

CHAPTER VII.

MAL-ADMINISTRATION.

Polity of Moslemism—Law in the case—Duty of the presiding Mufti—Stubborn's standing in Society—Crabsnarl's opinion of him—Stubborn's habits as a Moslem—Crabsnarl's Misfortune—Stopping the supplies—Stubborn's legal rights—The Mufti ignores all law—Malice prepense—Scheming of the Mufti to destroy Stubborn—Crabsnarl accessory thereto—Stubborn's suspicions well founded—Stubborn informs the great Mufti of Sanctity's doings—Its effect—The Mufti's last Synod—His attempt to foment himself on the Embrio City a fourth year—Interesting disputation at the Synod—The failure of the Mufti—The Mufti's attack on Stubborn—Crackers—Illegal proceedings—Statute Law set at naught—Great power of the Mufti.

The polity of Moslemism recognizes a class of men called Local Mufti's, and its code ecclesiastical provides for an impartial trial of any person against whom complaints may be made, the Superintendent Mufti (or chairman) being the presiding ecclesiastic at all times. Page 59, answer 5, provides that, "when charges are preferred against any Local Mufti, the accused and the accuser shall respectively choose two Local Mufti's, or official members in the Circuit, and the Superintendent shall, with the members of the Committee so chosen, try the accused Mufti; and they shall have authority, if he be found guilty, to admonish, reprove or suspend him, till the ensuing *Quadrantal Synod*, when the whole matter shall be determined." The *Quadrantal Synod* being a *Court of Appeal*, and not a Court to try cases; page 24, question 3, answer 2, says, a part of the regular business of that tribunal is, "to hear complaints, and to receive and try appeals." And page 59, answer 6, says, "The Superintendent shall, on receiving any complaint against a Local Mufti, send an exact copy of the complaint, in writing, to the person accused, with the name of the accuser or accusers, before he calls a Committee to examine into the charge, &c."

Now, this same Father Stubborn was a Local Mufti in good standing; known and respected by the whole community; looked up to for his opinion and advice in matters affecting both public and individual interest; so much so, that the pious Mr. Crabsnarl himself said of him, when the old man was expected to die (but a short time before Sanctity put honor upon the congregation of the faithful, by condescending to become a member of it,) that "his death would be a public calamity."

The old man's house had ever been the home of the Mufties, young or old. He was accounted the preacher's friend. He always contributed his full share in supporting the interests of Moslemism. He cared not who, or which Mufti was sent to minister to the congregation where he worshipped, as he made it a matter of conscience to consider the minister of the Word of Life to be the sent of God. He was never mixed up with Moslem bickerings. He was no grumbler, but always expressed great pity for such men as Crabsnarl, whose misfortune it was to be always fretting and snarling about "the pride of the preachers," and endeavoring to "stop the supplies, in order to keep the preachers humble." He had, in early life, made great sacrifices to obtain a lot amongst Musslemen, and no one could set a higher value upon religious privileges than he did. He was no fawning sycophant, but looked upon truth and uprightness as a sufficient guarantee for any man's safety in Society. He particularly despised dishonesty, low cunning, lying and meanness.

But to the argument. Stubborn was a Local Mufti in good standing, and entitled to the untrammelled exercise of his legal privileges, as above shown. At the same time, he had done no wrong; he had only prevented a wrong. He had saved a fatherless child from the grasp of the spoiler, and had spoken of the cowardly act of the spoiler as being a sin, and the more so, as his saintship was then a member of the congregation of the faithful, professing in their feasts of charity to be living in the full enjoyment of the sanctifying influences of religion. And this was the sum total of Stubborn's offending! The law of Moslemism could not reach Stubborn as an offender, for he had not transgressed against the law; but there was one law that could reach him, and that was the law of the great Mufti's popularity—mob law; and this was brought to bear on the unoffending old man in the manner related in Chapter III. In that unrighteous transaction, the Moslem law was set at naught, and trampled upon. The righteous law of God fared no better. The law of God says: "Thou shalt not