

Do you imagine that all are happy, who have attained to those summits of distinction, towards which your wishes aspire? Alas! how frequently has experience shown, that where roses were supposed to bloom, nothing but briars and thorns grew! Reputation, beauty, riches, grandeur, nay, royalty itself, would, many a time, have been gladly exchanged by the possessors, for that more quiet and humble station, with which you are now dissatisfied. With all that is splendid and shining in the world, it is decreed that there should mix many deep shades of woe. On the elevated situations of fortune, the great calamities of life chiefly fall. There the storm spends its violence, and there the thunder breaks; while safe and unharmed, the inhabitants of the vale remain below;—Retreat, then, from those vain and pernicious excursions of extravagant desire. Satisfy yourselves with what is rational and attainable.—Train your minds to moderate views of human life, and human happiness. Remember, and admire, the wisdom of Agur's petition: "Remove far from me vanity and lies. Give me neither poverty nor riches. Feed me with food convenient for me: lest I be full and deny thee; and say, who is the Lord? or lest I be poor, and steal; and take the name of my God in vain."—BLAIR.

### PRIDE.

There is a sort of pride observable in many which we scarcely know how to designate. It is chiefly to be found amongst persons who are "dressed in a little brief authority," and who, from the fantastic tricks they play, seem conscious that they are undeserving of any rank above the lowest grade of society; but, in order to hide from others their want of desert, they assume airs of importance, in the idea that such airs will ensure for them some respect from those whom they look upon as their inferiors, because they have been less lucky than themselves. This is not purse-pride, for many persons of this class have no purses to be proud of; or, if they have purses, they are but thinly lined. Nay, there may be among them those whose bankruptcy or assignment is staring in the face, and yet they look as big and speak as importantly as if they owned the town. To such as are in their employment they behave with as much *hauteur* as a Turkish hashaw could possibly do to his slave, as if they were beings of an inferior race, and not entitled to the common rights of civility; and to persons in the employment of others, no West India planter could treat negroes with more supreme contempt. See one of these pieces of self-importance go into the shop or counting-house of another, tradesman. He addresses himself to the shopman or clerk with as much pomp as he can assume. "Is Mr. — in?" The clerk, we will suppose, replies in the negative, and asks, as he knows it is his place to transact business in the absence of his principal, if he can supply the article he wants, or give him the required information. No notice is taken of the question, but the conceited gentleman replies, holding up his head as high as he can, as if he were afraid of a plebeian odour from the person to whom he speaks offending his gentle nostrils; "tell him *Mister* — has called," and then cruts off as if he supposed the ground were honored by the pressure of his feet.

Now, it so happens, in this country at least, that nature has made no mental provision for a difference in personal circumstances. Whether he is rich or poor, as Burns says, "a man's a man for a' that;" and, therefore, there are many clerks and shopmen to whom the conduct of the brainless, conceited part of mankind affords a considerable fund of entertainment. Some will behave to such characters with great apparent respect, flattering their vanity, when, to every one but the lump of conceit so played upon, it is evident that they are laughing at him all the while, and making him the butt of amusement for every one that is present. Others will address them in a contemptuous manner, for the purpose of vexing their mightiness; but all who have sense despise and laugh at them.

If the bandage were removed from the eyes of Fortune, perhaps her gifts might be bestowed differently. It may be that she would give riches where there exists sense to manage them temperately; and, if that were the case, we should see greater suavity of manners amongst the more wealthy, and more of real gentility and good breeding amongst the favoured of Fortune. But upon second thoughts, things are better managed as they are. If none

but persons of sense were Fortune's favorites, what a fund of entertainment would be lost! There would be nothing to laugh at; and so Fortune acts very wisely, blind as she is, in bestowing many of her favors on fools.

How different the conduct of a well-bred, sensible man! He assumes no pomp, whoever he may have occasion to address.—When necessary, he can adopt the *forfiter in re, suaviter in modo*. In conversation with such a man one receives pleasure; his manners inspire respect, whilst the manners of the other are but calculated to excite mirth and contempt.

The reason why persons make themselves thus ridiculous, by assuming an importance which neither belongs to nor becomes them, must be this, they and the whole of their kindred, probably for generations, have occupied their station in the lowest walks of society; no doubt, being persons of excellent character for sobriety, industry, and so forth, and congratulating themselves with a laudable pride, that none of them had ever been reduced to accept of parish relief, but not so much as conceiving a wish to rise above journeyman mechanics. By some fortuitous circumstance one out of this family gets raised to the rank of masterman. The thing is new to him; it is such an occurrence as never took place in his family before, and he feels as proud of it as a child of three or four years of age does of a new suit of clothes, and the man, not being overburdened with good sense, childishly imagining that the world admires his exaltation as much as he does, although the world cares no more about him or the station he holds, than about the new frock or red boots of an infant.

This sort of pride is not hurtful, except to the person who assumes it; and even to him it does no palpable injury, because he has not sense enough to perceive the ridiculous figure he cuts in the eyes of the sensible part of society. Perhaps the most appropriate name would be puppyism.

Pride exists in some cases where it is not generally suspected. When persons are seen clothing themselves gaily, setting up elegant equipages, or filling their houses with elegant and expensive furniture, the motive for such display is frequently ascribed to pride. It may have its origin in pride although it often arises from a fondness of display, or a taste for elegance, with which pride has but little to do. But pride may, and frequently does, exist in as great a degree where there is no show of grandeur. The man who wears plain clothes feels as much pride in the display of his plain suit as another does in his gaudy attire. It is related that Diogenes, who was a plain man in his manners, and despised every thing that was not quite necessary to existence, called one day upon Demosthenes, who was a philosopher of a different description, and loved the elegancies of life. On entering, Diogenes trode indignantly with his dirty shoes upon the fine carpeting of his brother philosopher, exclaiming, "This is the pride of Demosthenes trampled upon!" To which Demosthenes mildly replied, "By the still greater pride of Diogenes."

The sensation, we may say the amiable sensation, of bashfulness has its origin in pride. Not an obtrusive pride, however, but a kind of latent, retiring pride, which cannot brook the idea of becoming in any degree the subject of ridicule, the possessor of which would rather not be noticed at all, than imagine that any part of his conduct should excite a smile. Such persons generally possess great talents, but their excessive timidity prevents them from showing their abilities to advantage, and often leads them into awkward blunders, which bring down upon them what they most dread—the ridicule of the bystanders. This latent pride then, whilst it confers a degree of amiability upon the possessor, is burdensome to him, and sometimes injurious by depriving him of the meed of praise, or of emolument, perhaps which he is entitled to, but which is snatched from him by some one not possessing so much ability, but having confidence enough in him self to make the best display of what he possesses. The one does not suppose his ability to be so great as it is; the other gives himself credit for more than he possesses, and takes every opportunity of exhibiting his talents.

Thus we have endeavoured to show, that pride exists, in a greater or lesser degree, in every one, and that it is more or less offensive, according to its quality.

We cannot conclude this essay without advising persons not to yield too much to those descriptions of pride which are offensive; for no one has any thing which he should be proud of, in such a way as to assume consequential airs because he possesses it. Have you greater wisdom or knowledge than your neighbour? Be thankful for it, but despise him not; he may possess some good quality to which you are a stranger, and be as valuable a member of society as you. Do you possess greater wealth or power? That your neighbour is not as well off as yourself in that respect is, probably, his misfortune, and not his fault. Had you been similarly circumstanced in your transactions, you might not have done so well. Why should we be haughty, and arrogate to ourselves importance for that which we possess? It was in the Creator's power to rank us with the meanest of his creatures, and it is in his power to reduce us to the level of the lowest of those whom we despise.



### ON THE BUDS OF FLOWERS.

On all sides I discover a multitude of flowers in the bud. They are at present enveloped and closely shut up in their intrenchments: all their beauties are hidden, and their charms are veiled. Such is the wretched miser, who lives by himself, who centres all in himself, whose views are mean and selfish; and who makes his own private advantage or personal pleasure the only object of his desires, and the narrow motive of his actions.

But soon the penetrating rays of the sun will open the buds of the flowers, and emancipate them from their silken bonds, that they may blow magnificently in our sight. With what a charming bloom will they then shine! what delightful perfumes will they exude! Thus, the most sordid miser will become beneficent, when his soul is enlightened by God's grace. To a heart of stone may succeed a feeling and compassionate one—a heart susceptible of the sweetest and tenderest emotions. By the mild influence of the Sun of Righteousness, the social affections discover themselves, and spread more and more. Sensibility no longer centres in one object: it becomes universal; taking in all mankind, extending its generous cares to the utmost distance, and cheering all within its reach.

The appearance of the numerous buds of flowers which now surround me, naturally leads me to reflect upon you, O lovely youth of both sexes! The beauty and power of your minds are not yet unfolded; your faculties are still in a great measure concealed. The hope which your parents and masters conceive of you will not so soon be realized. When you walk with your parents in the country or gardens, consider these buds, and say to yourselves,—I resemble that bud: my parents and masters expect from me the unfolding of my talents and faculties; they do every thing for me; they neglect nothing for my information and instruction; they watch most tenderly over my education, to the end that I may become their joy and comfort, and make myself useful to society; I will, therefore, do all in my power to gratify the pleasing hopes they form: I will take advantage of all their instructions, in order to become every day wiser, better, and more amiable: for this purpose I will take care not to give way to the desires and passions of youth, which might be fatal to my innocence, and destroy all the hopes conceived of me.

"In the morning of life I flourish like the bud which opens insensibly. My heart pulsates with joy, yields to the most cheerful hopes, and sees nothing but happiness before me. But if I am imprudent enough to give a loose to wild desire and the false pleasures of luxury, those guilty flames will soon dry up and consume my youthful heart."



### THE IMPORTANCE OF EARLY PIETY.

Youth is the spring of life; and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life, and if the Sun of Righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overspread and gloomy. It is the seed time; and "what a man soweth, that shall he also reap." Every thing of importance is affected by religion in this period of life.—*Fay*.