

M A R Y L A N D G A Z E T T E,

Containing the freshest Advices, Foreign and Domestic.

WEDNESDAY, December 7, 1748.

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HUMILITY and PRIDE.

* * * * * U M I L I T Y is consistent with Greatness: For it is not always a Sign of Pride, when Persons of superior Birth, Fortune and Quality, move in a Sphere above the Vulgar; living in Magnificence, Delicacy, and Splendor. This is the natural and lawful Consequence of Wealth and Honour, necessary to preserve both that Respect and Dignity which is due to it; and that Order and Regularity proceeding from a Distinction of Persons, without which a State could not look comely, nor Government subsist. Greatness indeed is apt to turn the Brain, begetting PRIDE, with all it's bad Attendants, such as Vanity, Luxury, Arrogance, Unmercifulness, and Oppression. But, where Virtue and Prudence are, there is also HUMILITY; with a Train of the like useful and amiable good Qualities, even in the midst of Wealth and Power. For the Honour of our Nation be it spoken, as a courteous and condescending Deportment is not a rare Sight among our Persons of the best Breeding and Quality, so, as it were, in a grateful Return, nothing is more taking among the People, nor more excites them to a true Love and Respect for their Superiors, and to just Applause and Commendation. HUMILITY, if it be only a discreet, undesigned Condescension, and not a base Prostration of Order and Dignity, is a rich Metal mingled with some useful Alloy, a Jewel of inestimable Value set in God, and a bright Picture of the best Master rendered more attractive of the Eye, by being hung up in a proper and agreeable Contrast of Snade.

O N the other Hand, this good Habit of the Mind may often be wanting in a low and depress'd Fortune, where one should expect to find it most; there being sometimes seen more Haughtiness and disdain under a Ruffet Coat than a Silk Gown. But as PRIDE in a Gentleman is offensive, in a Beggar 'tis abominable; yet we daily see as many Instances of it in those who live upon Charity, as in those who bestow it; and an Alms shall frequently be ask'd and receiv'd with more Assurance and Insolence, than 'tis either given or deny'd. Nothing more common among the poor Vulgar than Dissatisfaction and Unthankfulness, even for Benefits received; and where their unreasonable Requests are not granted, or even their bare Expectations not answered, with what Malice and Impudence do they murmur and revile! But does not all this proceed from a too high Value which they set upon themselves? and what is that but great PRIDE? Don't they know and consider, that Thankfulness to Benefactors for every Kindness and Relief, even the least, is a Duty; and that Ingratitude is a convincing Proof both of an impolitic Head, and of a vile Temper.

B U T, as the PRIDE of the Vulgar consists in a Desire to live above their Station and Capacity, so there is another Sort which discovers itself in an Affectation of living below it. By an odd preposterous Singularity, some Gentlemen make PRIDE itself (and the worst Sort of PRIDE too) appear in the Disguise of Humility. Don *Joseph Scrubbino*, the Usurer, affects a flowery Plannet and beggarly Meanness in every Thing; his Garments, his Manner of Dress, the Furniture of his House, and Oeconomy: He conceals his Riches, Degree, and Condition, on purpose to have it the more observ'd and talk'd of, and himself the more gaz'd and pointed at: He clownishly refuses those very Salutations, and Ceremonies of common Civility, which he expects from others; slighting and deriding those Persons who are so regular and prudent, as, by conforming to good Manners and innocent Customs of the World, and by li-

ving according to their Birth and Station, to endeavour to avoid the two Extremes of vain Prodigality and fordid Avarice.

T H I S Distinction of PRIDE in two Sorts, the natural and high (as I may call it), and the low and affected, was formerly made by the Cynic Philosopher: For seeing at the Town of *Olympia* several young Fellows dressed in spruce and rich Vestments, when a more modest Habit would have better become them, he laugh'd out, and said, This is nothing less than great PRIDE. Another Time falling into the Company of some *Lacedaemonians*, who, in the other Extreme, wore ragged and dirty Cloaths; This (said he) is a different Sort of PRIDE, but much greater than the other. And yet indeed no Man had more of it than himself.

S O that good and excellent Man *Socrates* expressed the same Sentiment: For having observed *Aniſthenes*, an affected Philosopher, always in Company turning the thread-bare Side of his Garment outwards; Wilt thou never, says he, cease to expose thy Pride and Vanity?

B U T is not this an Affectation of being singular? and is not Singularity, in refusing to follow the common Customs of Mankind, a plain and impudent Intimation, that such Persons as *Aniſthenes* think themselves much wiser and better than all others? And is not this immense PRIDE and monstrous Vanity? And don't they discover that Pride of Heart, by availing in this Manner the usual outward Tokens of it? Let such well consider the genteel Rebuke, which the Prince of old gave to the self-conceited Philosopher, who was treading upon the Marble Pavement with great Insolence and Contempt: Thou, *Diogenes*, tramplest upon the Pride of *Alexander*; but with a much greater Pride of thy own. W. C.

FLORENCE, August 30.

B Y advices from Rome, the Pretender's second son, with the approbation of his father, was to take sub-deacon's orders on the 18th instant; on the 25th those of a deacon; and on the 1st of September priest's orders: Which being once done, it is not in the power even of the Pope to give him a dispensation to quit or marry. The 8th of September being a great holiday at Rome, he is to say mass in his own chapel for the first time, where his father is to receive the communion from his hands.

Aix la Chapelle, September 8. On wednesday evening, between 9 and 10 o'clock, just as the German post was setting out, the count de St. Severin, first plenipotentiary from France, came back to this city, and enter'd it by the gate of Maefricht with an escorte of about fifty horſe. Every thing was very still and quiet before the arrival of this important minister; but no sooner had the other ministers plenipotentiary been informed of the return of that of France, than the city began again to be in a hurry; and tho' it was so late, most of them repaired to his hotel, as well to compliment him upon his arrival, as to know whether the evacuation of the Dutch towns, and of the Low-Countries, were resolv'd upon, and when it was to be. A person who was present reports, that the count de St. Severin appeared very gay, and seem'd to be perfectly well satisfied with the effects of his journey; and that he said, "We have in a short time got over a great many difficulties, and there is now all the reason in the world to hope, that the answer which we shall soon receive from the courts of Madrid and Hanover, will be satisfactory and conclusive, and that every thing will now soon go on smoothly and effectually." Upon which a minister from one of the Allied courts said, "We have certainly very good grounds to hope that every thing will go well under