

press and free speech, never forgetting that one is the medium of the other, and that the harmony of both is an essential element of civilization.

C.

DISCRETION.

"There are many more shining qualities in the mind of man, but there is none so useful as discretion." The above words though penned many years ago, by one illustrious for his good sense and wise counsel, nevertheless seems to enjoin on us a careful examination of this most useful quality found in the mind of man: nor none the less do they admonish us, in the formation of character, to give thereto the attention of which this quality is so eminently deserving.

The discreet man possesses immense advantage over his neighbor who is indiscreet, and who, not being able to see this advantage, and wherein it lies, is astonished at the "luck," as he is pleased to call it, of his neighbor as compared with his own. As before said, he is unable to understand why his neighbor should be more successful than himself. But the problem must be solved, at least satisfactorily in his own mind; and, after a time he concludes that the only rational cause of the difference is, that he has been born under an "unlucky star," and his neighbor under a "lucky one." But in reality the difference between them has not been caused by stars or anything else of that sort. The real cause is found in an entirely different direction. For though he may have all other qualities to perfection, he can never be successful so long as he lacks discretion. It is discretion that gives to the other qualities motion; it is discretion that points out to its possessor, the pleasant and profitable paths, leading along the road of life; hence becoming of inestimable value to him, and may well therefore be called a most useful quality. Now it is self-evident that few qualities alone in an individual, cannot make him successful in life.

It is only by a judicious combination

of all good attributes, that a satisfactory result is attained in life. But if he have other qualities in moderation, and this in perfection, he is already equipped for a successful journey on the highway of life. When the discreet man first sets out on the journey of life, he pauses as if in fear. Others rush by him, wondering what has caused him thus to stop, while yet in the beginning of his journey. But it is not fear that has caused him to pause. What then is it? At first he seems lost in deep meditation. He sees countless numbers of his fellow beings hurried on, whither they know not. He hesitates, wondering if he too must hasten on in the darkness. Nay, it cannot be, that men must travel this dangerous road blindfolded, as it were. He glances around, and his eyes rest on a seemingly few among the host, who seem to advance with firm and steady tread. He eagerly watches their progress, observing the freedom and security with which they proceed. These are not unfrequently seen to pause (only, however to make greater progress afterward) and look carefully down the road, examining every object likely to fall in their way: thus avoiding the obstacles constantly besetting their fellow travellers. Such, it is needless to say, are the discreet travellers. Our traveller of course adopts their mode of travelling. He is now encouraged to proceed. But before starting, he looks far ahead; and when he has made a thorough survey of the ground over which he purposes travelling, then, and only then does he venture on. He keeps in view the remote objects, as well as those more near. Discretion teaches him to look to the future; it inspires him with motives high and noble; it continually makes him better, nobler, wiser.

So we perceive, that there is more than one way of walking in life. At least, we have in mind two, namely; that way in which the discreet man travels, and that other way, in which are invariably found misfortune, disappointment and a train of other evils, all of which every