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### **Remarks On The Life and Writings Of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin**

**Orrery, John Boyle of**

**London, 1752**

Swift's behaviour to the chapter of St. Patrick's.

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*Church* had been of as great service to one party in the year 1710, as *Popery and Slavery* were to the other in the year 1713. But, to shew you the strange revolutions in this world, Dr. SWIFT, who was now the detestation of the *Irish* rabble, lived to be afterwards the most absolute monarch over them that ever governed men.

His first step, was to reduce to reason and obedience his reverend brethren the chapter of St. *Patrick's*: in which, he succeeded so perfectly, and so speedily, that in a short time after his arrival, not one member of that body offered to contradict him, even in trifles. On the contrary, they held him in the highest respect and veneration; so that he sat in the Chapter-house, like JUPITER in the Synod of the Gods. Whether fear or conviction were the motives of so immediate a change, I leave you to consider, but certain it is

*Viro Phæbi chorus assurrexerit omnis.*

SWIFT made no longer a stay in *Ireland*, in the year 1713, than was requisite to establish himself as Dean, and to pass through certain customs and formalities, or to use his own words,

*Through all vexations,  
Patents, Instalments, Abjurations,  
First Fruits, and Tenths, and Chapter-Treats,  
Dues, Payments, Fees, Demands, and — Cheats.*

During

AND WRITINGS OF DR. SWIFT. 33

During the time of these ceremonies, he kept a constant correspondence with his friends in *England*: all of whom were eminent, either in birth, station, or abilities. Among these, let me begin with the name of Mr. POPE. The world has already seen a long series of their correspondence: but a remarkable letter of Mr. POPE's having been lately communicated to me, and bearing date at the latter end of the year 1713, as I cannot part with the original, I will send you a very faithful copy of it. I should first say, that it is in answer to one from SWIFT, wherein he had jocosely made an offer to his friend of a sum of money, *ex causâ religionis*, or, in plain english, to induce Mr. POPE to change his religion. The wit of the letter itself will excuse all farther commentaries.

Binfield, December 8, 1713.

S I R,

**N**O T to trouble you at present with a recital of all my obligations to you, I shall only mention two things, which I take particularly kind of you: your desire that I should write to you, and your proposal of giving me twenty guineas to change my religion, which last you must give me leave to make the subject of this letter.

Sure no clergyman ever offered so much out of his own purse for the sake of any religion. 'Tis almost as many pieces of gold, as an Apostle could get of silver from the priests of old, on a much more valuable consideration. I believe it will be better worth my while to propose a

D

change