

# THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

Devoted to Religion, Morality, Literature, Agriculture and General Intelligence.

M. A. MEREDITH, Publisher.

VOLUME XVII. NO. 30.

RALEIGH, N. C., FRIDAY, JULY 23, 1852.

WHOLE NO. 1111

## THE BIBLICAL RECORDER,

A Religious and Literary Paper.

Published weekly at Raleigh, N. C., at \$2 00 per annum in advance.  
All letters on business should be directed to the publisher, Marcus A. Meredith. Letters containing communications, or in any way relating to the editorial department, should be addressed to "Editor of the Biblical Recorder." Private letters to the Editor, after no reference to the Recorder, address thus—Thos. W. Tobey.  
All communications, to insure attention, must be directed to Raleigh, N. C.—post-paid.  
For further particulars see last page.

### THE LAW OF NEWSPAPERS.

Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.

If the subscribers order the discontinuance of the paper, the publishers may continue to send them until cash charges are paid.

If subscribers neglect or refuse to take their papers from the office to which they are directed, they shall be held responsible until they have settled their bill, and order their papers discontinued.

If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it unclaimed for, is "prima facie" evidence of intentional fraud.

### TENNESSEE CORRESPONDENCE.

Memphis—Catholics—Baptists—Rev. J. R. Graves—Discussion—Education—Pastor's Libraries—Carolinians.

DEAR BROTHER TOBEY.—The Recorder continues to pay its weekly visits, bringing before me the names of beloved brethren, and informing me of the progress of our cause in your good old State. I was much cheered with your account of the recent session of the Chowan Association, of the enterprise and zeal of the churches, and especially of the 1000 baptisms during the past year. That is a noble body and able to do a great work. Your accounts of progress in other sections of the State, show that the brethren are coming up to the help of the Lord, and that the cause of pure truth is onward.—May God bless you more and more, and make you a great blessing to generations to come!  
This city is most beautifully located on a commanding bluff, overlooking "the Father of Waters" as he sweeps by in matchless beauty and grandeur. Located in the centre of the great valley of Mississippi, Memphis bids fair to become a great commercial city, second to no other in the South West.

Railroads are being constructed in every direction, connecting with Charleston in the East, New Orleans in the South, Little Rock, Arkansas, in the West, and Louisville in the North.—An immense amount of business is done here already, and is yearly increasing.  
Being the centre of a very extensive trade and influence, the various religious denominations are making strong efforts to obtain a footing.—The Catholics, as is usual in flourishing cities, have their eye on this point and are straining every nerve to gain influence. They have a large and popular Seminary for young ladies, and are about to build a new and splendid cathedral.—We have two churches, both located in growing sections of the city. I have recently taken charge of the 1st church, which from their intelligence, social position and piety, are well prepared to exert a happy influence on society. As soon as our church edifice is finished, we shall have one of the most handsome buildings in the city.

The 2nd church have recently invited the Rev. E. D. Isbell, of the Covington Theological Institute, to visit them with a view to a settlement. Brother Isbell is a strong man, and I think well adapted to the place.  
Our denomination has rapidly increased in this State, within a few years past.

The Rev. J. R. Graves, Editor of the Tennessee Baptist, has done more to expose the errors of Pederanism, and to advance pure, Bible truth than any other man in the State. He has been vilified, misrepresented, and denounced in the most heartless manner by the press and ministry of other denominations, but he wields the battle axe of truth with such tremendous energy, that he finds consternation throughout their ranks. No man was ever hated with such a bitter hatred as brother Graves, but he fears his opponents no more than Luther feared the devils in the city of Worms.

A private letter from an esteemed brother of the Chowan Association, informs me that Rev. Dr. Smith of Randolph Macon College has been invited to visit that section, to settle the Baptist question. Let me suggest to Dr. G. C. Moore, Rev. Messrs. Fory, Delk, and Trotman of that Association, to invite brother Graves to meet him. Graves could wish nothing better, for Dr. Smith would be a foe worthy of his steel. Such a discussion would do good. The eyes of the people would be opened to see Pederanism in its true character, and many would be turned from their errors to a Bible Christianity.

Our educational operations are conducted with much energy and skill. Flourishing schools are springing up all over the State, and must necessarily exert a great influence upon coming generations. As in your State, we need well educated ministers, and we need a far better support than we have.

I have observed one movement here that is novel and important. It is an effort that is being made on the part of the churches, to provide good and substantial libraries for their pastors. These are costly, especially Commentaries, Lexicons, Histories, and other works of reference. Very few pastors can afford to purchase these books, and they can't afford to be without them. If well equipped churches may supply this want, and

how much would they gain in the increased value of their pastors' labors! I commend this movement to the churches of North Carolina. I find large numbers of Carolinians in this State, and what is quite natural they look upon the home of their childhood with as much affection as those who come from a State distinguished for its first families. If Carolinians have neglected their own vineyard, they have done much to improve the character of others, and this is no small praise.  
C. R. H.  
Memphis, Tenn., June 29, 1852.

### For the Recorder.

#### What Makes the Preachers do so?

BROTHER EDITOR.—Soon after the death of Rev. Thos. Meredith, you became Editor of the Recorder. You requested that brethren who were able, to send communications to the Recorder. They have sent many, but what is their character, what good has many of them done? Have they raised the credit of the Recorder or not? I am not pleased with many of the communications which I have seen in the Recorder. They are unpleasant, they seem to be written in a wrong spirit. A sermon of Rev. A. M. P.'s (as I hear) was published in the Baptist Preacher. It was not long before brother (minister) W. of W. Forest, expressed opposition to the sentiments of the Rev. A. M. P.; and when he was done, I could not tell whether he had proved or disproved any position A. M. P. had taken. But soon after this, W. H. J. of Warren wrote against W. Yet I could not tell why he should, as I did not see anything of consequence to oppose. Their sentiments I thought differed very little. I do not mean, brother Editor, to say that anything vain or foolish was said by either. I esteem them for their talents and piety; and this makes me ask, What makes the Preachers do so? Soon after this, Rev. A. Jones preached a sermon at the Chowan Association, which came out in the Recorder. But G. who says he is a Baptist (and I think a preacher) comes out against the sermon, disputing its truth and seemed almost ready to charge brother Jones of not being sincere. To charge a brother of insincerity when he is preaching, is a very serious thing. But G. was severely rebuked by W. H. J. Then a writer calling himself Benjamin Faris took up the controversy, (Benjamin Faris may be his proper name) but did little else than to speak lightly of the sermon, expressing his doubts as G. had done. He was also rebuked, but not convinced, and as yet no good done by all the controversy. Videns having seen all that was going on and feeling brother W. H. J. was doing much of something he comes out against him. He insinuates that W. H. J. was doing harm to the cause of God, and went so far as to say if he believed as W. H. J. did, he would not preach it. What then would he do? I suppose quit preaching, and in his judgement according to this, W. H. J. ought to quit. Now, brother Editor, take all the taunts, sarcasms, and cutting remarks out, as it should be, what would be left? I would ask these good brethren if it would not be far better for the churches, for them to write for their instruction in the way of holiness, and try to strengthen their brethren in love, in hope and good works, than it is to be trying to weaken each other as ministers of Christ. I would ask these brethren to think what effect all this will have on the minds of the unconverted. Will not they say when you preach to them, love to man and peace with all, that you are wrangling in this, and say, "Physician, heal thyself?"  
Dear brethren, think if you were about to die, would you like to hear these pieces of yours read? No, no!

AUDENS.

MT. LAUREL, HALIFAX, VA., July 2nd, 1852.

DEAR BRO. TOBEY.—As many persons are astonished at, and sometimes doubt what the Missionaries tell them about the superstition and cruelty of the heathen, it may not be profitable to publish the enclosed piece, which I clip from a Philadelphia paper. Your readers can then have some idea of the former superstition of the Anglo-Saxon race. In addition to New England, I regret to say, Virginia in her early history, was disgraced by one of these witch trials.  
Yours fraternally,  
A. B. CABANESS.

#### Witchcraft in New England.

The following concise history of Witchcraft, as it occurred in the province of Massachusetts Bay, from the middle to near the close of the seventeenth century, is copied from President Dwight's Travels:

Near the close of February, 1692, two girls, about eleven years of age, (a daughter and a niece of Mr. Paris, minister of Danvers then Salem village,) and two other girls in the neighborhood, began, as the children of Mr. Goodwin had done before, to act in a peculiar and unaccountable manner; creeping, for example, into holes and under chairs, using many unnatural gestures, and uttering many ridiculous observations, equally destitute of sense and sobriety.—This behaviour excited the attention of the neighborhood. Several physicians were consulted; all of whom, except one, declare themselves unable to assign a cause for these singular affections of the children. This man, more ignorant or more superstitious than his companions, confessed his suspicion that the children were bewitched. The declaration appears to have been decisive. The connections of the children immediately applied themselves to fasting and prayer, and summoned their friends to unite with them in devotions. On the 11th of the following March, Mr. Paris invited several of the neighboring ministers to unite with him in prayer at his own

house. It was observed that, during the religious exercises, the children were generally decent and still; and that, after the service was ended, they renewed their inexplicable conduct.

A few days before this, an Indian man and woman, servants in the house of Mr. Paris, formed a kind of magical cake, which like the *mole* among the Romans, was esteemed sacred in Mexico, the native country of the woman, and was supposed by these ignorant creatures to possess an efficacy sufficient to detect the authors of the witchcraft. This cake was given to the house-dog, as having the common canine prerogative of corresponding with the invisible world. Soon after this spell was finished, the children, acquainted probably with its drift, and therefore naturally considering this as the proper time to make disclosures, began to point out the authors of their misfortunes. The first person accused was the Indian woman herself, who was accordingly committed to prison; and after lying there some time, escaped without any further punishment, except being sold to defray the expenses of her prosecution.

Two other women, of the names of Good and Osborn, one long sunk in melancholy, the other bedrid, were next accused by the children; and after being examined, were also committed to prison. Within five weeks, a Mrs. Corey, and a Mrs. Nurse, women of unblemished character, and professors of religion, were added to the number of accused. Before the examination of Mrs. Corey, Mr. Noyes, minister of Salem, highly esteemed for his learning, piety, and benevolence, made a prayer. She was then vehemently accused by Mrs. Putnam, the mother of one of them, and by several other persons, who now declared themselves bewitched, of beating, pinching, strangling, and in various other ways afflicting them.

Mrs. Putnam, particularly, complained of excruciating distress; and with loud piercing shrieks excited in the numerous spectators emotions of astonishment, pity and indignation, bordering upon frenzy. Mrs. Corey was, of course, pronounced guilty, and imprisoned.

The examination of Mrs. Nurse was introduced by a prayer from Mr. Hale, of Beverly. The accusations, the answers, the proof, and the consequences, were the same.

Soon after her commitment, a child of Sarah Good, the melancholy woman mentioned above, aged between four and five years, was accused by the same women of bewitching them, and accordingly was imprisoned.

In the mean time, facts were multiplied.—Several public ones were kept by the inhabitants of the village; and finally a general fast was holden throughout the colony. By these successive solemnities the subject acquired a consideration literally sacred; and alarmed and engrossed the minds of the whole community. Magistrates and clergymen gave to it the weight of their belief, and their reputation led their fellow-citizens into a labyrinth of error and iniquity, and stained the character of their country in the eye of all succeeding generations.

Had Mr. Paris, instead of listening to the complaints of the children in his family, and holding days of fasting and prayer on so preposterous an occasion, corrected them severely; had the physician mentioned above, instead of pronouncing them bewitched, administered to them a strong dose of ipecacuanha; had the magistrates who received the accusations, and examined the accused, dismissed both, and ordered the accusers to prison; or, finally, had the judges of the Superior Court directed the first indictment to be quashed, and sent the prisoners home; the evil, in either of these stages, might have been stopped. But, unhappily, all these were efforts of reason which lay beyond the spirit of the times.

That Mr. Paris, Mr. Noyes, and Mr. Hale, believed the existence of the witchcraft in Salem village, cannot be questioned. That they seem to have been men of a fair religious character, must be acknowledged. But it must also be acknowledged, that both they, and Messrs. Hawthorn and Corwin, the magistrates principally concerned, men of good character likewise, were in the present case, rash and inexorable.

They were not merely deceived, but they deceived themselves and infatuated others. They were not merely zealous, but unjust. They received from persons unknown, in judicial proceedings, as witnesses, evidence equally contradictory to law, common sense, and to the Scriptures. Spectral evidence, as it was termed—that is, evidence founded on apparitions, and other supernatural appearances, professed to be seen by the accusers—was the only basis of a train of capital convictions. Children, incapable of understanding the things about which they gave testimony, were yet, at times, the only witnesses;—and, what was still worse, the very things which they testified were put into their minds and mouths by the examiners, in the questions which they asked. In one case, a man named Samuel Wardwell was tried, condemned, and executed, on the testimony of his wife and daughter, who appear to have accused him merely for the sake of saving themselves.

Soon after the above examination, the number of the accusers, and, by necessary consequence, of the accused also, multiplied to a most alarming degree. To recite the story would be little else than to repeat what has been already said. All those who were executed denied the charge, and finally declared their innocence; although several of them, in the moment of terror, had made partial confessions of their guilt. A

considerable number, for the same purpose, acknowledged themselves guilty, and thus escaped death. To such a degree did the frenzy prevail, that in January following, the Grand Jury indicted fifty persons for witchcraft.

Nor was the evil confined to this neighborhood. It soon spread into various parts of Essex, Middlesex, and Suffolk. Persons at Andover, Ipswich, Gloucester, Boston, and several other places, were accused by their neighbors and others. For some time, the victims were selected from the lower classes. It was not long, however, before the spirit of accusation began to lay hold of persons of more consequence. On the 5th of August, 1692, Mr. Geo. Burroughs, who had formerly preached in Salem village, and after that at Wells, in the Province of Maine, was brought to trial for bewitching Mary Walcott, an inhabitant of the village, and was condemned. Mr. English, a respectable merchant in Salem, and his wife; Messrs. Dudley and John Bradstreet, sons of the late Governor Bradstreet; the wife of Mr. Hale; and the lady of Sir William Phipps; and the Secretary of Connecticut, were among the accused. Mr. English and his wife fled to New York. Mr. Dudley Bradstreet had already committed between thirty and forty persons, for this supposed crime; but being weary and discouraged, declined any further interference in the business. Upon this, he was charged with having killed nine persons by witchcraft, and was obliged to flee to the Province of Maine. His brother John, being accused of having bawled a dog, and riding upon his back, fled into New Hampshire. At Andover, a dog was accused of bewitching several human beings, and put to death.

The evil now became too great to be borne. A man, named Giles Cory, had been pressed to death for refusing to plead, and nineteen persons had been executed. More than one-third of these were members of the Christian church, and more than one-half had borne an unblemished character. One hundred and fifty were in prison; two hundred others were accused. Suspense and terror spread through the colony. Neither age nor sex, neither ignorance nor innocence, neither learning nor piety, neither reputation nor office, furnished the least security. Multitudes appear to have accused others merely to save themselves. Among the accused, not a small number confessed themselves guilty for the same reason; for, by a strange inversion of judicial process, those who confessed the crime escaped, while those who protested their innocence, died without proof and without mercy.

While the mischief was thus rolling up to a mountainous size, the principal persons in the colony began seriously to ask themselves where it would end. A conviction began to spread that the proceedings were rash and indefensible. Mr. Hale probably changed his opinion because his wife was accused. The same consideration undoubtedly influenced Sir William Phipps. A respectable man in Boston having been accused by some persons at Andover, arrested his accusers for defamation, and laid his damages at a thousand pounds. In consequence of this spirited conduct, the frenzy in that town disappeared. In other places the distresses, the fair character and apparent innocence of many of the sufferers, wrought silently but powerfully on the people at large. At the last special Court of Oyer and Terminer holden on this subject, of fifty who were brought to trial, all were acquitted except three; and these were reprieved by the Governor. These events were followed by a general release of all those who had been imprisoned. Thus the cloud which had so long hung over the colony slowly and sullenly retired—and like the darkness of Egypt, was, to the great joy of the distressed inhabitants, succeeded by serenity and sunshine.

At this period, and for some time after, attempts were made in various places to revive these persecutions; but they failed of success. It has been said that an inhabitant of Northampton accused another of bewitching him to the Honorable Mr. Partridge, a very respectable magistrate in Hatfield. This gentleman, understanding perfectly the nature of the accusation, and foreseeing the mischiefs which would spring from any serious attention to it, told the accuser that, as it was out of his power to try the cause immediately, he would hold a court at Northampton for that purpose, on a specified day of the succeeding week; but that he could now finish a part of the business. It was a rule of law, he said, that the informant should in various cases receive half of what was adjudged. A person convicted of witchcraft was, by law, punished with twenty stripes. He should therefore order ten of those to the accuser. They were accordingly inflicted on the spot. At the appointed time, the court was opened at Northampton, but no accuser appeared. This confessedly illegal, but exemplary, wise and just administration, smothered the evil here in its birth. Had measures equally wise been adopted throughout the colony, the story of New England witchcraft would never have been told. From this period, the belief of witchcraft seems gradually and almost entirely to have vanished from New England. There is perhaps no country in the world, whose inhabitants treat the whole train of invisible beings which people the regions of superstition and credulity, with less respect, or who distinguish religion from its counterfeit, with more universality or correctness.

Be honest in all your dealings.

The Editor of the Christian Intelligencer, a Campbellite paper published in Scottsville, Va., has requested us to state to the public, that he is not responsible for the views attributed to the brethren of his denomination, by the Editor of the Tennessee Baptist. Our readers may hear him speak for himself. We copy from his paper of July 3rd.

### Premiums.

Elder J. R. Graves, Editor of Tennessee Baptist, has offered premiums to Roman Catholics, Episcopalians, Presbyterians, and Methodists of different amounts, ranging from \$100 to \$500, for Scriptural proof of various dogmas and practices, held and performed by them; and not content with challenging the Paidoes, he proposes a premium to "Campbellites." But we are struck with the change of the proposition, when he comes down in the conclusion of his offers, to those he calls Campbellites. His propositions to the different Paido-baptist churches, are fair, and reasonable. He only requires them to present proof, for what they teach and practice, but his proposition to us is of a very different character. We will quote a few:

"\$1000 for a passage in the Bible affording a plain precept for, or example of, infant sprinkling for Christian baptism."

"\$100 to any one producing Scriptural authority, to prove that baptism comes in the room or place of circumcision."

"\$100 for godfathers and godmothers, or sponsors to officiate at baptism."

All these we consider fair propositions. Why did not Mr. Graves make us a similar one? Those persons are merely required to prove by Scripture, that what they teach is taught in Holy Scripture. Why not offer us a thousand dollars, or a hundred dollars, to prove by Scripture, that penitent believers are required to be baptized for the remission of their sins? Why present the following, and affirm that we teach it? Did he not know better? Is he not seeking to misrepresent us for effect? If he is ignorant of our views, he is culpably ignorant. He has no right to assert that Mr. Campbell, and the writers of the current reformation, teach such things unless he has seen them in their writings, and we are sure he has not. Here follows his unfair and slanderous propositions:

#### TO CAMPBELLITES.

"\$100 for reason or revelation, to prove that no person can be pardoned, regenerated, justified, or saved in heaven, unless immersed in water, and that too, in the belief and for the intent, that the efficacy of Christ's blood is brought in contact with his conscience, WHILE BURIED IN THE WATER, as taught by Mr. Campbell, and the writers of the current reformation."

Mr. Graves knew well enough that no person would be found to claim his \$100 upon such conditions. He felt himself quite safe in thus slandering the Disciples. He requires them, not to prove what they preach and affirm, nor to shew how a person may be saved; but he gives us a negative proposition—he requires us to prove that no person can be pardoned, regenerated, justified or saved in heaven, unless immersed in water, &c.

Now we are very willing to appear before a competent tribunal and endeavor to prove whatever we teach; and we insist upon it that Mr. Graves should, as he has numbered us among those whom he considers errorists, have given us an opportunity of sustaining our real views. And why did he not do so? Is it not because he knows that there are too many plain texts of Scripture, which we could present, and which no intelligent and unprejudiced jury could reject? We affirm boldly and fearlessly, that every one who believes with his heart in the Lord Jesus Christ, the Son of God, confesses Him with his mouth—repents sincerely of his sins, and is baptized, has the remission of his sins, and is justified and regenerated, and that if he continue in the service of God unto death, that he will obtain eternal life. That is as far as we go. We do not know how far God may depart from his prescribed course, on account of the circumstances that may surround individuals, and it is not our province to determine. We aim to speak as the oracles of God. We profess not to be wise above what is written.

We do not exchange with the Tennessee Baptist, and we found this article quoted in the Biblical Recorder. Will not its Editor let it be known through his paper that we are not responsible for the views attributed to us by the Editor of the Tennessee Baptist? We would suggest to the editor the impropriety of magnifying the differences that exist between his people and ours. What is to be made by it? Will the Savior be pleased with it? Will it tend to the support of what he and we, all admit to be truth. Why should we cultivate unkind feelings, and strive to make it appear to the Paidoes, that we, who practice believer's baptism, are as far apart as the poles?

Does not Mr. Graves believe that it is the duty of all penitent believers, to be immersed? Does he not admit that they can demand baptism upon a confession of faith, without telling an experience? Will he produce—can he produce, one passage of Scripture, to prove that any apostle or inspired teacher, ever required persons to say, they believed their sins were pardoned before he would baptize them?

Mr. Graves knows, or ought to know, that we do not teach baptismal regeneration—but that we teach that there is no efficacy in water alone—that faith in Christ is essentially necessary, and that without it, baptism is of no avail. And even if Mr. Graves thinks that sins are re-

mitted before baptism, he cannot imagine that baptism for the remission of sins, administered to a penitent believer, would again fasten his sins upon him.

Why then should not Mr. Graves, when firing a broadside at the different Paido-baptist parties, have let us off? We admit that there is some difference between us and many of the Baptists, and we are not disposed to shrink from a discussion of those differences; but we wish it done in a fair, candid, and courteous manner, with a desire to arrive at truth, and to promote the most desirable of results, the union of God's people.

From the Western Recorder.

### The New Castle Baptist Church.

THE REV. THOMAS J. FISHER.

How delightful to the eye, and exhilarating to the spirits, after the cold, drear, barren, and stormy winter, is the return of spring. The dry and unsightly tree, through whose leafless branches the mournful winds have howled their solemn requiems, gently wave its graceful and beautiful foliage. The bud, the blossom, and the fruit greet our longing and grateful senses. The balmy air, the verdant field, and nature's harmony, all invite us to the exercise of more social and liberal and more benevolent, happy emotions.—Not less distinctly characterized is the winter and the spring of a church.

We have here recently been favored with a most remarkable, and evidently, without a doubt, a genuine heaven-authorized and heaven-blessed revival of religion.

Bro. Fisher came here under very discouraging circumstances, and preached and prayed, steadily for four weeks. Turning aside from the field of polemic theology and earnestly proclaiming repentance, towards God and faith in the Lord Jesus Christ, one after another, the old man and the young, the deliberate and phlegmatic, as well as the impulsive and sympathetic, the wise as well as the ignorant, the man of matured mind as well as the child, heads of families, with no excitement, but the deep, earnest excitement of truth upon the conscience, bowed to the Saviour and entered. The church probably never was in a more healthful condition.

The school in this place participated in the blessing. Some 15 or 20 of young ladies in it belonging to religious families, were hopefully converted, and give pleasing evidence that they are under the influence of a fixed religious principle, a consistent, and Scriptural piety. What parent would not rejoice to behold in his daughter the evidence of a sincere and passion-controlling temper-subduing, pleasure-governing, obedience producing piety.

Our Reform, Methodist and Presbyterian brethren also received accessions through this meeting. From 60 to 70 united with the Baptist church.

Bro. Fisher greatly endeared himself while here, not only to the members of his own church, but to all Christians.

He carries away with him our warmest regards for his continued usefulness, and for his successful career as a meek, blameless, devoted, humble, cross-bearing, soul-winning minister of Jesus Christ.

May he with a myriad of precious souls, the seals of his ministry, enter heaven with shouts of glory in their tongues, and crowns of glory on their heads.

New Castle, June 15, 1852.

### More Testimony from Maine.

We present to our readers letters received by the Rev. Louis Dwight, of this city, from the Rev. Dr. Pond, of Bangor, and the Rev. Dr. Sheldon, of Waterville, on the practical working of the Maine Law. These gentlemen are intelligent and considerate men, and their testimony is valuable.—Watch & Reflector.

LETTER OF REV. ENOCH FOND, D. D., PROFESSOR IN THE THEOLOGICAL SEMINARY IN BANGOR, Bangor, May 22, 1852.

REV. LOUIS DWIGHT, Dear Sir,—You proposed to me six questions respecting the "Maine Liquor Law."

1. "To what extent has it been carried into operation? Answer—Very generally, as I have reason to believe.  
2. "Has what has been done, so far, been done without violence?" Answer—Altogether without violence in this city, and I think in our towns and cities generally. There have been a few cases of resistance, and but few. The law can be as well executed as most other prohibitory laws.  
3. "What has been done with the liquor seized?" Answer—There is a trial upon it, and if it appears that it was kept for sale, it is poured out. The earth drinks it; and this certainly is a better disposition of it than to have it poured down the throats of men, robbing them of their senses and destroying their lives.

4. "What effect has the law produced already?" Answer—it has put an end to rum-sell for drinking purposes, except in the lowest places, and in the most private, smacking, contemptible way. It has greatly diminished drunkenness. I have not seen a drunken man in our streets, for the last six months. In this season of the year, with all our lumbermen from the woods, our Irish and Indians, I have not seen one intoxicated. The law has made our streets quiet through the night. Very few, comparatively, get into the watch-house. The House of Correction has been, at times, almost empty; I know not but it is so now. The expense of paupers is greatly diminished; also the expense of litigation. Hundreds and thousands throughout the State, who but for the law, had been miserable drunkards, and whose homes had been the abode of the extreme wretchedness, are now industrious, sober citizens, and their families are living in comparative comfort.