of being an Englishman, who had been accidentally “ dropped in Ireland he looked upon the indigenous population as conquered savages; but his pride and sense of equity alike re­volted against the stay-at-home Englishmen’s contemptuous treatment of their own garrison, and he delighted in finding a point in which the triumphant faction was still vulnerable. His *Proposal for the Universal Use of Irish Manufactures,* pub­lished anonymously in 1720, urging the Irish to disuse English goods, became the subject of a prosecution, which at length had to be dropped. A greater opportunity was at hand. One of the chief wants of Ireland in that day, and for many a day afterwards, was that of small currency adapted to the daily transactions of life. Questions of coinage occupy a large part of the correspondence of the primate, Archbishop Boulter, whose anxiety to deal rightly with the matter is evidently very real and conscientious. There is no reason to think that the English ministry wished otherwise; but secret influences were at work, and a patent for supplying Ireland with a coinage of copper halfpence was accorded to William Wood on such terms that the profit accruing from the difference between the intrinsic and the nominal value of the coins, about 40%, was mainly divided between him and George I.’s favourite duchess of Kendal, by whose influence Wood had obtained the privilege. Swift now had his opportunity, and the famous six letters signed Μ. B. Drapier (April to Dec. 1724) soon set Ireland in a flame. Every effort was used to discover, or rather to obtain legal evidence against, the author, whom, Walpole was assured, it would then have taken ten thousand men to apprehend. None could be procured; the public passion swept everything before it; the patent was cancelled; Wood was compensated by a pension; Swift was raised to a height of popularity which he retained for the rest of his life; and the only real sufferers were the Irish people, who lost a convenience so badly needed that they might well have afforded to connive at Wood’s illicit profits. Perhaps, however, it was worth while to teach the English ministry that not everything could be done in Ireland. Swift’s pamphlets, written in a style more level with the popular intelligence than even his own ordinary manner, are models alike to the controversialist who aids a good cause and to him who is burdened with a bad one. The former may profit by the study of his marvellous lucidity and vehemence, the latter by his sublime audacity in exaggeration and the sophistry with which he involves the innocent halfpence in the obloquy of the nefarious patentee.

The noise of the *Drapier Letters* had hardly died away when Swift acquired a more durable glory by the publication of *Travels Into Several Remote Nations of the World,* in four parts. By Lemuel Gulliver, first a surgeon and then a captain of several ships (Benjamin Motto, October 1726). The first hint came to him at the meetings of the Scriblerus Club in 1714, and the work was well advanced, it would seem, by 1720. Allusions show that it was circulated privately for a considerable period before its actual (anonymous) publication, on the 2Sth of October 1726. Pope arranged that Erasmus Lewis should act as literary agent in negotiating the manuscript. Swift was afraid of the recep­tion the book would meet with, especially in political circles. The keenness of the satire on courts, parties and statesmen cer­tainly suggests that it was planned while Swift’s disappoint­ments as a public man were still rankling and recent. It is Swift’s peculiar good fortune that his book can dispense with the interpretation of which it is nevertheless susceptible, and may be equally enjoyed whether its inner meaning is appre­hended or not. It is so true, so entirely based upon the facts of human nature, that the question what particular class of persons supplied the author with his examples of folly or misdoing, however interesting to the commentator, may be neglected by the reader. It is also fortunate for him that in three parts out of the four he should have entirely missed “ the chief end I propose to myself, to vex the world rather than divert it.” The world, which perhaps ought to have been vexed, chose rather to be diverted; and the great satirist literally strains his power *ut pueris placeat.* Few books have added so much to the innocent mirth of mankind of the first two parts of Gulliver;the misanthropy is quite overpowered by the fun. The third part, equally masterly in composition, is less felicitous in invention; and in the fourth Swift has indeed carried out his design of vexing the world at his own cost. Human nature indignantly rejects her portrait in the Yahoo as a gross libel, and the protest is fully warranted. An intelligence from a superior sphere, bound on a voyage to the earth, might actually have obtained a fair idea of average humanity by a preliminary call at Lilliput or Brobdingnag, but not from a visit to the Yahoos. While *Gulliver* is infinitely the most famous and popular of Swift’s works, it exhibits no greater powers of mind than many others. the secret of success, here as elsewhere, is the writer’s marvel­lous imperturbability in paradox, his teeming imagination and his rigid logic. Grant his premises, and all the rest follows; his world may be turned topsy-turvy, but the relative situation of its contents is unchanged. the laborious attempts that have been made, particularly in Germany, to affiliate the *Travels* only serve to bring Swift’s essential originality into stronger relief. He had naturally read Lucian and Rabelais—-possibly *Crusoe* and the *Arabian Nights.* He had read as a young man the. lunary adventure of Bishop Wilkins, Bishop Godwin and Cyrano de Bergerac. He had read contemporary accounts of Peter the Wild Boy, the *History of Sevarambes* by D’Alais (1677) and Foligny’s *Journey of Jacques Sadeut to Australia* (1693). He may have read Joshua Barnes’s description of a race of “Pygmies” in his *Gerania* of 1675. He copied the account of the storm in the second voyage almost literally from Sturmy’s *Compleat Mariner.* Travellers’ tales were deliberately embalmed by Swift in the amber of his irony. Something similar was attempted by Raspe in his *Munchausen* sixty years later.

Swift’s grave humour and power of enforcing momentous truth by ludicrous exaggeration were next displayed in his *Modest Proposal for Preventing the Children of Poor People from being a Burden to their Parents or the Country,* by fattening and eating them (1729), a parallel to the *Argument against Abolishing Christianity,* and as great a masterpiece of tragic as the latter is of comic irony. The *Directions to Servants* (first published in 1745) in like manner derive their overpowering comic force from the imperturbable solemnity with which all the misdemeanours that domestics can commit are enjoined upon them as duties. The power of minute observation dis­played is most remarkable, as also in *Polite Conversation* (written in 1731, published in 1738), a surprising assemblage of the vulgarities and trivialities current in ordinary talk. As in the *Directions,* the satire, though cutting, is good-natured, and the piece shows more animal spirits than usual in Swift’s latter years. It was a last flash of gaiety. The attacks of giddiness and deafness to which he had always been liable increased upon him. Already in 1721 he complains that the buzzing in his ears disconcerts and confounds him. After the *Directions* he writes little beyond occasional verses, not seldom indecent and com­monly trivial. He sought refuge from inferior society often in nonsense, occasionally in obscenity. An exception must be made in the case of the delightful *Hamilton’s Bawn,* and still more of the verses on his own death (1731), one of the most powerful and also one of the saddest of his poems. In *The Legion Club* of 1736 he composed the fiercest of all his verse satires. He hated the Irish parliament for its lethargy and the Irish bishops for their interference. He fiercely opposed Arch­bishop Boulter's plans for the reform of the Irish currency, but admitted that his real objection was sentimental: the coins should be struck as well as circulated in Ireland. His exertions in repressing robbery and mendicancy were strenuous and successful. His popularity remained as great as ever (he received the freedom of Dublin in 1729), and, when he was menaced by the bully Bettesworth, Dublin rose as one man to defend him. He governed his cathedral with great strictness and conscientiousness, and for years after Stella’s death con­tinued to hold a miniature court at the deanery. But his failings of mind were exacerbated by his bodily infirmities; he