

### The Happy Warrior.

In this poem, Wordsworth has taken his ideal of what the character of a Warrior should be, from the lives of two persons, namely his brother John and Lord Nelson.

The poet thinks that the happy Warrior is he who plans his life after his childish ideal, and who always endeavors to do what his conscience tells him is right. This man knows what a good thing knowledge is, and is for that reason diligent to learn. He understands this so well, that he is as diligent to teach his moral being as he is his brain. He makes this moral being his first care, and although fated to be always associated with pain and blood shed, still he turns this horrible necessity to gain, by controlling, subduing and taking away as much as he can of their bad influence, while any good they may have, he joyfully receives.

So the Warrior, as a result of his not yielding to temptation, becomes pure, more able to endure suffering, and more alive to tenderness. His law being reason, he depends on it as on the best of his friends, and when in a state where men are tempted to do evil as against worse ill, and where what in an act is best is sometimes laid on a wrong foundation, he fixes *his* good works only on a good basis, and every victory he gets, owes to virtue.

If our Warrior rise to a better position, he rises by open means, and will either stay there on honorable terms, or else will retire and yet not be discontented with his lot. He knows what his duty is, and discharges it faithfully, not stooping for wealth, honor, or worldly state.

If he is called upon to face some terrible thing which God has ordained, shall bring about great things, he is as happy as can be and acts like a man inspired, and through the excitement keeps the laws which had been made before, when he had foreseen what would happen. If he gets an unexpected call, he is equal to the emergency,

and though he thus seems suited to rule in turbulent times, yet his inclinations are towards home-felt pleasures and gentler scenes

Finally, the happy warrior is the man who either conspicuous, or obscure, prosperous or unsuccessful, plays the game in life where what he most values can be won, and he is the man whom no danger can frighten nor tenderness betray, and who looks forward, persevering to the end, to the time when he "draws his breath in confidence of Heaven's applause."

FROM WORDSWORTH.

### Editorial.

"Laugh and the world laughs with you.

Weep and you weep alone,  
For this sad old earth must borrow its mirth,  
But has trouble enough of its own."

Laughter is the expression of the ludicrous, and its essential element is incongruity. If we examine into the different objects and ideas which give rise to mirth, we find that there is always something incongruous in their relations to one another. It is also necessary that these relations presented to us be unexpected, for unless we are taken by surprise, our laughter is not free and unrestrained. The sense of the ludicrous may be said to belong only to rational beings. The idiot, whose intellectual faculties are dormant, has no pleasure in the ludicrous. The brute, possessing only instinct, has not this rational enjoyment.

There are different kinds of laughter. The laugh of ridicule caused by the degradation of its object. In this case the one laughing esteems himself above the object of his mirth. Also the good natured laugh, underlying which, there is no sarcasm or ridicule. In such a laugh we may always indulge even when made at our own expense. Then there is the sneering, disagreeable laugh, in which there is no joyousness or mirth. This laugh expresses only scorn and contempt towards its object.

In this old world of ours there are many inconsistencies and absurdities which tend to provoke laughter. Indulge the feeling