The Herald.

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THE HERALD
PUBLISHED
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THE GOVERNOR-GENERAL ON PROTECTION.

The case of Ireland in the seventeenth century and that of Canada at the present day are nearly parallel. Our neighbors across the border protect and encourage by every means in their power their manufacturers, while refusing Canadian, an equal footing. England pursued the same course towards the Irish industries.

Lord Dufferin, our present much-respected Governor-General, in a speech delivered in his place in the House of Lords, pointed out how England protected her industries by excluding Irish manufacturers from her market. He said that "As early as the commencement of the sixteenth century, the beeves of Roscommon, Tipperary, and Queen's County, undersold the produce of the English grass counties in their own markets. By an Act of the twentieth of Elizabeth, Irish cattle were declared a nuisance, and their importation into England prohibited. Forbidden to send beasts alive across the channel, we killed them at home, and began to supply the sister country with cured provisions. A second Act of Parliament imposed prohibitory duties on Irish salted meats. The hides of the animals still remained, and we tanned them thoroughly with the bark of our Irish oak trees, but the same influence put a stop, by English law, to the exportation of our leather. Our cattle trade thus abolished, we tried sheep farming. The sheep breeders of England immediately took alarm, and Irish wool was declared contraband by a Parliament of King Charles II. Headed in this direction we tried to work up the wool at home, but this created the greatest outcry of all. Every maker of fustian flannel and broadcloth in England rose up in arms, and by an Act of William III, the woolen industry of Ireland was extinguished [in breach of the Treaty of Limerick which the said William had signed] and twenty thousand manufacturers left the Island. The cheapness of Irish labor and provisions still giving us an advantage, even though we had to import the raw materials, we next made a dash at the silk business, but the English silk manufacturers proved as pitiless as the woolstaplers. The cotton manufacturer, the sugar refiner, the soap and candle maker, (who especially dreaded the abundance of our sea-producing kelp), and any other trade or interest that thought it worth its while to petition, was received by the Parliament with the same partial cordiality, until the most searching scouring failed to find a single vent through which it was possible for the hated industry of Ireland to respire. But tho' excluded from the markets of Britain, the hundred harbors of Ireland gave her access to the universal sea. Alas! a rival commerce on her own element was less distasteful to England. As early as the reign of Charles II, though Irishmen fought and bled to procure his return from exile, the Levant, the ports of Europe, and the oceans and countries beyond the Cape of Good Hope were forbidden to the flag of Ireland. The colonial trade alone was in any manner open, if that could be called an open trade which for a long time precluded all exports whatever, and excluded from direct importation to Ireland such important articles as sugar, cotton and tobacco. And what has been the consequence of such a system pursued with relentless pertinacity for two hundred and fifty years? Thus debarred from every other trade and industry, the entire nation flung itself upon "the land" with as fatal an impulse as when a river whose current is suddenly impeded rolls back and drowns the valley it once fertilized; but even here again difference of race, creed and class legislation, placed the principle interest now left, that of tiller of the soil, and the man who claims the soil as his property, in positions of relative suspicion and antagonism, until even this last resource fails to yield food and shelter to a people so highly gifted and so industrious, and nothing remains for them to preserve life but to hurry away *en masse* to other lands, where, if nature be even less bountiful of resources, the human laws and human agency growing from them are certainly more favorable to the cultivation and rewards of industry, perseverance and enterprise."

The supporters of the government are continually denying that England ever had a Protective tariff, but here is an authority on the subject, which they will hardly dare to dispute.

THE IRISH VOTE.

The Montreal *Catholic Chronicle* says in many parts of the country there is a good deal of agitation about the "Irish vote." In Toronto, for instance, the *Tribune* and *Irish Canadian* are fiercely assailing each other, and both say that the Irish Catholic vote should be on their side of the house. We think this is a mistake. We fail to see any grave issue which should induce Irish Catholics to quarrel at all. There is nothing of vital importance to Irish Catholics to be discussed that cannot be discussed from either side of the House of Commons. Let Irishmen take sides the same as other men, looking out, however, for such men as are not the slaves of party and who will do justice when questions affecting Irish Catholics are before the country. We think that neither the Hon. Mr. Mackenzie nor Sir John A. Macdonald are the best possible men, but if the Irish Catholics can send broad-minded generous politicians to the House—men who will see common justice done—either Sir John or Mr. Mackenzie may be induced to treat Irish Catholics claims with more consideration than they do. We want, in fact, men of independent character who will not blindly follow every leader on either side. At the same time we may have friends on both sides. Let us take a case in point. The great commercial issue now before the country is Free Trade or Protection. We are for Protection. Some of our own people may be for Free Trade, but that is no reason why the "Irish vote" should be massed on either side. A time may come when an outrage against the Irish Catholic people would force them, in defence of their manhood, to throw all their power upon one side of the contest, but that time is not come, and there is no fresh issue before the country on which the Irish Catholic vote should unite. Let the Irish Catholics look at the character and reputation of the candidate. Let them review the history of the men who desire to represent them, and if they are not swayed by Protection or Free Trade, let them vote for the men who will fight their battles best." We ask our readers if Messrs. Burpee and Deveber are the men able to fight their battles? They could not fight their own battles on Nomination day, how can they be expected to battle for others?

What Makes Boys Bad.

[*From the New York Tribune.*]

It is related that when the four little boys who recently placed stones on the York elevated railroad were in the Tombs awaiting examination, they showed much anxiety about their record as "nice" boys. When questioned one day by a visitor as to the books they read, the three largest at first declared that they did not have much time to read, they had to study so hard; but when further pressed they finally admitted that they occasionally did read Sunday-School books, if allowed to sit up a few moments after 8.30 o'clock in the evening. No further concessions could be obtained. They stoutly maintained that Sunday-School books formed their sole literary relaxation. These three boys, it will be remembered, were about thirteen years of age, they claimed also to have been incited to the deed by a little fellow only nine years old. This last was a bright, frank boy. When questioned, he said he could read all except the big words; that he liked best *The Police Gazette, The Boys' and Girls' Weekly* and such family papers.

These facts and the stories published in Monday's *Tribune* of the small boy who has run away from Buffalo so many times, but who also declares that he reads nothing except Sunday-school books, indicate perhaps that the boys themselves are beginning to understand that much of the juvenile literature of to-day is unfit for them. In speaking of these matters yesterday, Superintendant Jones, of the House of Refuge on Randall's Island, said —"The boys we have here do not, however, often deny their taste for that sort of reading. If they are allowed their choice they always express a desire to get hold of *The Boys' and Girl's Weekly, The Boys of America, The Police Gazette*, or similar publications. Many copies of these papers are sent to them by friends because they can be purchased cheaply. We stop all such, however. There is a library in each school room here, and the interest of $7,000 is appropriated every year to making additions to those shelves. The books are books of history and travel, with some fiction. When they can't get anything else the boys will read them finally they grow fond of them. Wild, thrilling tales unsettle their minds and hinder our efforts to teach them the lesson that they must work faithfully and carefully if they expect to succeed in the world. Such boys are constantly expecting something startling to happen to them.

"Could you tell," asked the enquirer, what boys read this kind of juvenile literature?"

"Without any trouble," was the reply "Such readers have vivid and unhealthy imaginations. The most ordinary incident is so colored by them that the truth can hardly be recognized. They are incapable apparently of stating facts as they occur. With them, convicts are heroes; fathers, mothers, and keepers of any kind are tyrants. The stories they relate to each other are sometimes wonderful, and bear resemblance to the narratives in the weekly papers.

"The effects of such reading upon the community may be easily traced in the statistics of public institutions. Twenty years ago, when such papers were fewer in number, most of the boys sent here had been arrested for pilfering. But of late the number of vagrants is much increased. In my mind, this is one of the most noteworthy effects of the flood of bad books and papers. All these stories indirectly teach that obedience to parents is unmanly. The 'boy who is a boy' scorns all control, escapes from boarding school where the tables does not suit him, or aids a convict to escape from prison and wins undying gratitude thereby. The reader follows the example so entertainingly set for him. He seeks company in the streets; runs away from school; defies his father and mother, teachers and masters; becomes a vagrant, and eventually turns up in some more unpleasant institution. You would be surprised at the great number of very young tramps whom we receive. They come often from distant cities—Buffalo or Cleveland. Generally they are not more than sixteen or seventeen years old, but they always have one of those abominable papers in their pockets What the result of such an influence in the community will be eventually, unless it arrested in some way, is hard to tell. The evil is certainly a crying one and calls for some remedy."

FUNNY MEN.

The man who professes to be amusing is usually such a bore that we overlook his wit when he has any. Small jokers, like great talkers, are more plague than pleasure. They worry us when we want rest, and are so afraid of our missing the point that they extinguish any possible amusement by overstating if not by explaining it. For company the sprightly man is better than the witty man, and the sprightly woman better than either; but who ever heard of a funny woman? Yet on the average, women greatly exceed men both in liveliness and wit. A good joker should have a short memory, both lest he should remember and repeat the jokes of others and lest he should be troubled by remembering them when he repeats his own. If he has constantly to think whether he said this or that before in the same company, he will lose all his freshness, which is an important element in his success. It is no doubt, a mistake conciously to repeat; but when it is done unconsciously it is of very little consequence, so long as the reputation is merely verbal. The best fun does not bear reputation or description, but various when written down. All Sidney Smith's recorded jokes would not account for the great reputation he had as a wit; but it was well said of him, as of many other funny men of smaller pretensions, that after you have been in his company you remembered not so much the witty things he said to the amount of laughing you yourself had undergone. It is here that the distinction comes which must be drawn between good things and fun. A good thing is by no means always funny; when it is funny it is often ill-natured toward somebody present; and to have to laugh at it may disturb one's enjoyment of its flavour. The Alderman complained to Coleridge that in consequence of the poet's making him laugh he had swallowed a magnificent piece of fat without ever tasting it. We confess to the deepest sympathy with that Alderman. Could we but learn his name, it would be enshrined in the tablets of our memory. To be funny without ill-nature is not a common gift. It is but to easy to see and remark the weakness of other people. Many funny men have no friends because every one is afraid of them. It is their misfortune to say bitter things to wound the susceptibilities of unoffending neighbours, and to give nicknames which stick. Funny characters in novels are seldom consistent, because they are made funny and nothing more. Lever and Cockton are merely tiresome to many readers on that account. Charles never mingled pathos and fun with much success; but even he found the task too much in his later years. Frank Smedley succeded in being very funny, as did Capt. Marryat; but they were usually nothing more. It is only the greatest genius that can unite the two extremes. Sheridan was funny by nature, yet even he worked up a joke before he dared to to use it in the House of Commons, and Goldsmith's best things have been traced, like Sterne's, through many authors before his day. It is the same with most other writers of comedy, Swift, perhaps, being the only one in English literature who can bear the investigations of the critic. Some of the most famous hits in "Gulliver" have, however, been found in Rabelais, just as Shakespeare's plots are found in Bacacio. Tecreall's natural wit is funny to the last. Raleigh and More joking on the scaffold are not examples in point. Both were playing a part at the end. But when Sidney Smith writes of Holland House, in his last moments, that it had every convenience for sickness and death, we feel sure that his spirits had not flagged, and that the presence of his end did not destroy the readiness of his mind. There is not of necessity any want of reverence in true fun. It has been well remarked that any fool can make a joke of sacred things, and that mere coarseness is often looked upon as a form of wit. The man who has to distort Scripture, or say what is nasty, or revile his neighbour in order to raise a laugh, may often succeed, but at best his wit is of a second-rate order. A close observation of things on the surface, a vivid appreciation of shades of character as they are presented to the eye, will alone constitute a fund of pure comedy, and it is in this particular that Dickens differs from the greatest humorist of this day. Thackeray was superior to Dickens because he saw below the surface, and though he created a Weller, or even a Tapley, the outpourings of his own mind are sufficient to secure for him the higher place. No doubt it is the fault of funny men that they wish to produce an immediate effect, but it is not given to every one of them to be so disinterested as to wish that they may be remembered after death by the amount of pleasure they have been able to give to those who knew them in life.

It is amazing to find how little will gain a man a reputation for funniness in the country. Your country friends always have a delightful cousin who makes them laugh and anecdotes of his doings and sayings are told you, with for the most part but little effect. You have no doubt he was immensely funny at the time, especially with an audience of pretty girls; but you feel as if, under certain circumstances, especially of cousin ship, it would only require a little leisure and light-heartedness to be funny too.

What is called in France a recounter will often pass for a man of wit, though he never made a joke in his life. Some such men require an audience; but the man who can recount without a large audience may be sure of certain amount of social success. It is a gift in itself. Like preaching it may be elaborated; but, as a rule, the less it is elaborated the better. Some men have the power of telling a story well, and also of repeating it without material variation after a long interval.

If they have in addition enough modesty not to expect everybody to listen when they begin they may gain even a reputation for wit. A regular recounter is too often a bore of the first water, especially if he has the misfortune to possess a loud voice. A small ambition to shine at dinner parties is often fatal to a man of real ability. Some men have one line, some another; and it may be well, perhaps, to cultivate a moderate amount of power in one direction rather than to aim at eminence in all. Some fortunate wits have an anecdote for every possible occasion, and contrive to find fun in every walk, every drive every dance. Others, again, have a power of making verses, like Theodore Hook. This power is by on means difficult to acquire, and a good rhyme is often more effective than the best pun. It is funny in itself, and sounds as if it would be worthy of preservation, which it seldom is. Some of Dr. Johnson's best known sayings depend for their popularity on this quality. Juliana as a rhyme to peacecumber is in itself a joke, and a good one. Improvisators are less common in England than abroad, but they always command a considerable amount of appreciation. Have we not often seen, after a sentimental song has been well received, the triumph of the parodist? After one of Kingsley's most pathetic ballads, when a tear stood in every eye, how distinguished was the success of that quiet-looking man who had the face to sit down and strum out a combination of the "Smile o' Dee" and the miller of the same ilk! What roars of laughter have greeted him as he sang "O, Polly, put the kettle on, the kettle on, and call them into tea!" And as he goes on to tell how Polly put in too much water, and how she drowned the miller, and how they rowed the maid across their cups, "their cups of boiled tea, their cups o' spoiled tea, the miller's drowned tea, the miller o' the Dee, the tweedle, tweedle Dee," has not everybody looked on him as a perfect genius and wit? And yet who knows as well as himself how easy it is to be funny to an audience whose self-command has been stirred by the pathetic? His little effort would look contemptible in writing, and can not even be repeated; yet, being made at the right moment, it is a supreme success. Apposite jokes, however small, are better than the best in cold blood. Anybody can be witty after the fact; and a life time might be spent in recollecting the good things which were not said when the opportunity came.

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