

sure would either humble him, or create the necessity for a heavier instalment of the Mufti's displeasure. Tom, not understanding the *pious* design upon him; would occasionally raise his voice in prayer and praise. This was too much, and must not be borne with; something further must be done, if possible. Tom, in the meantime, would occasionally pray, ticket or no ticket. But even this might not be sufficient to secure Tom's destruction. A turn at intellectual conception might generate the method to be pursued. The great Mufti then had recourse to that peculiar characteristic of his sublime and inimitable science of government—the creating and letting of crackers. Circumstances were quite favorable to the consummation of the design, so much so, that the Mufti, with all his ingenuity and scheming, could not see that there was a possibility of failure. This Quadrantal Synod would soon meet, and then he would commence operations.

The Synod met in the divinity apartment of the ecclesiastical residence. In connection with the regular business of the Synod, his reverence very adroitly introduced the name of Tom, and went on to state several things injurious to his reputation. And amongst other things, he stated that, while Tom had been living in that foreign country, his conduct had been so bad that he had kept the Moslem society there in a continual state of agitation and strife, with many other words of like import; and that he had received this information from a local Mufti who was some months before in the country, in company with Tom, and who, after calling upon his reverence in company with Tom, had remained at his sanctum for about an hour, much to his annoyance, and told him these things about Tom, repeating his *pious* assertions in connection with other equally *pious* remarks, in such manner as he conceived would best injure Tom's reputation; and which was received by the *pious* ones of the Synod as something fully equal, if not superior, to the teachings of the Koran. Old Stubbhorn was present at the Synod, and knew, from unmistakeable circumstances, that the statement the great Mufti made against Tom in connection with the said local Mufti, could not, by possibility, have a particle of any ingredient in it than an out and out wilfully-made cracker of the first magnitude; but, knowing that his own destruction had been determined upon, made no remarks. Some one of the Synod, who thought that such a time and place was not the right place or time for a preacher of righteousness to libel and slander an innocent and absent man, informed Tom of what had transpired at the Synod.

Tom was much agitated at the intelligence, and declared that the Mufti had manufactured a whole cracker, and that he could prove his assertion to be true. Tom then wrote to the said local Mufti, who answered him from that foreign country, stating in the most positive manner that he had never spoken to the great Mufti but in the presence of Tom, and that he had not made use of the language attributed to him, for that he had never thought of such a thing. Not only so, but that the statement made by the great Mufti was a *tee-total cracker*; and accompanied his letter with an affidavit to the same effect, which he had solemnly made before a legal squire of that foreign country.

On the receipt of these papers, Tom made a formal complaint to the Chief District Mufti, charging the great Mufti with manufacturing, and telling off crackers, without having a legal right to do so. The chief District Mufti received the charge, and entered into correspondence with Tom, and directed him how to shape his complaint, and promised to attend to it, and put the great Mufti on his trial in the manner laid down in the ecclesiastical statutes. While the District Mufti was thus corresponding with Tom, with every appearance of frankness and fair play, he accepted of a charge against Tom made by the great Mufti for the very thing which Tom had complained of,—and before Tom knew any thing of it he was brought up all standing by a notification by the District Mufti, to answer the complaint of the great Mufti for saying he had made a cracker and let it off.

Singular and unlawful as this proceeding was, the persecuted Tom had no redress. The game was played into the hands of the really guilty party, and Tom's right of complaint was ignored and trampled upon, and he, in fact, was put upon his trial for exercising that right, and by the authority of the very person who had promised Tom to put the other party upon his trial on Tom's complaint; and Tom was tried accordingly.

The trial commenced with due solemnity—and the great Mufti, in opening