

THE
INTRODUCTION.

BEING
TWO ODES.

The former on
Good-Nature, the latter against Ill-Nature.

On GOOD-NATURE.

I.

HAIL cherub of the highest Heav'n,
Of look divine, and temper ev'n,
Celestial sweetness, exquisite of mien,
Of ev'ry virtue, ev'ry praise the queen!

II.

Soft gracefulness, and blooming youth,
Where, grafted on the stem of truth,
That friendship reigns, no interest can divide,
And great humility looks down on pride.

III.

Oh! curse on Slander's vip'rous tongue,
That daily dares thy merit wrong;
Ideots usurp thy title, and thy frame,
Without or virtue, talent, taste, or name.

B

IV. Is

IV.

Is apathy, is heart of steel,
 Nor ear to hear, nor sense to feel,
 Life idly inoffensive such a grace,
 That it shou'd steal thy name and take thy place?

V.

No---thou art active---spirit all---
 Swifter than light'ning, at the call
 Of injur'd innocence, or griev'd desert,
 And large with liberality's thy heart.

VI.

Thy appetites in easy tides
 (As reason's luminary guides)
 Soft flow---no wind can work them to a storm,
 Correctly quick, dispassionately warm.

VII.

Yet if a transport thou canst feel
 'Tis only for thy neighbours weal :
 Great, generous acts thy ductile passions move,
 And smilingly thou weep'st with joy and love.

VIII.

Mild is thy mind to cover shame,
 Averse to envy, slow to blame,
 Bursting to praise, yet still sincere and free
 From flatt'ry's fawning tongue, and bending knee:

IX. Extensive,

IX.

Extensive, as from west to east,
Thy love descends from man to beast,
Nought is excluded little, or infirm,
Thou canst with greatness stoop to save a worm.

X.

Come, goddess, come with all thy charms
For Oh! I love thee, to my arms---
All, all my actions guide, my fancy feed,
So shall *existence* then be *life* indeed.