

honor would resent the rebuke, and bring him and his doings into contempt; but was obliged, after heming and hawing a while, to admit the legality of the judge's opinion. Not so with the *pious* and *kind-hearted* Crabsnarl. He saw that he had failed in his purpose, missed his aim, and that Stubbhorn would escape without either excommunication or extermination. Not being endowed with that sensibility of mind and heart, which enables great men to calmly meet a defeat, having in mind his *intention* when he prepared the charge, rose and said that he had expected the grey-headed old Stubbhorn (to whom, in fact, he owed *his life and his all*) would have made a personal apology to Mr. Sanctity, for having spoken of his intent to swindle his deceased brother's estate, was a wrong act.

Whereupon Stubbhorn, half rising from his seat, and with a tone of voice which could not be misunderstood, said: "What I have said, I have said," as much as to say, you will get no more. Some others (but not of the Mufti's tribe) said the charge was fully met, and they could not ask for more. Crabsnarl, not having forethought enough to anticipate an appeal to the next Quadrantal, still insisted on a personal apology to Sanctity. Stubbhorn saw the necessity of his speaking again, and rose and said "that he had fully and fairly met the charge, and that he would do no more; that they might do as they liked." Judge Simple, still under the impression that he was acting the judge again gave it as his opinion that "Stubbhorn's answer had met the whole ground of the charge." He was very sorry for it afterwards, as will be seen in a future chapter. Poor, disappointed Crabsnarl, was in great agony; his body writhed and twisted about like a wounded serpent; he was in great agony, but he had to submit to the legal opinion of the judge. The idea of the judge's making an apology for having behaved unbecomingly to Sanctity, was far more painful to him than even the judge's opinion, for it was evidence of somebody else besides Stubbhorn having done wrong. It did not coincide with his ideas of the Mufti's infallibility and power, but it must be endured.

The great Mufti, too, gave signs of disappointment, and of being in a fix. He saw that he had circumvented himself in this item of his profound skill in *religious* tactics, for he could not, at this time, extinguish old Stubbhorn; that if Stubbhorn was provoked to appeal to the next Quadrantal Synod, all their pious doings might be brought to light; that, although all his faithful idolisers would be sure to be there to do his bidding, he would himself be far away, and the *Young Mufti* would preside; that the young Mufti might not have such refined ideas, and comprehensive views of things, temporal and spiritual, as he had; that although a Mufti had it in his power to give direction and influence to thought and action, yet, as it was impossible for the *Young Mufti's* mind to be of that high standard of intellectual power and greatness which were the characteristic attributes of his own mind, there was danger of matters taking such a direction as would expose him and his pious accomplices to the criticism of the vulgar and the unsanctified; and give old Stubbhorn, after all, a complete triumph. And, after wriggling and twisting, and uttering a few he-e-ems and ha-a-as, he admitted that Stubbhorn had met the charge, and, taking a vote in the usual way, Stubbhorn's reply to the charge was formally accepted. The Mufti and his accomplices, however, had it in their power, by their numerical strength, to refuse Stubbhorn a renewal of his official standing, which they took care to do—of which transaction notice may be taken in a succeeding chapter.

While Stubbhorn was taking a view of his judges, and knowing that their *pious* determination was to destroy him, and save harmless the guilty Sanctity, he could not but recognize in them the historical fact, that the natural attributes and dispositions of men are identically the same in all ages. He saw a striking similitude, or parallel, between the proceedings of his persecutors and the doings of the persecutors of an innocent one in a former age; for when the governor, according to the custom of that age, asked the multitude whether he should release unto them the innocent one, or a noted murderer, the *Chief Mufties* and the *ruling Elders* advised the rabble that they should ask for the murderer, and hand over for execution the innocent and just one.