

MARYLAND GAZETTE.

Containing the freshest Advices Foreign and Domestic.

TUESDAY, April 29, 1746.

Of PRIDE; arising from Riches and Prosperity.

STRANGE! but true it is, (says *Historicus*) that there is something so mean and disagreeable in Pride, that every one who beholds it must dislike it; and yet I know not how it is; but some People mistake even this for a *Virtue*, affect it themselves, and are at Pains to instill it into their Children. How often do we hear *little Miss* put in mind, that she is a Lady, and ought to hold in the highest Contempt all those who are not so rich as her Father? Or what is more common than for *Nurses* to inculcate the Love of *fine Cloaths*, because the poor Things know whence Cloaths are useful? Would but Men consider with *Simeon*, then God could not have cast a greater Reproach and Disgrace upon those outward Advantages, which are the Object of their Desires, and make them so insupportably haughty and insolent, than by conferring them, as he often does, upon sorry Wretches, and denying them usually to Men of the greatest Probity: This Consideration alone, one would imagine, might be sufficient to extinguish in them the Seeds of Envy and Ill-will towards Mankind, correct the Pride of Prosperity, and beat down all that Fierceness and Insolence which are apt to inflate the Minds of the Vain and Fortunate.

THE Consideration that we are miserable, sinful, and mortal Creatures, and must shortly take an eternal Farewell of our Riches, ought to be another Persuasive to Humility, and deter us from setting our Hearts upon what we must so shortly relinquish. For this Reason, the wise *Athenians*, in their theatrical Performances, exposed to the View of the People the greatest Afflictions which could befall human Life, and insensibly polished their Tempers by such Representations.

A PERSON puffed up with Pride, and disdainful all around him, when he is evidently not superior to the rest of Mankind in one single good Qualification, and yet conceits himself so from the Contemplation of his Riches, is a Spectacle generally abhorred by Man, and always odious to God, who makes no Difference between the Monarch and the Beggar; but considers the universal Race of Men as his Children and Family; and, according to those sublime Lines of *Pope*,

Who sits with equal Eyes on GOD of all,

All here must fall, as a Sparrow fall;

Systems and Armies into Ruin hurl'd,

And now a Bubble burst, and now a World.

On the contrary, can there be a more glorious and lovely Figure, than to see Persons of prime Quality stoop from their

lofty Eminence, and for a while enjoy the serener Delights of Beneficence to, and Familiarity with, their Inferiors? I remember an *Encomium* of a great Orator, in a funeral Oration on a *French Queen*, adorned with this amiable Disposition; in which he runs a Parallel between the Queen's serving the Poor in the Hospital, and sharing of the King's Glory and Triumphs.

The Passage is extremely beautiful and elegant.

Faithful Companions of her Piety, who now bewail her Death, you followed her when she walked in this Christian Pomp, between two Lines of poor, sick, or dying Persons; greater far in thus voluntarily divesting herself of her Grandeur, and more glorious in imitating the Humility and Obedience of *Jesus Christ*, than when she shared in the Glory and Triumphs of the King her Consort, in a splendid and triumphal Car, between two Lines of victorious Soldiers.

PRIDE (says the Scripture) was not made for Man; and indeed there is not a single View of human Nature under several Circumstances, but what is enough to extinguish this carnal Passion, and make us fall prostrate before the Supreme Being, with the deepest Humility and Self-Abhorrence.

WHAT led me into this Speculation upon Pride, (continues *Historicus*) was a remarkable Instance of this odious Vice, that happened when I was at *Venice*. It seems that amongst the *Venetians*, the young Quality of both Sexes annually divert themselves at an Exercise called *Ludo di-Guiletto*, which, from what I could learn, differs in nothing but the Name from the *Balletting for Valentines*, practised by some among the *English*; for which Reason I shall not be particular in its Description. — I had the Honour to be present at one of these Solemnities.

The following Day, the young Gentlemen, according to Custom, swayed on the Ladies (their respective *Valentines*) with their Presents; which were received with all imaginable Complaisance. It seems that *Placidus* (a Gentleman of wonderful Good-nature and insensible Behaviour, being a Stranger at *Venice*, had made himself acquainted to the young Gentry, as to be admitted, without the least Opposition or Reluctance, so all their public Assemblies and Diversions. This Gentleman had the Misfortune to draw *Miss Fotus* for his *Valentine*; but the Lady, thinking it too great a Condescension in her to accept of a Present from a Person whom she considered as her Inferior, despised and rejected it. The Affront was universally related at *Venice*; but the most intelligent People, knowing that *Miss Fotus*'s Understanding did but too well correspond with her Name, pardoned her Ignorance, and rightly concluded that her Mamma (the Lady *Superba*) had put her Daughter upon this notorious Breach of Manners and Good-breeding. This detestable Piece of Pride was a strong Confirmation of the Report that