our understanding, and independent of it. If our understanding possessed a power of intuiting, the Categories, which are mere acts of combining variety *given to it*, would be idle, for the objects would then be given directly to it in the act of intuiting. This peculiarity of our understanding, as opposed to an intuitive understanding, is, of course, a primitive fact, and inexplicable.

§ 22. But before we consider how empirical intuitions are given to us, as contrasted with other possible sensuous faculties of intuition, it is important to limit the other side of the process, and show that *the Category is of no use in cognising things, except when applied to objects of experience.* For *thinking* and *knowing* (cognising) an object are not the same. To know it, we want both a Category, or concept, and also an intuition, without which the former is mere form, or possibility of knowledge. But we can have none but *sensuous* intuitions either of pure space and time, or of sensations in space and time; and, moreover, the objects given by the former (mathematical figures) are mere forms, which do not prove the existence of things corresponding to them. *Things in space and time* must be representations, accompanied by *sensations*, or empirical perceptions. Hence the Categories, even when applied to pure intuition, give us no knowledge of things, till we appeal further to empirical intuition, or experience. Our assertion is therefore proved.

See pp. 223-24  
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Kant regards this latter synthesis as the work of the imagination, which therefore performs a transcendental synthesis, to be distinguished from that of the mere understanding. As reproductive of intuitions, it is indeed a faculty belonging to *sensibility*; but as exercising a spontaneity which actively determines intuitions in harmony with the Categories, it is allied to the understanding, and may be called the *productive* imagination, which performs a transcendental synthesis under the direction of the understanding.

Omitting for the present the Appendix to the Aesthetic here inserted by Kant, we proceed at once to the conclusion and summary of the whole deduction.

§ 26. In the *metaphysical Deduction* (or *exposition*, as he calls it in the Aesthetic), the *a priori* origin of the Categories was proved generally by their perfect coincidence with the general functions of thinking (§ 10). In the *transcendental* (§§ 20, 21) their possibility was shown as *a priori* cognitions of the objects of intuition generally—that is to say, of any sensuous or receptive intuition. We now proceed to complete the deduction by showing the possibility of cognising *a priori*, according to the laws of their combination, whatever objects can be presented to our senses. Our combination of variety in space and time, an act of the imagination, called by Kant (above, p. 118) *the synthesis of apprehension*, must obviously conform and correspond to the forms of space and time. But space and time are not mere forms of sensuous intuition, but themselves intuitions—that is to say, their variety is represented *a priori* as combined into unity.<sup>1</sup> It appears then that *unity in the synthesis*

nature of the sensibility and its forms. The former is the skeleton, as it were, of the latter.

<sup>1</sup> Cf. *Kritik*, p. 98, n. "Space represented as an *object* contains more than the mere form of the intuition: namely, a combination of the

C.B.  
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 3  
 See Book II of  
 the Transcendental  
 Aesthetics  
 (Experience of  
 possible unity  
 follows  
 arising from  
 the combination  
 of relations of  
 Categories as  
 such as is)

parts in any intuition, which is the Category of quantity. The former synthesis must correspond with this latter.

When I perceive the freezing of water, I apprehend two states of water standing in a time relation. But time is an *internal intuition* (as well as a form) with a necessary *synthetical unity* of parts, and the necessary condition of perceiving this relation. This is the synthesis of apprehension. But apart from time, the unity under which the understanding combines such varieties in intuition generally, is the Category of *cause*, which, when applied to my sensibility, determines all events in time according to its relation. Therefore the apprehension of the event, and therefore the event itself, stands under the relation of cause and effect.

The conclusion of the paragraph repeats the argument already (ii. pp. 206, 215) developed; that as the Categories prescribe laws for phenomena, or objects of nature (*materi- aliter spectata*), they must consequently legislate for the legitimacy or order of nature (*formaliter spectata*). There is no difficulty whatever in the argument, and as we have explained it already,<sup>1</sup> we shall not weary the reader with repetitions.

§ 27. We have come to the strange conclusion that for us no *cognition a priori* is possible, *except of objects of possible experience*. Yet though this limited, it is nevertheless not borrowed from experience, but as regards both pure intuitions and pure Categories, found in us *a priori*. As, therefore, experience and the Categories are in harmony, and experience is not the ground of possibility of the Categories, the reverse must be the case. This Kant calls the *Epi- genesis* of the pure reason, which begets the frame and order of nature by means of its Categories.

<sup>1</sup> Above, p. 115.

Another alternative<sup>1</sup> has been proposed: That we are so organised as to have subjective dispositions implanted in us, corresponding to the independent laws of nature. This is a sort of pre-established harmony. In the first place, Kant argues in reply, if we once begin to postulate such hypotheses, there is no limit to their further use in explaining other difficulties. But it is still more decisive, that in such case the Categories must lack that *necessity*, which belongs to their very nature. He thinks that the law of Causality, for example, which asserts the necessity of certain consequences, would be false. For we should only be entitled to say: I am so constituted that I cannot think the effect and cause except thus conjoined. This is just what the sceptic wants, for then all our supposed objective judgments would be mere illusion; and when men were found, as there surely would be, who denied the necessity, though they must feel it, we could, at all events, never dispute with them about a matter depending on the peculiar constitution of their thinking subject.

¶ The reader will at once perceive the close analogy between this reply and that of Locke to the idealist sceptics of his day [Locke's *Essay*, iv. 2, § 14]. It is too, like that passage in Locke, one of the weakest passages in the great work of a great author. Surely if we are all agreed that the laws of nature are a mental relation superadded to the bare successive feelings given to our nerves of sense, then the only question which remains is this: Did the mind impose them originally, or abstract them from repeated sensations? That there should be an unknown order of nature, in addition to and corresponding with the order which our understanding is, on either theory, competent to impose on its

<sup>1</sup> Cf. vol. ii. p. 101, note, where we see that he is alluding to the opinions of Crusius.

metaphysically  
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[Locke's  
Essay  
iv. 2, §  
14]  
It is too  
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Surely  
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be regarded as different from the self-intuiting self, and yet identical with it, cannot be avoided or diminished by any other theory, if we regard ourselves (as we must) as objects of our own internal perception. That this letter is an intuition is plain, when we consider that the only image we can form of time, in which we represent ourselves, is a line in space, and that all measures of time are imaged by changes in external things; in fact, that the determinations of the internal sense in time are strictly analogous to those of the external in space. But we only intuite external objects, when we are affected through the external sense; we only intuite internal when we are affected through the internal sense; in other words, we know ourselves as phenomena in time, not directly, as to our real nature. Every act of *attention* gives us an example of this internal relation. Here anybody can perceive how his understanding, as an active faculty, determines his internal sense, as a passive state; in other words, we actively choose that our minds (here controlled as passive) shall attend to something different from the natural succession of ideas. § 25. But the phenomenal self given in internal intuition by the synthetical action of our understanding, is not the only datum we have. This very transcendental synthesis implies a consciousness, not of what we are, but *that we exist*. This representation we reach by *thought*, not by *intuition*. Now, every human *cognition*, or knowledge, requires (a) a combining action of the understanding, which unites (β) the multiplicity given in some kind of intuition. It follows that this consciousness that we exist, as it wants the second element, is not a cognition of itself. This self is indeed no phenomenon, far less an illusion, but can only become an object by an appeal to internal sense. All the thinking in the world, all the Categories, will not supply this element. I exist therefore

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 131-32  
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 Every act of attention  
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 All the thinking in  
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 I exist therefore

reiterate the assertion—unmeaning in itself—for the sake of a philosophical theory. But surely the further collocation of words, 'intuiting ourselves as substance,' might have made Mansel pause. How is it conceivable that we should intuite substance, as distinguished from its attributes? Surely if such a thing were conceivable, the substance which we postulate for external things would not be such an utterly negative, inconceivable representation? In a private communication, as regards this criticism, he defended himself by saying, that if we were conscious of self as a cause, which Kant has explained just now, we must necessarily be conscious of ourselves as substance, as substance and cause are in this case identical. We hold, on the contrary, that we may be conscious of causation, or action, without knowing anything more of the substance which is the subject of the action. We hold the present case to be a very striking instance of this fact. The ultimate appeal is to each man's consciousness, and in this appeal the great majority of readers will probably agree with the great majority of modern philosophers, who, whenever they have avoided amplifications of language, and stated the facts clearly, have plainly denied the immediate presentation of self as a substance.

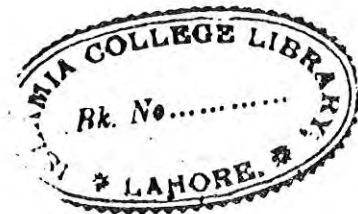
See pp 116  
 Mansel's theory of causation

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Sr. Mohammed Iqbal  
"Iqbal"  
M.A class

1897.

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THE NICOMACHEAN ETHICS OF  
ARISTOTLE

THE  
NICOMACHEAN ETHICS  
OF  
ARISTOTLE

TRANSLATED BY  
F. H. PETERS, M.A.

FELLOW OF UNIVERSITY COLLEGE, OXFORD

SIXTH EDITION  
*Revised and adapted to Bywater's Text.*



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### The method of Aristotle :-

His Ethical system depends on certain Apriori conceptions, & End, form & actuality. These ideas of ideal human life is explained are not the results of induction, rather they come in from above & give meaning to experience. Aristotle shows how his definition of the chief good includes all the previous notions of the requisitions of happiness. But his definition is not derived from combining these but from an inner intuition of a law of good as manifested in life. If Aristotle, throughout, appeals to experience, it is only for the purpose of testing, correcting, illustrating & amplifying his conceptions. The maintenance of this constant reconciliation with experience is characteristic of Aristotle's method. It is this characteristic which gives his method an empirical, inductive analytical air. When Aristotle says that we should begin from what we know there is a sort of implication that the method must be inductive. But though the individual must begin with what "he knows" there is nothing to prevent an absolute truth forming part of the intuitions & experience of the individual - when Aristotle implies that the procedure must be by the principles or not starting from them, he says, on the other hand, that "the fact is a principle". meaning by fact a moral fact, perception unobscured by sense,

### The relation of Aristotle's ethics to modern systems :-

1. The Ethics of Aristotle does not attempt to answer the following questions (which form chiefly the fundamental investigations of modern Ethics).
  1. How is the freedom of will compatible with the omnipotence of God?
  2. How is the independence of will reconcilable with the unalterable sequence of cause & effect.
2. Aristotle did not raise the question of the ground of ethical action (as in modern times the why of ethical action is his great latent investigation). He took abroad views of men under his chief good - Aristocratic view of Ethics.
3. The Ethics of modern Europe is far more Psychological than that of Aristotle.
4. The conception of conscience - This idea was alien to his mode of thought. His moral Psychology was not so far advanced.
5. Different modern views of the origin of moral distinctions (Apriori, Aposteriori) - This question is not raised by Aristotle.
6. Modern conception of the Religion of Humanity (left in accordance with Kind) divorce of Ethics from Theology. Shlegel had a new view for the idea of universal brotherhood had not dawned upon them. Aristotle: Stoicism:: Aristotle: Confucianism.

## BOOK X.

## CHAPTERS 1-5. PLEASURE.

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## CHAPTERS 6-9. CONCLUSION.

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7. Of the speculative life as happiness in the highest sense ...	337
8. Of the practical life as happiness in a lower sense, and of the relation between the two. Prosperity, how far needed ... ..	341
9. How is the end to be realized? ... ..	346

Political ideas in the Ethics of Aristotle.

Does Aristotle write on Ethics differently because he considered that his science was a kind of Politics? Is the Individual in his eye always regarded as a citizen? Do his views of law, state or different questions of constitution influence his upon moral action? Such effects are hardly traceable. We read his Ethics containing discussions on happiness, dealing with the height & depths of human consciousness & quite away from any consideration of the welfare of masses of men-kind. Happiness as he describes does not depend on any particular form of Government. His entering into details of Government in his Ethics, is not so much a mark of consistency in preserving a political point of view, but rather

It is a work of art or an entrenched mark on the subject of Politics proper. (His book on justice takes political views of justice) There seems to be an analogy between Aristotle's views of man in relation to state & his views of man in relation to nature. In his opinion he considers man as a part of nature & because he is a part, inferior to plus divine than the heavens & the universe, so, too in his Political system he considers the state prior to & greater than the individual just as a whole is prior to & greater than the part. The individual has no meaning without state. Just as Aristotle said "the universe is divine than man" so he says the end for the state is divine than the individual. This idea if it were carried out would tend to overwhelm all individuality. It actually does so in Plato's Republic. The laws are to regulate the whole of life & to force a good discipline on those who would not choose virtue for their own sake. This idea, then, forms one side of Aristotle's view, it is a sort of background to his ethical system.

the Nichomachean -

20 But now, having found that an act is involuntary when done under compulsion or through ignorance, we may conclude that a voluntary act is one which is originated by the doer with knowledge of the particular circumstances of the act.

21 For I venture to think that it is incorrect to say that acts done through anger or desire are involuntary.

22 In the first place, if this be so we can no longer allow that any of the other animals act voluntarily, nor even children.

23 Again, does the saying mean that none of the acts which we do through desire or anger are voluntary, or that the noble ones are voluntary and the disgraceful ones involuntary? Interpreted in the latter sense, it is surely ridiculous, as the cause of both is the same.

24 If we take the former interpretation, it is absurd, I think, to say that we ought to desire a thing, and also to say that its pursuit is involuntary; but, in fact, there are things at which we ought to be angry, and things which we ought to desire, e.g. health and learning.

25 Again, it seems that what is done unwillingly is painful, while what is done through desire is pleasant.

26 Again, what difference is there, in respect of involuntariness, between wrong deeds done upon calculation and wrong deeds done in anger? Both alike

27 are to be avoided, but the unreasoning passions or feelings seem to belong to the man just as much as does the reason, so that the acts that are done under the impulse of anger or desire are also the man's acts.\* To make such actions involuntary, therefore, would be too absurd.

\* Reason can modify action only by modifying feeling. Every

F

Actus  
voluntarius  
1. for it act, the acting  
2. some kind of choice  
3. pleasant  
4. Disgraceful  
5. The error  
6. Reason  
7. Anger  
8. There is  
9. Difference  
10. between wrong deeds done under calculation and wrong deeds done in anger.

Purpose, a mode of will, means choice after deliberation.

2. Now that we have distinguished voluntary from involuntary acts, our next task is to discuss choice or purpose. For it seems to be most intimately connected with virtue, and to be a surer test of character than action itself.

It seems that choosing is willing, but that the two terms are not identical, willing being the wider. For children and other animals have will, but not choice or purpose; and acts done upon the spur of the moment are said to be voluntary, but not to be done with deliberate purpose.

Those who say that choice is appetite, or anger, or wish, or an opinion of some sort, do not seem to give a correct account of it.

In the first place, choice is not shared by irrational creatures, but appetite and anger are.

Again, the incontinent man acts from appetite and not from choice or purpose, the continent man from purpose and not from appetite.

Again, appetite may be contrary to purpose, but one appetite can not be contrary to another appetite.\*

Again, the object of appetite [or aversion] is the pleasant or the painful, but the object of purpose [as such] is neither painful nor pleasant.

action issues from a feeling or passion (πάθος), which feeling (and therefore the resultant action) is mine (the outcome of my character, and therefore imputable to me), whether it be modified by reason (deliberation, calculation) or no.

\* Two appetites may pull two different, but not contrary ways (ἐναντιοῦνται): that which not merely diverts but restrains me from satisfying an appetite must be desire of a different kind, e.g. desire to do what is right. Ἐπιθυμία is used loosely in cap. 1 for desire (ὄρεξις), here more strictly for appetite, a species of desire, purpose (πρόαιπερις) being another species: cf. infra, 3, 19.

1. Choice is not Appetite -  
2. for  
3. anger & appetite  
4. irrational creatures  
5. Again, the incontinent man acts from appetite  
6. and not from choice or purpose, the continent man from purpose and not from appetite.  
7. Again, appetite may be contrary to purpose  
8. but one appetite can not be contrary to another appetite.\*  
9. Again, the object of appetite [or aversion] is the pleasant or the painful, but the object of purpose [as such] is neither painful nor pleasant.

3. Holding <sup>the opinion</sup> ~~the opinion~~ makes us morally good or bad, holding certain opinions <sup>does not.</sup>

4. <sup>we choose</sup> ~~we choose~~ to take or to avoid a good or evil <sup>thing;</sup> ~~thing;~~ we opine what its nature is, or what it is good <sup>for, or in what way;</sup> ~~for, or in what way;~~ but we cannot opine to take or <sup>to avoid.</sup>

5. <sup>we commend</sup> ~~we commend~~ a purpose for its rightness <sup>or correctness, an opinion for its truth.</sup>

6. <sup>we choose</sup> ~~we choose~~ a thing when we know well <sup>that it is good;</sup> ~~that it is good;~~ we may have an opinion about a <sup>thing of which we know nothing.</sup>

7. <sup>we commend</sup> ~~we commend~~ again, it seems that those who are best at choosing <sup>are not always the best at forming opinions, but that</sup> ~~are not always the best at forming opinions, but that~~ some who have an excellent judgment fail, through <sup>depravity, to choose what they ought.</sup>

8. <sup>It may be said</sup> ~~It may be said~~ that choice or purpose must be <sup>preceded or accompanied by an opinion or judgment;</sup> ~~preceded or accompanied by an opinion or judgment;~~ but this makes no difference: our question is not that, <sup>but whether they are identical.</sup>

9. <sup>What, then, is choice or purpose, since it is none</sup> ~~What, then, is choice or purpose, since it is none~~ of these?

10. <sup>It seems, as we said, that what is chosen or pur-</sup> ~~It seems, as we said, that what is chosen or pur-~~ posed is willed, but that what is willed is not always <sup>chosen or purposed.</sup>

11. <sup>The required differentia, I think, is "after previous</sup> ~~The required differentia, I think, is "after previous~~ 17 <sup>deliberation."</sup> ~~deliberation."~~ For choice or purpose implies calcula- <sup>tion and reasoning.</sup> ~~tion and reasoning.~~ The name itself, too, seems to <sup>indicate this, implying that something is chosen before</sup> ~~indicate this, implying that something is chosen before~~ or in preference to other things.\*

12. <sup>Now, as to deliberation, do we deliberate about</sup> ~~Now, as to deliberation, do we deliberate about~~ 1

\* προαίρεσις, lit. "choosing before." Our "preference" exactly corresponds here, but unfortunately cannot always be employed.

2, 12-3, 7.]

Handwritten notes: K.C. wish the end of choice (Panel the means of Aristotle) THE WILL we wish natural good choose natural moral on what we can do—not on ends, but means.

everything, and may anything whatever be matter <sup>on what we can do—not on ends, but means.</sup> for deliberation, or are there some things about which <sup>deliberation is impossible?</sup>

2 By "matter for deliberation" we should understand, I think, not what a fool or a maniac, but what <sup>a rational being would deliberate about.</sup>

3 Now, no one deliberates about eternal or unalterable things, e.g. the system of the heavenly bodies, or the incommensurability of the side and the diagonal <sup>of a square.</sup>

4 Again, no one deliberates about things which change, but always change in the same way (whether the cause of change be necessity, or nature, or any <sup>2 nature</sup> other agency), e.g. the solstices and the sunrise; \* nor about things that are quite irregular, like drought and wet; nor about matters of chance, like the finding <sup>of a treasure.</sup>

5 Again, even human affairs are not always matter <sup>of deliberation;</sup> ~~of deliberation;~~ e.g. what would be the best constitution for Scythia is a question that no Spartan <sup>would deliberate about.</sup>

6 The reason why we do not deliberate about these things is that none of them are things that <sup>we can ourselves effect.</sup>

7 But the things that we do deliberate about are <sup>matters of conduct that are within our control.</sup> ~~matters of conduct that are within our control.~~ And these are the only things that remain; for besides <sup>nature and necessity and chance, the only remaining</sup> ~~nature and necessity and chance, the only remaining~~ cause of change is reason and human agency in <sup>general.</sup> ~~general.~~ Though we must add that men severally <sup>deliberate about what they can themselves do.</sup>

Handwritten notes: we deliberate about what we ourselves can effect

\* These are instances of "necessity;" a tree grows by "nature," i.e. by its own natural powers.

whereas some hold that the object of wish is the good others hold that it is what seems good.

- 2 Those who maintain that the object of wish \* is the good have to admit that what those wish for who choose wrongly is not object of wish (for if so it would be good; but it may so happen that it was
- 3 bad); on the other hand, those who maintain that the object of wish is what seems good have to admit that there is nothing which is naturally object of wish, but that each wishes for what seems good to him—different and even contrary things seeming good to different people.

- 4 As neither of these alternatives quite satisfies us, perhaps we had better say that the good is the real object of wish (without any qualifying epithet), but that what seems good is object of wish to each man. The good man, then, wishes for the real object of wish; but what the bad man wishes for may be anything whatever; just as, with regard to the body, those who are in good condition find those things healthy that are really healthy, while those who are diseased find other things healthy (and it is just the same with things bitter, sweet, hot, heavy, etc.): for the good or ideal man judges each case correctly, and in each case what is true seems true to him.

- 5 For, corresponding to each of our trained faculties, there is a special form of the noble and the pleasant,

\* βουλευτόν. This word hovers between two senses, (1) wished for, (2) to be wished for, just as αἰρετόν hovers between (1) desired, (2) desirable. The difficulty, as here put, turns entirely upon the equivocation; but at bottom lies the fundamental question, whether there be a common human nature, such that we can say, "This kind of life is man's real life."

What is the object of wish? Good or what seems good?

If the former, then object of wish is of those who choose wrongly & is in object of wish.

If the latter then, there is nothing which is naturally object of wish.

Hence we should say that good is the real object of wish & that what seems good is object of wish to each man.

It tells tale of virtues. One with certain Christian virtues of charity, chastity, self-devotion etc. However falls short of Plato's summary. However, the ethics from Religion & thus, least in hope all consideration holiness or man's relation to God & of all virtues enumerated by him courage is the most moral from a modern point of view.

BOOK III. CHAPTER 6.—END OF BOOK V. THE SEVERAL MORAL VIRTUES AND VICES.

Of courage and the opposite vices.

- 6. We have already said that courage is moderation or observance of the mean with respect to feelings of fear and confidence.

Now, fear evidently is excited by fearful things, and these are, roughly speaking, evil things; and so fear is sometimes defined as "expectation of evil."

Fear, then, is excited by evil of any kind, e.g. by disgrace, poverty, disease, friendlessness, death; but it does not appear that every kind gives scope for courage. There are things which we actually ought to fear, which it is noble to fear and base not to fear, e.g. disgrace. He who fears disgrace is an honourable man, with a due sense of shame, while he who fears it not is shameless (though some people stretch the word courageous so far as to apply it to him; for he has a certain resemblance to the courageous man, courage also being a kind of fearlessness). Poverty, perhaps, we ought not to fear, nor disease, nor generally those things that are not the result of vice, and do not depend upon ourselves. But still to be fearless in regard to these things is not strictly courage; though here also the term is sometimes applied in virtue of a certain resemblance. There are people,

Clarendon Press Series

A STUDY OF RELIGION

ITS SOURCES AND CONTENTS

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Πότερον οὐδὲ ψυχῆς γένος ἐγκρατὲς εὐρανεῦ καὶ γῆς καὶ πόσις τῆς  
περίου γαγονέναι φάμεν, τὸ φρόνιμον καὶ ἀρετῆς πλήρες, ἢ τὸ μηδέτερον  
κεκτημένον; PLAT. Legg. x. 897 B.

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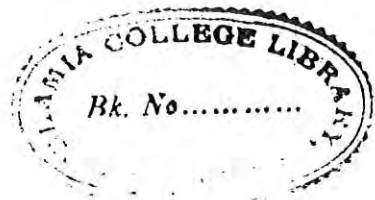
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28<sup>th</sup> Aug - 1897 -





# A STUDY OF RELIGION;

## ITS SOURCES AND CONTENTS.

### INTRODUCTION.

#### I. WHAT IS RELIGION?

THE word 'Religion' is here used in the sense which it invariably bore half a century ago; and a reader whose conceptions are cast in the moulds of that time will know what to expect from an enquiry into its 'Sources and Contents.' Understanding by 'Religion' belief in an Ever-living God, that is, a Divine Mind and Will ruling the Universe and holding Moral relations with mankind, he will hope, on the one hand, to be led to the innermost seat of this belief in the constitution of human nature; and, on the other, to see developed from it the dependent varieties of thought implicit in so fruitful a germ, and the cognate truths attached to it by collateral relations. Along just these paths of reflective insight, viz. first, to the secret birth-points of conscious religion, and then, to the survey of its interior volume and applied lights, it is the purpose of this 'Study' to conduct him, so far as mere critical scrutiny can avail in a matter not wholly intellectual. In the soul of Religion, the apprehension of truth and the enthusiasm of devotion inseparably blend: and in proportion as either is deserted by the other, the conditions of right judgment fail. The state of mind in which they coexist may present itself under either of two forms, sharply distinguished in the language of our older writers. If it be reached by reflection on the

VOL. I

B

1. an intellectual elaboration of the idea of the Divine Mind and Will and an intense personal devotion — Natural Religion  
 2. an intuitive feeling of the principle of Reverence directed — Supernatural Religion

order of the physical and moral world, it is called 'Natural Religion'; if it arises without conscious elaboration of thought, and is assigned to immediate communication from the Divine Spirit to the human, it is called 'Supernatural Religion.'

The central faith in the Supreme Mind is usually attended by several satellite beliefs (e.g. in a life beyond death), which are all allowed shelter under the term *Religion*. When regarded apart from these, the primary conviction is known as *Theism*; the rejection or absence of which has, accordingly, appropriated the negative word *Atheism*.

This nomenclature, recommended by its simplicity and precision, has such complete possession of our standard literature, that no serious change in it can be made without deplorable confusion. Yet various causes have of late created an obvious disaffection towards it. However adequate it may have been to mark off from each other the modes of thought hitherto prevailing, new states of mind have now arisen of which, we are assured, it gives no accurate account; on which, indeed, its classification cannot be forced without rudeness and offence. The vocabulary of theology which was invented for the exigencies of Christendom, and which provided each of its components and opponents with a fitting name, proves too narrow for our wider knowledge of foreign faiths: as may be plainly seen when, in Buddhism, we come across a religion without a god. Not that we need go to the far East in quest of so strange a phenomenon; we have only to open a recent volume of a popular monthly review, and we are present at a memorable single combat between Mr. Herbert Spencer and Mr. Frederick Harrison for the prize of the best religion that dispenses with anything Divine. The changes, at first insensible, which have at last affected the meaning of important words in their very essence, and are now demanding formal recognition, need to be distinctly stated and estimated at the outset of our enquiries.

a mode of thought and a mode of feeling; nor does it matter to their indissoluble union which of the two you put into the prior place; whether you trust first the instinct of intuitive reverence, and see the reality of God emerge as its postulate; or whether, having intellectually judged that He is there, you surrender yourself to the awe and love of that infinite presence. These intense affections, rich in elements of wonder, admiration, reverence, culminate in worship; and, breaking thus into visible expression, reveal to others the invisible faith to which they inseparably belong. It is only our artificial analysis that separates the two, and insists on calling the intellectual side of the fact a *theology*, the affectional a *religion*. Thence we lose sight of the fact that they are not two things, any more than the convex and the concave surface of a curve, but only two aspects of the same thing; and are tempted to think of each as possibly existing without the other, and so to look around us for a religion that may sit apart from all theology. If every awakening of wonder, admiration, or reverence, is to be called *Religion*, we need not go far to find it; for in the gaining of knowledge we have the first, in the perception of beauty the second, in the presence of higher character the third. So far as the last is concerned, it may be freely admitted that the sentiment of reverence is really homogeneous, whether it be directed upon simply human excellence far above our own, or upon the highest of all in the absolutely Perfect. It was not without a true feeling that the Latins covered by the single word *pietas* the venerating affection whence springs the right attitude towards superiors human and divine. Moral attributes, being the same for the whole hierarchy of minds, are of necessity contemplated with feelings not dissimilar, on whatever part of the scale they are seen; and it is precisely in the experience and history of the Conscience that (as shown in a former exposition of ethical theory<sup>1</sup>) we find the germ and secret implication of transcendent piety.

<sup>1</sup> Types of Ethical Theory, vol. II.

- Change in  
the meaning  
of the word  
Religion.
1. Reverence  
(various  
affinities  
Moral.)
  2. Admiration  
(Beauty in  
ethical theory  
essential)  
Rel.
  3. Wonder & so  
(contemplation  
of God (d)  
& identification  
with Religion)

Of this affinity between the earthly and heavenly forms of inward homage advantage is now taken to persuade us that the essence of Religion is complete in the first alone; that its theologic crown is a superfluous addition, and that it suffers no fatal loss, though the universe should contain no spiritual being higher than man. There is enough, it is said, in the nobler samples of humanity, in the vindicators of right, in the saviours of nations, the purifiers of private life, the martyrs of truth, to kindle the fervours of aspiration, and bring us to their feet as devotees:—and is not this religion? Nay, a still wider scope is given to the conception, by taking away the *moral* limits which fix it upon character alone. *Beauty* also sets the heart aglow with its fascination, and inspires a passionate pursuit, though presented by objects ethically neutral. And the scientific interpretation of the world, the deciphering of order in its dispositions and events, the contemplation of its environing immensity and eternity, attract and subdue the intellectual observer with an indescribable sense of sublime humility. When all these experiences are thrown into one lot, by cancelling their differences, and are set forth as the contents of Religion, it becomes, and is defined, 'Habitual and permanent admiration<sup>1</sup>,' and retains its august pretensions, on whatever object it may fasten, whether dead or alive. *Every* form of enthusiasm, be it of Science, of Art, of Morals, thus suffices to constitute a religion<sup>2</sup>, though it should look upon the universe as a mere aggregate of coexisting and successive phenomena<sup>3</sup>, with nothing beyond, within, behind, or before them but still other phenomena ad infinitum. Nor are we to consider it any infringement of religion to deny the presence and agency, among these phenomena, of any ordering Mind, and to suppose that self-conscious intelligence and will have first emerged in the development of the human race. Such denial is perfectly consistent with the recognition of *Law*, i. e. determinate order among phenomena; and

<sup>1</sup> Natural Religion, 1882; ch. iv. p. 74.

<sup>2</sup> Ibid. i. p. 3.

<sup>3</sup> Ibid. iii. p. 45.

so long as any shred of law remains recognised, religion is saved<sup>1</sup>, though there be no legislator but blind necessity.

This watering down of the meaning of the word *Religion*, so as to dilute it to the quality of the thinnest enthusiasm, would be less confusing, if it openly washed away with it and discharged all the theological terms which it empties of significance. But the reader, to his great surprise, is told that this reduced religion is still *Theism*; that it is wrong to regard as an *atheist* one who sees in nature no trace of ordering mind; and that such a one, in his bare recognition of law or regularity anywhere, still has his God. For, to the man of Science, for whom the cosmos is all in all, the word 'God is merely a synonym for nature'; the laws of nature are 'laws of God'; and in the field of nature he stands as if 'in the presence of an infinite and eternal being,' nay, a 'divine being'; so that he is as truly a theist as one who bends down in prayer. There might be some excuse for this paradoxical statement, if its author were dealing with the *Poet's* personification of nature as an infinite organism, looking with deepest expression into the human soul; for this conception does really, for the moment, both unify and animate the world, and brighten up its face as with a flash of inner meaning from beneath its form; and, while this vision lasts, there is a transient immanence of mind with which the seer may commune. But, the assertion is expressly made of that lowest view of nature which, like Comte's, rids the observer of all ideas of causality or power, and resolves the All into phenomena, related only in time and place, in resemblance and difference, and simply grouped into sets under these heads. The deification of such bundles of facts (and 'laws' are nothing else), the transference of the name *God* to the sum of them, the recognition of their study as *Theism*, involve a degradation of language and a confusion of thought, which are truly surprising in the distinguished author of 'Natural Religion.' The subversion of established meanings for

<sup>1</sup> Natural Religion, ch. ii. pp. 27, 43.

<sup>2</sup> Ibid. iii. p. 45.

thus defined  
it becomes  
the thinnest  
enthusiasm

This religion  
to him is (or)  
- Nature -  
not atheism -

This use  
(like love)  
of words is  
a degradation  
of language

swallow up eternity: they subsist and are intelligible only together; and nothing can be more mistaken than to treat them as mutually exclusive. It is no hindrance to theology, if the laws of phenomena pursue their undeviating way: it is no hindrance to science, if the laws of nature are laws of God; the matter of both studies is furnished by the same relation; only taken up at the opposite ends, so as to render explicit in each case the term which is implicit in the other.

But though there is no '*antagonism*' between them, *antithesis* there certainly is; and nothing can be more misleading than to say that 'God is merely a synonym for nature.' The attributes of nature are birth, growth, and death; God can never begin or cease to be: nature is an aggregate of effects; God is the universal cause: nature is an assemblage of objects; God is the infinite Subject of which they are the expression: nature is the organism of intelligibles; God is the eternal intellect itself. Cut these pairs asunder; take away the unchangeable, the causal, the manifesting Subject, the originating Thought; and what is then left is indeed 'Nature,' but, thus bereft and alone, is the negation and not the '*synonym*' of God. And so; I am constrained to deny the antagonism which our author affirms; and to affirm the antithesis which he denies.

A further instance of the confusion arising from the proposed remoulding of well-defined terms will render our appreciation of it still clearer. As, in order to be a theist, the only condition is that you should, somewhere or other, find a bit of regularity in the succession of events, you would apparently earn the name by listening for thunder after lightning, or throwing paper into the fire to be burned. With the qualifications reduced so low, it would seem hardly possible to escape from the category; and the search for an atheist becomes, one would think, more hopeless, with even the best of lanterns, than the search of Diogenes for an honest man. Perhaps then this is just the conclusion to which our author intends to lead, viz. that the species

No antagonism between God and nature but an antithesis

2.  
Change in the meaning of Atheism

object given you, and you have not even reached the specified point of 'admiration.' Within the limits of pure sincerity, no one can worship either a nature beneath him or an idea within him: however big may be the one, though it comprise all forces and all stars, if that be all, it will be venerable to no spirit that can comprehend it; and however fine may be the other, if it be but a dreamer's image, a phenomenon of perishable consciousness, it can never be more than the personality that has it, so as to make him its suppliant.

The definition of religion as 'habitual and permanent admiration' can hardly be intended for any rigorous application. Like the frequent identification in devotional literature of all goodness with Love, it forgets to take account of the object on which the feeling is directed, and on the worth of which the whole character and place of the feeling depend. To love amiss is no evidence of goodness; and it is possible so to admire, as to contradict the very essence of religion. Is there any more 'habitual and permanent admiration' than that of the handsome fop—the Beau Brummel or Count d'Orsay of his day—for his own person, as he stands before the mirror; and he is only a more visible example of many varieties of self-complacency and self-homage equally sincere; and surely no temper of mind is more utterly closed against the tender reverence and abnegating service which religion inspires. It would therefore be necessary, if this definition were not relinquished, to stipulate that the object of admiration should be something other than ourselves. That condition is no doubt fulfilled by the Positivists' calendar, which gathers into one view the nobles and martyrs of history, and leaves no day of the year without its tribute of celebration; and I shall not challenge the right of this commemorative discipline to call itself a 'religion of humanity.' It does rest essentially upon reverent affection, not, on the whole, unwisely and unworthily directed; and if it were possible for human souls to illuminate and uphold

Deficit criticism

Comte's Religion Criticism

for its own antithesis, I cannot but seriously protest. A God that is merely nature, a Theism without God, a Religion forfeited only by the 'nil admirari,' can never reconcile the secular and the devout, the Pagan and the Christian mind. You vainly propose an εἰρηυκὸν by corruption of a word. The moment the device is put to the test, the antipathic elements which you have brought together spring asunder with more aversion than ever. Can you expect, for instance, that one to whom the whole essence of religion consists in conscious personal relations with a Divine Spirit, and who cannot live apart from that ever-present Friend, should consent to reduce this experience to a secondary position, and feel still a religious fellowship with his neighbour who deems it all a dream? The most you can demand is that each should respect the conscientious belief of the other, and refrain from expressed or implied reproach. But the alienation of sympathy is inevitable; and, resting upon real differences, is beyond the reach of verbal fusion.

For these reasons, I retain the old meanings of the chief theologic terms, and decline to loosen their precision; and by Religion I understand the believer's worship of Supreme Mind and Will, directing the universe and holding moral relations with human life. This I state as its essence; but whatever this essence may either necessarily carry as a consequence, or, with the collateral aid of other evidence, may justify us in accepting as true, will also find its place under the category of religion.

Martineau sticks to the old meaning - His inquiry is not an inductive enumeration but a verification of man's mental & moral faculties related to his superior nature.

II. WHY ETHICS BEFORE RELIGION.

The enquiries on which we are now entering have been preceded by a treatment of ethical theory, the results of which will here be assumed as known. This order of exposition undoubtedly implies that I do not regard moral rules as depending upon prior religious belief; and that I do regard the consciousness of duty as an originating con-

THE  
ATTRIBUTES OF  
GOD

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PERSONAL AND ANTHROPOMORPHIC DEITY 41

It may be that the first strong stand against the whole ritual of sacrifice was taken by the great reforming prophet Zarathustra in the ninth century B. C. ; but the evidence is not clearly stated by our recent authorities ;<sup>1</sup> it may be that his original thought on the question, giving the true ideal of sacrifice, appears in one verse of the Gathas : ' As an offering Zarathustra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazdah ; ' a thought which Moulton well compares with St. Paul's : ' I beseech you . . . that ye present your bodies a living sacrifice, holy, acceptable unto God. ' <sup>2</sup>

Of all the external acts of worship that which we are considering has been by far the most momentous for its influence on religious thought and even on the economic life of man. Our moral judgement on it must be double-edged : so far as its forms were cruel and bloody and combined with magic practices, they were likely to engender dark and degrading thoughts concerning the nature and attributes of the deity : where they were refined and merciful, they assisted the higher conception of the Godhead as pure and merciful, such as that of the pure Apollo with the ' pure ' altar at Delos, whereon no blood must be shed. <sup>3</sup>

The ritual of the gift-offering to God, either of the fruits of the earth or of the animal life, has not

<sup>1</sup> Vide Moulton, *Early Zoroastrianism*, p. 395, n. 1.

<sup>2</sup> Yasna, 33. 14 (Moulton, *ib.* p. 360).

<sup>3</sup> Vide *Cults*, 4, p. 253.

characterization of God the most appalling that the human imagination has conceived; and none of them has succeeded in bridging the gulf that separates them from the higher conception of divinity satisfying the developed modern conscience.

Another product of anthropomorphism that has deeply influenced the history of religion is the attribution to the deity of the distinctions of sex. This was obviously inevitable in our lower phases; nor is it easy to see how advanced religious thought could avoid it, wherever the divinity was felt as an individual person; for all the words in every language denoting persons naturally imply sex and sex-distinctions. The modern religious man, who may not scrutinize his own imagination, and who would probably assent to the great Joannine formula that 'God is a spirit'; habitually speaks of him, and the liturgical invocations and phrases in all our churches habitually present him as male. Also the highest and most operative of his attributes are attached to the idea of God the Father, and the concepts of fatherhood and sonship have inspired much of the theology of our race; nor dare we yet say that for the popular mind of to-day these terms are merely symbols or metaphors. They were reflected long ago upon the skies from the human family. The Aryan peoples were familiar with the Father-God at an early period of their history, and all of them, except the Romans, constructed their Pantheon on the type of the human family and mainly on the monogamic type. The Jewish

a dogma repellent to Zarathustrian and Hellenic ethical-religious thought, but accepted by the later speculation of Jewish Rabbis. And it may be from Judaic sources that the prophet of Islam drew the conviction that 'it is not easy for any person to believe save by the permission of God'<sup>1</sup> and that 'God leads astray whom he pleases and guides whom he pleases'.<sup>2</sup> This idea crystallizes and hardens in Calvinism, where all the difficulties connected with predestination and free will are brought to a head.

Again, in proportion as the aspect of God as pure spirit, working upon the world of spirits by unseen spiritual agency, becomes dominant, the belief is sure to arise that He knows all the secrets of the heart of man and that sins of thought are equally grievous in his judgement as sins of action: hence human ethics may come to depend rather on inward than on outward standards; and purity of soul rather than outward prosperity will become the main object of prayer. And from the view that God is spirit and that 'like is known by like', the idea may naturally arise that, not by ritual or magic, but only by the power of the human spirit or soul does man enter into communion with God: a kindred and equally momentous consequence may be drawn that only in his own soul can man find final and satisfying proof of the reality of God.

The utterance of these ideas is broadcast among the higher nations. We have already noted one or two examples in Greek thought and literature: 'the

<sup>1</sup> *Qur'an*, 10. 100.

<sup>2</sup> 74. 34.



tions probably no very definite and certain answer can be given, to deny that they can in any measure be answered, to pronounce all speculation regarding ultimate ends as wholly vain, would justly be deemed the expression of a rash and thoughtless dogmatism. Science claims not only to explain the past but to foretell the future. The power of prevision possessed by a science is the best criterion of its rank among the sciences when rank is determined by certitude. And most significant is the boldness with which some of the sciences have of late begun to forecast the future. Thus, with reference to the end of the world, the spirit of prophecy, which until very recently was almost confined to the most noted religious visionaries, is now poured largely out upon our most distinguished physicists. This we regard as a most significant and hopeful circumstance, and trust that ere long the prophets of science will be far less discordant and conflicting in their predictions even of the remotest issues than they must be admitted to be at present.

While speculation as to final causes in the sense of ultimate ends is, within certain limits, as legitimate as it is natural, its results are undoubtedly far too meagre and uncertain to allow of our reasoning from them to the existence or wisdom of God. We must prove that there is a Divine Intelligence from what we actually perceive in things,

*It is not  
vain to  
investigate  
the ultimate  
end because  
science  
not only  
explains  
but also  
foretells*

every indication of design in the Kosmos is so much evidence against the omnipotence of the Designer. For what is meant by design? Contrivance: the adaptation of means to an end. But the necessity for contrivance—the need of employing means—is a consequence of the limitation of power. Who would have recourse to means if to attain his end his mere word was sufficient? The very idea of means implies that the means have an efficacy which the direct action of the being who employs them has not. Otherwise they are not means, but an encumbrance. A man does not use machinery to move his arms. If he did, it could only be when paralysis had deprived him of the power of moving them by volition. But if the employment of contrivance is in itself a sign of limited power, how much more so is the careful and skilful choice of contrivances? Can any wisdom be shown in the selection of means when the means have no efficacy but what is given them by the will of him who employs them, and when his will could have bestowed the same efficacy on any other means? Wisdom and contrivance are shown in overcoming difficulties, and there is no room for them in a being for whom no difficulties exist. The evidences, therefore, of natural theology distinctly imply that the author of the Kosmos worked under limitations.”<sup>1</sup>

*Myth's objection  
how -  
adaptation  
if means  
shows  
limitation  
of power  
d. p.  
The limitations  
are not in  
the infinite  
power or wisdom  
but in  
their operation  
& effect*



## APPENDIX.

NOTE I., page 6.

## NATURAL AND REVEALED RELIGION.

THE Hindus regard the Vedas, the Parsees the Zend-Avesta, and the Mohammedans the Koran, as having been immediately and specially inspired. This means that they believe the spiritual truth contained in these books to belong to revealed religion, although it, in reality, is merely a portion of natural religion. The Greeks and Romans could not distinguish between nature and revelation, reason and faith, because ignorant of what we call revelation and faith. Without special revelation or inspiration the oriental and classical mind attained, however, to the possession of a very considerable amount of most precious religious truth. In all ages of the Christian Church there have been theologians who have traced at least the germinal principles of such truth to written or unwritten revelation; and probably few patristic or scholastic divines would have admitted that there was a knowledge of God and of His attributes and of His relations to the world which

*The Distinction  
between Re-  
vealed &  
Natural  
Religion -  
Is - The Dis-  
tinction true?*

*Theism has  
come down to  
us through  
Revelation -  
But the  
distinction  
between  
Natural &  
& Revealed  
Religion is true.*

'The Knowledge of Divine Things from Revelation, not from Reason or Nature' (1743), laboured to prove that neither the being of a God nor any other principle of religion could be legitimately deduced from the study of the phenomena of the universe. He argued on the assumption that the senses are the only natural inlets to knowledge. The late Archbishop Magee adopted his views on this subject. One of the most widely known expositions and defences of the theory is that contained in the 'Theological Institutes' (1823) of the eminent Wesleyan divine, Richard Watson. In order to establish that all our religious knowledge is derived from special revelation, he employs all the usual arguments of scepticism against the proofs of theism and the principles of reason on which they rest. In the Roman Catholic Church, scepticism as to reason and the light of nature has been often combined with dogmatism as to the authority of revelation and the Church. In the system of what is called the theocratic school may be seen the result to which attempts to establish the certitude of authority by destroying the credit of human reason naturally lead. It is a system of which I have endeavoured to give some account in my 'Philosophy of History in France and Germany,' pp. 139-154.

The fact on which I have insisted in the latter part of the lecture—the fact that theism has come to mankind in and through revelation—has caused some altogether to discard the division of religion into natural and revealed. They pronounce it to be a distinction without a difference, and attribute it to sundry evil consequences. It has led, they think, on the one hand, to depreciation of revelation—and, on the other, to jealousy of reason: some minds looking upon Christianity as at best a repub-

and most special revelation of God—His revelation in Jesus Christ—was also the fullest realisation of the true nature of man. But this is no reason why we should not distinguish between the general and the special in that revelation. We can only efface the distinction by reducing Christ to a mere man, or confounding God with man in a pantheistic manner.

2. It is - It has been further objected to the division of religion into natural and revealed that it is unhistorical, that natural religion is only revealed religion disguised and diluted—Christianity without Christ. It never existed, we are told, apart from revelation, and never would have existed but for revelation. But this very objection, it will be observed, implies that natural religion is not identical with revealed religion—is not revealed religion pure and simple—is not Christianity with Christ. Why is this? Is it not because revealed religion contains more than natural religion—what reason cannot read in the physical universe or human soul? Besides, while the principles of natural religion were presented in revelation in a much clearer form than in any merely human systems, and while there can be no reasonable doubt that but for revelation our knowledge of them would be greatly more defective than it is, to maintain that they had no existence or were unknown apart from revelation, is manifestly to set history at defiance. Were there no truths of natural religion in the works of Plato, Cicero, and Seneca? Is there any heathen religion or heathen philosophy in which there are not truths of natural religion?

The belief in a natural religion which is independent alike of special revelation and of positive or historical religions has been argued to have originated in the same

*That is the distinction between natural religion and revealed religion. Simply Christianity without Christ. Answer: This very objection implies that natural religion is identical with revealed religion. Revealed religion is not identical with natural religion. This implies that revealed religion contains more*

lication of the religion of nature, in which all that is most essential and valuable is "as old as the creation;" while others see in natural religion a rival of revealed religion, and would exclude reason from the religious sphere as much as possible. The distinction is, however, real, and the errors indicated are not its legitimate consequences. If there be a certain amount of knowledge about God and spiritual things to be derived from nature—from data furnished by perception and consciousness, and accessible to the whole human race,—while there is also a certain knowledge about Him which can only have been communicated through a special illumination or manifestation—through prophecy, or miracle, or incarnation,—the distinction must be retained. It is no real objection to it to urge that in a sense even natural religion may be regarded as revealed religion, since in a sense the whole universe is a revelation of God, a manifestation of His name, a declaration of His glory. That is a truth, and, in its proper place, a very important truth, but it is not relevant here: it is perfectly consistent with the belief that God has not manifested Himself merely in nature, but also in ways which require to be carefully distinguished from the manifestation in nature. In like manner, the distinction is not really touched by showing that revealed religion has embodied and endorsed the truths of natural religion, or by proving that even what is most special in revelation is in a sense natural. These are both impregnable positions. The Bible is, to a large extent, an inspired republication of the spiritual truths which are contained in the physical creation, and in the reason, conscience, and history of man. But this does not disprove that it is something more. The highest

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condition of mind as the belief in a "state of nature" entertained by a few political theorists in the seventeenth and eighteenth centuries. This can only be done by confounding natural religion with an imaginary patriarchal religion, which is, of course, inexcusable. Natural religion is analogous, not to the state of nature, but to the law of nature of the jurists. Natural religion is the foundation of all theology, as the law of nature is the foundation of all ethical and political science; and just as belief in the law of nature is perfectly independent of the theory of a state of nature, so the belief in natural religion has no connection whatever with any theory of patriarchal or primitive religion.

There is a well-known essay by Professor Jowett on the subject of this note in the second volume of his *St Paul's Epistles,* &c.

*Besides the distinction is not true - historical - Natural Religion is like found in many things*

NOTE II., page 9.

INFLUENCE OF RELIGION ON MORALITY.

The assertion of Mr Bentham and of Mr J. S. Mill that much has been written on the truth but little on the usefulness of religion, is quite inaccurate. Most of the apologists of religion have set forth the proof that it serves to sustain and develop personal and social morality; and, from the time of Bayle downwards, not a few of its assailants have undertaken to show that it is practically useless or even hurtful. But Bentham may have been the first who proposed to estimate the utility of religion apart from the consideration of its truth. The notion

because authority, education, and public opinion are powerful, as it would be to infer that the fire in a steam-engine might be dispensed with because water is necessary. Any person who assumes, as Mr Mill assumed, that authority, education, or public opinion may be contrasted with religion—who does not see, as Mr Mill did not see, that all these powers are correlatives, which necessarily intermingle with, imply, and supplement one another—is, *ipso facto*, unable intelligently to discuss the question, What does religion do for society? In the second part of his essay, Mr Mill ought, in order to have kept his promise, to have considered what influence religion in the sense of belief in and love of God is naturally calculated to exert on the character and conduct of the individual; but instead of this he applies himself to the very different task of attempting to prove that "the idealisation of our earthly life, the cultivation of a high conception of what it may be made, is capable of supplying a poetry, and, in the best sense of the word, a religion, equally fitted to exalt the feelings, and (with the same aid from education) still better calculated to ennoble the conduct, than any belief respecting the unseen powers." He forgets to inquire whether there is any opposition between "the idealisation of our earthly life" and "belief respecting the unseen powers," or whether, on the contrary, religious belief is not the chief source of the idealisation of our earthly life. That this logical error is as serious as it is obvious, appears from the fact that ten years later Mr Mill himself confessed that "it cannot be questioned that the undoubting belief of the real existence of a Being who realises our own best ideas of perfection, and of our being in the hands of that Being as the ruler of the universe, gives an in-

*Mill's mistake is to suppose that authority, education, and public opinion are powers which can be contrasted with religion. They are correlatives which necessarily intermingle with, imply, and supplement one another. He forgets to inquire whether there is any opposition between the idealisation of our earthly life and belief respecting the unseen powers. Religious belief is not the chief source of the idealisation of our earthly life. That this logical error is as serious as it is obvious, appears from the fact that ten years later Mr Mill himself confessed that "it cannot be questioned that the undoubting belief of the real existence of a Being who realises our own best ideas of perfection, and of our being in the hands of that Being as the ruler of the universe, gives an in-*

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crease of force to our aspirations after goodness beyond what they can receive from reference to a merely ideal conception" (Theism, p. 252). His proof that the worship of God is inferior to the religion of humanity rests mainly on these three assertions: (1) That the former, "what now goes by the name of religion," "operates merely through the feeling of self-interest;" (2) That "it is impossible that any one who habitually thinks, and who is unable to blunt his inquiring intellect by sophistry, should be able without misgiving to go on ascribing absolute perfection to the author and ruler of so clumsily made and capriciously governed a creation as this planet and the life of its inhabitants;" and (3), That "mankind can perfectly well do without the belief in a heaven." "It seems to me not only possible, but probable, that in a higher, and, above all, a happier condition of human life, not annihilation but immortality may be the burdensome idea; and that human nature, though pleased with the present, and by no means impatient to quit it, would find comfort and not sadness in the thought that it is not chained through eternity to a conscious existence which it cannot be assured that it will always wish to preserve." On this last point more mature reflection brought him to a different and wiser conclusion (see Theism, pp. 249, 250).

3. Hell  
 Argues:-  
 The worship  
 of God is  
 inferior to  
 that of Religi-  
 on to  
 Humanity-  
 for:-  
 1. Religion  
 (worship of  
 God) opera-  
 tes through  
 self-interest  
 2. Man can  
 do without  
 Religion -  
 Belief in  
 Heaven -  
 3. It is  
 impossible  
 to ascribe  
 perfection to  
 the Ruler of  
 so clumsily  
 made a  
 world by  
 a man  
 who has  
 the  
 same  
 requirements  
 & human  
 intellect -

could hardly be primitive, for writing is an art, a not very early acquired art, and one which does not allow documents of exceptional value to be easily lost. If it was oral, then either the language for it was created, or it was no more primitive than the written. Then an oral revelation becomes a tradition, and a tradition requires either a special caste for its transmission, becomes therefore its property, or must be subjected to multitudinous changes and additions from the popular imagination--becomes, therefore, a wild commingling of broken and bewildering lights. But neither as documentary nor traditional can any traces of a primitive revelation be discovered, and to assume it is only to burden the question with a thesis which renders a critical and philosophic discussion alike impossible."—Studies in the Philosophy of Religion and History, pp. 14, 15.

When the  
 not be found  
 in the  
 oral  
 tradition -  
 In a  
 case the  
 actual  
 conscious  
 is preserved  
 in the  
 basis to  
 procedure

There is an examination of the same theory in the learned and able work of Professor Cocker of Michigan on 'Christianity and Greek Philosophy' (1875). He argues: 1. "That it is highly improbable that truths so important and vital to man, so essential to the wellbeing of the human race, so necessary to the perfect development of humanity as are the ideas of God, duty, and immortality, should rest on so precarious and uncertain a basis as tradition." 2. "That the theory is altogether incompetent to explain the *universality* of religious rites, and especially of religious ideas." 3. "That a verbal revelation would be inadequate to convey the knowledge of God to an intelligence purely passive and utterly unfurnished with any *a priori* ideas or necessary laws of thought."—Pp. 86-96.

RL  
 ←

A good history of the traditive theory of the diffusion of religion is a desideratum in theological literature.

of the researches thus started characterised, and criticised.

2. The testimony of consciousness is sufficient to establish the existence of religion as a subjective or mental state, but cannot certify whether, as such, it be simple or complex, primary or derivative, coextensive with human consciousness, or wider or narrower, or whether there be anything objectively corresponding to it.

3. In order to analyse religion, the ultimate genera of consciousness must be ascertained, which has only been slowly done. History of the process: Plato, Aristotle, their followers, Descartes, Spinoza, the English philosophers from Bacon to Dugald Stewart, Kant and the German psychologists, Brown, Hamilton, and Bain. Establishment of the threefold division of mental phenomena into cognitions, emotions, and volitions. Difficulties of the division shown by the author in 'Mind,' No. V.

Religion must be a state of intellect, sensibility, or will, or some combination of two or all of these factors.

4. Religion may be held to consist essentially and exclusively of knowledge; but this mistake is too gross to have been frequently committed.

The Gnostics, the earlier and scholastic theologians, the rationalists, Schelling and Cousin, have been charged with this error. The grounds of the charge indicated. Shown to be in all these cases exaggerated.

5. Schleiermacher refutes the theory by the consideration that the measure of our knowledge is not the measure of our religion.

Vindication and illustration of his argument. Service rendered by Schleiermacher to religion and theology in this connection.

*Handwritten notes on the left margin of page 344:*  
Theism  
Mind  
No. V.  
1. Intellect  
2. Sensibility  
3. Will  
4. Knowledge  
5. Religion  
6. Measure of knowledge  
7. Measure of religion  
8. Vindication  
9. Service rendered  
10. Schleiermacher

*Handwritten notes on the left margin of page 346:*  
This view presupposes  
the truth of  
theism  
not explain why man should refer to supramundane ends  
or objects, and is contradicted by the historical facts,  
which show that reason and conscience have at least  
co-operated with desire in the origination and develop-  
ment of religion.  
13. Schleiermacher resolves religion into a feeling of  
absolute dependence—of pure and complete passiveness.  
Statement of his theory. Shown to rest on a pan-  
theistic conception of the Divine Being. His reduction  
of the Divine attributes into power.  
14. No such feeling can exist, the mind being incap-  
able of experiencing a feeling of nothingness—a con-  
sciousness of unconsciousness.  
15. Could it be supposed to exist, it would have no  
religious character, because wholly blind and irrational.  
16. The theory of Schleiermacher makes the moral  
and religious consciousness subversive of each other,  
the former affirming and the latter denying our freedom  
and responsibility.  
17. Mansel supposes the religious consciousness to be  
traceable to the feeling of dependence and the convic-  
tion of moral obligation; but the latter feeling implies  
the perception of moral law, and is not religious unless  
there be also belief in a moral lawgiver.  
18. Schenkel represents conscience as 'the religious  
organ of the soul,' but this is not consistent with the fact  
that conscience is the faculty which distinguishes right  
from wrong.  
Schenkel's view of conscience shown to make its re-  
ligious testimony contradict its ethical testimony.

ignorant and illusive personification of man's own nature as he would wish it to be.

12. This view presupposes the truth of atheism, does not explain why man should refer to supramundane ends or objects, and is contradicted by the historical facts, which show that reason and conscience have at least co-operated with desire in the origination and development of religion.

13. Schleiermacher resolves religion into a feeling of absolute dependence—of pure and complete passiveness. Statement of his theory. Shown to rest on a pantheistic conception of the Divine Being. His reduction of the Divine attributes into power.

14. No such feeling can exist, the mind being incapable of experiencing a feeling of nothingness—a consciousness of unconsciousness.

15. Could it be supposed to exist, it would have no religious character, because wholly blind and irrational.

16. The theory of Schleiermacher makes the moral and religious consciousness subversive of each other, the former affirming and the latter denying our freedom and responsibility.

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18. Schenkel represents conscience as 'the religious organ of the soul,' but this is not consistent with the fact that conscience is the faculty which distinguishes right from wrong.

Schenkel's view of conscience shown to make its religious testimony contradict its ethical testimony.

has considerable powers of prediction and calculation with reference to individual human beings; but there his wisdom ends. He cannot deduce from these separate cases any general rules or laws that can be firmly relied upon, as every real law of nature can be relied upon, and therefore it may be concluded that such rules are not laws of nature at all, but only poor and untrustworthy substitutes for them.

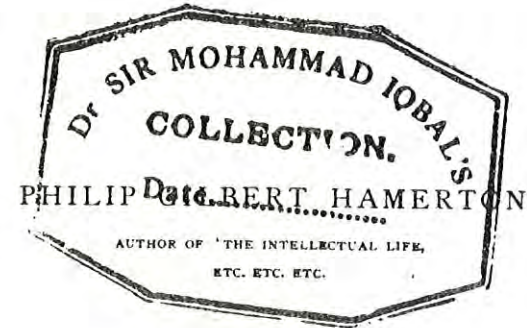
(1)  
 Why is it not possible to make a prediction of human intercourse?

The reason for this difficulty I take to be the extreme complexity of human nature, and its boundless variety, which make it always probable that in every mind which we have not long and closely studied there will be elements wholly unknown to us. How often, with regard to some public man who is known to us only in part through his acts or his writings, are we surprised by the sudden revelation of characteristics that we never imagined for him, and that seem almost incompatible with the better known side of his nature! How much the more, then, are we likely to go wrong in our estimates of people we know nothing about, and how impossible it must be for us to determine how they are likely to select their friends and companions!

(2) Critique  
 (1) (1)

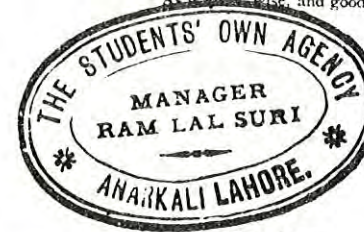
Certain popular ideas appear to represent a sort of rude philosophy of human intercourse. There is the common belief, for example, that in order to associate pleasantly together people should be of the same class and nearly in the same condition of fortune; but when we turn to real life we find very numerous instances in which this fancied law is broken with the happiest results. The late Duke of Albany may be mentioned as an example. No doubt his own natural refinement would have prevented him from associating with vulgar people,

# HUMAN INTERCOURSE



'I love tranquil solitude,  
 And such society  
 As is quiet, wise, and good.'

SHELLEY



London

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1906

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of pursuits, of language, of education, of everything that is likely to permit men to talk easily together; and yet there is some obstacle that makes any real intercourse impossible. What the obstacle is, I am unable to explain even to myself. It need not be any unkind feeling, nor any feeling of disapprobation; there may be goodwill on both sides, and a mutual desire for a greater degree of intimacy; yet with all this the intimacy does not come, and such intercourse as we have is that of simple politeness. In these cases each party is apt to think that the other is reserved, when there is no wish to be reserved, but rather a desire to be as open as the unseen obstacle will allow. The existence of the obstacle does not prevent respect and esteem, or even a considerable degree of affection. It divides people who seem to be on the most friendly terms; it divides even the nearest relations—brother from brother, and the son from the father. Nobody knows exactly what it is, but we have a word for it, we call it incompatibility. The difficulty of going further, and explaining the real nature of incompatibility, is, that it takes as many shapes as there are varieties in the characters of mankind.

(5)

*What factors do ultimately decide the possibility of human intercourse?*

Sympathy and incompatibility—these are the two great powers that decide for us whether intercourse is to be possible or not; but the causes of them are dark mysteries that lie undiscovered, far down in the "abysmal depths of personality."

*Conclusion:—*

- (1) Intercourse is possible only when the individuals concerned are of the same class or are interested in the same thing.
- (2) No intercourse could exist between persons of different nationalities.
- (3) Unknown is the secret of incompatibility.

*Described*

- (1) *What are the various kinds of independence & distinction of human intercourse? Illustration of independence to literary production.*

## ESSAY II.

### INDEPENDENCE.

THERE is an illusory and unattainable independence which is a mere dream, but there is also a reasonable and attainable independence not really inconsistent with our obligations to humanity and our country.

The dependence of the individual upon the race has never been so fully recognised as now, so that there is little fear of its being overlooked. The danger of our age and of the future is rather that a reasonable and possible independence should be made needlessly difficult to attain and to preserve.

The distinction between the two may be conveniently illustrated by a reference to literary production. Every educated man is dependent upon his own country for the language that he uses; and again, that language is itself dependent on other languages from which it is derived; and further, the modern author is indebted for a continual stimulus and many a suggestion to the writings of his predecessors, not in his own country only, but in far distant lands. He cannot, therefore, say in any absolute way, "My books are my own," but he may preserve a certain mental independence which will allow him to say that with truth in a relative sense. If he expresses himself such as he is, an idiosyncrasy

*lit. victim*  
*The consecrated*  
*bread of the*  
*eucharist - became*  
*a real victim*  
*consisting of flesh*  
*blood and spirit.*  
*Offered up as a*  
*sacrifice.*

XIII.] **PRIESTS AND WOMEN.** 179

thousands of tons of masonry, such forests of timber, such acres of lead and glass, all united in one harmonious work, on which men lavished wealth and toil for generations—it appears inconceivable that such a monument can perpetuate an error or a dream. The echoing vaults bear witness. Responses come from storied window and multitudinous imagery. When the old cosmogony is proclaimed to be true in York Minster, the scientists sink into insignificance in their modern ordinary rooms; when the acolyte rings his bell in Rouen Cathedral, and the Host is lifted up, and the crowd kneels in silent adoration on the pavement, who is to deny the Real Presence? Does not every massive pillar stand there to affirm sturdily that it is true, and do not the towers outside announce it to field and river, and to the very winds of heaven? ✓

(11)  
 Hallam  
 - 1870  
 Hayes

*an altar and*  
*in inferior*  
*clergy. who attend*  
*services over*  
*Relics in*  
*Service in*  
*R.R.C. Church.*

The musical culture of women finds its own special interest in the vocal and instrumental parts of the church service. Women have a direct influence on this part of the ritual, and sometimes take an active share in it. Of all the arts, music is the most closely connected with religion, and it is the only one that the blessed are believed to practise in a future state. A suggestion that angels might paint or carve is so unaccustomed that it seems incongruous, yet the objection to these arts cannot be that they employ matter, since both poets and painters give musical instruments to the angels—

*12. The doctrine*  
*that Christ*  
*himself*  
*truly & sub-*  
*stantially*  
*transubstantiated*  
*the bread &*  
*wine of*  
*the Eucharist*  
*(a ceremony*  
*in memory of*  
*Christ) after*  
*consecration.*

“And angels meeting us shall sing  
 To their citherns and citols,” musical instruments

Worship naturally becomes musical as it passes from the prayer that asks for benefits to the expression of

But here is a doctrine of a most positive kind. “The order of nature is invariably according to regular sequences.” It is a doctrine which cannot be proved, for we cannot follow all the changes which have ever taken place in the universe, but, although incapable of demonstration, it may be accepted until something happens to disprove it, and it is accepted, with the most absolute faith, by a constantly increasing number of adherents.

To show how this doctrine acts in diminishing religious emotion by taking away the opportunity for it, let me narrate an incident which really occurred on a French line of railway in the winter of 1882. The line, on which I had travelled a few days before, passes between a river and a hill. The river has a rocky bed and is torrential in winter; the hill is densely covered with a pine forest coming down to the side of the line. The year 1882 had been the rainiest known in France for two centuries, and the roots of the trees on the edge of this pine forest had been much loosened by the rain. In consequence of this, two large pine-trees fell across the railway early one morning, and soon afterwards a train approached the spot by the dim light of early dawn. There was a curve just before the engine reached the trees, and it had come rapidly for several miles down a decline. The driver reversed his steam, the engine and tender leaped over the trees, and then went over the embankment to a place within six feet of the rapid river. The carriages remained on the line but were much broken. Nobody was killed; nobody was seriously injured. The remarkable escape of the passengers was accounted for as follows by the religious people in the neighbourhood. There happened to be a priest in the

*word the engine*  
*to be carried*  
*over a valley*

*a car attached to a locomotive*  
*carrying a supply of fuel*





all who know your name, which does not compromise you in any way. It might perhaps be an exaggeration to say that in France there is absolutely no struggling after a higher social position by means of acquaintances, but there is certainly very little of it. The great majority of French people live in the most serene indifference as regards those who are a little above them socially. They hardly even know their titles, and when they do know them they do not care about them in the least.<sup>1</sup>

It may not be surprising that the conduct of Americans should differ from that of Englishmen, as Americans have no titles, but if they have not titles they have vast inequalities of wealth, and Englishmen can be repellent without titles. Yet in spite of pecuniary differences between Americans, and notwithstanding the English blood in their veins, they do not avoid one another. "If they meet by accident," says De Tocqueville, "they neither seek nor avoid one another; their way of meeting is natural, frank, and open; it is evident that they hope or fear scarcely anything from each other, and that

<sup>1</sup> The difference of interest as regards people of rank may be seen by a comparison of French and English newspapers. In an English paper, even on the Liberal side, you constantly meet with little paragraphs informing you that one titled person has gone to stay with another titled person, that some old titled lady is in poor health, or some young one going to be married, or that some gentleman of title has gone out in his yacht, or entertained friends to shoot grouse, the reason being that English people like to hear about persons of title, however insignificant the news may be in itself. If paragraphs of the same kind were inserted in any serious French newspaper the subscribers would wonder how they got there, and what possible interest for the public there could be in the movements of mediocrities, who had nothing but titles to distinguish them.

they neither try to exhibit nor to conceal the station they occupy. If their manner is often cold and serious, it is never either haughty or stiff, and when they do not speak it is because they are not in the humour for conversation, and not because they believe it their interest to be silent. In a foreign country two Americans are friends at once, simply because they are Americans. They are separated by no prejudice, and their common country draws them together. In the case of two Englishmen the same blood is not enough, there must be also identity of rank."

The English habit strikes foreigners by contrast, and it strikes Englishmen in the same way when they have lived much in foreign countries. Charles Lever had lived abroad, and was evidently as much struck by this as De Tocqueville himself. Many readers will remember his brilliant story "That Boy of Norcott's," and how the young hero, after finding himself delightfully at ease with a society of noble Hungarians, at the Schloss Hunyadi, is suddenly chilled and alarmed by the intelligence that an English lord is expected. "When they shall see," he says, "how my titled countryman will treat me, the distance at which he will hold me, and the measured firmness with which he will repel—not my familiarities, for I should not dare them, *but simply the ease of my manner*—the foreigners will be driven to regard me as some ignoble upstart who has no pretension whatever to be amongst them."

Lever also noted that a foreigner would have had a better chance of civil treatment than an Englishman. "In my father's house I had often had occasion to remark that while Englishmen freely admitted the

This little incident led me to take note of French ideas about England with reference to patriotic ignorance, and I discovered that there existed a very general belief that there was no intellectual light of any kind in England. Paris was the light of the world, and only so far as Parisian rays might penetrate the mental fog of the British islands was there a chance of its becoming even faintly luminous. It was settled that the speciality of England was trade and manufacture, that we were all of us either merchants or cotton-spinners, and I discovered that we had no learned societies, no British Museum, no Royal Academy of Arts.

An English painter who, for many years, had exhibited on the line of the Royal Academy, happened to be mentioned in my presence and in that of a French artist. I was asked by some French people who knew him personally whether the English painter had a good professional standing. I answered that he had a fair though not a brilliant reputation; meanwhile the French artist showed signs of uneasiness, and at length exploded with a vigorous protest against the inadmissible idea that a painter could be anything whatever who was not known at the French Salon. "*Il n'est pas connu au Salon de Paris, donc, il n'existe pas—il n'existe pas. Les réputations dans les beaux-arts se font au Salon de Paris et pas ailleurs.*" This Frenchman had no conception whatever of the simple fact that artistic reputations are made in every capital of the civilised world. That was a truth which his patriotism could not tolerate for a moment.

At A French gentleman expressed his surprise that I did not have my books translated into French, "because," said he, "no literary reputation can be considered

*It is not known the French Academy? Then it does not exist at all. Reputation in the fine arts is made at the French Academy & no where else.*

established until it has received the consecration of Parisian approval." To his unfeigned astonishment I answered that London and not Paris was the capital city of English literature, and that English authors had not yet fallen so low as to care for the opinion of critics ignorant of their language.

I then asked myself why this intense French patriotic ignorance should continue so persistently, and the answer appeared to be that there was something profoundly agreeable to French patriotic sentiment in the belief that England had no place in the artistic and intellectual world. Until quite recently the very existence of an English school of painting was denied by all patriotic Frenchmen, and English art was rigorously excluded from the Louvre.<sup>1</sup> Even now a French writer upon art can scarcely mention English painting without treating it *de haut en bas*, as if his Gallic nationality gave him a natural right to treat uncivilised islanders with lofty disdain or condescending patronage.

*a very important list of buildings in Paris which have a great collection of paintings*

*From high to low*

My next example has no reference to literature or the fine arts. A young French gentleman of superior education and manners, and with the instincts of a sportsman, said in my hearing, "There is no game in England." His tone was that of a man who utters a truth universally acknowledged.

It might be a matter of little consequence as touching our national pride, whether there was game in England or not. I have no doubt that some philosophers would consider, and perhaps with reason, that the nor-

<sup>1</sup> At present it is most inadequately represented by a few unimportant gifts. The donors have desired to break the rule of exclusion, and have succeeded so far, but that is all.

Bons Français, quand je vois mon verre  
 Plein de ce vin couleur de feu  
 Je songe en remerciant Dieu  
 Qu'ils n'en ont pas dans l'Angleterre!

*Good France I see  
 I see my glass full  
 of this wine of O R  
 along fire, pile  
 don't hard it.*

The singers repeat *qu'ils n'en ont pas*, and besides this the whole of the last line is repeated with triumphant emphasis.

We need not feel hurt by this little outburst of patriotism. There is no real hatred of England at the bottom of it, only a little "malice" of a harmless kind, and the song is sometimes sung good-humouredly in the presence of Englishmen. It is, however, really connected with patriotic ignorance. The common French belief is that as vines are not grown in England we have no wine in our cellars, so that English people hardly know the taste of wine, and this belief is too pleasing to the French mind to be readily abandoned by those who hold it. They feel that it enhances the delightfulness of every glass they drink. The case is precisely the same with fruit. The French enjoy plenty of excellent fruit, and they enjoy it all the more heartily from a firm conviction that there is no fruit of any kind in England. "*Pas un fruit*" said a countryman of Pierre Dupont in writing about our unfavoured island, "*pas un fruit ne mûrit dans ce pays*." What, not even a gooseberry? Were the plums, pears, strawberries, apples, apricots that we consumed in omnivorous boyhood every one of them unripe? It is lamentable to think how miserably the English live. They have no game, no wine, no fruit (it appears to be doubtful, too, whether they have any vegetables), and they dwell in a perpetual fog where sunshine is totally unknown. It is believed, also, that there is no land-

*stinking  
 I think that  
 they do not  
 have such  
 a thing in  
 England*

*not one  
 fruit  
 at a single  
 fruit ripens  
 or matures  
 in this  
 country*

of the Philistine who sets his heart on the lower advantages of riches, sacrificing leisure, travel, reading, and conversation, in order to have a larger house and more servants. But how, without riches, is the Bohemian to secure the advantages that he desires, for they also belong to riches? There lies the difficulty, and the Bohemian's way of overcoming it constitutes the romance of his existence. In absolute destitution the intelligent Bohemian life is not possible. A little money is necessary for it, and the art and craft of Bohemianism is to get for that small amount of money such an amount of leisure, reading, travel, and good conversation as may suffice to make life interesting. The way in which an old-fashioned Bohemian usually set about it was this: He treated material comfort and outward appearances as matters of no consequence, accepting them when they came in his way, but enduring the privation of them gaily. He learned the art of living on a little.

*I am poor  
 my hour is  
 of his honesty;  
 my honest  
 it is like  
 I have the  
 the pleasure  
 on nothing*

Je suis pauvre, très pauvre, et vis pourtant fort bien  
 C'est parce que je vis comme les gens de rien.<sup>1</sup>

He spent the little that he had, first for what was really necessary, and next for what really gave him pleasure, but he spent hardly anything in deference to the usages of society. In this way he got what he wanted. His books were second-hand and ill bound, but he had books and read them; his clothes were shabby, yet still they kept him warm; he travelled in all sorts of cheap ways and frequently on foot; he lived a good deal in some unfashionable quarters in a capital city, and saw much of art, nature, and humanity.

<sup>1</sup> Rodolphe, in *l'Honneur et l'Argent*.

*Honor & money*

To exemplify the true theory of Bohemianism let me describe from memory two rooms, one of them inhabited by an English lady, not at all Bohemian, the other by a German of the coarser sex who was essentially and thoroughly Bohemian. The lady's room was not a drawing-room, being a reasonable sort of sitting-room without any exasperating inutilities, but it was extremely, excessively comfortable. Half hidden amongst its material comforts might be found a little rosewood bookcase containing a number of pretty volumes in purple morocco that were seldom, if ever, opened. My German Bohemian was a steady reader in six languages, and if he had seen such a room as that he would probably have criticised it as follows. He would have said, "It is rich in superfluities but has not what is necessary. The carpet is superfluous, plain boards are quite comfortable enough. One or two cheap chairs and tables might replace this costly furniture. That pretty rosewood bookcase holds the smallest number of books at the greatest cost, and is therefore contrary to true economy; give me, rather, a sufficiency of long deal shelves all innocent of paint. What is the use of fine bindings and gilt edges? This little library is miserably poor. It is all in one language, and does not represent even English literature adequately; there are a few novels, books of poems and travels, but I find neither science nor philosophy. Such a room as that, with all its comfort, would seem to me like a prison. My mind needs wider pastures." I remember his own room, a place to make a rich Englishman shudder. One climbed up to it by a stone corkscrew-stair, half-ruinous, in an old mediæval house. It was a large room with a bed in

fallen to  
ruin,  
dilapidated

he was happy in his own strange and eccentric way, and all the anxieties, all the slavery of his later years were due to his apostasy from those principles. He no longer estimated leisure at its true value when he allowed himself to be placed in such a situation that he was compelled to toil like a slave in order to clear off work that had been already paid for, such advances having been rendered necessary by expenditure on Philistine luxuries. He no longer enjoyed humble travel, but on his later tour in France with Mrs. Horneck and her two beautiful daughters, instead of enjoying the country in his own old simple innocent way he allowed his mind to be poisoned with Philistine ideas, and constantly complained of the want of physical comfort, though he lived far more expensively than in his youth. The new apartments, taken on the success of the *Good-natured Man*, consisted, says Irving, "of three rooms, which he furnished with mahogany sofas, card-tables, and bookcases; with curtains, mirrors, and Wilton carpets." At the same time he went even beyond the precept of Polonius, for his garments were costlier than his purse could buy, and his entertainments were so extravagant as to give pain to his acquaintances. All this is a desertion of real Bohemian principles. Goldsmith ought to have protected his own leisure, which, from the Bohemian point of view, was incomparably more precious to himself than Wilton carpets and coats "of Tyrian bloom."

Corot, the French landscape-painter, was a model of consistent Bohemianism of the best kind. When his father said, "You shall have £80 a year, your plate at my table, and be a painter; or you shall have £4000 to start with if you will be a shop-keeper," his choice

the Shakespeare's  
board.  
an old courtier,  
garrulous,  
convinced a  
politician. He  
was father of  
Ophelia & (old  
Chambodain to  
the King of Denmark  
(Hamlet)

seaport of  
capital of  
more in  
Tyrian hue  
a color

for him to be able to keep all that endless series of engagements, but has not King Louis some claim upon our indulgence even in his eccentricity? He has refused the weary round of false amusements and made his choice of ideal pleasure. If he condescended to excuse himself, his *Apologia pro vita sua* might take a form somewhat resembling this. He might say, "I was born to a great fortune and only ask leave to enjoy it in my own way. The world's amusements are an infliction that I consider myself at liberty to avoid. I love musical or silent solitude, and the enchantments of a fair garden and a lofty dwelling amidst the glorious Bavarian mountains. Let the noisy world go its way with its bitter wranglings, its dishonest politics, its sanguinary wars! I set up no tyranny. I leave my subjects to enjoy their brief human existence in their own fashion, and they let me dream my dream."

These are not the world's ways nor the world's view. The world considers it essential to the character of a prince that he should be at least apparently happy in those pleasures which are enjoyed in society, that he should seem to enjoy them along with others to show his fellow-feeling with common men, and not sit by himself, like King Louis in his theatre, when *Tannhauser* is performed for the royal ears alone.

Of the many precious immunities that belong to humble station there are none more valuable than the freedom from false amusements. A poor man is under one obligation, he must work, but his work itself is a blessed deliverance from a thousand other obligations. He is not obliged to shoot, and hunt, and dance, against his will, he is not obliged to affect interest and pleasure

*an apology  
for his own  
life - written  
by Milton  
- 2-4-1700  
of his taking  
and his wife  
after the  
drowning his  
ford.  
(many others  
are to be  
seen)*

*German  
musicalian*

To mark the contrast clearly I will describe some amusements from the opposite points of view of those who enjoy them naturally, and those to whom they would be indifferent if they were not imposed, and hateful if they were.

Shooting is delightful to genuine sportsmen in many ways. It renews in them the sensations of the vigorous youth of humanity, of the tribes that lived by the chase. It brings them into contact with nature, gives a zest and interest to hard pedestrian exercise, makes the sportsmen minutely acquainted with the country, and leads to innumerable observations of the habits of wild animals that have the interest without the formal pretensions of a science. Shooting is a delightful exercise of skill, requiring admirable promptitude and perfect nerve, so that any success in it is gratifying to self-esteem. Sir Samuel Baker is always proud of being such a good marksman, and frankly shows his satisfaction. "I had fired three *beautifully correct* shots with No. 10 bullets, and seven drachms of powder in each charge; these were so nearly together that they occupied a space in her forehead of about three inches." He does not aim at an animal in a general way, but always at a particular and penetrable spot, recording each hit, and the special bullet used. Of course he loves his guns. These modern instruments are delightful toys on account of the highly developed art employed in their construction, so that they would be charming things to possess, and handle, and admire, even if they were never used, whilst the use of them gives a terrible power to man. See a good marksman when he takes a favourite weapon in his hand! More redoubtable than Roland with the

*African Explorer  
Samuel Baker  
discovered  
the source  
of the Nile  
at Lake  
Tana  
Nyanza.*

*a hero of the  
middle ages.  
- Knight of Blavigny  
was eight feet high, his  
head was called the head of a  
goat.*

*Frank's  
of Heaven  
Lil. Kidding one*

sword Durindal, he is comparable rather to Apollo with the silver bow, or even to Olympian Zeus himself grasping his thunders. Listen to him when he speaks of his weapon! If he thinks you have the free-masonry of the chase, and can understand him, he talks like a poet and lover. Baker never fails to tell us what weapon he used on each occasion, and how beautifully it performed, and due honour and advertisement are kindly given to the maker, out of gratitude.

*the same  
God's  
typhus  
many hands*

"I accordingly took my trusty little Fletcher double rifle No. 24, and running knee-deep into the water to obtain a close shot I fired exactly between the eyes near the crown of the head. At the reports of the little Fletcher the hippo disappeared."

Then he adds an affectionate foot-note about the gun, praising it for going with him for five years, as if it had had a choice about the matter, and could have offered its services to another master. He believes it to be alive, like a dog.

"This excellent and handy rifle was made by Thomas Fletcher, of Gloucester, and accompanied me like a faithful dog throughout my journey of nearly five years to the Albert Nyanza, and returned with me to England as good as new."

In the list of Baker's rifles appears his bow of Ulysses, his Child of a Cannon, familiarly called the Baby, throwing a half-pound explosive shell, a lovely little pet of a weapon with a recoil that broke an Arab's collar-bone, and was not without some slight effect even upon that mighty hunter, its master.

*Frank  
here  
a sound  
of a firearm  
when dis-  
charged*

"Bang went the Baby; round I spun like a weather-cock with the blood flowing from my nose, as the recoil

*that's back in  
a game when  
when the  
of the  
game with  
game to blow  
explains*

had driven the top of the hammer deep into the bridge. My Baby not only screamed but kicked viciously. However I knew the elephant would be bagged, as the half-pound shell had been aimed directly behind the shoulder."

We have the most minute descriptions of the effects of these projectiles in the head of a hippopotamus and the body of an elephant. "I was quite satisfied with my explosive shells," says the enthusiastic sportsman, and the great beasts appear to have been satisfied too.

Now let me attempt to describe the feelings of a man not born with the natural instinct of a sportsman. We need not suppose him to be either a weakling or a coward. There are strong and brave men who can exercise their strength and prove their courage without willingly inflicting wounds or death upon any creature. To some such men a gun is simply an encumbrance, to wait for game is a wearisome trial of patience, to follow it is aimless wandering, to slaughter it is to do the work of a butcher or a poulterer, to wound it is to incur a degree of remorse that is entirely destructive of enjoyment. The fact that somewhere on mountain or in forest poor creatures are lying with festering flesh or shattered bones to die slowly in pain and hunger, and the terrible thirst of the wounded, and all for the pleasure of a gentleman—such a fact as that, when clearly realised, is not to be got over by anything less powerful than the genuine instinct of the sportsman who is himself one of Nature's own born destroyers, as panthers and falcons are. The feeling of one who has not the sporting instinct has been well expressed as follows by Mr. Lewis Morris, in "A Cynic's Day-dream."

est interest for him. The sails, and particularly the cordage, seem to him an irritating complication which, he thinks, might be simplified, and he will not give any mental effort to master them. He cares nothing about those qualities of sails and hull which have been the subject of such profound scientific investigation, such long and passionate controversy. You cannot speak of anything on board without employing technical terms which, however necessary, however unavoidable, will seem to him a foolish and useless affectation by which an amateur tries to give himself nautical airs. If you say "the mainsheet" he thinks you might have said more rationally and concisely "the cord by which you pull towards you that long pole which is under the biggest of the sails," and if you say "the starboard quarter," he thinks you ought to have said, in simple English, "that part of the vessel's side that is towards the back end of it and to your right hand when you are standing with your face looking forwards." If you happen to be becalmed he suffers from an infinite *ennui*. If you have to beat to windward he is indifferent to the wonderful art and vexed with you because, as his host, you have not had the politeness and the forethought to provide a favourable breeze. If you are a yachtsman of limited means and your guest has to take a small share in working the vessel, he will not perform it with any cheerful alacrity, but consider it unfit for a gentleman. If this goes on for long it is likely that there will be irritation on both sides, snappish expressions, and a quarrel. Who is in fault? Both are excusable in the false situation that has been created, but it ought not to have been created at all. You ought not to have invited

to make  
progress  
against  
the direction  
of the wind  
Sailing is  
a zigzag  
course.

apt to  
become sharp  
words

There are three pleasures in a true amusement, first anticipation, full of hope, which is

"A feast for promised triumph yet to come,"

often the best banquet of all. Then comes the actual fruition, usually dashed with disappointments that a true lover of the sport accepts in the most cheerful spirit. Lastly, we go through it all over again, either with the friends who have shared our adventures or at least with those who could have enjoyed them had they been there, and who (for vanity often claims her own delights) know enough about the matter to appreciate our own admirable skill and courage.

In concluding this Essay I desire to warn young readers against a very common mistake. It is very generally believed that literature and the fine arts can be happily practised as amusements. I believe this to be an error due to the vulgar notion that artists and literary people do not work but only display talent, as if anybody could display talent without toil. Literary and artistic pursuits are in fact *studies* and not amusements. Too arduous to have the refreshing quality of recreation, they put too severe a strain upon the faculties, they are too troublesome in their processes, and too unsatisfactory in their results, unless a natural gift has been developed by earnest and long-continued labour. It does indeed occasionally happen that an artist who has acquired skill by persistent study will amuse himself by exercising it in sport. A painter may make idle sketches as Byron sometimes broke out into careless rhymes, or as a scholar will playfully compose doggerel in Greek, but these gambols of accomplished men are not to be confounded with the painful efforts of amateurs who fancy that they

is a sense of pleasure  
in anything & sense



Paris, there arrived a rich French widow from the south with her son and a priest, who seemed to be tutor and chaplain. The three lived at our *table d'hôte*, and we found them most agreeable, always ready to take their share in conversation, and although far too well-bred to commit the slightest infraction of the best French social usages, either through ignorance or carelessness, they were at the same time perfectly open and easy in their manners. They set up no pretensions, they gave themselves no airs, and when they returned to their own southern sunshine we felt their departure as a loss.

The foreign idea of social intercourse under such conditions (that is, of intercourse between strangers who are thrown together accidentally) is simply that it is better to pass an hour agreeably than in dreary isolation. People may not have much to say that is of any profound interest, but they enjoy the free play of the mind, and it sometimes happens, in touching on all sorts of subjects, that unexpected lights are thrown upon them. Some of the most interesting conversations I have ever heard have taken place at foreign *tables d'hôte*, between people who had probably never met before and who would separate for ever in a week. If by accident they meet again, such acquaintances recognise each other by a bow, but there is none of that intrusiveness which the Englishman so greatly dreads.

Besides these transient acquaintanceships which, however brief, are by no means without their value to one's experience and culture, the foreign way of understanding a *table d'hôte* includes the daily and habitual meeting of regular subscribers, a meeting looked forward to with pleasure as a break in the labours of the day or

are going to dance in the Palace of Art and shortly discover that the muse who presides there is not a smiling hostess but a severe and exigent schoolmistress. An able French painter, Louis Leloir, wrote thus to a friend about another art that he felt tempted to practise. "Etching tempts me much. I am making experiments and hope to show you something soon. Unhappily life is too short; we do a little of everything and then perceive that each branch of art would of itself consume the life of a man, to practise it very imperfectly after all. . . . We get angry with ourselves and struggle, but too late. It was at the beginning that we ought to have put on blinkers to hide from ourselves everything that is not art."

If we mean to amuse ourselves let us avoid the painful wrestling against insuperable difficulties, and the humiliation of imperfect results. Let us shun all ostentation, either of wealth or talent, and take our pleasures happily like poor children, or like the idle angler who stands in his old clothes by the purling stream and watches the bobbing of his float, or the glancing of the fly that his guileful industry has made.

Pressing  
executing

a hook is indeed like  
so as to look like  
with med fingers to  
catch fish

To bob = to fish by  
motion

The cork or quill used in  
my long is sufficient to  
time and accounts the  
file of work

is referring to  
disappearing rapidly

Berkley ✓ ~~292~~ 3979  
R.I

Locke's prevailing conception of reality is that of a real essence in external things which is the ground of the necessary connection between their perceived qualities. Of which real essence we are altogether ignorant but only know some intimation of matter or substance must afford an support for the perceived qualities - From this real essence flow the qualities of which we are conscious - & which are primary if the same in the thing as in the mind, secondary if not - Locke's conception is thus self contradictory; on the one hand he holds that all relations are merely the work of the mind, on the other, he conceives of reality as constantly determined by nature of real essence - he includes qualities of things having in reality a relation of dependence of necessary connection with real essence & with one another -

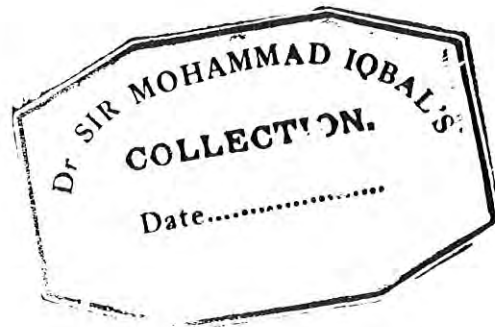
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# ESSAYS

BY

DAVID HUME

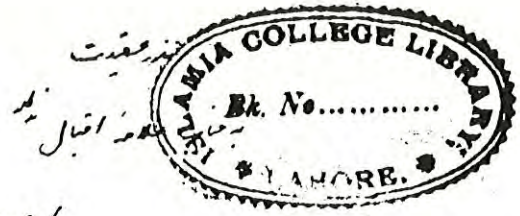


mode of criticizing this view would be to show that reality thus determined by general relation cannot be unknowable - the world of reality is not different from the world of thought - the ideas not different from the real things - this is the line of argument of the German School of Philosophers. The English successors of Locke however, drew very different conclusions from his teaching - why they ask, should we place reality in something which we do not & cannot know only our own ideas are real & as Locke himself admits that simple ideas are real - For the Berkeley from the ignorance of the real essence admitted by Locke drew the inference that the substratum or substance is not the

unknowable or therefore real - but that because it is unknowable we have no reason to suppose its existence - Reality having been placed in the idea - that of which we have no idea cannot be real - again Locke had assumed a real but unknown necessary connection between the qualities of matter but we cannot by the analysis of an idea discover any other idea with which it is associated - How strong an expectation be that on perceiving certain visual ideas we shall perceive certain actual or muscular ideas of things - This belief is merely the result of constant experience - Lastly besides ideas of sensation Locke had admitted an independent source of knowledge as the mind is wholly passive in sensation so it is active in reflection & constructs complex ideas

from simple - yet there are many  
passages in Locke which admit  
that this power of arbitrary cons-  
truction exists in the individual  
consciousness - but is determined  
by universal laws over which  
we have no control - Hence  
Berkeley drew the inference that  
the mind is no more active  
in reflection than in sensation  
- Every where the order of our  
ideas is determined  
as not by us. By whom then  
is it determined -? Since we  
are conscious that we do not  
make the ideas they must  
be made elsewhere & presented  
to us but, as we have  
an immediate knowledge of  
the existence of our own mind as  
that to which the ideas are  
presented, so we must conceive  
of a supreme mind by  
which they are presented -  
Moreover since the order of

our ideas is invariable & cannot  
be accounted for by reason  
it must be the product of  
an all powerful will - The  
purpose of this will is twofold  
1. We as creatures may be able  
to carry on the functions of life  
in subservience upon those  
expectations which we naturally  
form -  
2. That he may reveal himself  
to us as a creator. By means  
of these visible signs which  
like the signs of language  
have no rational or self-evident  
connection with the things  
signified - Thus our knowledge  
of God is as great as our  
fellow man's ~~is~~ in all cases  
there is no direct communication  
with us but only through the  
medium of arbitrary signs -



برج  
دار  
۱۳۳۳

سلسلہ سخن ترقی اردو

نمبر ۵۳۵

ریاست

از

اسلاطون



ڈاکٹر ذاکر حسین صاحب نے جمع کیا

کتاب خانہ

خواجہ صاحب لاہور

۱۳۳۳

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مُساَفر

یعنی

سیاحت چند روزہ افغانستان

(اکتوبر ۳۳ء)

اقبال



۱۹۳۳ء

هدية تخلصه

مملوكة تقبلونه جناب مولانا مولانا مولانا  
محمد اقبال صاحب تمبته من ظلمه ودام فيه

١ الكفة المدفون والفلك المشحون  
٢ تعليم المتعلم طريق التعلم

١٢  
ابن جلابند  
جمد

عليه بديه سيده محمد عثمان ساكن بجي ودام فيكم القوا

الراحمين بديده اليم كرم الود المقوم



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