

slaves, His tools, and contemptible tools also, that thus they may the better acknowledge His superiority, and know His power to be above their power, His cunning above their cunning, His will above their will, His pride above their pride; or rather, that there is no power, cunning, will or pride save His own. But He Himself, sterile in His inaccessible height, neither loving nor enjoying aught save His own and self-measured decree, without son, companion or counsellor, is no less barren for Himself than for His creatures; and His own barrenness and lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around. *The first note is the key of the whole tune, and the primal idea of God runs through and modifies the whole system and creed that centres in Him.*

“That the notion here given of the Deity, monstrous and blasphemous as it may appear, is exactly and literally that which the Koran conveys or intends to convey, I at present take for granted. But that it indeed is so, no one who has attentively perused and thought over the Arabic text (for mere cursory reading, especially in a translation, will not suffice) can hesitate to allow. In fact, every phrase of the preceding sentences, every touch in this odious portrait has been taken to the best of my ability, word for word, or at least meaning for meaning, from ‘the Book,’ the truest mirror of the mind and scope of its writer. And that such was in reality Mahomet’s