

out the necessity of man's being holy or becoming sanctified in his heart, mind or thoughts. I remember finding *one* passage which seemed likely to point somewhat more to inward purity, but when I read the commentary showing under what circumstances the verse was revealed, I found a long story explaining that Mohammed having addressed a series of questions to certain people in order to find out whether they were true believers ultimately declared them to be *mutahiroon*, "purified" (sanctified?) because he had ascertained that they performed their purifications in the proper manner, with three clean stones! It is a hopeless case to look for the doctrine of the holiness of God and the necessity of purity of heart in the Koran." The whole idea of moral purity and utter separation from sin is unknown to the Koran vocabulary.

One further thought we get by study of the Moslem idea of God's attributes; it is the key to what Palgrave calls "the Pantheism of Force."

The seventy-second, seventy-third, seventy-fourth and seventy-fifth names on the list of attributes are called "mothers of the attributes," *i.e.*, they are the fundamental ideas in the conception of God. "*Essence and Substance, the First and the Last.*" This is to Moslems—

"The verse which all the names of Allah holdeth  
As in one sky the silver stars all sit."

Whether Mohammed himself intended to teach the