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singing classes. The drawing-class, taught by himself, on Saturday evenings during the winter, from six to half past seven—half the time being spent in drawing, and the remainder with geography or natural history. To those pupils he lent drawings to copy during the evenings of the week, thereby giving them useful and agreeable employment for their leisure hours, and attaching them to their books.

The breaking up of the drawing-class at half past seven gave room to the singing-class until nine. The superintendent of the Sunday school took charge of this class, which became at once very popular, especially with the girls. But what he seems to bid the most the school for in the plan of civilisation for the civilised of his people, was the establishment of regular evening parties during the winter, the number invited to each being about thirty, an equal number of boys and girls, and specially invited by a gentleman to whose residence the plan of evening parties in a high distinction, only the best behaved and most respectable, or, as he calls them, "the aristocracy," being invited. These parties are held in the school-room, which he fitted up handsomely, and furnished with pictures, busts, &c., and all the necessary musical instruments, and, in short, every thing likely to amuse. Tea and coffee are then handed round, and the proposer walks about and converses with them, so as to render their manners and conversation unembarrassed; and after tea, generally given at nine, the party continues till after nine. The classes are given to the grown-up boys and girls, but he sometimes also treats the juniors, when they have great diversion. The parties are given on Saturday evenings about once in three weeks, the drawing and singing being alternated.

He next established warm baths at an expense of £80, and issued bathing tickets for 1d. each, or families subscribing 1s. per month were entitled to five baths weekly; and with an account of the arrangements of the baths, the receipts, &c., he concluded the letter, which appears to have been written about the year 1835.

In the second letter, dated March 1838, he develops the principles upon which he acted, and the objects which he had in view, in all that related to the character and manners of the irish poor. He says that to be the "opening of the labouring classes," or, to use his own language, "promoting the welfare of the manufacturing population, and raising them to that degree of intellectual and social advancement of which I believe them capable." These class-rooms are resorted to by the poorer classes, and yield to the attainment of the object in view, he enumerates fair wages, comfortable houses, gardens for their vegetables and flowers, schools and other means of improvement for their children, sundry little accommodations and conveniences in the house, and cleanliness, which are to be found in no degree taken in their general comfort and welfare." He says that attention to these things, and gently preventing rather than striking rudeness, ignorance, or immorality—treating people as though they were possessed of the virtues and manners which you wish them to acquire—is the best means of attaining the wished-for end; and that he has little faith in the efficacy of mere moral lectures. He established the order of the silver cross amongst the girls above the age of 17. It immediately became an object of great ambition, and a powerful motive to good conduct. He says that he "imagines that it will prevent some of the worst excesses of the boys, and will have a tendency towards the suppression of immorality in the lowest walks of life." He adds that "the ladies in the towns are led to approve of the plan, and to associate with the respectable girls in the same class, and thus to lower the estimation of those who are not so disposed."

He points out the necessity of supplying innocent, pleasing, and profitable modes of filling up the leisure hours of the working-classes as the best mode of weaning them from drinking, and the vulgar amusements alone within their reach. He also points out that merely intellectual pursuits are not suited to uncultivated minds, and that resources should be provided of sufficient variety to supply the different tastes and capacities which are to be dealt with. It is with these views that he provided various objects of interesting pursuit or innocent amusement for his colony, and established prizes for their horticultural exhibitions; and to show how the taste for music had progressed, he mentions that a glee class had been established, and has also arranged a music festival, at which a number of one of sacred music, attended every Wednesday and Saturday during winter, and a band of twenty-five was formed with clarinets, horns, and other wind instruments, which practised twice a-week, besides blowing up family and school groups, besides which there were guitars, violins, violoncellos, serpents, flutes, and dulcimers, and he adds that it must be observed that they are all of their own purchasing. He goes on to observe that his object is "not to raise the manufacturing operative or ignorant to the eminence, to which he is to be sent by the system he has established, and thereby to divert him from yon, and thus elevate the condition itself—to make the labouring classes feel that they have within their reach all the elements of earthly happiness as abundantly as to those who station their ambition sometimes leads them to aspire—that domestic happiness, real wealth, social pleasures, means of intellectual improvement, endless sources of rational amusement, all the freedom and independence possessed by any class of men, are all before them—that they are all within their reach, and that they are not enjoyed only because they have come. The plan is, that they shall be so by the force of his system, and for character to be the criterion of his worth. His object is to show his own people and others that there is nothing in the nature of their employment, or in the condition of their humble lot, that conditions them to be rough, vulgar, ignorant, miserable, or poor creatures; and he does not doubt that there is a party can, or any one who is well bred, well informed, well mannered, and surrounded by every comfort and enjoyment that can make life happy; in short, to ascertain and prove what the condition of this class of people might be made, what it ought to be made,—what it is the interest of all parties that it should be made.

In the name of our common humanity we thank him for the experiment which has so satisfactorily proved the truth of his propositions; and whilst wishing him God speed, we shall do all in our power to institute a similar plan, to be directed, the attention of philanthropists to the good that may be effected by the unassisted efforts of a practical individual.
and whilst these substances are completely drenched with dew, others that are bad radiators, such as rocks, polished metal, sand, &c., are scarcely moistened. From the above remarks it will appear evident that dew is formed most abundantly in hot climates, and during summer in our own, which tends to renovate the vegetable kingdom. It is by повиднее all of it by H. in vain of without any of its injurious consequences, when all nature seems to languish under the scorching influence of a meridian sun.

Boar-frost is formed when the temperature becomes so low as to cause condensation; the dew then being frozen on falling somewhat assuming very fantastic forms on the boughs and leaves of trees, &c., which sparkle in the sunshine like so many gems of purest ray.

M.

RANDOM SKETCHES.

NO. III.—BLOWING MEN.

What makes men blow? "I’ll be blowed if I know." Such might be the answer in nine hundred and ninety-nine cases out of a thousand; and the object of this paper is to invite that thousandth individual who is versed in the philosophy of blowing to come forth and settle the question.

Every body knows why butchers blow, and flute-players, and glass-blowers. Why, why, why? The question is, why, without any conceivable motive either of health or pleasure, certain men, while circulating through the streets of Dublin perhaps on a breezless day, have been seen to dient their cheeks, and discharge a great volume of breath into the open air under the most unoffending circumstances. One of the introductory chapters in Tom Jones is devoted to proving that authors always write the better for being acquainted with the subjects on which they write. If this position be true (as I believe it is), I may seem deserving of a hinting up from my other chapters. However, my object (as I have already hinted in this, as in my first sketch), is rather to court than to convey information. If my brief notices of Fox and Smut contained in said sketch could at all serve to promote the study of cutoptrics, I would not consider the time it took to write them, by the turgid plan (Mr. Esmond, I know somebody who, if he chose, could inform your readers how he once saw one of his own cats actually assisting at a surgical operation?) In like manner, if the following meagre result of my attempt towards developing the philosophy of blowing should excite inquiry on a subject never, I believe, broached before, I would feel very thankful for any information anent it that might reach me through the medium of the Irish Penny Journal.

Blowing seems to be a small, a very small, part of the community. During some forty years' experience of the Dublin flags, I have met with only four specimens of this genus. Yet limited as is the number of my specimens, I am constrained to distribute them into two classes—one consisting of three individuals, the other, of one remaining. My first-class men blew all alike—right "a head," as the Americans say. My fourth man protruded his chin, and breathed rather than blow somewhat upwards, as if he wanted to treat the tip of his nose to a vapour-bath.

What characterizes, then, did my trial of blowers possess in common, and from what community of idiosyncrasy did they agree in a practice unknown to the generality of mankind? The latter question I avow my inability to answer: on the former I can perhaps throw a little twilight. The principal means by which these men can avoid the influence of rank and privilege—by which they have been rated the most inveterate blowers in their class; his puff was perpetual, like the mahogany dye of his boot-tops. One point of resemblance I have traced between the peer and his two companions: he was a proud man. In proof of this allege: that "I think myself as good a blow as any in the House." I'm the first peer of my family, but I'm as proud as the old nobility of England. Of the other pair, one I know to be proud, the other I believe to be so. Here then is one element—pride: another I conceive to be wealth. My first-class blowers were all rich men; nay, they are among the youngest among them never ventured on blowing, to the best of my belief, till he had gotten a good slice of a quarter of a million whereof his uncle died possessed. I was standing one day at the door of a bookseller's shop in Suffolk Street, deeply intent upon nothing, when my gentle face was passed by on the opposite side. He was the youngest among them never ventured on blowing, to the best of my belief, till he had gotten a good slice of a quarter of a million whereof his uncle died possessed. I was standing one day at the door of a bookseller's shop in Suffolk Street, deeply intent upon nothing, when my gentle face was passed by on the opposite side. He was the youngest among them never ventured on blowing, to the best of my belief, till he had gotten a good slice of a quarter of a million whereof his uncle died possessed. I was standing one day at the door of a bookseller's shop in Suffolk Street, deeply intent upon nothing, when my gentle face was passed by on the opposite side. He was the youngest among them never ventured on blowing, to the best of my belief, till he had gotten a good slice of a quarter of a million whereof his uncle died possessed.