

The British SPIRITUAL TELEGRAPH,

BEING A
WEEKLY RECORD OF SPIRITUAL PHENOMENA.

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[PRICE 1d.]

THE CUI BONO OF MODERN SPIRITISM.

VI,

Experi. Odyle force, admitting its existence is not mind, and an answer be it wise or foolish, must come from intelligence. When that intelligence is not ours, and, in accordance with our proposition, has universal agreement, can we infer other than supernatural source? For testimonies of accordance let me refer you to Judge Edmonds, Dr. Dexter and others in America. The pamphlets and papers published in that and our own country, affirm that when seriously tested the influences universally proclaim themselves Spirits who once inhabited bodies, on this earth, similar to our own, removed now in essence to outlying spheres, visiting to guard us and bring intelligence of a future state. These Spirits teach also universally, the duty of belief and reliance on God—of virtue, truthfulness, and loving service to humanity—of the uselessness nay mischievousness of dogmatic forms or embodiments of religion,—in this we have a remarkable array of coincidences which go far to prove our second proposition by their perspicuity and agreement.

Philo. Truly, I confess these coincidences are very remarkable. Had they occurred with one or two mediums only, they would have impressed me as coincidences of accident, but at all the *seance's* I have attended I will be honest and confess my total inability to account for this portion of our investigation; still I am unable to remove my mind from undiscovered natural principles; and I find several intelligent, unprejudiced writers of the same opinion, Mr. Rogers, Henry Spicer and others, who at least deserve the merit of fairness.

Experi. Opponents we can respect—who use no latitude of abuse, are neither sneerers nor in an offensive sense—wits. Mr. Rogers has labored hard to prove that movements and sounds may be the result of purely natural conditions—Physiology, Biology, electric forces Odyles &c.—we grant all his premises in relation to agencies, but where is the source? What is that which acts through or by these instrumentalities, and how does he account for the intelligence contained in the answers and which correspond in the main all over the enquiring world? From what source are persons taught to speak in languages they are unacquainted with in their normal conditions; from what source do they execute magnificent drawings? What source foretel events and move solid substances when personal contact is destroyed? By what agency are Musical instruments played minus human hands? and what are these which fasten like hands round an arm, a leg, or some other part of the body in token of spiritual visitation—facts which Mr. Rymer of Ealing boldly asserts as having taken place in his own house—facts attested by many others? Are Mr. Rymer and other persons reliable in all the moralities of life and not in their statements regarding phenomena they profess to have tested over and over again? Or can we who have seen extraordinary manifestations question their statements for one moment? If they are unquestionable, I ask again what reference as causes can the peculiar physiological, electric or other conditions of the human body hold to these facts? Something acts through them. What is that something? Will? Compare the statements, and see how Will is frequently *unwilled*. It is necessary that a calm thinker, such as Mr. Rogers or Mr. Spicer, should remember that these are only conditions through which the influences act, nor is it philosophical to ask, as some thinkers do, Why cannot the Spirits manifest without this or that condition? Who can tell? A wise man derives his conclusions from facts which exist, not from things as he thinks they might be: the truth is, that all objections and explanations, Spiritualism excepted, are met and checked by the phenomena themselves: while one part is being explained another starts up and confounds explanation;—this being so it appears to me rational to accept the inference, where demonstrative principles are absent, just as the mind accepts that of a ruling power over the universe as the most rational conclusion from the facts of existence around us:—we know very little, are obliged to infer much, and as of your own school, the materialist who insists on demonstration and will demand of the theist proof of the existence of God—will yet coolly affirm he *knows* the earth to be eternal. Where is his demonstration? Oh! he replies, I know matter is indestructible. How does he know it? Are not the two statements absurd? Why he cannot even conceive of eternity; all his intelligence is bounded by time. Of the durability of matter, he knows only that he is unacquainted with any agency by which it can be destroyed. Does that prove matter never can be destroyed? No doubt there is force in the argument, but de-

monstration is out of the question and he indebted to that very inference he despises in the theist. Permit me to say finally, we know at present no natural basis for these phenomena; they are beyond the range of known natural physics and the fair inference is, supernatural origin: here we part, our two methods of acceptance are two roads diverging from one point—Spiritualism—but leading as I hope to another point around which lie human hopes of redemption, socially, morally, politically. The task of atheism and theism is to redeem man from misery and its vices here; to teach charity where differences of opinion or thought exist; to work together for the redemption of thought, from the obtrusion of creedists—and expression, from theological supervision—to bring together every variety and shade of opinion and in their contrarieties see the everlasting law of nature in constituted differences, each the result of intellectual power; to teach mankind to stand amidst speculations and pick forth opinions for itself. He is strong who dares select for himself, while he who fears to come in contact with them, is a child who dares not leave his go cart or leading strings and never will be a man in his own strength. Now in the fact of these phenomena agreeing that man's redemption must and will take place all over the earth, and in their affirmations respecting the life beyond the grave, is established moreover our third proposition. Spiritualism then is a good thing, because it teaches man to live a holy and consistent life: it is a wise thing, for it points out what is to be done by each for the attainment of happiness for all: it is a just thing, for it decries wrong all the world over: it is a hopeful thing, for it elevates the soul to grand ideas and loving expectations in that great future, which, with all man's philosophy is the consideration of his lifetime: through it man continues to aspire towards the great preserver, whose soul moves ever through the universe: the good deed, the just act, the holy life, are its correlatives: our day thoughts grow clearer; their eventuation into realities more certain. We lay down at night to dream of departed souls who to our hearts once grew in gentle friendship, in loving reminiscence; then pure forms float before our world closed eyes: in the eve we turn over the sybilline leaves of promise, and from Spirits themselves receive assurances, which make us glow with undiminished ardor, and anxious to help the coming future: when creeds, fanaticisms, dogmas, the dominant and offensive power of sects will be annihilated; when man to man throughout the universe shall speak the language of truth, when conventional virtues and expediences will be banished into their shapelessness and the human heart with one accord breathe the inspirations of God's great love, even though it doubt his existence; when the conscientious materialist shall stand before the law in his manhood and have become responsible to heaven alone, as he should be, for his beliefs or unbeliefs; when the unfettered slave shall rise to the full dignity of his nature and walk majestically and manfully across the unfettered earth, and parchment and titles be unknown, except as the *Historic monstrosities* of the

fossilized past. Such is my conception or inception of Modern Spiritualism, and in this understanding I take your hand prepared to work for, the future.

Philo. The task of liberty, which is thus untasked at the outset; for the freer life begins where the assumption of superiority ends. I remain unconvinced of Spiritual source, but the definition of personal agreement is the understood necessity for ultimate human triumph; and the only conditions for citizenship in a well constructed community is individual contribution to its wealth, and the moral training which dares defend it from its internal as well as its external foes. I walk, only a pariah, in our assumptive civilisation: yet have I for no short life-time helped to fill your barns and granaries; and when the hand of a robber has stolen the little pittance returned by wealth for my labor I might not stand within the verge of protection; the veriest thief who but says "Yes I believe," when asked, stands before me and mine in the laws eye. Think you I could believe the belief in justice your law-givers proclaim—while thus ostracised? If Spiritualism commences to destroy but this injustice it has at least my respect for its endeavor to establish the right of expression.

Experi. I blush for, professional belief: its ill-usage does but harden an opponent. I know of no uniformity except in generous endeavor in which he who wins the race, pleases, more than himself, the competitor he distances. I have endeavored to show you the "*Cui Bono* of Modern Spiritualism"—on this we are not agreed and I should like to review the present system, or *no system* of society with a hope to remove your previously expressed opinion of its being only a sea whose waves rise and fall continually. I believe that science, aided by Almighty power is the Christ which will yet still every wave, until the great coming sea, human life, lays as complacently and calm as a healthy, rosy, sleeping child; and the "*Cui bono*" will extend, as I have endeavored to show, to the reformation of society on a just basis. For the present, adieu.

W. TURLEY.

SPECIAL PROVIDENCE.

II.

Many incidents of a personal character that transpired in 1856 & 1857 could be narrated quite as clear and conclusive as those already placed before the reader, but as they are of a family character, I do not see that I am called upon to unveil domestic matters for public reading; though by doing so, an important principle would be further developed. Let us then pass on, and I will relate an incident which though it cannot be called a special providence, was a special act of guidance by the power which produces those incidents called Special providence; and proves that the Deity has a way of employing agents who see things transpiring independant of

us, and so influencing us as to disturb the ordinary course of events, and produce a change, which change may be for our benefit ; yea more, that there are sometimes spiritual agents near us, to injure if they can, and I know those who have been so injured. Truth is stranger than fiction, and it dovetails better ; novels and romances have a hop, skip and jump method of getting over logical difficulties in the construction of their narratives. Truth is straight-forward, it requires no drop scene to carry you through glaring improbabilities : — the only difficulty I see is the introduction of names and details which give life to the narrative, but place the narrator in the uncomfortable position of being called an egotist or a gossip ; and moreover, possibly involving some known party in annoyance : but as I am giving a reason, for the belief I have in Special providence ; it is only fair, that the reader should have as many proofs as possible ; and the reason for giving the following incident is, to prove that there are invisible intelligent beings *sometimes* near to us — that those beings have the power of events transpiring with which we are totally unacquainted ; and if we discerning yield to that power, it may cause us to do certain acts which will completely alter our views and actions and so produce the effects or events, we call Special providence — Special guidance, or Supernatural events. Moreover, that there are, as already intimated, evil powers who if we are yielding, will produce events of a direful kind, known under the terse saying “The devils in the man” an expression more nearly allied to truth than many imagine. If so, what manner of men ought we to be in all candour, straitforwardness and purity of thought and action ; so as to, shall I say attract to us supernatural beings of a kindred disposition, whose knowledge and activity will, when we are passive ; be engaged occasionally, aye, frequently in guiding and warning us. Every good and perfect gift comes from God ; but I am now assured by my own experience, that while our devotional feelings ought and must be directed to him alone ; he has his agents at work under certain laws, with certain limited powers ; that he has his angels and arch-angels , cherubim and seraphim, and how many others inferior and superior I know not, and care not. Take the following incident therefore as one of great interest to me, of no importance to you, except as a fact which involves the clear manifestation of unseen intelligent beings (whom I call Spirits for want of another name) in existence — near us acting upon us — and directing our movements for a purpose these Spirits wish to accomplish ; the purpose in my case was apparently to destroy the vestiges of unbelief in Special providential guidance, an unbelief once deeply rooted in me.

Spiritualistic Books are very scarce in London, nearly all the Books on Spirit manifestations are published in America ; and I may say, that only one Bookseller in London seems to have courage to sell those books ; and as his place of business is some two miles from Paternoster Row, the centre of the Bookselling business ; orders sent to the “Row” Booksellers are apt to be neglected, owing to

the distance of the place I have alluded to; in addition, for some reason, if a book is published in America, at say 7s. 6d; the price charged in London is 12s. 6d. I have been charged £1. 4s. 0d. for a book published in New York at about 7s. 6d. Considering these charges excessive, I determined on trying the effect of sending an order to New York direct; and, transmitting the money to New York, ordered that the book called "Natty the Spirit" be sent to me from America by *Post* so that I might ascertain the exact expense of that mode of conveyance. While the money and the order are speeding their way by steam to New York — let me apparently digress and introduce a little of Self.

About this time under Spirit-power I who knew nothing of drawing — and nothing of mixing colours — allowed my hand to be used by a power independent of my own, to draw plans of gardens, flowers — and to me most marvellous, — to take up colours out of a paint box I procured, mix the colours, take up a brush, tint the drawings — lay down the brush, take up another, and so on. One day after drawing a number of lines very fine with red ink in the shape of a lilly leaf, the green colour and brushes were taken, a tint made and used, and the red lines became the veins of the leaf. I went on laying layer of colour upon layer, — the brush was put down, a bold black ink line was passed over the drawing, I said "you have spoilt it" but no, the brushes were again taken up, layer upon layer of green was worked over the black till an *Autumnial tint* was produced along the black ink mark; and that, which I in my wisdom, said had spoilt the drawing was the perfection of effect. Having been about three hours over the leaf, I rather impatiently spoke to the spirit; saying, "that as I would be much engaged for two or three weeks to come in business. I would feel obliged by it withdrawing from me until after then." The power at once went, and I felt no more of it, till after the three weeks. One day in the city; of which more anon. In the mean time no "Natty the Spirit" came from America; — impatient, I wrote to New York complaining of the neglect.

And now for the "one day in the city" on that day having leisure, I I thought I would go to the Bookseller at the West End and get a number of a periodical I require to complete a set. Again thought I, it is so far I will go some other day. About an hour after this, when in Cheapside: suddenly the spirit power as of old came into my right hand, — I was startled, my hand rose, and pointed towards Paternoster Row. "Oh, there is a book for me." I went towards the Row, but just as I was going into it, the hand rose and turned toward St. Paul's Church yard, I then thought, I dare say it is at some Bookstand in Fleet Street, I walked on, and as I came up to each Bookstand, my hand rose and pointed forward. I went on following my leader, till I had got into the Strand opposite Sommerset House, and having passed the last Bookstand and no book for me, I was vexed but determined as I was so near Charing Cross that I would go and get a Bath. As I was coming out of the build-

ing all influence having apparently ceased from the time I was in the Strand, I thought "now I am so near *Regent St.*, I may as well go and see if the Book-seller has the number I want. I went, sat myself down at the shelves to look over the Spiritualistic books he had for sale. While doing so—up came one of the shopmen and presented me with a Book saying "This is for you sir. It came in a parcel we have just received and opened from America."

Judge of my surprise and delight, when on reading the direction "*J. Jones, Peckham, England,*" on a strip envelope. I turned the back of the Book, and saw the title "*Natty the Spirit.*" What! Natty, is it you? I exclaimed. Then saw I, how my determination in Cheapside to return home had been overruled by an invisible,—a book suggested to me—my old habit of over-hauling Book-stalls was the bait; and with the fixed determination of not going to *Regent St.* I am led on little by little in the manner narrated until I am seated in the shop there to receive the Book on the *very day* it came into London, and from the very firm, I was trying to get the whip hand of, by Natty coming by Post. See you not reader, that if I had not been drawn I would have gone home: the book would have come to me in two or three days after, and the leading facts would have been lost to me,—1st.—That the Spirit by some means knew the Book I was so anxious about had just arrived in London. 2nd.—I am moved for the first time after an interval of several weeks. 3rd.—"A Book for you" is thrown upon my mind. 4th.—I was guided Book-stall by Book-stall, till I was seated in the very shop where the Book was, and where it was put into my hand and by a conveyance diametrically opposite to any idea of my own. Why the Book publisher in New York should send it as he did instead of as per order, I know not; how the unseen intelligence knew the New York Bookseller had done so, I know not. One thing I know, that the whole case appeared to me special—and beyond ordinary, and clearly convinced me how those incidents transpire which are rightly called "Special Providence," and the more diligent in business, and fervent in spirit a man is; the more will he be favored and assisted by Divine help *through* those "ministering Spirits" the Bible tells us, and the Church of England instructs us, are the attendants of these human beings who are anxious for spiritual help.

I could narrate very many instances of direct guidance on my asking for such help, and in no one instance have I been deceived; I make it a rule to avoid asking any business questions simply as such, but on family and general subjects when I am at a loss how to decide; I put the question before my "ministering Spirits" as to a loved friend whose knowledge is superior to my own, and I have my answer; need the narrative be carried on, I think not. This article on Special Providence has been written for the purpose of drawing the attention of Spiritualists to the subject, that our privileges as children of "Our Father which art in heaven" may be sought out, and laid hold of; and while I am of my

opinion as of old, that a thunderbolt will take its course naturally, and will not be turned aside for my sake—I may be so acted upon, and influenced as to move from the place where it will fall, and so be preserved by Special providence. And if I, a comparatively unknown, and uninfluential man, am so acted upon—surely I am right in considering that men of more intellect, weight and position in society, are as much, or more acted upon: and as such men guide and govern Towns and Nations, I perceive the links of the chain, by which God in the majesty of his wisdom and power binds and guides all matters relating to the destiny of a Family, a Nation, and of the world.

PECKHAM.

J. JONES.

RECOGNITION OF A SPIRIT.

Some time ago I forwarded an account (see No. 6, Vol III.) under this title to the *Yorkshire Spiritual Telegraph*, of the conversion of a Jew to a belief in spiritual existence, as it had been communicated to me by a friend Mr. W. That friend has since departed this life.

I was beginning to relate that curious story to my medium friend K. M. a few days ago, when through his hand was written the name of my departed friend W.

"Are you, indeed, my friend W. now with us?" I asked.

"Yes," was written.

"Shall I go on with that curious little history?"

"Yes."

"You can correct me if required."

"I will correct any oversight."

"I think you told me that your Jew acquaintance's name was H. * * *."

"Isaac H * * *."

"I think you said you had always known him as an argumentative Atheist."

"Materialistic to the core of his heart and the innermost portion of his brain."

I finished relating the account from recollection, without correction from the Spirit, the mediums hand being kept, however, in continual movement making curious marks and outlines, with here and there a word in ordinary writing. Having finished, I asked:—

"Have I related it correctly?" Answer:—Yes; but what did I do?"

"You told me that you would like to attend a Circle."

"Yes, and you spoke of Mrs. K * * *, I think, and of Judge Edmonds."

"I remember; and I told you of what I understood to be the real state of being and of things in the next state of life: will you let me ask you if you have found what I then said to be correct?"

"Not altogether. I will visit your circle of which I have heard."

"I told you that there were impediments to introducing you to the Circle I first mentioned, and proposed your attending another: you remember?"

"Yes, the—— —."

"Bye the bye, that circle did not last as you predicted to me."

The succeeding half dozen questions and answers are of so entirely personal a character that I omit them although conveying to me the most singular proof of peculiar individuality.

"I hope W., you are happy."

"Pretty well; but I suffer for things of which no one knew but myself."

"I hope you will become happier soon."

"I thank you."

"Will you, if I may ask, inform us of the part of the spirit world you are in?"

"In the sphere of Hades."

"Where is that sphere?"

"Below, and between us, is the atmosphere, next above the atmosphere is Hades where I am, then the first sphere where I hope to be soon."

"How do you account for your being so placed when you were so right as to your faith?"

"Money-grubber."

"There was much doubt as to the real seat of your disease: do you know now where it was?"

"Liver."

"Of what description?"

"Impurity in its constituent atoms?"

"Cancerous then?"

"Yes."

"Well I inclined to the opinion that the disease was of that nature; and so did some one else of whom your wife has spoken to me since your departure."

"That man was a fool."

"Perhaps you don't perceive whom I mean. You used to meet him at some house of entertainment."

"I forget. Oh yes—a retired regimental Surgeon."

"How was it you came so immediately on my speaking of you?"

"You spoke of me, I came."

"But so instantaneously?"

"See Swedenborg's Divine Providence, Section 50."

"But you used not to be a reader of Swedenborg."

"I am now."

"Then if I spoke of my Sister now, would she also come instantaneously?"

"Not necessarily."

"But the process?"

"You were speaking of instances of spiritual intercourse; I was useful."

"You remember your old friend Mrs. D."

"Yes."

"She is in the next room: have you anything to say to me for her?"

"Ask her if she remembers the jokes in the little parlor and the bad tea one night?"

"Dear me, how is it you remember such little things?"

"They are means of convincing you further of our identity."

"Well W., I am quite perplexed that you, who were a good and honest man should be in so low a state now."

"Had I repented of many things I should have not been in the low position I am in—soon to be changed."

"Well, W., I hope I did my duty to you."

"Yes, God bless you. Good bye; I am called."

"God bless you my friend."

From a conversation with my departed friend's widow, it appeared that there is reason for my friends self accusations; he left earth burthened with a certain silence upon things which she attached much importance to, chiefly in relation to the 'goods and chattels' question.

London Aug.

J. D.

Communications from the Spiritual World.

SELECTIONS FROM THE SYBILS.

III.

Thou heavenly Author of Thunder, who art happy and hast the cherubim under thy throne! I pray thee spare me a little, who always speaks the truth for I am weary in my mind. But why does my heart palpitate again? Why is my mind struck with a whip, forced to declare from within a prophecy in song to all men?

I will speak all things which God commands me to declare to men.

O Men! having the likeness of the Divine, why do you vainly err and not walk in the straight path, always remembering the eternal Creator.

O Mortals! of varied and evil minds, leave covetousness, turn to God and appease him.

God hath made the earth common to all, and faith and good thoughts are put into our souls; for these alone the fertile earth produces fruit, from one to an hundred, God giving it its measure.

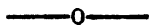
The great eternal God himself commanded me to prophecy all these things and they shall not be in vain nor imperfect. What only the Spirit of God puts into my mouth, shall infallibly come to pass in the world.

All the sons of the great God shall live in quiet about his temple and shall rejoice in all those things which the Creator gives, who is the righteous judge and monarch. He alone shall protect them and greatly assist them, as a wall around them of flaming fire. Their cities shall be without walls: all their countries shall be free from the forces of war. He shall be their defender who is the Immortal and the hand of the holy shall protect them. And then all the islands and cities shall say, how much the Immortal loves those men, for all things fight for them and help them: the heavens and the sun moved by God, and the moon and the earth, the mother of all, which shall be moved in those days; and they shall sing a pleasant hymn.

Come let us fall all on the earth and entreat the Immortal king, the great God and Eternal; let us send offerings into his temple, for there he is the only governor, and let us all declare the law of the supreme God, which is the most righteous of all in the earth.

These things shall the souls of the faithful say: Come let all the people of God, fall on their faces; let us please God the Father, in every house by our hymns; let us throw away all arms made for our enemies in every land, for the long space of seven ages of years to come, and also the shields and breast plates and helmets.

Retain my counsels in your minds and serve the living God and he shall raise a kingdom for ever over all, when he hath given a holy law to the righteous, to all whom he promised to open the earth and the world of the Blessed, and all joys and an immortal mind and eternal cheerfulness.



THE EDITOR AND THE READERS OF "THE TELEGRAPH."



At the commencement of the British series, we had a strong impression that an organ devoted exclusively to the cause of Spiritualism, was so much needed, that, in the absence of such, the progress of our cause would be greatly retarded. We still think, that a weapon so dexterously shaped, whether for the destruction

of error or the spread of truth, is one which we cannot too highly prize in an age of materialism and blind faith—where the love of gold and the pangs of hunger are the dominant ideas and feelings of the great mass of mankind;—where human brotherhood has ceased to exist, and family ties are fast becoming extinct: Yet, conscious as we are of its power and of its necessity, we would not forget to ask ‘How can this might engine be best employed?’ The answer, with our present knowledge and experience would be, what we have already said in our circular forwarded to subscribers, viz., That each circle should publish its own statement of facts and arguments and circulate them in its own immediate neighborhood. This we believe would be the means of getting them far more extensively read, besides calling into active operation many of those who mistakenly rely upon the humble efforts of an editor (whose time is fully occupied in the printing office) to collect and circulate facts and arguments for its gradual triumph.

As an illustration of the practicability of our suggestion and its advantages, we will remark, that in Bradford, (which is only ten miles distant from Keighley) we have been unable for some time to get more than one dozen subscribers; whilst Mr. Shaw, by publishing communications received in Bradford, is able to command a circulation of some hundreds of his; but on offering them for sale in Keighley, not a dozen subscribers can be found. This principle is again and again confirmed by frequent correspondence; each locality calling out for “home matter.”

It is not from a disposition to shrink from our efforts in the work, that we recommend this course: what we have said to our subscribers, we say to each reader, viz. that if the same quantity be subscribed for as was subscribed for during the past 12 weeks, we are willing to issue either weekly or monthly as may be determined upon by the subscribers themselves.

Up to the time we write we have had comparatively few replies to our circular; yet it is encouraging to find that those who have responded are willing to continue their aid either for a weekly or monthly issue.

Some of our friends recommend that if it be monthly, it should be enlarged in size and price. We are aware that this would be acceptable to a portion of our readers, yet we cannot lose sight of our brethren whose means are limited but whose necessities for spiritual food are great. We cannot close our labors in this volume without tendering our hearty thanks to our friends who have nobly aided us by their purse and their pen; and though we have never professed those qualifications which a Journalist is expected to possess, yet so far as our knowledge and influence extends, we have sought to do our humble best.

We may not have met the expectations of the learned critic, nor have avoided the crusty usages of formalities, but we trust we have accomplished our aim to make ourselves understood, and to bring to light, as far as lay in our power, the hidden truths of immortality.

Respecting the probable issue of tracts &c. from different localities containing communications &c. we may remark that Mr. Shaw is issuing what is received in Bradford; the Christian Spiritualists in Keighley are about to issue theirs; the original Circle will probably do the same; our Newcastle friends are intending to publish one years communications, whilst Mr Scott of Belfast is preparing to issue in tract form those letters that have appeared in our columns. Others also are contemplating something of the kind, and we would suggest that our Dudley friends do likewise as they have much interesting matter, some of which have been prevented appearing in our columns through a misfortune.

To each reader and subscriber we again repeat, that if 300 copies are subscribed for of each issue, we are willing to bring it out either weekly or monthly. If monthly,

THE FIRST NUMBER WILL APPEAR ON NOVEMBER 1st. 1857.

