

AN ESSAY CONCERNING HUMAN UNDERSTANDING. By John Locke.
Abridged and edited by R. Wilburn. (Everyman's Library 984.
Dent; 4s.)

This latest addition to Everyman's very handy and useful collection of philosophical texts will be welcome to the general student of philosophy. Of course, there are bound to be those who regret on principle any abridgment. They are probably right. One hopes therefore that this volume does not mark some new departure of policy in a collection one of whose main merits has hitherto been the presentation of entire texts (even so massive a work as Kant's *Critique* appeared in full). However, if ever a philosopher could profitably be cut, it is Locke in his *Essay*; he admits as much himself ('I will not deny . . . some parts of it might be contracted') and readers may well be glad to have the general run of the book disencumbered of some of its digressions. The present abridgment has two advantages over others. It cuts out individual sentences rather than whole sections (often sentences in which Locke simply explains his intentions or recalls earlier sections). And an ingenious device of setting section-numbers in italics shows at a glance when any section has suffered excisions, without introducing breaks into the text itself. The abridger is to be congratulated on the smoothness with which it reads.

C.R.

IQBAL: *His Art and Thought*. By Syed 'Abdul Wahid. (Shaik Muhammad Ashraf, Lahore; London: Luzac & Co.; 14s.)

The work and fame of Sir Muhammad Iqbal have not ceased to attract attention since his death in 1938. Not only was he an eminent statesman and leader of the Moslem League in India, a jurist of high order and a teacher of Arabic literature in European, and of Western philosophy in Indian universities, but he was also a poet of prodigious productivity in two Eastern languages and author of considerable prose works in English and Urdu. 'For similar examples of omnicompetence', says the author of the present study, 'one has to turn to Michael Angelo, Leonardo da Vinci, Alberti and Tagore'. To those of the West, Iqbal is known as the most prominent Moslem intellectual of our time.

Omnivorous in his assimilation of contemporary Western thought, he seems to the present reviewer, both from the book under review and from his original and translated works available in English, to represent the crisis of a gifted Eastern mind in full contact with the Western intellectualism of the present time.

There can be no question of the extraordinary wealth of his gifts, for he appears to have been able to turn his hand to anything with distinction: nor that these gifts received stimulation from contact with the scientific and academic world in Europe. His *Reconstruction of Religious Thought in Islam* shows trains of thought suggested