

PREFACE BY THE TRANSLATOR.

READER, this legend, although long since written, is worthy of your attentive perusal. The incidents therein related are some of the most important that have ever transpired since the reign of Moslemism commenced. The heroes of the legend are worthy of imitation by all succeeding generations. The thought that a great Mufti inherently possesses the absolute right to dispense with all law, both human and divine, and simply act as his own subtle intellect and habitudes of thought suggest to him for the glory of religion, is overpowering, and strikes the mind with reverential awe and wonder; at the same time, it stimulates particular and honored disciples to emulation. In this legend is found such a character, in the person of one of the principal heroes of the tale, for that his more than magical influence over his clerical charge enabled him to convert a sinner into a protector of the estates of the dead and fatherless, and metamorphose him into a saint of the first magnitude, without the necessity of repentance, by the mere act of gracefully bestowing on the Mufti a gift of reasonable proportions. It is also found, that in order to give full force and effect to such sublime operations in the improvement and advancement of the moral and religious character of society, such grey-headed old men as "Father Stubborn," who have borne the burden and heat of the day, must be put aside or extinguished.

The writer presents the various characters and scenes so life-like, that there can be no doubt but the legend was written at the time, or immediately after, the important events mentioned therein occurred. Indeed, the whole legend bears evidence of that, and that the writer wrote under the influence of feelings which a view of such transactions prompted and inspired.

It must be a new thing for a religious student to learn, that to make up false accounts, with the intent to rob or plunder the fatherless, constitutes a fitness for membership in a religious community, and that to prevent a robbery or swindle is a crime of sufficient magnitude to authorise the excommunication of the man who dares to stand in the way of such dishonesty. Reader, you will find this illustrated in this legend.

The agriculturist will be astonished to find that a *religious* fence must be as much as twenty-seven rails high; and rather than submit to the labor and expenses of making such a fence, he will choose to remain *unconverted*; and with that, the great Mufti, Sanctity, and the rest of the holy crew, were enclosed within their pet fence, and obliged to remain there without much hope of escape.

The exalted character which the great Mufti has earned for himself, in the important transactions herein recorded, ought not to be hid in a corner or under a bushel, but ought, out of right and justice to him, to be blazoned throughout the land, that others, by the light and effulgence thereof, may learn more perfectly the way to honor and distinction. And so of Mr. Sanctity and the rest of the holy crew.

The chapter on Crackers is a development of one of the peculiar traits of character with which the great Mufti is endowed.

The trial of Tom, contained in the last chapter, as a whole, not only exhibits the peculiar characteristic attributes of the great Mufti's mind, but it exemplifies to the letter the effect of his sublime teaching on others: so much so, that the translator believes that it would much redound to the further exaltation of the great Mufti, if his ministerial brethren should require an insight into the facts of the case. It so happens that Tom is now living within two