ARYLAND

Containing the freshest Advices Foreign and Domestic.

Tuesday, August 26, 1746.

Quid verum atque decens, curo et rogo, et omnis in boc fum.

Mr. Green,

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TASTE is what Men very much differ about : Each is for recommending his own, and enfor-Each is for recommending his own, and enfor-Contrariety of Opinions, in this Particular, occafor Truth and moral Restitude; which, unless equally and clear-

in human Society is an impossible Thing.

A PALSE Tafte springs from many Roots: A Mind unhappily inclined to Error; bad Maxims, ingrafted by Education; frequenting of vitious and low Company; an Esteem for ridiculous and idle Moles and Customs; all contribute to corrupt 2 Tale. To these may be added the prevailing Passion of Self-Isterest, which makes many Men declare in favour of corrupt Principles, to promote their private Gain; while they run down every Thing contrary to this, tho' never so just, virtuous, or commendable.

fasts, who think this conflits in niere Form, Ceremony, uninliat, buttonlift Chat, demure ferew'd-up Countenance, whi ing Tone, the unfociable folitary Disposition, certain Beliefs and Per-Swefins, Alers, Chalices, Crucifixes, Pistures, Copes, Surplices, Mirres, and the whole Tribe of facred Grangaws and Baubles, me, according to them, the main Props of Religion, and the nescellary Steps whereby to rise to the Kavour of the Supreme Being; and while they adore such Trifles, they never give themrives the Trouble to think of Honefty, Virtue, and a good Life; and such moral Excellencies, as constitute the Beauty and essential Part of Religion.

arkitrary Methods, who think the Populace were only born to a fluish possive Obedience, to be exposed to all the Evils of Oppression and Cruelty, if not submissive to an unreasonable Power, which must be absolute and unlimited in every Case whatsoever, There is a Set of mysterious and unintelligible Statewicked and tyrannical as they please, even to the Perdition and a true Taste. Excirpation of a whole People; and all this by the Authority of Extraction of a whole reopie; and an this by the fauthority of that fairly, is not the way to acquire it, as there is a consolite to the Character of a Tyrant: These never restect that certain Beauty and Deformity in natural Things, property tivil Governments were first instituted for the Sasety and Protection of a People, and that a good Regulation and Occoromy, to adorn and rejects the list, and the confine the governing and governed Parties to reaso sable sounds, for the same way and the fine force way, and the true is necessive this referve Hormony and Ame name on an a

ance for the different Situation and Circumstances of M. HORATIUS. cording to their Age, Sex, Rank; and Constitution; th. will pretend to be shocked at the Liberties of Youth, as demn even innocent Freedom betwirt the Sexu as fce and criminal; forgetting they were once young the the telects they vainly attempt to after the Channol of Things, and make the youthful Blood run as cold and Aluggish as their own fio.is many Differences, not to be reconciled. Where such Distators influence Society, some Mischiess arising Nature has certainly established one Standard stom too free a Conversation betweet the Sexes may perhaps be from too free a Conversation betwint the Sexes may perhaps be prevented and enecked; but when this Humour is carried too ly understood by all Men, a perfect Harmony and Agreement far, and every Person is alike excluded from such Liberties, it will not only viriate the Minds of the Persons so confined, but deprive them of that uneful Improvement in Manners, always flowing from a free land eafy Conversation, where Persons of Character and Sense are engaged. Some young Censers again are amazed at the Phligm of Age, and imagine it's Slowing, Deliberateness, and stayed Gravity, to be nothing but Hypocrify, and a vitiated Courness of Temper.

But, were we to regulate a Tafte, according to this affelled and flaret Ridicule, the Enjoyment of even all innocent Phafures and wateral Beauties, would be intirely lost, and in our Manner In Religion, we find a Set of superflitious, dreaming Enthus and Deportment, we should become as harbarous, as in some of our Uniusements and Diversions. I must alk pardon, if I pretolligible Credot, and a Set of theatrical Trumpery. The broud Sume to fay, that the present prevailing Gout tor Gaming inecicates a degeneracy of Tafte: Card and Dice mutches walte Time and Money to little purpose, the opulent may 'tis true, without a Vice, be lavish of the last, but as the first is not to be bought, or retarded with a Price, it cannot be too carefully husbanded; add to this, that these Amusements carry very little Improvement in them; and as a Philosophical Friend; of mine used to say, " was one to sit a Thousand Years at them, " he would rife, not a grain wifer, than when he first " sat down.

THE true Taste may be called, that Faculty of the mind, In Politics and civil Government, besides some Advocates for which discerns what is decent in Company, and elegant in Arts, what is just in Society, and beautiful in Nature, and the order of the World. We must not suppose that we come into the World with such a Taste: Nature may furnish a Genius sitted to graft it upon, but Art and Improvement are necessary to form it; and, as this Art and Gulture can never be innate, to a Win, who deal mightily in a certain divine Right, or Jus di- just Taste can neither be begorten, made, nor conceived with us, connuer, in Princes; or, in plainer Words, a License to be as it is then a proper instruction and Education, which must form

A true Taffe is intirely founded on Nature; to leave Nature

The not see many out a James that must form the

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