Two of far nobler shape, erect and tall, God-like erect, with native honour clad In naked majesty, seemed lords of all, And worthy seemed; for in their looks divine The image of their glorious Maker shone, Truth, wisdom, sanctitude severe and pure—Severe,
but in true filial freedom placed, Whence true authority in men; though both Not equal, as their sex not equal seemed; For contemplation he and
valour formed, For softness she and sweet attractive grace; He for God only, she for God in him. Seite - DEFORMED persons are commonly
even with nature; for as nature hath done ill by them, so do they by nature; being for the most part, as the Scripture saith, void of natural affection;
and so they have their revenge of nature. Seite 51 - Have faces flush'd with more exalted charms; The sun, that rolls his chariot o'er their heads
Works up more fire and colour in their cheeks: Were you with these, my prince, you'd soon forget The pale, unripen'd beauties of the north.

Seite - By heaven, methinks, it were an easy leap, To pluck bright honour from the pale-fac'd moon; Or dive into the bottom of the deep, Where
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with Aurora playing, As he met her once a-Maying. There on beds of violets blue And fresh-blown roses washed in dew, Filled her with thee, a
daughter fair, So buxom, blithe, and debonair. Seite - In. Hence the duty of personal examination became, in all cases, imperative. So great,
however, is the tax imposed by this requirement upon the time of Seite 76 - Tiś źsiare; and each Side is near a Mile long. Seite I have heard but
know not if it is true that Mr,

My Father was not deformed, but active, and my Mother a celebrated Beauty; and I, that am fo unlike them, have lived to a greater Age; and
daily fee my Acquaintance, of a stronger Frame, quitting the Stage before me. But I leave it to This item will be sent through the Global Shipping
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That Culture of the Mind, interrupted Sophronius, which leads a Man to see and feel the Corneliness of Virtue, has undoubtedly a sure Foundation, and an infallible Standard in Nature. And as this kind of Refinement is of the highest Con. But here, Phileocles, I must stop. Any thing, beyond this, seems to me a Misfortune rather than an Happiness. It has been justly observed, that Men of a delicate Frame are too sensibly afflicted with the Accidents of Life, Upon any prosperous Event, their Spirits are apt to be elevated beyond all Bounds: And in Adversity, their Grief pierces so deep into the tender Frame, that it comes inapplicable. It is possible, perhaps, that in some Instances they may have more lively Enjoyments than Men of a coarser Made; but then they have also more pungent Sorrows.

Occurrences which would have no Effect upon a stronger Mind, affix them to the last Degree: the most trivial Disappointment, the Omilion of a Ceremony, a. This observation, returned Phileocles, is founded on a mistaken Notion of the true Character of Delicacy. If fine Sensations are not supported with strong Sense, they dwindle into Effeminacy: nor had ever any Man an elegant Taste, who had not also a sound Understanding. There is, indeed, in a delicate Frame, a certain Degree of Softness; but then it is only just as much as suffices to prevent the inconveniences, that attend upon the rough and boisterous Passions. That Frame of Mind, therefore, which you represent as labouring under all the inconveniences of nice and tender Sensations, I can say. Were I to allow this, returned Sophronius, yet Delicacy, according to your own Idea of it, is certainly liable to many unhappy Consequences.

Let me mention one, which I think, shoud very much abate a Man's Ardour of obtaining this Quality. How few are there, who ever aim at such Refinement! How much fewer, who attain it! The Generality of Men must therefore be disagreeable and irksome to him and he will very rarely meet with one, from whose Society he can receive any tolerable Degree of Entertainment. What then has he gained by this fritidious Niceness? He has refined himself into a Dull. Forfaking therefore, his own Kind, he resolves, in a Fit of Spleen, to sequestrate himself from the World, as being too delicate to live amongst such uncultivated Mortals.

But in vain does he seek Redress from Solitude: for, by this Estrangement from human Commerce, he contracts, by Degrees, such a Peevishness and Severity, as inbitters his whole Life; and ends, perhaps, at last in a fettled Misanthropy This, Phileocles, may prove, and I doubt not, has often proved, the Consequence of cultivating such a Delicacy of Sentiment. And is this a desirable State?

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