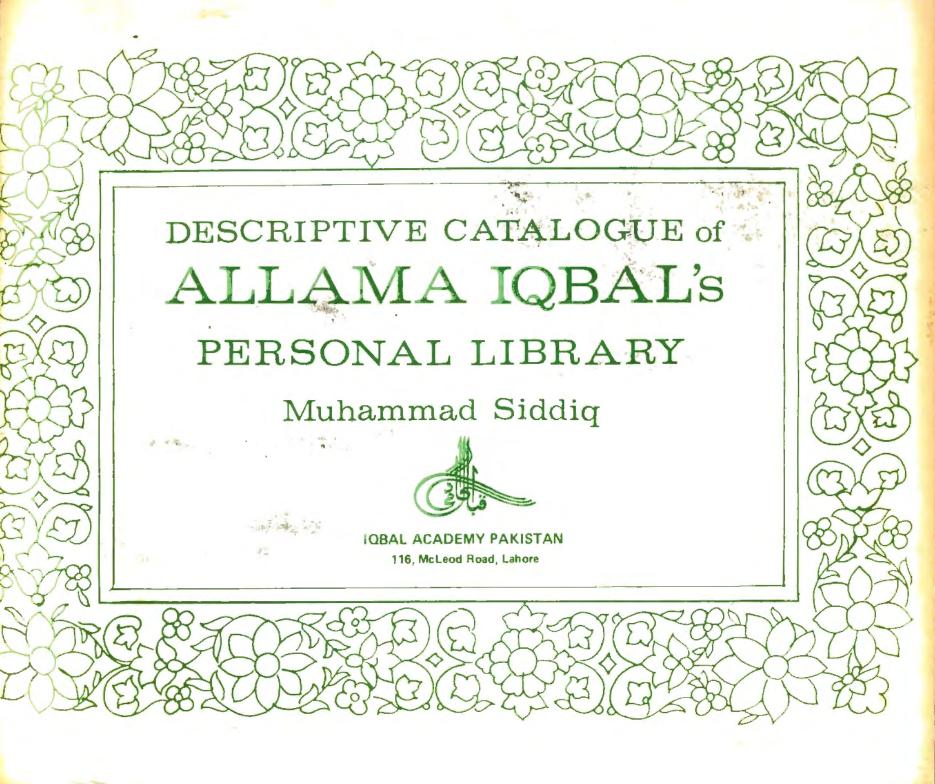


Muhammad Siddiq



INTRODUCTION

Anjuman Himayyat-e-Islam Lahore has rendered examplary 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 lobal 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 Ajnuman 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 "Igbal Collection". The entire Collection is for "Reference" only and can be consulted within the Library.

In 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 Ist 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 occuped by therefugees 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 Igbal 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 Igbal 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 qoutations 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



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 catagories. The first catagory comprises books which Iqbal acquired when he was s student of the Government College Lahore and after that a student of the Puniab 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 Igbal 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 Igbal 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 Ighal Collection, when these were published after the death of the donor of the Collection? In his book Momentos of Iqbal, Rahim Baksh Shaheen provides an answer to this enigma. He say s:

"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 Colleg 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 tile 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 thy 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 Siddio



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DESCRIPTIVE CATALOGUE

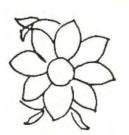
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DESCRIPTIVE CATALOGUE OF ALLAMA IQBAL'S PERSONAL LIBRARY

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 Gre	1894 en	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, with 1899 as he was Mcleod Arabic Reader of	•		in	
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 pencil.		black inl	c and	

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 XXVIL On Kant's Critical Philsophy

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, 1

1920 386 100/S1C

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 Geothechen 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 +24	100/T 72 M
7.	Unamuno, Miguel	The Tragic sense of life in men and in peoples. Translated by J.E. Crawford Flitch.	London, Macmillan.	1921	332	100/U I T
		Pages 83 - 87 of Chapter V, "The Ratio	onalist Dissolutio	on",		7
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 "The Gifford Lectures at Glassgow 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 Unw	191 4 vin	354	104/E 2 C
11.B	osanquet, 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 know	s the World.			

3. The Argument for Other Minds.

2. May we call "Things" Groups of Sensations?

- 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.

T. Fisher Unwin.

1925

217 104/N 76 T

Einstein or Bergson?

Translated from French by E.E.Founier

D' Albe

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

14. Ouspensky, P.D.

Tertium Organum: "The third canon of thought: "a key to the engimas of the world": Translated from Russian by Nicholas Bessaraboff and Claude Bragdon.

London, Kegan 1926 336 104/08T

Paul.

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

35

1. Space Relations

2. The Idea of Eternity 47

3. Higher Logic 267

5. Rougier, Louis

Philosophy and the new physics. "An essay on the relativity theory and theory of quanta" translated by

London, George 1921 Routledge. n.d.

159 104/R 75 P

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" London,
"A system of the theoretical, Kegan Paul
practical and religious fictions
of mankind" translated by C.K.Ogden.

Pages of the following Chapters are underlined:

Page No.
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43-50
51, 53
54, 55
62
64
71
74
77
78, 80.
82, 83, 84.
85, 86, 88 & 89.
93, 94, 95

1924

370 104/V 19 P

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: Poethumous Paners	315 316 317 318

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. 341 - 362

24. Nietzsche and His Doctrine of conscious

Illusion "Will to Illusion"

17.Wrench,	G.T	
------------	-----	--

The Grammar of Life

London, 237 104/W 92 (1908

William Heinemann.

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".

1931 396 110/B 91 London, Oxford University

Press.

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

1.	Chapert	XIX	The Nature	of Time -	The action of	mind	upon m	natter.
----	---------	-----	------------	-----------	---------------	------	--------	---------

The Nature of Space. 2. Chapter XXIII.

3. Chapter XXV Relativity and Life.

Ultra - Spatial or Non-Spatial Reality 4. Chapter XXIX

5. Chapter XXX The Platonic Ideals. Allama Iqbal has underlined the pages of the below mentioned chapters of the book

		 The Nature of Time The Nature of Space The Platonic Ideals 	е .	292 308, 309, 314, 3 373	320		
19.Bu	urtt, Edwin Arthur	The metaphysical found modern physical science and critical essay".		London, Kegan Paul	1925	349	110/B 95 M
		In Contents of the book	, the following C	hapters are mark	ed:		
		1. Chapter III	Galileo, "Motior	, Space and Time	e.		
	•	2. Chapter V		entury English Ph		,	
				ivine Presence''	"Barrow	s Phile	osophy
			of method, Space				
		3. Chapter VII	•	e" and Criticism	of Newto	ons'	
			Philosophy of S		1004	227	110/D 40 E
20.	Deuseen, Dr. Paul	The Elements of Metap		London,	1894	33/	110/D 48 E
		Translated from Germa C.M. Duff.	n by	Macmillan.	•		
21.	Hamilton, Sir William.	Lectures on metaphysic	s and Logic.	London,	1849	444	110/H 18.L
	7 2	Edited by H. C. Mansel		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
		3					

24. Hudson, Thomson Jay.

A Scientific demonstration of the future life.

London, G.P. Putman. 1896 326 110/H 86 S

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.(?)"

1qbal, Shaikh
 Mohammad

The Development of metaphysics in in Persia

London Luzac 1908 1

195 110/I 1 D

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 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 cataclyam" are underlined.

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

Norgate.

28. Eriksen, Richard. Consciousness, Life and the Fourth London, 1923 213 115.4/E 4 C dimension. Gyldendal

"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

		14. The Formation of Wo					
		Pages 59 and 160 contain has Iqbal's Signatures, in					1
29.	Manning, Henry P. ed.	The fourth dimension sir "A collection of essays so those submitted in the so America's Prize competit	elected from ientific	London, Methuen.	1921	251	115.4/M 31
30.	Hiller, H. Croft.	The New Science of Caus	sation	London, Walter Scott.	1905	386	122/H 55 N
31.	King, John H	The Supernatural: its originature and evolution	gin, Vol. 1.	London, Williams, and Norgate	1892	304	125/K 58 S
32.	do	-do-	Vol. 2	-do-	1892	290	125/K 58 S
33.	Steiner, Rudolph.	The philosophy of spiritu "A modern philosophy of developed by scientific m Translated by Mrs. R.F. Noernle.	of life, nethods "	London, G.P. Putman	1922	382	125/ S 3 P
							(10)

The Natural and the supernatural.

London,

Cambridge University Press.

1931 506

125/O 1 N

12. Force and Energy 168, 170 and 171.13. Force and Cosmic Life 177, 178

34. Oman, John.

35.	Carpenter, Edward.	The Art of creation. "Essays on the self and its powers"	London, Allen and Unwin.	1916	266	126/ C 22 A
36.	Osler, William	Science and immortality.	London, Archibald Constable	1906	94	129.6/O 5 S
37.	Tsanoff, A. Radoslav.	The problem of immortality. "Studies in Personality and Value"	London, Allen and Unwin	1924	418	129.6/T 78 P
		Pages 161, 162, 163 and 178, of the Chaternal Recurrence "have some remark 172 - 75, 177, 178, of this Chapter and 401, 403, 408, of Notes are underlined.	s. Pages 161 - 10	69, 171	,	
38.	Brown, William.	Mind, Medicine and Metaphysics. "the philosophy of a physician"	London, Oxford Universi			131.324/D 81 M
39.	Baldwin, James Mark.	Social and ethical interpretations in mental development. "A study in social psychology"	New York, Macmillan.	1906	606	132.193/B 19 S
40.	Bosanquet, B.	Psychology of the moral self.	London, Macmillan.	1897	128	132.223/B 65 P
41.	Podmore, Frank.	Studies in psychical research	London, Kegan Paul	1897	458	133/ P 75 S
42.	Mace, C.A	Sibylla or "The revival of Prophecy"	do	n.d.	96	133.3/ M 26 S
43.	Judd, Charles Hubbard	Genetic psychology for teachers	London, Edward Arnold	1903	329	136.301/J 88 G

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

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

Chapter III.	The Transcendental Aesthetic
	49, 50, 58 - 63, 65 - 68.
Chapter IV.	Introduction to the Transcendental Analytic 69, 71, 72.
Chapter V.	Transcendental Logic, Part I.
	·94, 95, 97, 98, 100 – 103.*
Chapter VII.	The Deduction of the Categories. The First Edition and the
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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 1

78, 79, 81 - 83, 86 - 93, 96.

Chapter VI Introduction to the Deduction of the Pure Concepts of the

Understanding, Section 1 105, 107, 110, 111.

Chapter VII The Deduction of the Categories. The First Edition and the

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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.

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Chapter XVI. Appendix on the Ambiguity of the Concepts of Reflection. 229 - 231, 233, 234.

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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.

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Chapter XXIV The Interest of Reason in These Conflicts

303 - 305, 307 - 311.

The Critical Solution Chapter XXV

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

London,

William and

1881 103

142 / S 8 K

evolution. "A critical study"

Norgate

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

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

Buchner, Ludwing.

Last words on materialism and kindred London

299

1901

146/ B 85 L

Watt's & Co. subjects.

Translated by Joseph Mecabe.

The pages mentioned against the following Chapters are underlined:

Materialism: A Rejoinder.

14 - 17

		ii. iii. iv. v. vi. vii.	The Nature of the Soul The Unity of Matter Apriorism and Evolution Christianity and Science Science and Metaphysics Idealism and Positivism	21,22, 27, 29, 37 63 93,94, 95 and 9 109 and 111 198.		-	
52.	Lodge, Oliver	"A	fe and matter a criticism of Prof. Haeckel's'' iddle of the Universe)	London, Walliam and Norgate	1905	200	146/L 82 L
53.	McDougall, William.		odern materialism and emergent solution	London, Methuen	1929	295	146/M 14 M
			ges No. 50, 59 — 64, 69 — 71, 73, 74, telligence and Purpose, are underlined		ion as		
54.	Richardson, C.A.		iritual pluralism and recent ilosophy ·	London, Cambridge University Press	1919 s	335	147/R 39 S
55.	Sinclair, May		defence of idealism "some questions d conclusions"	London, Macmillan	1917	396	147/S 6 D
		The book was sent to Iqbal by the publisher as it bears the stamp "Specimen for Consideration".					
	The back cover of the book bears Iqbal's comments and the pages of the following Chapters are underlined by him:						
			e New Realism 190 – 193, 201, 209 7, 235, 236, 238, 247, 249, 250, 253			, 268.	

56.	Veitch, John	Dualism and monism and other essays.	London, Walliam Blackw	1895 ood.	221	147/V 53 D		
57.	Holt, Edwin, B and others.	The new realism cooperative studies in philosophy	New York, Macmillan.	1912	491	149.2/H 79N		
	,	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 Mir	nd -				
		2. Yerkes, R.M.	The Dancing M					
		3. Pratt, J.B.	The Psychology of Religious Belief The World a Spiritual system. From Epicurus to Christ. The Religious Conception of the W Development of Rational Theology Germany and in Great Britain since Social psychology. Why the Mind has a Body.			elief.		
		4. Snowden, J.H						
		5. Hyde, W.W.						
		6. Rogers, A K.				of the World.		
		7. Pfliederer.						
						-,		
		8. Ross, E.A.						
		9. Strong, C.A						
58.	Ladd, George	A theory of reality,	London,	1899	556	149.2/L77 T		
501	Trumbull.	"An essay in metaphysical system upon the basis of human cognitive experience".	Longmans Gree		550			
59	Zafar ul Hassan Syed,	Realism, "An attempt to trace its origin and development in its chief representatives"	London, Cambridge University Press	1928	333	149.2/Z 1 R		
The book was presented to Iqbal by the author and its cover has								

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 Havan, Yale University Press.	1931	194	149.3/B 43 P
	.*	On page 48 Iqbal has written some rem	arks. The pages o	f the foli	lowing	
		Chapters are underlined by him:				
		 The two eyes of the Soul 	48			
		2. Union with God	53,56			
		Passivity and its meaning	65			1
		4. The Mystic Claim	70,81			
		5. The Ecstasy and unconsciousness	83, 84			
		6. The Immediate Experience of God	91, 92			
		7. Intaition	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 C.C. Massey.	George Redway			
-		The following contents of Vol:11 are ma	arked with ink:			
		Chapter I The Faculty of Memo	ory:			
		i. The Wealth o	of Latent Memory	in Dream	m :	25
			ed Memory in Son			34
		· · ·				

The Forgetfulness of Somnambulists

50

on walking.

iii.

Chapter II	The Monistic Doctrine of the Soul	
i.	The Janus - Aspect of Man	116
ij.	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. Govindacharya.	A metaphysique of mysticism. "Vedically Viewed"	Mysore, Vedagriham.	1923	480	149.3/S 1M
		The book was presented to Iqbal by book bears the author's Signature wi			e	
63.	Hodder, Alfred,	Adversaries of the sceptic or the specious present. "A new inquiry into human knowledge"	London, Swan Sonnenschein	1901	339	149.7 H66A
64.	Angell, James Rowland.	Psychology: 'An intorductory study of the structure and function of human consciousness.	London, Constable	1908	468	150/A 4 P
65.	Brown, William.	Mind and personality. "An essay in psychology and philosophy"	London, University of 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) "A study of Indian Psychology"	Madras . Ganesh,	1925	96	150/C 83 S
		The book was presented to Iqbal by the page bears his Signatures dated 26-3-1		title		•
68.	Dewe, J.A	Psychology of politics and history.	New York, Longmans Gre	1910 en.	269	150/D 51 P
69.	Hoffman, Frank Sargent.	Psychology and Common Life,	New York, Puttnam	1903	286	150/H 71 P
70. James, William.		Psychology	London, Macmillan.	1892	478	150/J 23 P
	•	The book bears the Signatures of S.M. in Government College Lahore.	. Akram, then a St	udent of	B.A., St	udying
71.	Radha Krishanan, S	Essentials of psychology	London, Oxford Univer Press.	1912 sity	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:

in, Carl.	
1	ın, 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. 18. Knowledge and the religious life. 19. The control of psychophysiological processes 20. Evolution and the Human hope. 		147, 152, 153, 156, 161. 163 — 169. 172, 173, 180. 200, 201.		
73.	Shastri, Prabhu Dutt.	Elementary psychology.	London, Longmans Gree	1920 n	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
7 7.	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 uncertainty $26, 30, 35 - 37, 39 - 43, 51, 67 - 69,$	derlined: 71, 73, 90, 91, 9	4 & 97.		

80.	Davidson, John	New interpretation of Herrbarts Psychology and educational theory through the philosophy of Leibniz.	London, William Backwo	1906 ood.	191	152.752/D 28 N
81.	Besant, Annie, & C.W. Leadbeater.	Thought forms.	London, Theosophical Publishing Socie	1905 ety.	84	153.652/b 46 T
82.	Streeter, Burnett Hillman.	Reality "A new co-relation of science to religion"	London, Macmillan	1927	350	153.662/S 8 R
83.	Hocking, William Ernest.	The self its body and freedom.	New Heven, Yale University 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.
- 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,
"An essay based on the Shaw Lectures given in the University of Edinburgh
March 1914.

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
ii. The Self as Feeling
iii. The Self as Knower
23
81, 87, 89-93, 95, 96.
iii. The Self as Knower
200, 203.

iv. The Unity and Continuity of the 245, 246.

Self.

v. How is this Unity possible 250, 271. vi. Multiple Personality 300, 301

vi. Multiple Personality
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

1917

375

153,72/L 14 P

Thornton Butterworth

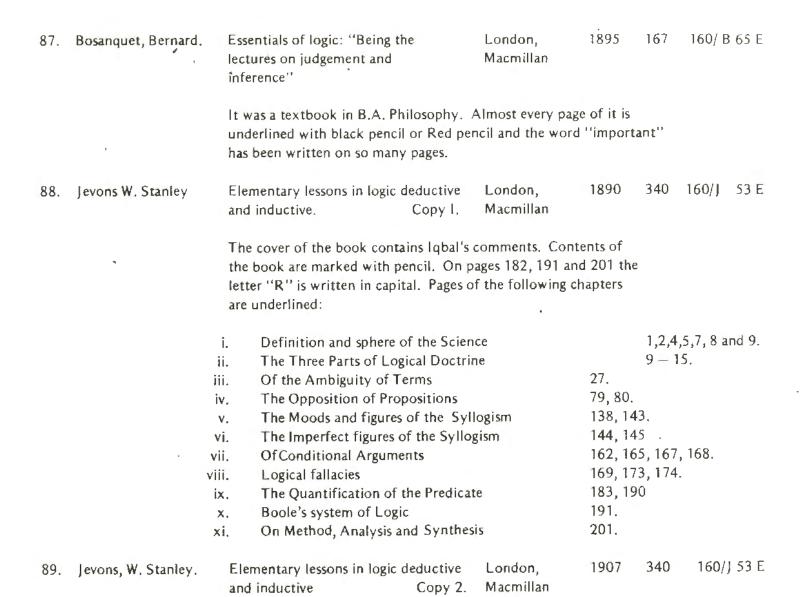
86. Bergson, Henri

Laughter: "An essay on meaning of comic".

London, Macmillan. . 1911 200 157.224/B 46 C

Translated by Cloudesley Breseton

and Fred Rothwell.



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 Brahmans	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
11. 12. 13. 14. 15.	The Two Brahmans Brahman is Everything Freedom in this Life Different Ways of Studying Philosophy Ramanuga	220 - 223. 226, 227 236, 237 240 244 - 249, 253

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 G	rowth o	of Plato	s Logic
		2. Max Muller	The Science of Thought. Leading and Important English Words.			
		3. Davidson				Words.
		4. Farrar.	Language and Languages.			
		5. Graham	English Synonyms.			
		6. Max Muller	The Science of L	anguage	9	
	J	7. Max Muller	Biographies of Words and the Home of			ome of the
			Aryas.			
	•	8. Roget	Thesaurus of Eng		rds and	Phrases,
		9. Whately.	English Synonym	ns.		
		10. Clodd (Edward)	The Story of Cre	ation		
		11. Clodd (Edward)	A Primer of Evol	lution		
		12. Lang (Andrew)	Custom and Myt	h.		
	•	13. Romanes (George John)	Darwin, and Afte	er Darw	in.	
		14. Romanes (George John)	An Examination	of Weis	mann.	
		15. Compavetti.	The Traditional P	oetry o	f the Fi	nns.
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".		1886	318 +40	170/C 83 C

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

•
•
W 67 R
F 83 R
/F 76 S
R 27 M
1

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 (عَامَتُونَ). 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.N	lo. 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 29413. Pleasure 331

14. Conclusion 341, 344, 351 – 353.

103. Marechal, Joseph Studies in the psychology of the London, 1927 344 189.5/M 33 S mystics. Translated by Algar Thorold. Burns Oates

104. Dickinson, G. Lowes. John Mc-Taggart Ellis Mc-Taggart. London, 1931 160 190/D 55 J

Cambridge University Press 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)ii. Mc-Taggarts' Philosophy.	55 — 56. 92,95,96,97.			
105.	Hoffding, Harald	Modern philosophers. "Lectures delivered at the University of Copenhagen during the autumn of 1902 and lectures on Bergson delivered in 1913 Translated by Alfred C. Mason	London, Macmillan.	1915	317	190/H 67 M
106.	Woodbury, Charles	Talks with Ralph Walde Emerson	London, Kegan Paul	1890	177	191.3/W 85 T
107.	Fraser, Alexander Campbell	LOCKE edited by William Knight	Edinburgh, William Blackwo	1890 od	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.,
- 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.

109.

Reformed Logic:

London, Swan

1892 233 192,3/M 22 R

"A system based on Berkeleys"

Sonnenschein

Philosophy"

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:

The origin of knowledge i.

137 - 147

The theory of Causation ii.

148,149, 158-160, 162-165, 168.

172, 173, 177, 178, 180 & 182.

Subsidiary points in the doctrine iii. of knowledge; Personal Identity, and

States of consciousness.

Theory of Morals and of the Will iv.

186, 188, 189, 197.

General conclusion. ٧.

232.

110. Mill, John Sturat.

An Examination of Sir William Hamilton's philosophy and of the Principal philosophical questions discussed in his writings.

650 192.9/M 61 E 1889 London, 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:

- 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:

Descartes Mahaffy
 Berkeley Campbell Fraser
 Fichte Adamson
 Hamilton Veilch

5. Hegel The Master of Balliol

Leibniz J.T. Merz
 Spinoza Caird.

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

College, I	Lahore,
------------	---------

118.	Sedlak, Francis.	A holiday with a Hegelian	London, A.C. Field	1911	190	193,5/S 2H
119.	Stirling, James Hutchinson	Secret of Hegel "Being the Hegelian system in origin, Principle, form and matter"	Edinburgh, Oliver and Boyo	1898 i	751	193.5/S 5 S
120.	Seth, Andrew	Hegelianism and personality	Edinburgh, . William Blackwo		242	193.5/S 7 H
121.	Wallace, William	The Logic of Hegel: Translation from the Encyclopedia of the philosophical science"	Oxford, Clarendone Pres	1892 ss	439	193,5/W _. 15 L
122.	Caird, Edward.	The social philosophy and religion of Comte.	Glasgow, James MacIhose.	1893	210	194.8/C 12 S
123,	Gunn, J. Alexander	Bergson and his philosophy	London, Methuen	1920	190	194.9/G 95 B
124.	Hill, J. Arthur	Religion and modern psychology. "A study of present tendencies, particularly the religious implications of the scientific belief in survival, with a discussion on mysticism"	London, William Rider	1911	200	200/H 55 R
		Pages of the following chapters are under				
		 Morality as a religion A future life 	12,15,16,17,18,	20,21.		
		Z. A luture 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:

Religion and Neurology

3,7,9,10,13-20.

Mysticism 2.

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.
- Fundamental principles of the Metaphysics of Ethics tr by T.K. Abbott.
- Introduction to Logic Translated by T.K. Abbott.
- Green, Thomas Hill. The works of Green ed. by R.L. Nettleship.

126. Martineau, James. A study of religion:

Oxford,

1889

290/M 36 S 392

"Its sources and contents" Vol. I.

Clarendon Press

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

Preface to the Second Edition

xxiv, xxvii.

What is Religion

1-5, 7-10, 13-15, 21, 24, 26, 27

Form and Conditions of knowledge 42, 43

Appreciation of Kants' Doctrine

61, 71, 73, 74,

Absolute and Emperical Idealism

88, 90, 102, 104

Relativity of knowledge

109,110

God as Cause

185, 208, 209, 212, 216, 217, 228, 229, 242, 376

127.	Martineau, James	A Study of Religion "Its sources and contents" Vol.11.	Oxford, Clarendon Press	1889	302	200/M 36 S
		The Contents of the books have been ma	arked with pencil b	ру		
		Iqbal has underlined almost every page or remarks with pencil on the following pa				
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128.	Radha Krishnan, S.	The reign of religion in contemporary philosophy	London, Macmillan.	1920	463	200/R 11 R
129.	Balfour, Arthur Jame	s.The foundation of belief, "Being notes introductory to the study of theology"	London Longmans Gree	1896 n	356	201.1/B 20 F
130.	Atkinson, Henry A.ed.	The World's religions against war. "The proceedings of the preliminary conference held at Geneva, Sept. 1928 to make arrangments for a Universal Religious Peace Conference	Paris, Church Peace Union	1928 .	163	204/A 5 W
131.	Bouquet, A.C.	Religious experience its nature, types	Cambridge,	1932	133	204/B 66 R

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and validity.

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 eidted by Cooh, C.	Chicago, Open Court Publishin		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 Heinem	1893 ann.	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
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138.	Flint, Robert.	Agnosticisim.	Edinburgh, 1903 William Blackwood.	602	211/F 64 A
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139.	Grey, Percy.	Without God. "negative science and natural ethics"	London, 1883 Hurse and Blackett.	350	211/G 81 W
140.	Clodd, Edward.	Story of creation. "A plain account of evolution"	New York, 1898 Longmans Green	242	213/C 62 S
141.	O.U.P.	The apocrypha: translated out of the Greek and Latin tongues.	London, Oxford 1937 University Press.	433	229/ O 3 A
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Scottich philosopher and theologian,

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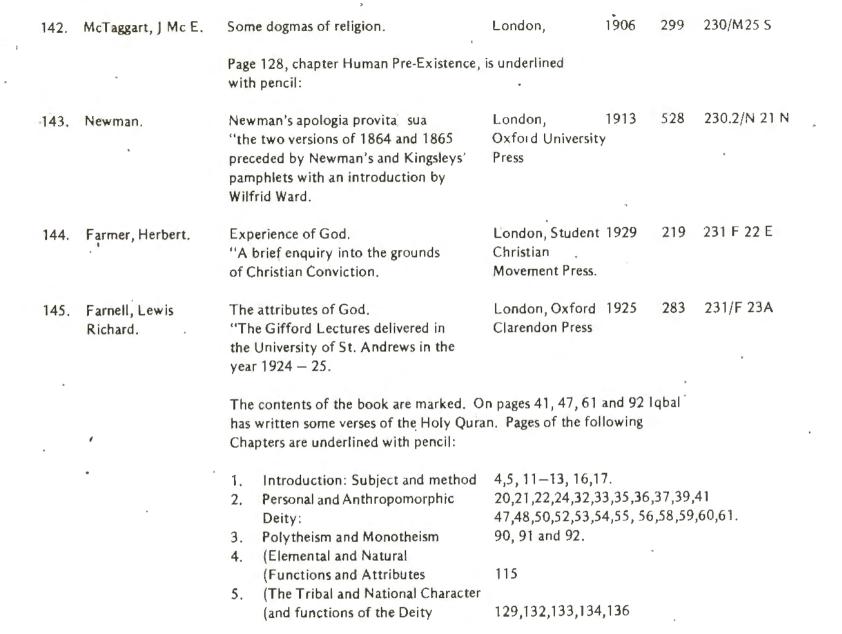
2. Antitheistic theories 1879

3. Socialism

1894 History of the philosophy of history 1893.

4. Agnositicism

1903



6.	The Political	Atributes of God	142 & 163.
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Some a Priori Arguments 425

Recent Speculative Thought and Theistic Proof 435

On Some Objections 437, 440, 441, 443, 445

43

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The Old and the New in True Progress 25,26,28.

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Epicurean Dilemma 420, 421

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147. Hocking, William Ernest.

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2. 3.	The Work of Religion in History The Traits of Religion in Persons The Retirement of the Intellect Religions Dilemma in Respect to theory.	11,12,19 - 21, 23. 2,8 - 31, 33. 40, 41,43,44,46, 48 - 54. 57 - 60, 62, 63.
5.	The Destiny of Feeling .	64 - 68, 73, 74.
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7.	The Alleged Finitude of Ideas.	91, 94.
8.	The Retreat in subjectivity	105
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11.	The Knowledge of other Minds	246, 248, 249, 251, 252.
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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 19. Peculiar Knowledge and Certainty Revelation and Dogma 20. The Constitute of Religions 	430, 431 and 440 448, 454, 457, 460 467, 468, 470477, 479, 482	484
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148.	Justus.	Prolegemena to theism	New York, 1910 70 Andrew H. Kellogg.	231/J 98 P
149.	Knight, William	Aspects of theism .	London, 1893 220 Macmillan.	231/K 74 A

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1.	Introduction:	2-4, 6-12, 14-16.
2.	The Evolution of Theism	19 – 23, 25 – 27.
3.	Its Historic Types (Theism)	31, 32
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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.

		 Personality and the Infinite The Ethical Argument The Beautiful in its Relation to Theism. The Failure of Agnosticism A Solution By Way of Comprehension and not Exclusion. 	157 — 165, 167 175 — 180, 182 191 — 194, 196 198 — 203. 204 — 219.	– 184, 1	186, 1	87.	
150.	Bevan, Edwyn.	Sibyls and seers. "A survey of some ancient theories of revelation and inspiration.	London, George Allen & Unwin.	1928	189	231.74/B	46 S
151.	Innes, A. Taylor	The trial of Jesus Christ "A legal monograph"	Edinburgh T.T. Clark	1905	127	232/	1 7 T
152.	Kamal ud Din	The sources of Christianity	Woking , Basheer Muslim Library	1925	261	232/ K	12 S
		The book was presented to Iqbal by the author's signatures with date 16.7.1930.	author. It contain	ns			
153.	Drummond, Henry	Natural law in the spiritual world.	London, Hodder and Sto	1888 aughton,	414	235/D	84N
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154.	Crothers, Samuel McChord.	The endless life	London, Archibald Canss	1906 table	80	237.1/C	88 E

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155.	Munsterberg, Hugs.	The Eternal Life	London, Archibald Constable.	1906	102 237.1/M 93 E
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156.	James, William	Human immorality. "Two supposed objections to the doctrine"	London, Archibald, Constable.	1906	126 237.2/J 23 H
157.	Mackenize W. Doughlas.	Man's consciousness of immortality.	Cambridge, Harvard University Pres	1 92 9 s.	87 237.2/ M 26 M
158.	Jones, Henry	A faith that enquires. "The Gifford Lectures delivered in the University of Glasgow in the years 1920 and 1921.	London, Macmillan.	1922	361 265.8/J 71 F
159.	Hocking, William Ernest	Re-thinking missions. "A layman's inquiry after one hundred years.	New York, Harper.	1932	349 266/H 65 R

Crothers, Samuel Mc Chord (1857 – 1927)

American Unitarian Clergyman and essayist Bor

American Unitarian Clergyman and essayist. Born Oswego, III. Minister of the First Parish, Cambridge, Mass. 1894 – 1927.

159.	Hocking, William Ernest	Re thinking missions. "A layman's inquiry after one hundred years.	New York, Harper.	1932	349	266/H 65 R
160.	Hunt, John	Pantheism and Christianity.	London, Wm Isbister.	1884	397	273.1/H 92 P
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		Introduction: II, VII, XVIII. 1. The Persian Religion 2. The Egyptian Religion 3. The Gnostics 4. Manichaeism	28, 32 34 - 38 126 - 133 133, 134.			
161.	Matheson, George	Aids to the study of German theology	Edinburgh T.T. Clark	1877	218	290/M 42 A
162.	Maqtul, Shihabuddin Suhrawardi	Three treatises on mysticism. Translated by Otto Spies and S.K. Khatak.		1935	121 +51	291.14/M 82 T
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163.	Subhan, John	Sufism its Saints and shrines. "An introduction to the study of Sufism with special reference to India"	Lucknow, Lucknow Publishing Hous	1938 (March) e	412	291.14/5 1 S

164.	Smith, Margaret.	An Introduction to the History of Mysticism.	London, Macmillan.	1930	121	291.14/\$ 5 1	
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	
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166.	Bharucha, E.S.D	A brief Sketch of the Zoroastrian religion and customs. "An essay written for the Rahnumai Mazdayasnan Sabha"	Bombay, D.B Taraporevala	1928	210	295 B 47 B	٠
167.	Cumont, Franz.	The mysteries of Mithra: Translated by Thomas J. McCormack from French.	Chichago, Oper Court Publishir		239	295 C 91 M	
168.	Whitney, L.H.	Life and teachings of Zoroaster "the great Persian"	Chicago, Loren Harper Whitney		259	295/W 61 L	
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169.B	uber, Martin,	Jewish mysticism and legends of Baalshem. Translated from German by Lucy Gohe	London, J. M. Dent	1931	230	296/B 85 J	
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170.	Kellogg, Samuel H.	The Jews of prediction and fulfilment an argument for the times.	London, James Nisbet (1883 Co.	279	296 K 29)]
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, University Press	1935	173	297 A I	D
172.	Ahmad Hussain (Amin Jung)	Notes on Islam by Sir Ahmad Hussain "Nawab Amin Jung" Edited-by Mohammad Hussain	Hyderabad, Deccan Government C Press.	1922 , entral	96	297 A I	D
		The author presented it to Iqbal in Hyde 13.2.1903.	erabad on				
173.	Barakatullah Mohammad.	The Khilafet	London, Luzac	1925	97	297 B 24	K
174.	Bartold, V.V.	Mussulman Culture. Translated from Russian by Shahid Suhrawardy	Calcutta, University	1934	146	197 B 28	М
175.	Blunt, Wilfrid Scawen	The future of Islam	London, Kegan Paul	1882	215	297 B 62	F
176:	Durrani, F.K. Khan	Muhammad the Prophet, an essay with a foreword by Allama A Yusuf Ali,	Lahore, The Truth	1935	160	297 D 93	М

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
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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			297/I 2 R

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182.	Leonard, Arthur Glyn.	Islam, "Her moral and spiritual value and psychological study" with a foreword by Syed Ameer Ali.	London, Luzac	1909	160	297/L 55 i
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183.	Masse, Henri.	Islam: translated from French by Halide Edib.	New York, Putmans	1938	270	297/H 38 I
184.	Muzaffar ud Din Nadvi.	A geographical history of the Quran. Vol. 1.	Calcutta, S. Zahid Ullah N 106 Harrison Ro		159	297/M 58 G
185.	Mingana, Alphonse, Lewis, Agnes Smith.	Leaves from three ancient "Qurans" "Possibly pre-Othmanic" with a list of their Variants.	Cambridge University Press	1914	75+4	15 297/M66L
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186.	Muhtar, Katricioglu Mahmud	The Wisdom of the Quran "set forth in selected verses conveying the moral, religious and social philosophy of Islam. English translated by John Naish.	Oxford, University, Pres	1937 ss.	146	297/M 89 W
187.	Mustaf Khan	The Kingdom of Heaven	Lahore, Islamic World Library	N.D.	299	297/M 97 K

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

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		 Introduction The story of Cain and Abel The story of Abraham's deliverance The story of the Queen of Shebas visit to Solomon. The story of Harut and Marut 	24, 25. 60. 68, 74, 75, 78, & 89. 93, 99, 100.	79.		
194.	Vambery, Hermann	Des Islam in Neuzehnten Jahrhundert	Leipzig, F.A Brockhaus	1875	322	297/V 25 D
195.	Alsworth Ross, Edward	Foundations of Sociology	New York, Macmillan	1905	410	300/A 8 F
196.	Fairbanks, Arthur	Introduction to Sociology	New York, Charles Scribners	1905 Sons	307	300/F 15 I
197.	Kidd, Benjamin	Social Evolution	London, Macmillan	1898	385	300/K 54 S
		Every page of this book bears pencil dots book has been studied carefully.	, which indicate th	at		
198.	Lane, Michael	The level of social motion. "An inquiry into the future conditions of human society"	New York, Macmillan	1902	577	300/L 24 L
199.	Reich, Emill	Graeco - Roman Institutions: "from anti-evolutionist points of view "Roman Law: Classical Slavery, Social Conditions.	Oxford, Parker & Co.	1890	100	300/R 27 G

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200.	Saleeby, C.W	Sociology	London, T.C. & E.C. Jack	N.D.	123	300/5 3 5
201.	Trade, G	Social Laws, "An outline of sociology"	New York, Macmillan	1899	213	300/T 17 S
202.	Ward, Lester, F	Outlines of Sociology	New York, Macmillan	1904	301	300/W 21 O
203.	Kidd Benjamin	Principles of Western Civilization "A sociological study::	London, Macmillan	1908	518	301/K 54 P
204.	Schweitzer, Albert.	The decay and the restoration of civilization "the philosophy of civilization" pt. one Translated into English by C.T Campion.	London, A & C Black	1923	105	301/S 9 D
205.	Schweitzer, Albert.	Civilization and Ethics. "The philosophy of Civilization" Pt.II. Translated into English John Naish.	London, A & C Black.	1923	298	301/S 9 C
206.	Costler, A; A. Willy and others	Encyclopaedia of Sexual Knowledge edited by Norman Haire	London, Francis Aldor	1935	647	301/.03/C82E

207	Gentile, Giovanni.	Translated into English H. Wildon Carr.	Macmillan.	1922	280 301.15/G281
208.	Hamerton, Philip Cilbert	Human Intercourse	London, Macmillan.	1906	391 301.42/H17H

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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.
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9.	The Flux of Wealth	115,116,118,119.
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r	21. Confusions	268, 270, 272, 274 - 278.
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	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
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210. Carpenter Edward	Love's coming-of-age,	London, Swan 1906 190 312.9. C 22L
	"The relations of the sexes"	Sonnensehein
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	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	
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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.

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Longmans Green

212. Macpherson, Hector

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William Blackwood.

Pages of the following chapters are underlined:

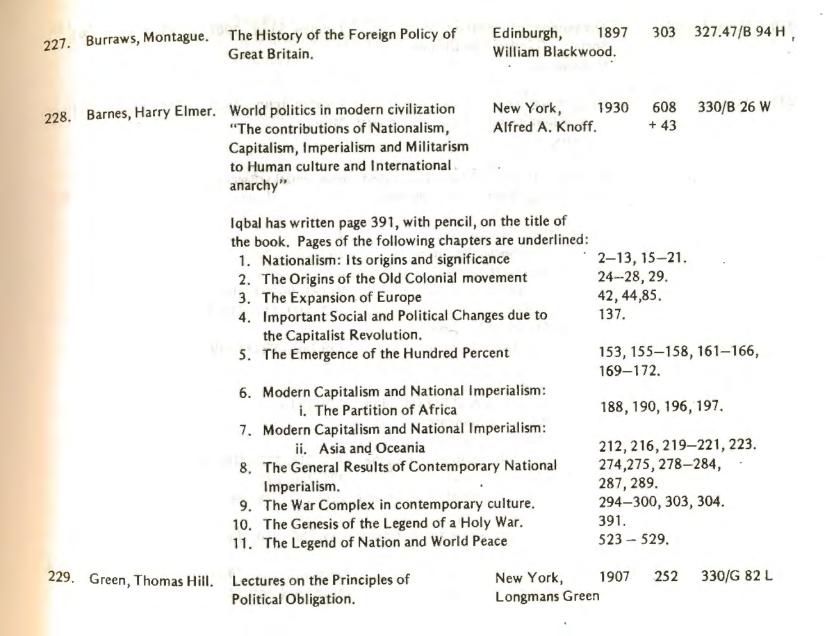
1. Preliminary survey	3,5,6,8,10.
2. Rousseau and the French	
Revolution	35, 36, 41, 42.
3. The British Reaction: Burke	44, 48, 52, 54.
4. The Rights of Man	69.

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 "An introduction to political science, with special reference to socialistic and individualistic theories".	Glasgow, James MacLehose	1896	451	320/M 70 S
214.	Treitachke	Selections from Treitachke's Lectures on Politics. Translated by Adam L Gowans.	London, Gowans & Gray	1914	128	320/T 71 S
215.	Sir, Mohammad Shafi	Some important Indian problems.	Lahore, Modern Electric	1930 Press	260	320. 954/S 2 S
216.	Clarke	Towards democracy	London, Swan Sonnenachein.	1905	507	321.4/C 22 T
217.	Giddings, Franklin Henry	Democracy and empire with studies of their psychological, economic and moral foundations.	London,	1901	363	321.4/G 36 D
		Pages 318 and 319, chapter "the Ideal of are underlined.	f Nations",		•	
218.	Godkin, Edwin Lawrence.	Unforeseen tendencies of Demorcracy.	Westminister Archibald Constable.	1903	265	321.4/G 54 U
219.	Hirsch, Max	Democracy versus Socialism "A critical examination of Socialism as a remedy for social injustice and an exposition of the signle tax doctrine"	London, Macmillan	1901	481	321.4/H 61 D

220.	Hobhouse, L.T.	Democracy and reaction .	London, T. Fisher Unwi	1904 n	481	32.4/H 65 D
221.	Wellock, Welfred	The spiritual basis of democracy, With an introduction by Bertrand Russell.	Madras, S. Ganesan	1924	310	321,4/W 46 S
222.	Majid, Syed H.R. Abdul Majid.	England and the Moslem World, "Articles, addresses and essays on Eastern subjects.	New, York, Yorkshire Printing Co.	1912	185	323/M ⁻ 28 E
223.	An Indian Mahmedan.	The Indian Moselms	London, Ardenne Publis	1928 hers.	268	323/M 72 I
		Iqbal has written some remarks on page the following chapters are underlined:	50. Pages of			
		 The Appeal to history The Mogul Government The Statistical side of the Question Moslem and Hindu, The Working of the Act The Case for the Moslems. 	4,5,7,9-12,14 24,31-34,39. 41-47,55,57 190-192. 221. 250,251,253,	760.	, 266,	268.
224.	Bluntschli, J.K.	The theory of the state	Oxford, the Clarendon Press	1901 s	550	323.4/B 62 T
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 nineteenth century as influenced by the oriental situation"	New York, Macmillan	1904	365	325. 13/R 27 W



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

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:

2. 3.	General conception of Law Sources of Law Persons and Things. Duties and Rights	3,4,6,9,21,23,24,29,33, 34, 35, 37–39, 47,49,52,62,63,65,66,68,71, 74. 78, 81 – 83, 87, 89 90.
	The Creation, Extinction, and	96, 105.
	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

 $92 - 951\ 101 - 103$.

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, 1903

477 340 M 61 D

William Green

237. Smith, F.E. International Law

London,

1903

184 341.1/S 5 I

T.A. Constable

238.	Anand, Chuni Lal	An Introduction to the history of Government in India "The British Period"	Lahore, The Punjab Printing works.	1923	516 342. 954/A I I Pt. II.
239.	Harris, Richard.	Illustrations in advocacy	London, Stevens and Ha	1904 ynes.	273 347.92/H 24 I
240.	Gulson, J.R	The Philosophy of Proof	London, George Rutledg	1905 ges.	496 347.94/G95 P
		The cover of the book bears lqbal's name by lqbal.	e but it is not wri	tten	
241.	Roy, Sripti.	The Law Relating to bad livelihood	Calcutta, Wilkins Press.	1913	274 350/R 81 L
		The cover of the book bears Iqbal's name by Iqbal.	e but it is not wri	tten	
242.	Marris, William.	Civil Government for Indian Students.	Calcutta, S.C. Sanial	1921	368 352/M 34C
		Pages of the following chapters and und	erlined:		•
		 What is Government Forms of Government Citizens, Their Rights and Duties The Government of India 	16, 22, 23. 61. 78 — 80. 194, 196, 198,	200, 201	I, 206.
243,	Fleury, Maurice De	The Criminal mind	London, Ward E Downer	1901 y, Co	196 364.252/F 67 C

244. Mercier, Charles	Criminal responsibility	Oxford, Clarendon Press	19 0 5	232 3	64.32/M 54C
245. Harvey, Charles, H	The Biology of British Politics	London, Swan Sonnensc	19 04 hein	172	265,1/H 26 B
246. Wines, Frederick Howard.	Punishment and reformation. "An historical sketch of the rise of the penitentiary system"	London, Swän Sonnensc	18 9 5 hein	3393	65.32/ W 72 P
247. Hayward, F.H	The Secret of Harbart "An essay on education and reply to Prof. James of Harvard.	London, Swan Sonnensc	1904 hein	96	370/H 38 S
	Page 88 of Appendix is underlined with	h pencil:			
248. Judson, Harry Pratt.	The higher education as a training for business.	Chicago, University of Chicago Press,	19 1 1	54	370/J 92 H
249. Spencer, Herbert.	Education, "Intellectual, moral and Physical"	London, - William & Norg	1891 ats.	180	370/S 3 E
250. Vincent, George Edgar.	The Social mind and education	New York, Macmillan	1897	155	370/V 74 S
	Iqbal got this book when he was Mcleod University Oriental College, Lahore. To 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 Elizabeth.	The place of industries in elementary education.	Chicago, University Pres	1910 s.	270	372/D 72 P
252.	Newman, John Henry Cardinal	The Idea of University	London, Longmans Gree	1891 en	527	374.9/N 46 I
		The book bears the Signatures of Maulan Perhaps he read this book in 1893 when B.A. in MAO College Aligarh.				
253.	Wollstonecraft, Mary.	Vindication of the rights of women	London, Walter Scott.	1891	282	396/W 83 V
254.	Lambroso, Gina.	The Soul of Woman.	London, Jonathan Cape	1924	269	396.6/L 83 S
		Pages of the following chapters are under	rlined.			
		 Woman's Tragic position The Soul: The Lack of a standard by whi 	6, 10-12, 15, ich	16, 21,22		
		to be guided		44 - 46.		
		 ii. Expansiveness and Sociability. Love. 	229.	72, 73.		
255.	Mallock, W.H.	Studies of Contemporary Superstition.	London, Ward E Downe	1895 y.	302	398,3/M 29 S

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 allged 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	London	N.D	416	423 T 34 B
		German Dictionary	Alexander Bla	ick .		
257.	Grabb, George,	English Synonyms explained in	London,	N.D	638	424 /C 84 E
	•	alphabetical order.	George Routle	edge.		
258.	Lange, Hermann.	Lange's new German method, V.II	Oxford,	1899	168	430/L 26 L
			Clarendon Pre	ess.		
259.	Eve, H.W	School German Grammar	London,	1903	369	430/E 2 S
			David Nutt.	4		

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

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

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

277.	Montmorency,	From Kant to Einstein.	Cambridge, W. Haffer.	1926	39,	530.1 M 76 R
278.	Mosztowski,	Einstein the Searcher, His work explained from dialogues with Einstein, Translated by Henry L. Brose.	London, Methuen	1921	246	530.1 M 85 E
279.	Schlick, Moritz.	Space and time in Contemporary Physics, "An introduction to relativity and gravitation. Translated by Henry L. Brose.	Oxford, The Clarendon Press	1920 s	88	530.1 S 3 S
280.	Slosson, Edwin, E	Easy lessons in Einstein	London, . George Routled	1920 ge.	128	· 530,1 S 5 E
		The cover of the book bears Iqbal's signa	tures dated Septe	mber 19	21.	
281.	Schmidt, Harry	Relativity and the Universe. "A popular introduction into Einsteins' theory of space and time" Translated by Karl Wichmann.	London, Methuen,	1921	136	530.1 S 5 R
282.	Thirring, J.H.	The Ideas of Einsteins' theory. "The theory of relativity in simple language" Translated by Rhoda A.B. Russell.	London, Methuen	1921	167	530.1 T 34 I
283.	Bagehot, Walter	Physics and politics.	London, Kegan Paul	1905	224	530.330/B14 P

284.	Ruskin, John	The Ethics of the Dust	London, George Allen.	1898	269 5	42.65/R 89 E
285.	Haeckel, Ernest	The Evolution of Man. Vol. 1	London, Kegan Paul	1883	467	572/H 11 E.
286.	Haeckel, Ernest	The Evolution of Man, Vol.2	London, Kegan Paul	1883	504	572/H 11 E
287.	Keith, Sir Arthur.	Ethnos or The problem of race "considered from a new point of view"	London, Kegan Paul	1931	92	572 K 26 E
		Iqbal has written some comments on pag following pages: 8,9,11,80,84,86,87,89-91.	ge 85 and underli	ned the		
288.	King, John H	Man an organic community, Vol. 1	London, Williams & Nor	1893 rgate.	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 "A study in evolution"	London, Hodder & Stou	1924 ighton,	185	572 L 82 M
291.	Schiller, F.C.S	Tantalus or the future of man.	London, Kegan Paul	1926	72	572 S 3 T
292.	Thomson, J. Arthur	The system of animate nature, Vol.II	London, Williams & Nor	1920 rgate.	678	572 T 38 S
293.	Driesch, Hans.	The Science and Philosophy of the Organism. Gifford Lectures 1907. Vol.I	London, Adam and Charles, Bi		329	574 D 83 S

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

- 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

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 additional essays on human evolution.

London, Swan 1901

141 575.0162/R5D

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 us	suary and	Intere	est.
		5. A. Crepaz	The Emancipat	ion of W	oman.	
		6. Ch. Borgeaud	Rise of Modern	Democr	acy	
		7. J.B. Haycraft	Darwinism and	Race pro	ogress.	
		8. P.A. Wadia	The Philosophe	ers and th	e Fren	ch Revolution
		9. C.H. Harvey	The Biology of	British F	olitics.	
		10. A. Loria	Economic four	idations (of Soci	ety.
301.	Geley, Gustaye.	From the unconscious to the conscious Translated by Stanley De Brath.	Glasgow, William Collins	1920	328	575.125/G 28F
302	Bon, Gustave Le.	The Evolution of Matter. Translated by F. Legge.	London, The Walter Scott Publishing.	1907	439	577/B 64 E

Pages of the following chapters are underlined with pencil:

1.	The theory of Intra-Atomic Energy and of the Passing Away of Matter	12,13.
2.	History of the Discovery of the Dissociation of Matter and of Intra-Atomic Energy	32
3.	Intra-Atomic Energy and the Forces derived 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.

		 Lombroso Podomore, F Morgan, C. Lloyd Parish, Edmund Scripture, E.W Hughes, R.E. Dupart, G.L 	The Man of Genius. Apparitions and thought transference. An Introduction to comparative psychology. The New Psychology. The Making of Citizens. Morals: a treatise on the psycho-Sociol			e psychology.
		. Moll, Albert	bases of ethics Hypnotism.		р , с	o soviological
303.	Hoernie, R.F. Alfred	Matter, Life, Mind and God. "Five lectures on Contemporary tendencies of thought"	London, Methuen	1923	215	577/H 67 M
		Pages of the following chapters are unde	rlined with penci	il:		
		 The Present-Day Revolt against matter The Order of Nature: Mechanism, 	50, 52, 53, 59, 95, 96, 98, 100 112, 116, 118,	0, 101 –	103, 10	6, 107,
304.	Browne, Edward G	Arabian medicine	Combridge, University Pres	1921 ss	138	610/B 81 A
305.	Knight, William.	The Philosophy of the Beatiful. "Being a contribution to its theory, and to a discussion of the Arts"	London, John Murray	1893	281	701/K 74 P
306.	-do	The Philosophy of the Beautiful. "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	bety	ween pag	gesNo.	52 and 53.					

307.	Zia ud Din, M	A monograph on Moslem Calligraphy	Calcutta, Visva-Bharati Book Shop.	1936	72	767.2/Z 6 M
308.	Collum	The Dance of Civa: Life's unity and Rhythm.	London, Kegan Paul	N.D	94+15	793/C69 D
309.	Vaughan, C.E	English Literary Criticism.	London, Blackie & Sons	1896	219	801/V 46 E
310.	Trevelyan R.C	Thamyris or Is there a future for poetry?	London, Kegan Paul.		89	804/T 72 T
311.	Adams, Estelle Davenport	The Poets' Praise "From Homer to Swinburne"	London, Paternoster Roy	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) Words- worth 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 Turning a spirit as he nears the sky				nd True) d pp. 16
		6.	The poet hath the child's sight in hi And sees all new	is breast			B. Browning
		7.	To him the earth is ever in her prime And dewiness of morning, he can		(on read	in de shmer	,
		8.	Poets, like youngest children, never and Out of their mother's fondness	grow		's 70tl ber 3,	h Birthday, 1864)
		9.	You cannot see in the world the wo Poet's pen:	rk of the	(Blackb	erries)	
312.	Palgrave, Francis T.	The	Golden Treasury.	London, Macmillan.	1904	387	808.81/P18G
313,	Emerson, Ralph Waldo.	Poems. V.III'		London, Macmillan	1897	326	811.39/E3P
314.	-do-	Essays. Vol. I		Philadelphia, David Mackay.	188	396	814.36/E3E
315.	do	Essa	ys. Vol. II	-do-	1888	396	814.36/E 3 E
316,	Leacock, Stephen.	Моо	n beams from the larger Lunacy,	London, John Lane	1916	216	817.5/L 47 M

	, 141				
7. Berdoe, Edward.	Brownings' message to his time "His religion, philosophy, and science.	London, Sonnenschein.	1906	180	820/B 46 B
8. Fortheringham, James.	Studies of the mind and art of Robert Browning.	London, Horace Marsha	1900 II.	576	820/F 82 S
9. Symons, Arthur	An Introduction to the study of Browning.	London, Cassell.	1897	221	820/S 6 I
	Allama Iqbal has marked the following with pencil, in the Index of the Book.	Chapters,			
	Sr. No.	Page No.			
	 Earths' Immortalities The English in Italy Epilogue to the two poets of 	72 24, 76			
·	Croisic 4. Master Hugues of Saxe — Gotha	183. 22, 23, 99, 100).		
Symons, Arthur British poet and lit	1865 — 1945 terary 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 Literary estimates.		London, Macmillan.	1899	· 322	820.7 H 24 T
321.	Oliphant, Mrs.	The Literary history of England Vol. 1		London, Macmillan.	1894	328	820,9 0 3 L
322.	-do-	-do-	Vol. 2	London, Macmillan.	1894	327	820.9 O 3 L
323.	-do-	-do-	Vol. 3	London, Macmillan.	1894	340	820.9 O 3L
324.	Dickinson, Eric	Laolus and other poems.		Aligarh, Jamia Press.	1924	145	821 D 56 L
325.	Swami Shri Purohit	The Song of Silence		Poona, 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 Spi	ring	London, Macmillan.	1923	134	821 T 13 C
327.	Milton,	Milton's Lycidas		London, Blackie.	1902	112	821.47 M 64 L
328.	Collins, J.C	The Satires of Dryden.		London, Macmillan.	1903	137	821.48/C 69 S

329.	Pope	Pope's Rape of the Lock. edited by F. Ryland	London, N.D. Blackie.	47 821.53/P 81 R
		Pages 42, 46, 47, 51 and 55 are marked of the Appendix is underlined.	with pencil. Page 47	,
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 George Routledge.	216 821.61/P 81 P
331.	Cowper, William.	The Task	London, 1855 James Nisbet.	263 821./65C63T
332.	Magnus, Laurie	Primer of Wordsworth, with a critical essay.	London, 1897 Methuen.	227 821.71/M 27P
		In the Contents the chapter "Ode, Intima (The Longer Poems)" is marked. Pages of chapters are underlined:		,
	,	 Ode, Intimations of Immortality Poem of Sentiment and Reflection (Dion and Laodamia) 	80, 82, 83, 84. 106.	
333.	Wordsworth William	The Poetical works of W. Wordsworth edited by William Knight Vol. I	Edinburgh, 1882 William Paterson	313 821.71/W 89 P
334.	Wordsworth William	The Poetical works of W. Wordsworth edited by William Knight Vol. II	Edinburgh, 1882 William Paterson.	313 821.71 W 89 P
		Allama Iqbal has underlined the following volume with pencil.	Sonnets in this	

1.	Sonnet,	Westminister Bridge	(Composed on 1802 and	
		published in 1807).	"Earth has not any thing to show	
		· more fair"	pp. 287	

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	рр 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 edited by William Knight Vol. IV William Patterson.

Allama Iqbai 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

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.

387 821,71/W89P

		 The World is too much with us: On Poetic Diction (Essay) 	32 pp. 35.		•
337.	Wordsworth William	The Poetical Works of W. Wordswort ed by William Knight Vol V	h Edinburgh, 188 William Paterson.	82 434	821./71W89P
338.	-do-	The Poetical Works of W. Wordsworth edited by William Knight Vol. VI	e Edinburgh, 188 William, Paterson.	82 397	821.71/W89P
339.	Wordsworth William	The Poetical Works of W. Wordsworth edited by William Knight Vol. VII	Edinburgh, 188 William Paterson.	82 400	821.71/ W 89 P
		In the Contents the following poems	are marked with pencil:		
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		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 edited by William Knight Vol. VIII.	n Edinburgh, 18 William Paterson.	82 435	821.71/W8 9P
		In the Contents the poem "Extempor death of James Hogg" is marked with			
341.	Shelley, P.B	The Poetical Works of P.B. Shelley Ve	ol 1 London, 18 Reaves and Turner	86 572	821.77/SIP
342.	-do-	-do- Vol. 2	-do- 18	86 580	821.77/SIP
343.	Bradley, A.C	A commentary on Tennyson's In Memoriam.	London, 19 Macmillan.	02 243	821.81/B73C

344.	Chapman, E.R	A Companion to In Memoriam	London, Macmillan.	1888	72	821.81/C36C
345,	Luce, Morton	A Handbook to the works of A.L.	London, 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.

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

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		55.	Doubt and Prayer	893			
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348.	Barrett, E. Browning	The	Poems of E.B. Browning	London, Frderick War	1850 ne	.551	821.82/B82P
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349.	Berdoe, Edward	The Browning cyclopaedia	London, 1902 576 821.83/B46E Swan Sonnenschein
350.	Browning, Robert	The Poetical works of Robert Browning Vol. I.	London, 1896 748 821.83/B82E Smith Eldger
351.	-do-	The Poetical works of Robert Browning Vol. 2	London, 1896 - 786 821.83/B 82P Smith Eldger
352.	Rain, Thomas	Browning for beginners	London, 1904 227 821.83/R13B Swan Sonnenschein

353. Jones, Henry	Browning as a Philosophical and religious Teacher.	Glasgow, 1899 James MacLeohose	349 821.8301/J 71 E
	Pages of the following chapters are	underlined with pencil:	
	 Browning's Optimism Optimism and Ethics Solution of the Problem of Example 1 	69–75, 77, 83, 84, 94 97, 104, 111. vil 216, 217, 221–223, 22 248 – 252.	8 — 34, 244 — 246,
354. Saintsbury, G	seorge Mathew Arnold.	Edinburgh, 1894 William Blackwood	232 821.8392S2M
355. Austin, Alfre	d Lyrical Poems.	London 1896 Macmillan.	242 821,91 A 7 L
	Allama Iqbal has marked the follow this book with black ink.	wing Poems of	
	 Love's Blindness Love's Wisdom A Fragment Content 	. 26 27 28 29	
356. Gollancz, Isra	A Book of Homage to Shakespeare	London, 1916 Humphrey Milford	557 822.33 G 58 B
	This book bears the signatures of I 5th September 1916.	llama Iqbal in black ink with da	ate,
357. Tagore, R	Stories from Tagore	Calcutta, N.D Macmillan.	173 823 T 13 S

358.	Wells, H.G	The undying fire	London, Cassell	1920	253	823 W 46 U
359.	Scott, Sir Walter	Waverley or Tis Sixty years since,	London, Cassell	1907	450	823.73 S8W
360.	Hume, David	Essays, Literary, Moral and Political	London, Ward, Lock and Bowden	N.D.	584	824 H88E
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361.	Jack, Adolphus	Shelley "An Essay"	London	1904	127	824 J12S
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262	Montaigne	Essays of Montaigne,	London,	N.D	280	824 M76E
362.	Montaigne	edited by Percival Chubb.	Walter Scott	14,12	200	024 W 70L
		edited by reicival Chubb.	Walter Scott			
363.	Tagore, Rabindranath	Nationalism.	London	1923	135	824 T13N
	1-8-1-9, 11-2-11-2-1		Macmillan			
364.	Macaulay, Lord.	Selections from the writings of Lord	London,	1906	475	824.8/M26S
		Macaulay. Edited by Sir George Otto	Longman's Gre	en		
		Trevelyan				

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- 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 Rehnan,	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,

		 W.B. Robertson Cicero 	Political econor Orations of Cic with an introdu	ero, selec	ted and edited Fred. W. Norris.
374.	Virgil.	Virgil's Aeneid. Translated by John Dryden	London, George Routle	1895 dge	319 873.1 V65V
375.	Waterfield, William	Indian Ballads	Allahabad, Panini Office	1913	146 891.104/W29I
376.	-do-	Fruit Gathering	-do-	1923	123 891.441/T13F
377.	Tagore, R	Lovers' gift and crossing	London, Macmillan.	1905	117 891.441/T13L
378.	-do-	Stray Birds	-do-	1923	84 891.441/T13S
379.	Ghani, A.M.	A History of Persian Language and Literature at the Mughal Court, (with a brief survey of the growth of Urdu Language) Babur to Akbar Pt. II. Humayun	Allahbad Indian Press.	1930	202 891.509/G34H
380.	-do-	-do- Pt. III. Akbar.	do	1930	475 891.509/G34H
381.	Castello, Louisa Stuart.	The Rose Garden of Persia	London, Gibbings	1899	196 891,51/C82R
382.	Morier, James,	The adventures of Hajji Baba of Ispahan	London, Oxford Univers Press.	1923 ity	450 891.53/M82A

383.	Spengler, Oswald	The Decline of the West. "Form and actuality" Translated by Charles Francis Atkinson, Vol. 1	London, 1928 443 900/S 3 D George Allen & Unwin
		Pages of the following chapters are und	erlined with pencil.
	;	 Introduction The Meaning of Number Makroksomos 'The symbolism of the World-Picture and the Space — Problem' 	10, 12–15, 17. 64 – 66, 68, 72, 75.
		4. Music and Plastic "The Arts of Form"5. Soul-Image and Life-Feeling "On the Form of the Soul"	248. (309–311, 335.
384.	Spengler, Oswald.	The Decline of the West. Perspectives of World History Translated by Charles Francis Atkinson, Vol. 2	London, 1920 507 900/S 3 D George Allen & Unwin
		The back cover of the book contains Iq Pages of the following chapters are und	
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		The Form-World of Economic Life			
		А. "Молеу"	474.		
385.	Seignobos, Charles	History of Ancient Civilization	London, 19 T. Fisher	007 371	900/S 4 H
386.	Townshend, Frank.	EARTH	London, 19 Knoff.	29 180	900/T 86 E
387.	Flint, Robert,	History of the philosophy of history	Edinburgh, 18 William Blackwoo	393 706	901/F 64 H
			William Blackwoo)u	
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388.	Forrest, J. Dorsey	The development of Western Chicago,	1907 406	901F 77 D
		Civilization University		

389.	Reich, Emil	Success Among Nations,	London, Champan	1904	270	901R 27 S
		Pages of the following chapters are under	erlined:			
	,	 Centres of National Success Success in Imperialism Intellectual Success Religious Success (1) Success Among Latin Nations 	21, 23 72, 73, 75. 98–101, 110 112, 117, 121			
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390.	Seligman, Edwin. R./	A The Economic Interpretation of History	New York Columbia Uni	1907 versity P	166 ress	901 S 4 E
391.	Seignobos, Charles.	History of mediaeval Civilization	London, T. Fisher.	1908	432	901 S 4 H
392.	Ihering, Rodolph Vo	n. The Evolution of the Aryan. Translated from German by A. Drucker.	London, Swan Sonnens	1897 schein.	412	906 2 E
		The back cover of the book bears Iqbal's ink. Pages of the following chapters are		olack		
		 Civilization of the Aryans Aryan and Semitic Civilization The Ver Sacrum The Army 	17, 21, 25, 53 86, 113. 264, 275. 323, 324.	55, 6	3,	

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

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1.	Over the Border	15-21, 24, 25, 27.
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3.	Constantinople	43-49, 51-53.
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7.	Cyprus	93, 94.

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3. The Troad	56-58, 61.
4. Infidel Smyrna	62-65, 68, 69, 71, 73, 74.

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		25. Damascus	297-306.
		26. Pass of the Lebanon	306 - 308.
		27. Suprise of Satalish	311, 315, 318, 320.
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		"Seaports and Sea Routes"	Karl Baedeker.
		"Handbook for Travellers"	
398.	Chatterjee, Lalitmohan.	Representative Indians	Calcutta, 1931 245 920/C 39 R The Popular Agency

399.	Robertson, Hohn M	Modern Humanists	London, Swan.	1901	275	920/R 54 M
400.	Massignon, Louis	Recueil de Texts Indits.	Pairs, Librarie Orier	1929 ntaliste	259	921/M 38 R
		UMRAO SINGH sent this book to Allar Paris on 14.11.19.1929.	na Iqbal from			
401.	Khair uddin Mohammad.	TAZKIRAT UL ULAMA or a Memoir of the Learned men of Jaunpur. edited by Mohammad Sana Ullah.	Calcutta, Abul Faiz C	1934 o	82+75	922/K53T
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402.	Raverty, H.G	Selection from the Poetry of the Afghans, "From 16th, Century to 19th Century"	London, Williams Norg	1862 gate	348	922 R 19 S
		Allama Iqbal has underlined, with penci Khushal Khan Khattak in this collection 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, 233 240, 245.				
403.	Dawson, W.J.	The Makers of Modern Poetry. "A Popular Handbook to the Greater Poets of the Century"	London, Hodder & Sto	1899 oughton	417	928/D 32 M
		Pages of the following chapters are unde	erlined:			
		1. Lord Byron	32, 33.			

		2.	Shelley	36, 37, 43, 44	4.		
		3.	John Keats	53, 54, 56, 60			
	*	4.	Coleridge	78, 79.			% h
		5.	Robert Southey	81-83.			
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		7.	The Conection between Word-				
			sworth's Life and his Poetry.	99.			
		8.	Some Characteristics of				
			Wordsworth's Peotry	111, 112.			
		9.	Wordsworth's View of Nature	,			
			and Man.	117, 120, 124	1. 125.		
		10.	William Wordsworth-Concluding	, , , , , , ,	, ,		
			Survey'	150, 154.			
		11.	Robert Browning	275.			
			Mathew Arnold	331,			
		13.	Algernon Charles Swinburne	359.			
			William Morris	368.	•		
		15.	Concluding Survey	377, 408, 415			
404.	Beesly, Mrs.	Stor	ies from the History of Rome	London, Macmillan.	1923	119	937B 39 S
405.	Gibbon, Edward	Tho	History of the Dealine and Eall	0.6	1007	40.0	
405.	Globon, Luwaru		History of the Decline and Fall ne Roman Empire, Vol. 1	Oxford, University Pre	1907 ss.	495	937.06/G 35H
406.	-do-	do-	– Vol 2	do-	1907	597	do
				40	1507	271	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. Koutouzof11. Napoleon and Alexander		154, 15 185, 19	57, 159. 90.	
		POWER AND LIBERTY				
		 Translators' Preface The Object of History The Contradictions of Historians. The Idea of Power Relation of Commands to Power The Ultimate Limit of thought The Problem of free will Space, Time and Causality 			, 30. , 80, 81. , 88, 90	
415.	Macdonald, John	Turkey and Eastern Question	London, T.C. & E.C. Ja	N.D. ack	92	949,6M 26 T
		Pages of the following chapters are unde	erlined:			
	•	 Turkey and the Eastern Question The Balkanic Races Bulgars, Greeks and Turks Kossovo to Constantinople 	11, 12. 14. 20, 22. 27.			
416.	Keene, Henry George	The making of India	Allahabad, Indian Press,	1896	155	954/K 25 M
417.	Jalal Uddin Qazi	The Abbasides, Pt. I The period of aggrandisement together with six lectures on the Collapse of the Omayyad Empire.	Moradabad, A.M. Zaman l Publishers	Bros,	352	956/J 21 A

410.	-do-	do Vol. 6	do	1907	568	-do-
411.	-do-	-do- Vol. 7	-do-	1907	505	-d o -
412.	Raumer, F. Von	Der Erste Kreuzzug. The First Crusade. English Translation by Wilhelm Wagner.	Cambridge University, Pr	1882 ess.	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+1	132 947.07/ 58 N

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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 Pre	1931 ss.	486	956.1/H83P
419.	A.Z.	The emancipation of Egypt. Translated from Italian	London, Chapman.	1905 [°]	142	962/A 1 E
420.	Blunt, Wilfri d	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 Black and Sons	1901 wood	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 F	1935 Press	311	B/S 5 E
423.		Alfred Lord Tennyson' A memoir by his son	London, Macmillan and	1899 I Co.	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 U Press.	1904 Inion	179	B/T 32 C
425.	George Edward Woodberry.	Swinburne	London, William Heine	1905 mann	117	B/W 85 S
426,	Laurence Binyon	Akbar	Edinburgh, Peter Davies L	1932 .td.	165	B/B 51 A

افلاطون 427. مترجم ڈاکٹر واکٹرین رماست بالخقيق عدل

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ا و 9.9 ج ۲۷۵ و ملی، جامعه طبیراسلام به

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الكنزالد نون الفلك لشحون تعلم المطراق اتعلم س ۱۹۴ و ۲۲۲ ۱۹۰۸ ۱۹۰۳ مصر، مطبع الميمينه س ۱۹۰ و ۲۲۲ ۲۲ ۱۹۰۰ مصر، مطبع الميمينه

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JOHN P. MAHAFFY, D.D.

VELLOW AND TUTOR OF TRINITY COLLEGE, DUBLIN

AND

JOHN H. BERNARD, B.D.

PELLOW OF TRINITY COLLEGE, DUBLIN ARCHBISHOP KING'S LECTURER IN DIVINITY IN THE UNIVERSITY OF DUBLIN



London

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AND NEW YORK

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130 RELATION OF CATEGORIES TO APPERCEPTION CH.

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 of the California necessarily combined into unity, not in our empirical intuition, but by the synthesis of our perceptions in our pure consciousness.

> Thus the first step in the Deduction has been reached. It has been shown that objects of intuition can only best to p 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 (12) the several acts of combining are recognised by us as ' long' () ing to one and the same consciousness. The importance therefore of the unity of apperception, and its objective character, are manifest.

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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 studid 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.

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CHAPTER IV

¶ 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 1/2 1/2 the Aesthetic. The latter is perhaps too compressed, owing furger to (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 Mathematic. 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, x ? 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

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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 we define 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. Hencethe 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. ·

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 an Atmathi 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 com- Arising from bined into unity. It appears then that unity in the synthesis Il-tombinate

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

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

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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 (materialiter 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,1 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 betages are experience. Yet though thus limited, it is nevertheless not borrowed from experience, but as regards both pure intui- ... tions 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 Epigenesis of the pure reason, which begets the frame and order of nature by means of its Categories.

1 Above, p. 115.

Another alternative 1 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 jother 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 consein the quences, 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 y, passage in Locke, one of the weakest passages in the great work of a great author. Surely if we are all agreed that the and 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 addi-* 5 % tion to and corresponding with the order which our under-'s standing is, on either theory, competent to impose on its

1 Cf. vol. ii. p. 101, note, where we see that he is alluding to the .. 5 - / opinions of Crusius.

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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; Let Room we only intuite internal when we are affected through the internal sense; in other words, we know ourselves as pheno- The third in a sense; mena 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 Angle Angle active faculty, determines his internal sense, as a passive determines his internal sense determines his int (here controlled as passive) shall attend to something difterent 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, American 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 Month characteristics 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

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 lintuite 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 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, whenver they have avoided amplifications of language, and tated the facts clearly, have plainly denied the immediate presentation of self as a substance.

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THE NICOMACHEAN ETHICS OF ARISTOTLE



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ARISTOTLE

TRANSLATED BY

F. H. PETERS, M.A.

PRILLOW OF UNIVERSETY COLLEGE, GZ.FOGS

SIRTH EDITION

brief and adopted to Brouger's Test.



LONDON REGAN PAUL, TRENCH, TRÜBNER & CO., LA. 1895

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BOOK X.

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2. Now that we have distinguished voluntary from 1 means choice involuntary acts, our next task is to discuss choice deliberation, 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 2 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 a 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 4 and not from choice or purpose, the continent man set is self. from purpose and not from appetite.

Again, appetite may be contrary to purpose, but 5 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 (*d80s), 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 (ἐναντιοῦται): 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. 'Επιθυμία is used loosely in cap. 1 for desire (dpefis), here more strictly for appetite, a species of desire, purpose (προαίρεσις) being another species: cf. infra, 3, 19.

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.

For I venture to think that it is incorrect to say

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

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 of Andre ones involuntary? Interpreted in the latter sense, it 2000 1900 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 exercise ? 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.

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

Again, what difference is there, in respect of involuntariness, between wrong deeds done upon ealculation 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 \ \ \ Deffere 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 | Per L.

3. Held S Co. makes us morally good or bad, holding certain opinions

does not. thing; we opine what its nature is, or what it is good for, or in what way; but we cannot opine to take or 4. Acctione to avoid.

acres Again, we commend a purpose for its rightness 13 c. c. 1 2 or correctness, an opinion for its truth

Again, we choose a thing when we know well that it is good; we may have an opinion about a thing of which we know nothing.

Again, it seems that those who are best at choosing 14 are not always the best at forming opinions, but that some who have an excellent judgment fail, through 6. Lections depravity, to choose what they ought.

It may be said that choice or purpose must be 15 ... (preceded or accompanied by an opinion or judgment; but this makes no difference: our question is not that, but whether they are identical

7. Here where What, then, is choice or purpose, since it is none 16 (And Sale of these?

It seems, as we said, that what is chosen or purposed is willed, but that what is willed is not always chosen or purposed.

The required differentia, I think, is "after previous 17 deliberation." For choice or purpose implies calculation and reasoning. The name itself, too, seems to indicate this, implying that something is chosen before or in preference to other things.*

3. Now, as to deliberation, do we deliberate about 1 We deliberate

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

everything, and may anything whatever be matter on what we for deliberation, or are there some things about which on ends, but deliberation is impossible?

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

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 mices is of a square.

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 2 nature

5 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 of a treasure.

Again, even human affairs are not always matter of deliberation; e.g. what would be the best constitution for Scythia is a question that no Spartan claus facts would deliberate about.

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

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

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

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

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 It to we, 3 bad); on the other hand, those who maintain that the object of wish is what seems good have to admit There's , 7 that there is nothing which is naturally object of Close wings wish, but that each wishes for what seems good to 63 12 55 him-different and even contrary things seeming good to different people.

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 Razil. that what seems good is object of wish to each man. The good man, then, wishes for the real object Have we of wish; but what the bad man wishes for may be orkered Say anything whatever; just as, with regard to the body, those who are in good condition find those things 6/1-10-10 healthy that are really healthy, while those who are diseased find other things healthy (and it is just the of a recommendation) same with things bitter, sweet, hot, heavy, etc.): for from 5 500 the good or ideal man judges each case correctly, and find from in each case what is true scens true to him.

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

80 NICOMACHEAN ETHICS OF ARISTOTLE. [Br. III it Tilles take il sintes Doe nit contain Shorten 20 tie co chisis school to 5 soul- beather at shown full short of Plates we words - Herefair to ether for Religion of thema leave be a Let all constitution telesioner Man a feleta Lips + of all visites enounceted of him contage is he man much from a secon that 4 6000 -

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

Of courage and the opposite

6. We have already said that courage is modera- 1 tion or observance of the mean with respect to feelings of fear and confidence.

Now, fear evidently is excited by fearful things, 2 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, eg by a 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, per- 4 haps, 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,

βουλητόν. This word hovers between two senses, (1) wished for, (2) to be wished for, just as alperdy 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 haman nature, such that we can say, "This kind of life is man's real life."

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A STUDY OF RELIGION

ITS SOURCES AND CONTENTS

BY

JAMES MARTINEAU, D.D., S.T.D., D.C.L., LL.D.

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Πότερου αδυ δή ψυχής γένος δγαρατός σύρανου παὶ γής ακὶ πάσης τής περιόδου γυγονόροι φώμιος το φρόνιμου ποὶ δρίτης πλήμες, ή το μηδότορα καπτηρόνου; Plat. Logy. π. 897 n.

Second Edition, Revised

VOL. I

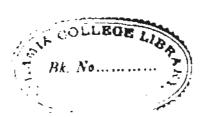
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A STUDY OF RELIGION:

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 I 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, A. Little in the apprehension of truth and the enthusiasm of devotion Madene views inseparably blend: and in proportion as either is deserted of the in the interest of the inter by the other, the conditions of right judgment fail. The state of mind in which they coexist may present itself under itself under either of two forms, sharply distinguished in the language (b) of our older writers. If it be reached by reflection on the 1. --VOL. I

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forder 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.

S.No. 126, 127

P. No. 53

na mode of thought and a mode of feeling; nor does it file in the matter to their indissoluble union which of the two you for the same 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 do a He is there, you surrender yourself to the awe and love of it... that infinite presence. These intense affections, rich in furtier in elements of wonder, admiration, reverence, culminate in account to the conworship; 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 the contract the separates are two, and the contract the separates are two two tractions are the separates ar usists on calling the intellectual side of the fact a theology, he affectional a religion. Thence we lose sight of the fact hat 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 variety existing without the other, and so to look around us for a state of eligion that may sit apart from all theology. If every a velor in a wakening of wonder, admiration, or reverence, is to be alled 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 in madelines hird. So far as the last is concerned, it may be freely ad- 4.7 mitted that the sentiment of reverence is really homogeneous, Josef Times thether it be directed upon simply human excellence far Asia Ten . ; bove our own, or upon the highest of all in the absolutely 'erfect. It was not without a true feeling that the Latins covered by the single word pictas the venerating affection whence springs the right attitude towards superiors human and divine. Moral attributes, being the same for the whole ierarchy of minds, arc of necessity contemplated with feelrigs not dissimilar, on whatever part of the scale they are een; and it is precisely in the experience and history of ae Conscience that (as shown in a former exposition of thical theory1) we find the germ and secret implication of transcendent piety.

a

1 Types of Ethical Theory, vol. II. B 2

1. Meritance

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 2. Adams A. T - alone. Beauty also sets the heart aglow with its fascination, and inspires a passionate pursuit, though presented by obinclined jects ethically neutral. And the scientific interpretation of the world, the deciphering of order in its dispositions and events, the contemplation of its environing immandity events, the contemplation of its environing immensity and eternity, attract and subdue the intellectual observer with * torright fan indescribable sense of sublime humility. When all these (corte blati- experiences are thrown into one lot, by cancelling their of and (d) differences, and are set forth as the contents of Religion, it Estimation the becomes, and is defined, 'Habitual and permanent admira-Language to tion, 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 2, though it should look upon the universe as a mere aggregate of coexisting and successive phenomenas, 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 frace. Such denial is perfectly consistent with the recognition of Law, i.e. determinate order among phenomena; and

Natural Religion, 1882; ch. iv. p. 74. ⁴ Ibid, iii. p. 45.

so long as any shred of law remains recognised, religion is saved1, 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, there I full would be less confusing, if it openly washed away with it if freenes and discharged all the theological terms which it empties the through of significance. But the reader, to his great surprise, is Ecottorias 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 The Library laws of nature are 'laws of God'; and in the field of nature for hearth (a) he stands as if 'in the presence of an infinite and eternal - Nature !being,' nay, a 'divine being'; so that he is as truly a theist Ad afficer 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 defication of such bundles of facts (and 'laws' are / 14-11 (-me) nothing else), the transference of the name God to the sum of them, the recognition of their study as Theism, involve a a de grant and degradation of language and a confusion of thought, which the of language are truly surprising in the distinguished author of 'Natural' Religion.' The subversion of established meanings for

1 Natural Religion, ch. ii. pp. 27, 43. " Ibid. iii. p. 45.

mwallow up eternity: they subsist and are intelligible only ogether; 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 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 for -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 selfcomplacency 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

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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 eloppush 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 the chie

II. Why Ethics blooke 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-

man Colora

It may be that the first strong stand against the

whole ritual of sacrifice was taken by the great

ATTRIBUTES OF GOD

The Gifford Lectures

DELIVERED IN THE UNIVERSITY OF ST. ANDREWS

. IN THE YEAR 1924-95

BY

LEWIS RICHARD FARNELL

ARCTOR OF EXETER COLLEGE, OXFORE



AT THE CLARENDON PRESS

1925

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reforming prophet Zarathustra in the ninth century B. C.; but the evidence is not clearly stated by our recent authorities; 1 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.'2

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.3

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

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¹ Vide Moulton, Early Zoroastrianism, p. 395, n. 1.

² Yasna, 33. 14 (Moulton, ib. p. 360).

³ Vide Cults, 4, p. 253.

characterization of God the most appalling that the human imagination has conceived; and none of them has succeeded in hridging 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

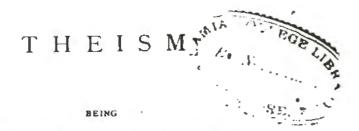
a dogma repellent to Zarathustrian and Hellenic ethical-religious thought, but accepted by the later speculation of Jewish Rabbis. And it may be from Judaic sources that the prophet of Islam drew the conviction that 'it is not easy for any person to believe save by the permission of God'1 and that 'God leads astray whom he pleases and guides whom he pleases'.2 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 iv. 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 hy 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

1 Qur'an, 10. 100.

2 74, 24,



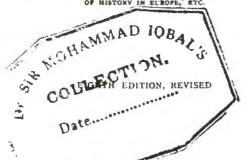
The Baird Lecture for 1876

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than that by which it rises from nature to nature's God.

In saying this, I refer merely to the process of inference in itself. That is identical in the two cases. In other respects there are obvious differences, of which one important consequence is, that while the scepticism which denies the existence of God is not unfrequently to be met with, a scepticism which denies the existence of human beings is unknown. The facts which prove that there are men, are grouped together within limits of space and of time which allow of their being so easily surveyed, and they are in themselves so simple and familiar, that all sane minds draw from them their natural inference. The facts which prove that there is a God need, in order to be rightly interpreted, more attention and reflection, more comprehensiveness, impartiality, and elevation of mind. Countless as they are, they can be overlooked, and often have been overlooked. Clear and conspicuous as they are, worldliness and prejudice and sin may blind the soul to their significance. True, the existence and possibility of atheism have often been denied, but the testimony of history to the reality of atheism cannot be set aside. Although many have been called atheists unjustly and calumniously, and although a few who have professed themselves to be atheists may have really possessed a religious belief which they overlooked

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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 . 4- 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,

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 Il. Gentile-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 Acceptation 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."1

APPENDIX.

NOTE L, 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 2 25/11/17. that they believe the spiritual truth contained in these be tweets. Re books to belong to revealed religion, although it, in well's reality, is merely a portion of natural religion. The the time C Greeks and Romans could not distinguish between Accional nature and revelation, reason and faith, because igno- 2, 1/6-25 rant of what we call revelation and faith. Without the come that 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 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 repub328

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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.

- 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 2 bolesichen by less his diluted-Christianity without Christ. It never existed, we are told, apart from revelation, and never would have attion (existed but for revelation. But this very objection, it Acher: into 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 Account: 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 netural that but for revelation our knowledge of them would be relien is greatly more defective than it is, to maintain that they ne ident had no existence or were unknown apart from revelation, is manifestly to set history at defiance. Were there no Achigen -6 truths of natural religion in the works of Plato, Cicero, william-tand Seneca? Is there any heathen religion or heathen and with philosophy in which there are not truths of natural religion?

The belief in a natural religion which is independent Telesciel alike of special revelation and of positive or historical religions has been argued to have originated in the same 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 shirth. religion, and would exclude reason from the religious sphere as much as possible. The distinction is, how to the distinct. ever, 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 con- to -11 Resciousness, 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 19. 4 12 that God has not manifested Himself merely in nature. Litt. . tre but also in ways which require to be carefully disting the guished from the manifestation in nature. In like Torik bio manner, the distinction is not really touched by showing he that revealed religion has embodied and endorsed the have le truths of natural religion, or by proving that even what Wence the is most special in revelation is in a sense natural. These 2: (....) are both impregnable positions. The Bible is, to a large Augh extent, an inspired republication of the spiritual truths Actaine which are contained in the physical creation, and in the Proble . reason, conscience, and history of man. But this does fore The not disprove that it is something more. The highest for Than a upublica

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.

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 steamengine 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-

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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 in hersil (will always wish to preserve." On this last point more mature reflection brought him to a different and wiser esi 62 conclusion (see Theism, pp. 249, 250).

Those who wish to study the important subject of the It Ruby frelations of religion and morality will find the following references useful: the last chapter of M. Janet's 'La 4) Morale; 'the étude on "La Morale indépendante" in M. Caro's 'Problèmes de Morale Sociale;' many articles and reviews in M. Renouvier's 'Critique Philosophique;' Martensen's 'Christian Ethics,' § § 5-14; O. Pfleiderer's With Moral und Religion; Luthardt's 'Apologetic Lectures

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 Advisor is to assume it is only to burden the question with a thesis & correction which renders a critical and philosophic discussion alike impossible."-Studies in the Philosophy of Religion and History, pp. 14, 15.

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: r. "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 minortality, should rest on so precarious and uncertain h 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 atterly unfurnished with any a priori ideas or necessary laws of thought."- Pp. 86-96.

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 criti-

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.

consciousness must be ascertained, which has only been slowly done. History of the process: Plato, Aristotle, their followers, Descartes, Spinosa, the English philosophers from Bacon to Dugald Stewart, Kaut 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 theologiaus, the rationalists, Scholling and Cousin, have been charged, with this error. The grounds of the charge indicated.

It shows 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.

ignorant and illusive personification of man's own nature

not explain why man should refer to supramundane ends of the 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.

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

- and religious consciousuess 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 conviction 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 religious testimony contradict its ethical testimony. Scanne

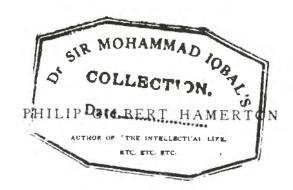
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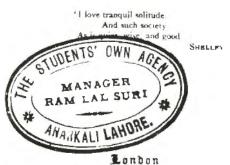
has considerable powers of prediction and calculation with reference to individual human beings; but there his wisdom ends. He cannot deduce from these separate cases any general rules or laws that can be firmly relied upon, as every real law of nature can be relied upon, and therefore it may be concluded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

The reason for this difficulty I take to be the extreme tomplexity 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 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





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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.

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

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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

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?

The musical culture of women finds its own special and the interest in the vocal and instrumental parts of the church homself Women have a direct influence on this part of the ritual, and sometimes take an active share in it. 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-

> " And angels meeting us shall sing To their githerns and citoles." Passer end

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

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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 adl erents.

To show how this doctrine acts in diminishing religious emotion by taking away the opportunity for it, les 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 decime. The driver coversed his steam, the engine and tender leaped over the trees, and then went over the mbankment 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 " a can netacles to a locumenting of mal .

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fact, why not admit that we have really become less religious? Possibly we have a compensation, a gain equivalent to our loss. If the gods do not speak to us by signs in the heavens, if the entrails of victims and the flight of birds no longer tell us when to march to battle and where to remain inactive in our tents, if the oracle is silent at Delos and the ark lost to Terusalem, if we are pilgrims to no shrine, if we drink of no sacred fountain and plunge into no holy stream, if all the special sanctities once reverenced by humanity are unable any longer to awaken our dead enthusiasm, have we gained nothing in exchange for the many religious excitements that we have lost? Yes, we have gained a keener interest in the natural order, and a knowledge of it at once more accurate and more extensive, a gain that Greek and Jew might well have envied us, and which a few of their . keener spirits most ardently desired. Our passion for natural knowledge is not a devout emotion, and therefore it is not religious; but it is a noble and a fruitful passion nevertheless, and by it our eyes are opened. The good Saint Bernard had his own saintly qualities, but for us 2 6 the qualities of a De Saussure are not without their facilities naturalistorth. Saint Bernard, in the perfection of ancient piety, travelling a whole day by the lake of Geneva without 12 4 2. perceive anything terrestrial, was blinded by his piety, and might with equal profit have stayed in his monastic cell. De Saussure was a man of our own time. Never, in his writings, do you meet with any allusion to super-

natural interferences (except once or twice in pity for

popular superstitions), but fancy De Saussure passing the

take of Geneva, or any other work of nature, without

repeated what he had said to Her Grace, but it would have no interest for the reader, as it probably had none for the great lady herself. Shade of Thackeray, why deleast. wast thou not there to add a paragraph to the Book of 6-1811 ad Snobs ?

The next day came another Englishman of about fifty, who distinguished himself in another way. He did not know a duchess, or, if he did, we were not informed of his good fortune, but he assumed a wonderful air of superiority to his temporary surroundings that filled me, I must say, with the deepest respect and awe. The impression he desired to produce was that he had never before been in so poor a little place, and that our society was far beneath what he was accustomed to. He criticised things disdainfully, and when I ventured to speak to him he condescended, it is true, to enter into conversation, but in a manner that seemed to say, "Who and what are you, that you dare to speak to a gentleman like me, who am, as you must perceive, a person of wealth and consideration?"

This account of our English visitors is certainly not exaggerated by any excessive sensitiveness on my part. Paris is not the Desert, and one who has known it for thirty years is not dependent for society on a chance arrival from beyond the sea. For me, these Englishmen were but actors in a play, and perhaps they afforded me more amusement with their own peculiar manners than if they had been pleasant and amiable. One result, however, was inevitable. I had been full of kindly feeling towards my fellow-countrymen when they came, but this soon gave place to indifference, and their departure was rather a relief. When they had left

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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,1

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

1 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 Edilor 4 th lived much in foreign countries. Charles Lever had The Oreblen lived abroad, and was evidently as much struck by this Louisvise S as De Tocqueville himselt. Many readers will remember That Boy of Norcott's," and how the 1. at There young hero, after finding himself delightfully at ease with 1872 - Africa a society of noble Hungarians, at the Schloss Hunyadi, is slory title 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

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NIL.

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 milleurs." 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. A French gentleman expressed his surprise that I did

oot have my books translated into French, "because,"

said he, "no literary reputation can be considered

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. 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 The hope to him a natural right to treat uncivilised islanders with lofty disdain or condescending patronage.

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 non-

¹ 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.

HIL.)

Plein de ce vin couleur de feu Te songe en remerciant Dien The singers repeat qu'its 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. here 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, "Par as" fruit" said a countryman of Pierre Dunont in writing about our unfavoured island, " sac un fruit ne murit dans & A & Semple 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-

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. learned the art of living on a little.

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

/ 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,

1 Rodolphe, in P. Hongaux et P. Aremi.

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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 Einglish 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 seller le old mediæval house. It was a large room with a bed in

ruin delapidated

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 him self 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 book as; 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 extravarant 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

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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 vitt sua might take a form somewhat aresembling this. He might say, "I was born to a great for her own fortune and only ask leave to enjoy it in my own way. Life - or the The world's amusements are an infliction that I consider & Mallo myself at liberty to avoid. I love musical or silent solitude, and the enchantments of a fair garden and a lofty * 4. 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." 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 fa 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

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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 African hoffen Bamuel Baker is always proud of being such a good marksman, and fraukly 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

Lardbella . - knight of Blaints to can eight fut high shis

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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."

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.

"I accordingly took my trusty little Fletcher double ritle 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, a (....) and was not without some slight effect even upon that A chicaim mighty hunter, its master.

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

charged

XXYL1

est interest for him. The sails, and particularly the cordage, seem to him an irritating complication which, 1965 he thinks, might be simplified, and he will not give any vermental effort to master them. He cares nothing about those qualities of sails and hull which have been the ubject of such profound scientific investigation, such ong and passionate controversy. You cannot speak of nything on board without employing technical terms which, however necessary a over unavoidable, will em to him a foolish and .seless affectation by which in amateur tries to give lumseif nautical airs. If you ay "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. Ja Jane Le If you have to beat to windward he is indifferent to the megawonderful art and vexed with you because, as his host, you have not had the politeness and the forethought to littlewel. 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 aftiquarrel. 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

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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 eujoyed 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 Byton 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

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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 low, 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."

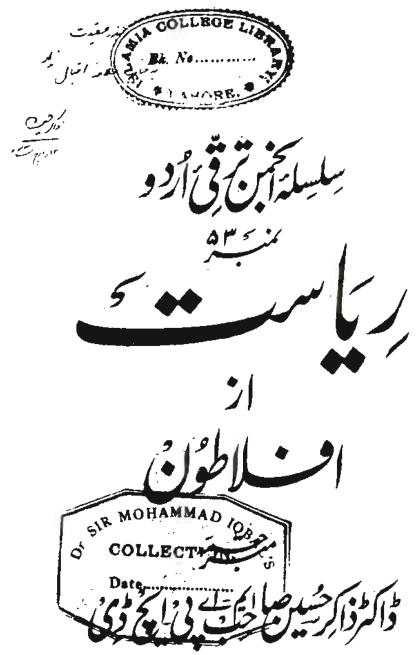
If we mean to amuse ourselves let us avoid the painful wrestling against insuperable difficulties, and the humiliation of imperfect results. Let us shun all ostentation, either of wealth or talent, and take our pleasures happily like poor children, or like the idle angler who stands in his old clothes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

مرائد العالى المرائد ا

أقبال



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