

generous towards him. If, therefore, you will take upon yourself (addressing the Mufti) to go to his saintship, and bring from him to me, a letter bearing his signature, and positively denying his guilt in what I have laid to his charge in my letter to him, I will accept of that denial, although it must necessarily be a lie—as satisfaction for the injuries he has done me, and that you may take him to the sacrament on Sabbath next.” And, repeating the sentiment with particular emphasis, and looking the Mufti full in the face, Stubborn continued: “I therefore accept of a lie as satisfaction for the injuries done me, that I may be at peace with you, and that you may take him to the sacrament on Sabbath next.”

Judge Simple, true to his allegiance to the Mufti, immediately proposed that Stubborn should write a note to his saintship, and recal the letter of chastisement he had written him. This indecent proposition was, of course, supported by the great Mufti, and 'Squire Crabsnarl. Stubborn replied to the insolent proposition, saying, “I have repeatedly said that I could not recal that letter without compromising the truth. What do you mean? Do you mean that I shall endanger the salvation of my soul by telling a lie, that you may save a guilty man harmless, and take him to the sacrament under cover of a falsehood, which you demand of me to make myself guilty of? Must an injured old man be trampled under foot by those who ought to protect him from insult and injury? I have already said to you that I would rather suffer death than recal an iota of what that letter contains. I did not write that letter inconsiderately or hastily, and thus lay myself liable to recal what I had written. No; I wrote it deliberately, and with the intent that every sentence should tell upon his guilty conscience, and I now say that he had better keep it by him, and read it over three or four times a day for the next twelve months. It will do him more good than the Mufti's preaching will, for it is a true picture of himself. It is enough that I consent to accept of a lie as satisfaction for an injury done me, that I may be at peace with you, and that the Mufti may take him to the sacrament on Sabbath next. You may now do as you please—I bid defiance—I can prove my letter to be true in all its statements. A trial will save me harmless, and completely expose the saint in all his meanness and wickedness—so do just as you please about it. One thing you may rest assured of, that you are bringing great disgrace, yea, even a curse, upon the congregation of the faithful, and it will come home to you some time or other when you least expect it. I believe in a superintending Providence, and also in a retributive Providence.

All this time Father Big-heart said but little. He was, to all appearance, learning wisdom from the impartial and judicious manner in which the Mufti performed the duties of an ecclesiastic. It was, undoubtedly, the first time he had witnessed the necessity of an injured man's being required to tell a lie to save harmless the guilty, or of an injured man's accepting a lie as satisfaction for injuries done him, that he might be at peace with a Mufti, a man of God, a preacher of righteousness!! Queer way, thought he, to build up the house of God!!! On being appealed to for his opinion, as a man of many years experience, he gravely said that “under the circumstances, Stubborn could not be expected to recal his letter, or make any apology whatever,” with a few more words to the same effect.

It was then concluded upon, that, inasmuch as the great Mufti had done all the trotting thus far, and having accepted of Stubborn's proposition, that he should further honor his calling by waiting upon his saintship, and get his written denial of any guilt in the matter—and that as such denial must necessarily be a lie, Father Stubborn should accept of it as satisfaction for the injuries he complained of—and that, if his saintship had a mind to send the said letter to Stubborn, with his denial, Stubborn would receive the said letter; he, at the same time, most emphatically remarking, that he would not recal the letter, nor in any sense recede from his position. It was also understood that the Mufti, having done his errand faithfully, should put honor upon the congregation of the faithful by exhibiting his new made saint at the sacrament table on the approaching Sabbath, as a trophy of the power and excellence of his ecclesiastical tactics, and intrinsic method of imparting moral and religious instruction.

Reader, the above statements are substantially correct. And here it is asked, was such a thing ever before known in the annals of ecclesiastical in-