for it as I confidently believe her to have been ! If the way to heaven be through piety, truth, juſtice, and charity, ſhe is there. J. S.” He always treated his mother, during her life, with the utmoſt duty and affection ; and ſhe ſometimes came to Ireland to viſit him after his ſettlement at Laracor.

The liberality of the dean hath been a topic of juſt en­comium with all his admirers ; nor could his enemies deny him this praiſe. In his domeſtic affairs, he always acted with ſtrict economy. He kept the most regular accounts ; and he ſeems to have done this chiefly with a view to in­creaſe his power of being uſeful. “ His income, which was little more than L. 700 *per annum,* he endeavoured to divide into three parts, for the following purposes. Firſt, to live upon one-third of it. Secondly, to give another third in penſions and charities, according to the manner in which perſons who received them had lived : and the other third he laid by, to build an hoſpital for the reception of idiots and lunatics.” “ What is remarkable in this gene­rous man, is this (ſays Mr F.), that when he lent money upon bond or mortgage, he would not take the legal intereſt, but one *per cent,* below it.”

His charity appears to have been a settled principle of duty more than an inſtinctive effort of good nature : but as it was thus founded and ſupported, it had extraordinary me­rit, and ſeldom failed to exert itſelf in a manner that contri­buted moſt to render it beneficial. He did not laviſh his money on the idle and the worthleſs. He nicely diſcriminated characters, and was ſeldom the dupe of impoſition. Hence his generoſity always turned to an uſeful account : while it relieved distreſs, it encouraged induſtry, and re­warded virtue. We dwell with great pleaſure on this truly excellent and diſtinguiſhing part of the dean’s character : and for the ſake of his charity we can overlook his oddities, and almoſt forgive his faults. He was a very peculiar man in every reſpect. Some have ſaid, “ What a man he would have been, had he been without thoſe whims and infirmi­ties which ſhaded both his genius and his character!” But perhaps the peculiarities complained of were inſeparable from his genius. The vigour and fertility of the root could not fail now and then of throwing out ſuperfluous suckers. What produced theſe, produced alſo the more beautiful branches, and gave the fruit all its richneſs.

It muſt be acknowledged, that the dean’s fancy hurried him into great abſurdities and inconſiſtencies, for which no­thing but his extraordinary talents and noble virtues, diſ­covered in other inſtances, could have atoned. The rancour he diſcovered on all occaſions towards the dissenters is to­tally unjuſtifiable. No ſect could have merited it in the de­gree in which he always ſhowed it to them ; for, in some inſtances, it bordered on downright perſecution. He doubtleſs had his reaſons for expoſing their principles to ridicule, and might perhaps have ſufficient grounds for ſome of his accuſations againſt their principal leaders in Ireland ; but nothing could juſtify his virulence againſt the whole body. In a ſhort poem on one claſs of diſſenters he beſtowed a ſtricture upon Betteſworth, a lawyer eminent for his insolence to the clergy, which, from a very conſiderable reputa­tion, brought him into immediate and univerſal contempt. Betteſworth, enraged at his diſgrace and loſs, went to the dean, and demanded whether he was the author of that poem? “ Mr Betteſworth (anſwered he), I was in my youth acquainted with great lawyers, who, knowing my diſpoſition to ſatire, adviſed me, if any *ſcoundrel* or *blockhead* whom I had lampooned ſhould aſk, ‘ Are you the author of this paper ?’ to tell him that I was not the author ; and therefore, I tell you, Mr Betteſworth, that I am not the au­thor of theſe lines.”

Swift has been accuſed of irreligion and miſanthropy, on account of his Tale of a Tub, and his Yahoos in Gulliver’s Travels ; but both charges ſeem to be ill-founded, or at leaſt not ſupported by that evidence. The *Tale of a Tub* holds up to ridicule ſuperſtitious and fanatical absurdities ; but it never attacks the eſſentials of religion : and in the ſtory of the *Taboos,* diſguſting we confeſs, there appears to us as little evidence that the author hated his own ſpecies, as in the poems of *Strepbοn and Chloe,* and the *Ladies Dressing Room,* that he approved of groſſneſs and filth in the fe­male ſex. We do not indeed, with his fondeſt admirers, per­ceive the moral tendency of the Voyage to the Houyhnhnms, or conſider it as a ſatire admirably calculated to reform man­kind ; but neither do we think that it can poſſibly corrupt them, or lead them to think meanly of their rational nature. According to Sheridan, “ the deſign of this apologue is to place before the eyes of man a picture of the two different parts of his frame, detached from each other, in order that he may the better eſtimate the true value of each, and see the neceſſity there is that the one ſhould have an abſolute command over the other. In your merely animal capacity, says he to man, without reaſon to guide you, and actuated only by a blind inſtinct, I will ſhow you that you would be degraded below the beaſts of the field. That very form, that very body, you are now ſo proud of, as giving you ſuch a superiority over all other animals, I will ſhow you, owe all their beauty, and all their greateſt powers, to their being actuated by a rational soul. Let that be withdrawn, let the body be inhabited by the mind of a brute, let it be prone as theirs are, and ſuffered like theirs to take its na­tural courſe, without any aſſiſtance from art, you would in that caſe be the moſt deformed, as to your external appearance, the moſt deteſtable of all creatures. And with re­gard to your internal frame, filled with all the evil diſpoſitions and malignant paſſions of mankind, you would be the moſt miserable of beings, living in a continued ſtate of in­ternal vexation, and of hatred and warfare with each other.

“ On the other hand, I will ſhow another picture of an animal endowed with a rational ſoul, and acting uniformly up to the dictates of right reaſon. Here you may ſee col­lected all the virtues, all the great qualities, which dignify man’s nature, and conſtitute the happineſs of his life. What is the natural inference to be drawn from theſe two different repreſentations ? Is it not evidently a lesson to mankind, warning them not to ſuffer the animal part to be predomi­nant in them, lest they reſemble the vile Yahoo, and fall into vice and miſery ; but to emulate the noble and generous Houyhnhnm, by cultivating the rational faculty to the ut­moſt ; which will lead them to a life of virtue and happi­neſs.”

Such *may* have been the author’s intention ; but it is not ſufficiently obvious to produce the proper effect, and is in­deed hardly conſiſtent with that incapability under which he repreſents the Yahoos of ever acquiring, by any culture, the virtues of the noble Houyhnhnms.

With reſpect to his religion, it is a fact unqueſtionable, that while the power of ſpeech remained, he continued con­stant in the performance of his private devotions ; and in proportion as his memory failed, they were gradually ſhortened, till at laſt he could only repeat the Lord’s prayer, which he continued to do till the power of utterance for ever ceaſed. Such a habit as this could not have been form­ed but by a man deeply impressed with a conviction of the truth and importance of revelation.

The moſt inexcuſable part of Swift’s conduct is his treat­ment of Stella and Vanessa, for which no proper apology can be made, and which the vain attempts of his friends have only tended to aggravate. One attributes his sin-