

envelopes of silk the provisions brought for the collation ; they were composed of pastries and sweetmeats of every kind in which the Turks and Arabs excel, sherbets, organe syrups, and all the frozen drinks of which Arabs make use at every moment of the day. The pipes and the ' margouilles ' were also brought for the more aged women ; a cloud of odoriferous smoke filled and obscured the atmosphere ; the coffee, served in minute cups enclosed themselves in small woven glasses of gold and silver thread, never stopped circulating, and conversation became more animated ; then came the dancing girls, who executed to the tones the monotonous evolutions of Arabia. The whole day passed in this manner, and it was not until nightfall that the band of women re-conducted the young intended to the dwelling of her mother. This ceremony of the bath takes place some days before the marriage.—Translated for the National Intelligencer from *De la Martine's Voyage at the East*.

THE PEARL.

HALIFAX, FRIDAY EVENING, SEPTEMBER 7, 1838.

RETRIBUTION.—At the particular request of a subscriber we have published this tale of blood. We feel happy at all times to oblige our friends, and hence we have inserted the ' Incident at Sea,' in our columns ; at the same time we beg leave to say that in this piece, the Friends, or as they are more generally termed, ' the Quakers,' are sadly wronged. One of them is represented as vehemently longing to glut his revenge in the blood of the abandoned pirate-chief—as satisfied to live and endure all misery so that he may witness the hour of retribution ; and the awful hour arrived, he is described as kneeling and thanking God for the destruction of his foe. Now we deem it only an act of common justice, most distinctly to state that such is not the spirit of the Friends. They have not so learned the mild and forgiving principles of the Gospel. They profess to follow the Saviour—who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously, leaving us an example that we should follow his steps.' The Friends reject altogether the use of military arms as a means and resource of defence. They call to their aid the protection of no weapons but those of justice and affectionate good will. They seek peace and pursue it, and amply are they rewarded in the general kindness they receive from their fellow men. Who ever hears of a Quaker being insulted, beaten, dragged out of his house, or in any way maltreated and injured ? Even in times of war, when hostile armies are spreading their devastations over the country, their dwellings are safe, their persons are respected ; while in mournful contrast, those, who look for protection in the practical application of the pugnacious and military doctrines, are seen wrapped in fire and weltering in blood. History is rich in proofs that as a general thing the Quakers have found in the celestial shield of their amicable principles far more of quietude, far more of protection and happiness, than other religious sects have, who have recognized the right of an appeal to force. During the first century and a quarter after the settlement of New England, the inhabitants were constantly, with the exception of some short intervals, exposed to attacks from the savage tribes. But the Quakers who were mingled with the other inhabitants in various places, were entirely safe, although they refused to avail themselves of the protection both of arms and of garrison houses. The Indians said, ' They had no quarrel with the Quakers, for they were a quiet people, and hurt nobody, and that therefore none should hurt them.' (See *Chalkley's Travels*.) During the rebellion in Ireland in the year 1798, the Friends, by keeping true to their peaceable principles, were preserved from the miseries of that disastrous period. Amid the greatest excitement of the public mind, when crimes were frequent and every species of violence was practised, the society of Friends, although in immediate contact with both of the hostile parties, lost but one young man. And this person, subjecting his principles to his fears, had taken the course of wearing a military uniform, and of associating with armed men ; and this was the occasion of his death. As an illustration of the safety of the principles of peace and non-resistance as acted upon by the Quakers, Chambers's Edinburgh Journal, (the editors remarking that they had a warm feeling on the view of the Friends) gave a true account of the capture of a Quaker vessel by Algerine pirates (or other pirates near the Mediterranean, for we quote from memory) and of the subsequent abandonment of the vessel by the pirates owing to the gentle and kindly demeanour of the Friends on board. They received no injury, and their property, if we recollect aright, was left unharmed. A Quaker not long since was asked by a minister of the Gospel, what would be the course he would pursue in case a city was attacked by pirates. The reply was as follows :—

A. has supposed me the chief magistrate of Charleston, and that the city was attacked by pirates. ' Is it possible,' he asks, ' that he could give such an interpretation to the Gospel, as to surrender the city ? ' Does A. seriously ask what I would do ? Can he doubt ? but I will tell him. A christian magistrate acknow-

ledges the Bible as above all government, and the law of love and forgiveness as above all human regulations. If he cannot hold his office consistently with the obligations of that book, and the teachings of that law, he will resign. This is precisely what I should do. If my fellow citizens objected, I should tell them that I must do my duty. But if I had on the contrary, a christian people in spirit and in truth, on the principles of peace, I should make proclamation that all the churches be opened, and that prayer be offered by the clergy and all the pious, that God would be pleased to change the hearts of our invaders, and to manifest his power and mercy in our deliverance.' He then adduces other methods of kindness and persuasion which he would adopt. This concluded he refers to another case, and we introduce it in this place as a strong proof that the Quakers are grossly misrepresented (unintentionally we have no doubt) in the tale on our first page. And most earnestly do we commend the subjoined piece to the serious attention of the reader.

' But let me give A. a stronger example ; because matured, and to have been executed, without faltering, if I know myself. It is not perhaps understood, that after the passage of the Ordinance of the 24th of November, 1832, the state of parties was such in Charleston that, if blood had been shed on either side, in the streets, there is reason to believe, that armed and furious mobs would have exhibited scenes unparalleled in our happy country. As in all such cases, the most obnoxious must expect the most terrible fate. Altho' I had taken the middle ground of peace, had publicly declared that cost what it might I would not bear arms in any conflict between the State and Union ; yet I knew that my letter of December 1, 1832, ' To the people of South Carolina,' on the subject of that Ordinance had not only caused the rejection of my petition to the Legislature for exemption from militia duty, but had been represented as a violent and inflammatory production. I had reason, therefore, to believe that my house would have been an object of attack. I had resolved neither to prepare for defence, nor to accept any offer of protection, should any be made. I should have removed all arms out of my house, and prohibited absolutely, the attempt to use or conceal any. My family should not have been sent away, unless they had been unwilling to remain with me. For one at least I could have answered to have stood by me with a more faithful love in death even than in life. The doors and windows should have been open, and the rooms lighted as usual. I should have gone forth to meet them, and to speak, if they would have heard me, such words as God would have enabled me to utter. I may have died the death of Coligny, but it would have been the death which became the faith and love of a Christian. My family would have lost a husband and father, but then he would have been unspattered by a brother's blood ; he would have sent no guilty spirit, unprepared, into the world of woe.

' We may well conclude by a parallel in my own case, like that in the case of the pirates. Suppose I succeed ; I have turned enemies into friends. Perhaps I have made such an impression on that sinful company, that they abandon their wicked lives, and become christian brothers. If I had succeeded with my exasperated fellow citizens, and they had departed in peace, what cause should I not have had for gratitude to God ; if I had failed, what more would have been lost than my own life ? With that, it is most likely, the mob would have been content, and my family, and their property would have been spared. But suppose it had been A's case. As soon as he knew the state of the city, he would have prepared for war. The house of prayer would soon have become a fortress, and muskets and pistols, ammunition and swords would have been provided for the slaughter perhaps of some of the communicants of A's own church in the midst of their sins. Let the time of trial come. The battle rages. What destruction not only of his own, but of his neighbors' property ! What rage and blasphemy from the baffled mob ! Look at the dying and wounded. Hear their shrieks and curses. Turn to the house. Look at the minister of the Gospel taking deliberate, deadly aim at his neighbor, acquaintance, communicant, to slay for eternal misery ! Look at these men, the elders and deacons of Christian churches. How calm, resolute, silent ! What thoughts are in their souls ! What, but the ejaculations, ' My God ! give me a firm heart, and steady hand ; forgive me if I break thy law ' Thou shalt not kill : ' may every shot tell until the murderers desist ! Bless me in this work of blood ; my trust is in thee.' But the mob is repelled ; they depart, breathing out threatnings and slaughter against A. and his company. Besides, he has sent a number of impenitent souls to the lake of fire.

' Let us now reverse the scene. The mob succeed. The house is taken by storm. The mob burst in with howls and cries, more terrific than the Indian war whoop ; for civilized man when maddened is more savage than the Savage. How many lives on both sides are lost in that furious struggle ! The mob rush in on every side, and the assailed driven from room to room, are hurled from the windows, or slain within. A. falls with the rest, and goes to give his account for having suffered, when he could have prevented, many if not all the agonies and miseries of that scene. Can a Christian read, and not tremble at the thought that he should have any hand in those crimes and horrors ?

' Now, will not A. acknowledge, that as a Christian I have

the advantage of him both ways. If I succeed, what a contrast to his success ! If I fail, perhaps only a single life is lost, and some property injured. If he fail, what destruction of property, what waste of life, what ruin of immortal souls ! Would not A. rather live with me, or die with me, than to survive or perish with his fellow combatants, with the blood of guilty brothers, and authors of perdition to many a soul. But my advantages stop not there. If I succeed, the mob depart, with passions calmed and restrained. Should mine be the first house, might not my course be the means, under God, of saving the city from the fury of the mob ? If I fail, the mob depart with revenge, satiated ; but with no fierce excitement of ferocious feelings. Whether A. succeed or fail, it seems plain, from the exasperated passions of the populace, that nothing but a strong military force could controul them ; nor then, without desperate conflicts and much bloodshed. The state of the city under my success or failure, compared with his, I leave to the heart and imagination of A. himself, and all the advocates of defensive war. After reviewing the whole ground, will they not confess, with king Agrippa, ' Almost thou persuadest me to be a Christian, on the principles of Peace.' "

DISGRACEFUL OUTRAGES IN HALIFAX.

The annexed extract we copy from the Times. We are glad to give publicity to so fearless an account of the sad scenes which have disgraced our peaceful town. To us it is matter of thankfulness, amidst so much cause for sorrow, that no lives were lost in the affray. Our magistrates were more merciful, and we will add more just than to order the military to fire on the misguided and wicked multitude. No guilty individuals have been cut off in the midst of their crimes. No human soul has been sent burdened with transgression to the judgment seat of Christ. In this we do rejoice and will rejoice. The ends of justice and safety we doubt not will yet be accomplished more effectually than they would have been by the effusion of human blood. And we do hope that good will be brought out of this shameful transaction in another way. The publicity given to the names of the individuals who own the houses of ill repute in question, will we trust and hope, lead them to reflect on the impropriety of receiving ' the wages of unrighteousness.' They will not, surely, allow their property for the future to be employed for purposes of public infamy. In no spirit of bitterness but rather of kindness to them do we pen these remarks. We are the friends of order. A mob is our detestation. Our principles of peace carry us to the very antipodes of all resorts to violence. Still if the question was proposed to us ;—' whether is more guilty the educated and enlightened man who owns an house of ill-fame or the unlettered and ignorant man who tears it down ? ' the answer would not cost us much effort of mind. As a question of human law we should say, the house-destroyer, but as a problem of divine morals the excess of guilt would rest upon the owner of the house. That both may amend, their ways is our fervent wish and prayer.

From the Times.

We have the painful duty to record the commission of a series of outrages which took place during the last week, the like of which we never expected would have occurred in this town, and which we trust for the credit and character of Halifax, will never happen again.

If any thing can be said to lessen the disgrace which those acts will entail, it is, that the outrages were not commenced by the people of the town ; and that, though the excitement of the evil example, and the notorious bad repute of the houses which were attacked, induced but too many to lend a helping hand to their destruction, and scarcely an individual to prevent it, yet the whole blame of beginning the riot which for two evenings kept a portion of the town in fearful uproar, rests on the sailors and soldiers in Her Majesty's service.

Whatever may have been the provocation, no excuse can be offered for the wholesale destruction of property and buildings, which took place—the acts must be reprobated by every thinking mind, and deserve the severest punishment ; for no one can tell to what lengths such beginnings may be carried ; and no one is safe in a community where it has been proved that prejudice and revenge can set the laws at defiance, and a mixed mob of blackguards, soldiers and sailors, can lord it in spite of magistrates and police, and between barracks but little more than a stone's throw on either side of the scene of destruction, full of troops.

The principal exciting cause of the outrage, was, as far as we can learn, as follows. A sailor of the ship Dolphin, who had been discharged, visited one of those infamous houses on the Hill, on Wednesday evening last, and getting intoxicated was robbed by the wretched females who infest the place. Having discovered his loss on Thursday morning, he quarrelled with the landlord, (called Cooper,) and the consequence was that Cooper felled him with a bludgeon, and the prostitutes aiding, the sailor was so severely injured, that he was left for dead. Rumours were prevalent through the day that a man had been killed, and Cooper was taken into custody and lodged in gaol. In the evening a mob of sailors assembled, and commenced to destroy the premises, but on the speedy appearance of the police with Mr. Liddel, they dispersed, as it soon appeared, only to renew the attack with a greatly in-