

## The Social Satire in Swift's *Gulliver's Travels*

Asst. Prof. Dr. Haseeb Alias Hadeed

Department of English Language

Alnoor University College

### ABSTRACT

In Gulliver's Travels (1726) Swift presented different kinds of satire. These different kinds of satire divided the critics into groups with different points of view concerning the satirical tendencies in Gulliver's Travels. Swift concentrates on the inside of things rather than the outside ; on actuality rather than illusion. . It is important to note that Swift seized all the opportunities so as to direct his severe attack on different aspects of life. In Gulliver's Travels, there is emphasis laid on man's bad nature and his social role. His recognition of the defects in human nature leads him to depict human nature. Therefore, he presents the Yahoos as an embodiment of all the well-known human vices and follies. So, he ruthlessly satirizes bad elements in man's nature over which man has a full control. He believes that man is capable of keeping them under his control.

### النقد الاجتماعي في رحلات جوليفير لجونثان سويفت

أ.م. د. حسيب الياس حديد

قسم اللغة الانكليزية/كلية النور الجامعة

يعدّ جونثان سويفت (1667-1745) من اعظم كتّاب الهجاء الانكليزي. فقد قدم في رحلات جوليفير انواعا عديدة من الهجاء وادى ذلك الى اختلاف في وجهات نظر النقاد بخصوص الاتجاهات النقدية في رحلات جوليفير. ويلقي البحث الضوء على النقد الاجتماعي لاسباب عديدة اولها ان النقد يؤدي دورا مهما في حياة الانسان والسبب الثاني ان سويفت قدم لنا نظريات ومبادئ حول الانسان والمجتمع.. واخيرا يتسم نقد سويفت بالعمق والشمولية. ومن الاهمية بمكان ان نشير الى ان الجوانب الاجتماعية الاكثر اهمية التي انتقدها سويفت في روايته هي القسوة والانانية والنفاق ونكران الجميل وحاجة الانسان للفهم والعظمة والجشع. ويضاف الى ذلك الصراع الطبقي.

## INTRODUCTION

The late Seventeenth and early Eighteenth centuries are considered as the great age of satire. Jonathan Swift (1667-1745) is one of the greatest masters of English satire. In *Gulliver's Travels* (1726) Swift presented different kinds of satire. These different kinds of satire divided the critics into groups with different points of view concerning the satirical tendencies in *Gulliver's Travels*. Some of the critics think that social and political satire is more important than moral and scientific satire. The second group takes into consideration the moral issues and scientific progress. the social circumstances which prevailed at that time.

Swift concentrates on the inside of things rather than the outside ; on actuality rather than illusion. As a satirist, Swift influenced some literary figures such as Henry Fielding (1707-1754) and William Godwin (1756-1836). At the same time, he had been influenced by some important literary figures such as François Rabelais (1490-1553) and others. It is important to note that Swift seized all the opportunities so as to direct his severe attack on different aspects of life. On doing this, he followed an old Irish maxim which says 'whenever you see a head hit it' <sup>(1)</sup>. At the same time, he was fully aware of the fact that "it was dangerous to write plainly about public affairs or to criticize men without any freedom" <sup>(2)</sup>

In *Gulliver's Travels*, there is emphasis laid on man's bad nature and his social role. But, in Book IV, man's inner being is vigorously felt to be its central concern. As a critic of man and life, Swift writes out of the fullness of his mind. His wide experience and his profound understanding of human nature enable him to see social aspects unnoticeable by others. His recognition of the defects in human nature leads him to depict human nature. Therefore, he presents the Yahoos as an embodiment of all the well-known human vices and follies. It must be noted that Swift chooses good subjects for his satire. He does not use murder, for instance, as a subject for satire because it is not a suitable subject for his purpose. Furthermore, insanity and physical deformity cannot be satirized. This belief comes from his concept of the moral purpose, not from the satire itself. In so far as man has no control on such matters, they cannot be tackled as satirical subjects. So, he ruthlessly satirizes bad elements in

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<sup>1</sup> ) Arther E. CASE, *Four essays on Gulliver's Travels*, p. 69

<sup>2</sup> ) Sir Charles FIRTH, *The Political Significance of Gulliver's Travels*, p. 237.

man's nature over which man has a full control. He believes that man is capable of keeping them under his control.

When Swift writes *Gulliver's Travels* he is deeply influenced by the deplorable conditions of the Irish people at that time. He strongly emphasizes social justice because he notices that the Irish people are badly and unjustly treated by the English Government. He does not appeal to the justice and humanity of the English Government because he is sure of its being useless. But, he appeals to the Irish people themselves to make them entirely aware of their miserable conditions. In doing this, he aims at two important purposes, the internal reformation of the kingdom, and the establishment of the principle that Ireland ought either to be autonomous or to be politically equal. In his writings in general and in *Gulliver's Travels* in particular there is a fierce and bitter attack on the tyranny of England, and an appeal to Ireland to strike, if not for independence, at least for indemnity. When Swift explains these ideas he wants to reaffirm the principles by which a just society should be regulated. These principles, are mentioned in his Sermon "On Mutual Subjection"<sup>(3)</sup>. In this Sermon, he emphasizes that all men are bound together by mutual obligation and duties. In this case, social justice will be reciprocal. Everyone is obligated to do everything in his power to promote the general welfare. This does not mean that certain members of society will remain idle. On the contrary; each member of the society must carry out his duties within the limits of responsibility. At the same time, he points out that people who are reduced to a starving condition are responsible for their own state because of their idleness and vices in general <sup>(4)</sup> .Yet, there are people who are reduced to beggary and hard conditions because of others.

Swift strongly defends the rights and privileges of a small and enlightened class of society. It is " a class whose obligation (is) to make everlasting war against the innumerable forms of stupidity which the August wits (sum up) in the single word dullness" <sup>(5)</sup>. He also defends the rights of the poor. In Book IV, Gulliver explains to the Houyhnhnm master the miserable conditions of the poor in his native country. Gulliver explains that "the rich man (enjoys) the fruit of the poor man's labour, and

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<sup>3</sup> ) For details see Swift's Sermon "On Mutual Subjection" in Jonathan SWIFT", Irish Tracts (1720-1723) and His Sermons, ed. by H. DAVIS and L. LANDA pp. 142 ff.

<sup>4</sup> ). For details see James A. PREU, The Dean and the Anarchist, p. 83

<sup>5</sup> ) (3) Ricardo QUINTANA, Swift An Introduction, p. 30

the latter (are) a thousand to one in proportion to the former" (6) . The poor get wages which are not quite sufficient for their essential needs.

It is important to mention that Swift attacks noble families because he notices that there is the tendency of noble families to degenerate. In Book II, the houses of Peers and persons of the noblest blood are sarcastically satirized. In Book III, Gulliver pries into the family history of counts, marquesses, dukes, earls, and the like. He says :

" I (can) plainly discover from whence one family derives a long Chin ; why a second (has abounded) with knaves for two generations, and for two more ; why a third (happens) to be crack-brained ; and a fourth, to be sharpers. Whence it (comes), what Polydore Virgil says of certain great house, 'Nec vir fortis, nec foemina casta'. How cruelly falsehood, and cowardice (grow) to be characteristics, by which certain families are distinguished as much as by their coat of arms. Neither (can) I wonder at all this, when I (see) such an interruption of lineages by pages, lacqueys, valets, coachman, gamester, fiddlers, players, captains, and pick-pockets" (7).

In Book IV, Gulliver explains to the Houyhnhn-master that young noblemen in his country are bred from their childhood in idleness and luxury. When Gulliver talks about social justice he does not forget the role of lawyers in the society. He does not like them because they are symbols of corruption and injustice. In Book II, he realizes that the Brobdingnagians take precautions against the multiplicity and complexity of law. The reader is informed that laws are not allowed to be more than twenty-two words long and most of them are shorter. These laws "are expressed in the most plain and simple terms, wherein those people are not mercurial enough to discover above one interpretation. And to write a comment upon any law, is a capital crime"(8) . Gulliver attacks the bad behaviour of lawyers. He thinks that lawyers always defend falsehood. He says "I have known some of them to have refused a large bribe from the side where justice lay, rather than injure the faculty, by doing anything unbecoming their nature on their office" (9). Therefore, it is a

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6 ) Jonathan SWIFT, *Gulliver's Travels*, .(IV, 6, 1)ed. By Harold Williams, London, J.M. and Sons,L.T. 1970. ( This edition will be referred to hereafter).

7 ) Ibid, (III ,8,4)

8 ) Ibid, (ii,7, 7)

9 ) Ibid, (ii,5, 14)

serious embarrassment to them to be on the side of justice. Of course, Gulliver's experience with a lawyer enables him to discover the role of lawyers in the society. He hires a lawyer in order to recover his cow. He has two ways by which he can get it back. The first way is :

"to gain over my adversary's lawyer with a double fee ; who will then be tray his client, by insinuating that he hath justice on his side. The second way is, for my lawyer to make my cause appear as unjust as he can ; by allowing the cow to belong to my adversary; and this if it be skillfully done, will certainly bespeak the favor of the bench" <sup>(10)</sup>

As a matter of fact, law is originally intended to put an end to ambiguity and to attain justice. But, it can be vigorously noticed that, when a man enters into a suit he cannot be sure of how it will come to an end. Moreover, lawyers, who are supposed to defend justice and truth, are taught from their youth "the art of proving by words multiplied for the purpose, that white is black, and black is white according as they are paid"<sup>(11)</sup> .They also follow decisions which are unjustly taken in suits against common justice. In Book Iv, the Houyhnhnm- master is not able to understand the word law because he believes that reason and nature are sufficient to govern a rational creature.

In *Gulliver's Travels*, there is a bitter attack on senseless accumulation of wealth. Gulliver comes across that the Houyhnhnms are strangers to poverty and to the senseless accumulation of wealth. If wealth and luxury were in the hands of the few the majority of the people would be deprived of the essential requirements of life. Therefore, there must be a system of equitable distribution by which social justice may be attained. But, it must be remembered that the distribution of goods is never a matter for the community to determine ; it must be left to the conscience of each individual within the community to decide upon the distribution of property. It is important to note that force must not be used to oblige man or force him to make a just distribution of his possessions. The use of force is completely wrong and useless in so far as there is the desirability of accumulation. When Gulliver notices the Houyhnhnms' way of life he realizes that nature is easily satisfied. He makes his own clothes and furniture. He begins to eat natural foods and, as a result, he enjoys perfect health and tranquillity of mind. On the other hand, the

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<sup>10</sup> ) Ibid, (IV,5,13)

<sup>11</sup> ) Ibid, (IV,5, 11)

Houyhnhnm-master is amazed by Gulliver's account of how the European destroy their constitutions and pay too much attention to costly food and strong drink. They also multiply their original needs and then spend their lives trying to satisfy their artificial desires. Even Gulliver had been preoccupied with such matters before he came to the Houyhnhnm-land. He says "When I am at home and dressed as I ought to be, I carry on my body the workmanship of a hundred tradesmen ; the building and furniture of my house employ as many more ; and five times the number to adore my wife"<sup>(12)</sup> .In this case, the superfluities of the rich deprive the poor of the necessities of life.

The senseless accumulation of wealth is also severely attacked when Gulliver informs the Houyhnhnm-master that "the bulk of our people (is forced) to live miserably, by labouring every day for small wages to make a few live plentifully"<sup>(13)</sup> .As a matter of fact, the accumulation of luxury is one of the reasons of general corruption of society. Crimes of different kinds will be committed by hopeless people because of their miserable conditions. Gulliver says :

"in order to feed the luxury and intemperance of the males, and the vanity of the females, we (send) away the greatest part of our necessary things to other countries, from whence in return we (bring) the materials of diseases, folly, and vice, to spend among ourselves. Hence it follows of necessity, that vast numbers of our people are compelled to seek their livelihood by begging, robbing, stealing, cheating, forswearing, suborning, forging, gaming, lying, fawning, hectoring, voting, scribbling, stargazing, poisoning, canting, libelling, freethinking, and the like occupations : every one of which terms, I (am) at much pains to make him understand" <sup>(14)</sup>

It can be easily noticed that the senseless accumulation of wealth and luxury causes many troubles for the people and society. It is definitely true that the political system plays an important role in so far as the economic system is concerned. Nevertheless, man's bad nature is another important factor which plays its role in this matter.

It must be stated that Swift's social satire is intensified to include class-distinctions. This attack can be found in Books I and IV. In Book I,

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<sup>12</sup> ) Ibid, (IV,6,3)

<sup>13</sup> ) Ibid, (IV,6, 1)

<sup>14</sup> ) Ibid.

the educational system takes hereditary class-distinctions for granted. Gulliver 'recognizes four different classes. These classes are of noble or eminent birth ; of ordinary gentleman, merchants, traders, and handicrafts ; a class of meaner sort ; and finally the cottagers and labourers. Consequently, there are different educational systems. The nurseries for males of noble or eminent birth are provided with grave and learned professors and several deputies. The clothes of the children are simple and plain. They are bred up in the principles of honour and justice, courage, modesty, clemency, religion, and love of their country. They are dressed by men until they become four years old, then they are obliged to dress themselves. Their parents are allowed to see them twice a year.

. The second class follows the same educational system. But, the children who are designed for trades are put out apprentices at the age of seven ; and those of persons of quality continue their exercises until they become fifteen years old. In the female nurseries, the young girls of quality are educated much like the males. They are dressed by orderly servants of their own sex in the presence of a professor. When they become at the age of five they dress themselves. Generally speaking, there is no essential difference in the educational systems of the males and the females. The only exception is the exercises of the females are not very difficult ; and they are given some rules related to domestic life. In the nurseries of females of the meaner sort, the children are given some instructions in all kinds of works which are suitable for their sex and their several degrees.

As for the children of the cottagers and labourers, they are kept at home. Their work is to till and cultivate the land. They do not get any kind of education because their education is of little value to the public. In Lilliput, it can be noticed that the class-distinctions are very obvious. Although the noble families do not form a high percentage of the population as a whole they get all privileges in all fields of life. On the contrary, the families of low ranks including the cottagers and labourers form the highest percentage of the population. But, in spite of this fact, they are completely deprived of their rights. They do not enjoy the simplest privileges. Moreover, they do not have the right to seize any opportunity which helps them improve their own conditions. So, members of a certain social class are not allowed to move to another class. This social structure is very closed.

In Book IV, the Houyhnhnms are organized upon a sort of caste system which is racial in character. Gulliver says that the colours of horses which do the menial work are different from that of their masters. In the field of education, the Houyhnhnm-master thinks it monstrous to give the females a different kind of education from the males, except in some articles of domestic affairs. At the same time Gulliver explains to the Houyhnhnm-master that one half of the nation of his country is good for nothing, but bringing children into the world. In fact, a similar attitude towards female education is fully expressed in Swift's unfinished essay entitled "of the Education of Ladies". Swift is not against giving both sexes a more or less similar education. The required society cannot be attained without the participation of women in all fields of life.

In *Gulliver's Travels*, not only class-distinctions have been attacked, but also man's greediness. When Gulliver arrives in Brobdingnag he thinks that he will perish at the hands of his captors. It is not by being eaten alive but by being worked to death by the greedy farmer who shows him for profit. He expresses this idea by saying that "as human creatures are observed to be more savage and cruel in proportion to their bulk ; what could I expect but to be a morsel in the mouth of the first among these enormous barbarians, who should happen to seize me ?"<sup>(15)</sup> But when he has been purchased by the Queen and taken to the court he finds that the Brobdingnagians are virtuous people. In Book IV, the attack on man's greed is more obvious than the first three ones. The undistinguished appetite of the Yahoos is a good example of man's greed. They are violently fond of certain shining stones which they laboriously dig out of the ground and hoard in their kennels. The Houyhnhnm-master notices that whenever two Yahoos find a shining stone they immediately quarrel about who owns it, a third Yahoo will come along and take advantage of their quarrel will carry off the stone. The Houyhnhnm-master is not able to discover the reason of this unnatural appetite and the use of such stones. But, he ultimately understands that the principle of avarice is its main reason. Furthermore, their greediness has no limits. They are able to devour everything that comes in their way, whether herbs, roots, berries, corrupted flesh of animals, or all mingled together. It is peculiar in their temper, "that they (are) fonder of what they could get by rapine or stealth

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<sup>15</sup> ) Ibid, (II,1, 5)



at a greater distance, than much better food provided for them at home"<sup>(16)</sup>.

The Yahoos are not only greedy but also very selfish. If food, which is enough for fifty, is thrown among five Yahoos each single one will impatiently fight to have it all to itself. Mention must be made that selfishness is another outstanding bad element in man's nature which has been bitterly satirized in *Gulliver's Travels*. The Lilliputians do not exhibit any altruistic qualities. For example, if a Lilliputian had rescued a child from the fire at the Palace the act would not have appeared ridiculous. On the contrary, the example of Glumdalclitch in Brobdingnag is a sincere affection. The benevolence of the Brobdingnagian King is also admirable. By this Swift wants to show that altruism and selfishness are the same in a giant as in a pygmy. Gulliver comes across that the administration of government in Brobdingnag is excellent, not because the people are free from corrupt instincts, but because the principles are beneficent. In reality, man's physical nature is an accident of birth, but his moral nature is due to change less quality and value. Man's littleness in Lilliput and his grossness in Brobdingnag are not exposed but the narrowness of his pride and the folly of his actions which are relentlessly criticized.

Ingratitude has also been criticized. It can be noticed that the Lilliputian criminal code is a model of simplicity. If an accused man is acquitted, his informer will be severely punished. The Lilliputians look upon fraud as a greater crime than theft. Ingratitude is a capital crime in Lilliput. "For they reason thus ; that whoever makes ill returns to his benefactor, must be a common enemy to the rest of mankind, from whom they have received no obligation ; and therefore such a man is not fit to live" <sup>(17)</sup> As a matter of fact, there is an emphasis laid on the importance of gratitude among the Lilliputians. This has been practically shown through Gulliver's behaviour towards the Lilliputian King. When the unjust sentence is taken against Gulliver he cannot bring himself to retaliate. Furthermore, he expresses his attitude and says "neither (have) I so soon learned the gratitude of courtiers, to persuade myself that his majesty's present severities acquitted me of all past obligations" (16).

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<sup>16</sup> ) Ibid, (I, 7,9)

<sup>17</sup> ) Ibid, (I, 6, 10)

Mention must be made that Swift's social satire includes man's bestiality and cruelty. This has been clearly achieved by the symbolic representation of the filthy Yahoos. Man's bestiality is, indeed, one of the central themes of Book IV. When the nasty Yahoos are presented the reader can notice that a darker view of man has been conveyed. What is shocking is that man is equated with Yahoos. But, it is of supreme significance to state that man is not an animal. The nearest evidence is that Gulliver has a share of reason. He is not so like as to be a beast. But man's resemblance to the beast is by fault or defect and not by his nature. For man is so much more excellent than the beast, that what is fault or defect in man is nature in the beast : but not for that is the nature of man become that of the beast. Nevertheless, the identification of man with the Yahoos is based on man's cruelty and bestiality. In Book IV, Gulliver finds that the greatest difference between man and Yahoos is his appearance. He explains to the Houyhnhnm-master that the people of his native country cover their bodies with the hairs of certain animals prepared by art, as well for decency, as to avoid inclemency of air both hot and cold. Here, there is a harsh satire on man's appearances. Gulliver has a deep conviction that man's appearances, which are always deceptive, hide his bestiality and cruelty. But the Houyhnhnms are astonished when they understand the secrets of Gulliver's clothes. The Houyhnhnms, who are the children of nature, strongly believe in their grand maxim. In this respect, they base their intellectual life upon the law of the universality of reason. Yet, it might be asked whether by nature they mean as reason or it is purer than civilization and standing in opposition to it. They are unable to understand why nature should teach them to conceal what nature has given them since they are not ashamed of any parts of their bodies. Therefore, there is a strong belief that man conceals his bestiality when he dresses himself. It is so obvious that the Houyhnhnms believe in the dictates of reason. But, it must not be forgotten that man's faculty of adaptation enables him to live a sort of life which is very suitable for his own conditions and environments. Man should behave according to the essential requirements of a prosperous life'. It is undoubtedly true that man has a rational ability but the most important point is that he should make use of it to the utmost correctness. Of course, when he misuses this ability he will be more than a Yahoo. So, the tragedy lies in the misuse of reason. When the Houyhnhnm-master

has been informed of the English, Gulliver says "The (looks) upon us as a sort of animals to whose share, by which accident he could not conjecture, some small pittance of reason (has fallen), whereof we (make) no other use, than by assistance to aggravate our natural corruptions, and to acquire new ones which nature (has not given) us" (18). The belief of the Houyhnhnm-master is suggested by the misuse of reason by the people of Gulliver's native country. He is afraid that the corruption of that faculty might be worse than brutality itself. Precisely speaking, the presentation of the Yahoos and the animal nastiness is one of the aspects of the human situation. The Yahoos are the full embodiment of man as hopelessly irrational, decadent, and depraved. Generally, human beings are superior to Yahoos. They have the faculty of reason, whereas the Yahoos are wicked, cruel and filthy. But, they are absolutely non-human beings. They are a sort of a distorted image of man.

In *Gulliver's Travels*, there is an emphasis laid on friendship and benevolence. If Gulliver's arrivals in the four islands are studied it will be obviously found that there are some reasons behind them. His arrival in Lilliput is due to the storm. It is mere a chance. In Brobdingnag, he is abandoned by the sailors. It is due to the fear of the sailors. In other words, it is cowardice. In Laputa and Houyhnhnm-Land, the pirates are the reason of his arrivals. In the last two voyages, his arrival is due to malevolence. But, in the Houyhnhnm-Land in particular, it is not only due to malevolence, but also to treachery. As a matter of fact, Swift wants to stress benevolence. "In the first place, nothing is more certain than that Swift's life, from the time he (appears) on the stage of history to the time he (ceases) to be a responsible being, is a long course of active benevolence"(19) Moreover, he is well known of his charity. Among the people in England and Ireland, his generosity is very widespread. His large-hearted philanthropy extends itself in all directions. In one of his letters, Swift informs Lady Betty Germaine of helping over fifty people in England and Ireland who are not his relatives. He has the habit of lending money without interest. In doing this, he has saved several humble families from distress and ruin. It must be mentioned that the foundation of a charity school for boys and an almshouse for aged women is due to his charity and benevolence. Finally, the noble hospital in Ireland owes its

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<sup>18</sup> ) Ibid, (IV, 7, 4)

<sup>19</sup> ) John Churton COLLINS, Jonathan Swift, A Biographical, and Critical Study, p. 12.

existence to his philanthropy. Generally, he is never known to turn a deaf ear to sorrow or poverty. All this gives the indication that he is profoundly influenced by the social conditions of his time. The sufferings of the Irish people have a strong influence on him and they compel him to express them in his writings. As for his friends, he never forgets them. In his letter of 29, September, 1725 to Pope, he emphasizes his love for his friends such as, John, Thomas, Peter and others. Therefore, in his life, his outstanding characteristics are friendship and benevolence. In Book IV, these two traits are given too much prominence. Friendship and benevolence are two principal virtues among the Houyhnhnms and these are not confined to particular objects, but universal to the whole race. All people are treated indifferently. For example, a stranger who comes from the remotest part of the country is equally treated with the nearest neighbour. Wherever the stranger goes he feels as if he was at home.

They do not have any fear of death which they agree with the same complete absence of emotion that they show towards every other event. In reality, nature does not teach human beings to have such attitudes towards such calamities. The fear of death in mankind is painful and universal. It must be acknowledged that "the fear of death is not cowardice, it is, rather an intellectual dissatisfaction with an enigma which has been presented to us, and which can be solved when its solution is of no further use"<sup>(20)</sup> It must be borne in mind that man's passions are intended to prevail over reason in this respect. In other words, reason is powerless against man's fear of death. But the passionless society of the Houyhnhnms believes that reason is able to control their fear of death. It seems that they never act independently of the principles of reason. Therefore, the benevolence of the Houyhnhnms is thoroughly impersonal. They do not have any particular fondness for their own colts and foals. Nature has taught them to be equally benevolent to everyone, and to make a distinction of persons only on the rational grounds of a superior degree of virtue. When their universal benevolence is founded upon reason, it becomes obvious that there is no personal distinction except that of a superior degree of virtue. From this it can be said that there is a close relationship between reason, truth and virtue. It might be said that vice is the offspring of ignorance. If knowledge increases there will be an increase of virtue and benevolence.

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<sup>20</sup>) Arthur SYMONS, *The Symbolist Movement in Literature*, p. 172

## **Conclusion**

In his social satire Swift gives an estimate of humanity and a severe criticism of life. He emphasizes the existence of bad elements in man's nature. His exposure of man's errors and weaknesses is to remind man of defects which he ignores. But, it must be mentioned that, his exposure is not founded upon the basis of misanthropy because he has a moral purpose. He analyses man's vices and follies because he notices man falling short in one way or another of the standards to which he himself consciously or unconsciously subscribes or probably ignoring or departing from the conventions which he accepts. In stripping humanity, Swift does not avoid mentioning dirty things or improper details of man. This is, indeed, a revolt against society traditions and there is a certain purpose namely, social satire. But, Swift's deep purpose is to pour contempt on the intellectual dishonesty of foolish man. Finally, his social satire is for the purpose of better prospects of man. His ambition is to attain a society based on justice, order and suitability.

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