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THE
EXPERIENCE
OF

University Education

REDUCED.

IN A
LETTER

TO

A. B. Fellow of E. C.

L O N D O N

Printed for G. STRAHAN at the *Golden-Ball*
over-against the *Royal-Exchange*. 1733,

[Price Six Pence,]



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T H E
E X P E N C E
O F
UNIVERSITY EDUCATION
R E D U C ' D.

S I R,



I V E me leave to use the Freedom I do. All that you have said proves only that it is natural for Men to defend the Error they are pleas'd with, and, having once defended it, to go on to do so. Few have Ingenuity to *Own* Their Error, fewer have Virtue to *Correct* it. But for all this, it will be Error still, and Others will perceive it, tho' You will not.

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The Case is plainly This.

The UNIVERSITY is said to be an *Expensive* Place of Education. If this be so, some Other Place promising Equal Advantages, in a *cheaper* manner, will naturally be inquir'd after and preferr'd. If then it be agreeable to the Societies of the UNIVERSITY that Parents should rather choose to have their Children Educated there than elsewhere, they must some way or other get clear of this Imputation.

They may do this effectually, if they will let it appear, in a Distinct View, what is the Expence which the Rules of UNIVERSITY Education demand, and what is the Expence, which Young Men, during their Residence there for Education, unnecessarily run into of themselves.

The Expence requisite to Education has Limits, and may be known to a certainty within a trifle. The Expence occasion'd by Idleness, or Humour, or Vanity, or Luxury, or Affected Hospitality is Infinite, or, at least, hath no other

other bounds than what want of Money, and want of Credit shall set.

If the Expence thus occasion'd cannot be Afforded, or is not Approv'd by Parents, they may retrench it whenever they please. And, if they do not, Societies of the UNIVERSITY, having distinguish'd it from the Charge which *They* require, will have the Satisfaction to observe, that the reproach of Expensiveness they long have patiently and imprudently submitted to is transferr'd from Themselves to those who complain of what they need not endure.

But how shall it appear in a Distinct View, what Expence the Method of Education in the UNIVERSITY doth require, and what the Scholar's Irregular Appetites demand?

1. By this Rule.

That nothing be allow'd to be dress'd in the Common Kitchen for any Member of Society but *Commons*. And that every Scholar affecting to make Entertainments at

his private Chamber for Strangers visiting him in his studious Retirement, be oblig'd to defray the Entire Charge thereof out of his Own Purse.

Nothing is more reasonable than that those who accept of their Founder's *Charity*, should Live agreeably to their Founder's *Rules*. These are his Will. Endowments are the Legacies he hath left them on condition they Observe it. All Departures from it are so many Instances of great Inadvertence, if not of Ingratitude. And the least a Governour intrusted with the Execution of this Will can do, is, to reduce them to a Compliance with it.

In the particular before us, the known Rule in every House of Education is, A Plain Diet, in a moderate proportion, to be set before the Society in a Common Refectory, at a Stated hour. The reasons of this Institution were, That Scholars being thus provided with Every Thing necessary to their comfortable Subsistence without any Care or Solitude of their Own, might
have

have fewer Avocations from their pursuit after Knowledge, be accustom'd to such a Simplicity and Temperance in their Meals, as would best preserve their Health and their Innocence, best dispose them to engage in a Studious and Religious Life, and best enable them to go thro' the Difficulties and Strictnesses of such a Life in a manner Acceptable to God, Useful to the World, and Satisfactory to Themselves; and that they might at length get a Habit of Contentment in a moderate Fortune, the great Preservative of their Honour and Virtue in a more Publick Station, and the Parent of Beneficence to Others in a State of greater Affluence.

And since the Persons for whom this orderly and frugal Maintenance is intended, were always to be a Society of Scholars as well *needing* this Support in their Education, as *deserving* this Countenance to their Parts and Progress in Human Learning, no Founder of a Society could have any doubt upon him,

him, but that they would always be contented with it, and, from the reason of the thing, if haply they should forget the Regard that would be due to their Founder's Memory, have shewed a Reluctance to vary from it.

The Largest Endowments in any Society of the UNIVERSITY are but barely sufficient for Maintenance in the manner intended, for Decent Apparel, and for a few Useful Books.

Founders of Societies seem neither to have made any Provision in their Charity for the Entertainment of Strangers at the Chambers of Scholars, nor to have intended their Charity for those Scholars whose Private Fortunes were such, as would enable them to be frequently at so great Expence; and could they have foreseen that those who were ambitious of Maintenance at their *Founder's Table* would have affected Hospitality in their *private Apartments*, they would have left behind them the strictest Injunction against a Practice so highly Improper, so exceedingly Inconvenient.

In

In Collegiate Societies founded for the Education of Youth, the Way of Living is in a Method. There are stated Times for Devotion, for Study and Improvement, for Private Lectures, for Public Exercises, for the refreshments of Eating, Walking, Conversing. Each Scholar hath his Separate Apartment. The Furniture of it suppos'd to be no other, than that of a Lodger in a private Family who never Eats at home, clean, neat, simple, not unsuitable to his Low Station and Condition in the World, and convenient only for the Purposes of Study, Retirement, and Sleep.

What sort of Strangers, now, are those who expect to be Invited to an Elegant Entertainment in this Chamber? How, or in what One Respect is the studious Inhabitant prepar'd to receive them? Hath He any materials of Accommodation for them, but what He must borrow from abroad? Can all his Acquaintance of the same Society furnish him out of their several little
Stores

Stores with what is sufficient for this purpose? Hath he so much as a Servant to attend him upon this occasion, but who, at the same time, is the Common Servant of Twenty Scholars more, whose necessary Business in the Apartments of his several Masters must be neglected, whilst his Time, which shou'd have been equally distributed, is here ingross'd? And what a Consumption of the Common Fuel, will this Entertainment at a Later Hour occasion at the equal Expence of Others of the Community, whose Prudence as well as Circumstances, will not permit them to give into this Affected and Impertinent Hospitality? And to what One good End is this done? Hath the Stranger visiting the Scholar at his Chamber never been at the UNIVERSITY before? Hath he the Inquisitiveness of a Traveller? Wou'd he see how Scholars Live in such Societies as these? Introduce him then, with Leave, into the Public Refectory; describe to him the Founder's Institution; let him see the
Simplicity

Simplicity and Sobriety with which Scholars are maintained in the UNIVERSITY; let him have the Opportunity of getting a true Notion of it Himself, and of truly representing it to Others; let him delight to praise the Appetite that can relish it, and the Gratitude that can be thankful for it. But do not studiously affect to shew him how Scholars *do not Live* in the UNIVERSITY. Do not let his Account of the Generosity, with which he is entertained, create *Envy* in those who think the Scholar *can* afford it, and *Obloquy* in Others who know he *cannot* afford it.

Or, is the Stranger already Acquainted with the Institutions of Founders, and the ways of Living in Academical Societies, and only wants your Conversation? Let him then have it at his Own Inn. There he *Ought* to refresh *himself*; and there, at any Seasonable Time, he may have the Liberty to entertain *You* too. Inns are purposely set up for the Reception and Accommodation

tion of Strangers: The Livelihood of those who keep them depends upon it. Can you think it right in you, who have no proper Table of your Own, to rob them of their Guests, and, consequently of their Subsistence? To submit to be Hurried, and Interrupted, and Lose your Time, and spend your Money in Absurd and Conceited Entertainments for every trifling Acquaintance, who has a mind to take *Oxford* and *Bleinheim* in his way to the *Bath*? I say trifling Acquaintance, for no Man living that is well bred, and understands what is proper, will ever accept of an Entertainment at a Scholar's Chamber, which may be an Instruction to you, if you wou'd be thought to understand what is proper, not to make any.

But, You tell me, “ You have
 “ great Obligations to this Stranger,
 “ that You have Din'd at his House,
 “ and have been kindly received by his
 “ Family.”

But, believe me, Your Stranger, if he hath Common Sense, doth not expect

pect You shou'd return these Obligations *here* in the like manner. Civilities of this sort must be left to be acknowledg'd by your *Relations* in his Neighbourhood. If *He* shall ever look for any thing of this kind from *You*, he will be contented to stay for it, till *You* are in a condition to offer it; till *You* have a Settlement in the World as well as *He*; till *You* have a Family of your Own, and Things in order about *You* to receive him without being distracted with Care, or burthen'd with Expence. He knows that when *He* entertain'd *You*, it cost *Him* no more than what *You* gave his Servant; and that if *You* entertain *Him* at your private Chamber, you will exceed a Month's Allowance from your Founder. He considers, that if *He* accepts of your Invitation, he shall be the Cause of your Neglect of every Exercise, and of your Absence from every place of Duty for that Day; and that this will be plac'd to *His* account, when, in excuse for *Your* self, you shall alledge the Re-
spect

pect you have been shewing to *Him*, and at the same time, not exempt *You* from the Displeasure of your Governour, who will not admit of this Excuse. He considers, that if you have Obligations to *Him*, you have greater to your *Founder*, and will easily forego any Compliments to Himself inconsistent with your Founder's Rules; and, perhaps, have a better Opinion of your Gratitude to your Living Benefactor, if he shall find you have so much Honour as to regard the Intention of your Departed Patron now he cannot reproach you.

But you tell me again, " The Custom is grown so Common, that if you can be suppos'd to have *Respect*, you shall be thought to have no *Money*, if you do not give in to it."

Why, to be plain, You *have* no Money, at least not Six Pence that you can spare for this Purpose. You are *therefore* so far Qualified for the Endowment You enjoy. Hopeful Parts, reasonable

nable Progress in School-Learning, Sobriety and Good manners are Other Qualifications. That You Accept of an Endowment is a Declaration that You stand in Need of it. That it is conferr'd upon You is a Presumption that You Deserve it; and it will always be in Your Power to behave after such a manner, as to have this Charity consider'd as an Acknowledgment of your Merit, without any Reproach to your Poverty. Acceptance of Preferment, or Accession of Estate generally Vacates your Title to your Founder's Bounty, and makes room for Others to succeed you deserving the same Countenance and Assistance. Do not, then, affect to afford, what You cannot afford. You really *have* no Money. No body *thinks* You have any. A Splendid Entertainment at your private Chamber is no manner of *Proof* that you have any. You may be Trusted in the University for all kinds of Provision as well as for all other Materials of Living that suit the Taste and Fancy of the most Elegant,

to an immense Sum upon very slender Security. A Fellowship in a College of 40*l.* a Year, which may instantly become Void by Misbehaviour, Cession, Death, or Marriage, and which, till any of these Accidents shall happen, will not yield 20*l.* a Year clear to a Sequestrator, will give the Scholar Credit for 500*l.* Acquiesce, then, in the Imputation that You have need of your Founder's Liberality to you. It is no Reproach to you that you have no Money. But if you are not contented with your Lot; if you are ashamed of your Condition; if you have the Vanity to affect a greater Elegance in Living than Your *Station* warrants, or your *Circumstances* permit, or your *Founder* approves: If it be a thing Indifferent to you whether you shall be *Just*; or able to pay the Debts you have contracted in the UNIVERSITY in Ten Years after you are *Preferr'd*, these Things will be a Reproach to you.

But you reply once more, " That
 " you are not an Undergraduate, with-
 " out

“ out Thought, without Experience,
 “ giddy with the little Advancement
 “ that hath been given you, ignorant
 “ of your Circumstances, unskill'd in
 “ Propriety: On the contrary, you are
 “ of so long Standing in the U N I -
 “ V E R S I T Y that you may be pre-
 “ sum'd to know the World, to know
 “ your self, to know what becomes
 “ You, to know what you can afford,
 “ and to do no more.”

Be of what Standing you will, you
 are still a Member of a Society ap-
 pointed for the Education of Youth.
 Boys will imitate Men. Example is a
 Duty you owe to the Place in which
 you have had your Subsistence and your
 Improvements. In a Society consti-
 tuted for Education, you ought to *Re-*
vere the Youngest part of it, and to
 abridge your self of many Liberties for
 their sakes, which, in another place
 might be very Innocently taken. If
 it be not acceptable to you to continue
 a Member of such a Society upon
 these Terms, you need not continue

so. But *whilst* you continue, it will be your Duty to contribute every way you can possibly to its Reputation and Interest, and Improvement in the Knowledge and Practice of every Moral Virtue.

But what is to be said to Young Men of *Family* and *Fortune*, whose way of Life hath been different from that which Founders of Colleges prescribe, and who, as they do not *Need*, so they do not *Accept* of the Founder's Charity towards their Subsistence during their Stay in these Societies? May not these Scholars have the Liberty of making Entertainments at their private Chambers, which it may be supposed *they* can well afford?

To this it is reply'd, That they are sent hither purely for Education, and to improve themselves in the Learning of the Place, and in the Knowledge and Love of Religion and Virtue; That a Simplicity of Diet will be very acceptable to those who do in earnest pursue these Ends, and thereto greatly contri-

contribute; That Contentment in a regular and temperate way of Life is a noble Attainment, and which Persons of the greatest Fortune (such is the Mutability of this World) may, sometime or other, be glad to have procur'd a habit of; That one Motive to Parents to send their Children into Societies subject to the Founder's Rules is presum'd to be, that they may learn to live in the same frugal manner with the Founder's Scholars; That the Governours of the Societies they become Members of have this Confidence in their Parents, that they will not expect their Children should be permitted to introduce a novel way of Life, tending to corrupt the sober Manners of those they are mix'd with, and inviting others of meaner Fortunes, to imitate what they cannot afford; That if they *Themselves* can afford to live in an Elegant and Luxurious manner, they may much more usefully and reputably apply the Money destin'd to this Expence another way, encourage the Sobriety and In-

dustry of some poor Students wanting and deserving their favorable Notice, and take them into their Protection, and thereby excite others to endeavour to excel equally: That the vast Sums which many, seemingly of superior Condition to the Founder's Scholars whilst they were Members of the UNIVERSITY, are, to this Day, in Ar-rears to those Colleges which have been so kind as to give them Credit for their Maintenance beyond their Caution, are an Argument that generally *They* cannot afford it; and that the perpetual Complaints of Parents of great Family and reputed Fortune, on account of the extravagant Demands which are made upon them for Money by their Children, during their residence in the UNIVERSITY for Education, assure us that, if they can *Afford* it, they do not *Approve* of it; and that therefore, it will become the several Societies of the UNIVERSITY so far, at least, to shew their Dislike of Entertainments for Strangers at the private Chambers of Scholars of
 what

what Condition soever, as to prohibit any such from being dress'd at the Common Fire, or the Expence thereof charg'd in the Quarterly Account of their Subsistence. For then their living in this manner, if they will still give into it, will be clog'd with the Difficulty and Trouble of having these Entertainments from Abroad, and of paying for them out of their Own Pockets. And then, possibly, they may not entertain so frequently, or, at least, not so expensively. But, if they should, yet the Charge of this unnecessary Hospitality not being plac'd to the Parent's Account, it will be seen that it is no part of the Expence of UNIVERSITY Education, and is to be imputed to the *Vanity* and *Luxury* of the Scholar, which the Rule of the Society discourages, and which the Parent, if he disapproves of it, may remedy. For if he will neither Feed his Extravagance by increasing his Allowance, nor Pay the Debts he shall, in his *Minority*, contract in Publick Houses, which he is under no Obligation to do, the

Scholar can no more find means for Treats at his private Chamber from Abroad, than he can at Home. So that, now, if his Son is expensive to him he must thank Himself, the UNIVERSITY is not to be blam'd. But if, in Societies, Scholars may have what Entertainments they please dress'd in the Common Kitchen, and the Charge thereof inserted in their *Note* of Battels at the end of the Quarter, Education here will indeed be Expensive, and the UNIVERSITY for suffering the Evil they can redress be justly reproach'd therewith.

The UNIVERSITY Expence in Education may be further ascertain'd

2. By the not having *Ale* in the Common Cellar.

I am sensible I am engag'd in a very hazardous Attempt, and, if the Common Consent be necessary to effect what is propos'd, a very fruitless one. However, that I may propose it with Safety, if not with Success, I think it will

will become me in prudence to take off the edge of that keen Resentment, which I perceive is moving towards me, as early as I can, by declaring that *Ale* is a Liquor Innocent, Cheerful, Useful, and that my Intention is not to decry the *Use*, but only to change the *Situation* of *Ale*.

At present it is too near me. It offers itself to me when I do not want it. The Opportunity of it is often the only occasion I have for it. The Example of my Companions once equally with me indifferent, if not reluctant to it, grown by degrees inclin'd, invites me to the frequent use of it, 'till I also become inclin'd to it, and even fond of it. I drink it in the Morning, a Time friendly enough to the *Muses* without this pretended Aid. I drink it at my Meals, and it is so far from preventing my going afterwards to an *Alehouse*, as is suppos'd, that, to support or increase the degree of Warmth it hath infus'd, it leads me thither, or, which is the same thing, follows me in

a large Vessel to my *Chamber* for the same purpose.

Allow it to be unreasonable to debar the whole Society of any proper Refreshment because of the occasional Abuse of it in some of its Members; yet it cannot be unreasonable to remove what is so very likely to be abused by most of them to a greater Distance.

If when I first come abroad into the World, I have less Experience, less Consideration, less Self-denial, less Dread of the consequence of ill Habits, the further that is set from me, which is likely to prove a Temptation to me, the better. If Sober Habits may have room to get sure footing first, it may be I shall be superior to this Temptation when I come to be tried with it. It is, therefore, better for Me, that what I should probably Abuse is out of my *Sight*, and as well for Others, who would Not abuse it, if it be within their *Reach*.

Now, if the near Situation, and ready Access to this Liquor be inconvenient

venient in a *Moral* View, it is not less so in an *Oeconomical*. For the Expence will be in proportion to the Intemperance.

But if I am never so Sober, even Abstemious; if my Health be such, that my Physician will not let me drink it; if my Aversion to it be so great that I cannot drink it; yet *Others* can. And whilst there is *Ale* in the Common Cellar, and I have a *Name* in the College-Book, I shall find so much of this Liquor plac'd to my Account by others every Quarter, as will exceedingly increase the Charge of my living in the UNIVERSITY. When it is Excellent, (*Ridentem dicere verum quid vetat?*) the Fame of it reaches to distant Parts. My Friends will oblige me so far as to come and taste it, and will give me such manifest Tokens they approve of it, that I must believe them. They will think no *Time* Unseasonable, but the Evening, to compliment me upon this occasion. They will be so just as to speak very well of it to others, who likewise

likewise may want to give *Their* Opinion, whether it doth indeed answer the high Character that is given of it. Nay, I am not sure that my Intimate Acquaintance will not sometimes carry their Complaisance so far, as even to send for it to their Own Colleges, the highest Proof that can well be given of its superior Excellence to their Own. But besides the Stream that issues out to my *Acquaintance*, another large one runs to my *Dependants*. Their State of Servitude, the most miserable that can be conceiv'd amongst so many Masters, requires frequent Consolation and Relief. The Kicks, and Cuffs, and Bruises they submit to, entitle them, when those who were displeas'd, relent, to this sort of Compensation, wherein, it hath ever been observ'd, there is a most excellent Balsom. They likewise, at other times, can insinuate their little Merit towards me, and, being always about me, know the *mollia tempora*, as well as Persons of the best Education and
 Address.

Address. There is not a College-Servant, but, if he have learnt to suffer, and to be officious, and be inclin'd to tipple, may forget his Cares in a Gallon or two of this Liquor every Day of his Life. And if it be consider'd that there are few of them who are not crippled with the Gout or Dropsy at an Age that should be vigorous, firm, and active, it may shrewdly be suspected, that they are generally so inclin'd. *Cooks*, in particular, have an unextinguishable Thirst, and, considering how much the Felicity of the Scholar, who piques himself in giving Entertainments, depends upon their being in good Humour, nothing is refus'd them they can Ask, nor can they Ask any thing more agreeable to them. Were not this so, what Reason could there have been for *The Company*, who, some Years ago, had laid out a Part of their Stock in the Purchase of an Estate for the *Maintenance* of their Widows, to have lately dispos'd of the same again, and Divided one Half of the
the

the Money to themselves for their present *Exigence*, reserving the Interest of the other in the Hands of Trustees, as a Fund to *Bury* them? But they foresaw the Habit of Intemperance begun, in their Apprenticeships, with College-Ale, would in a little time be so confirm'd, as to demand their whole Revenue for the Indulgence of this mean Appetite. A thing at once Ridiculous and Lamentable! and no way fit to be suffer'd in Societies instituted for the Advancement of Religion, and which are as accountable for the Immoralities they can prevent in their *Servants*, as in their *Scholars*.

But, after all, “ Would I in good earnest have the Scholars of Societies send into the *Town* for *Ale* whenever they should have occasion for it?”

By my good Will, I would not have them too often have occasion for it. With the same Temperance with which they came from their private

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vate Schools to the UNIVERSITY, they may continue in it for a time, or at least with very moderate Departures from it. If one is not aware, one may by Custom and Habit induce a Necessity of that which is Inconvenient. In plain Terms, I would not advise Young Men to use it in a *Morning*, or at their Meals; if in the Evening, when they mix in Conversation with each other, or with Scholars of other Societies in their respective Rooms, they would, in a sober manner, recruit the Spirits, which by hard Study have been exhausted, with this Liquor, the most abstinent Person in the World would not be so morose as to think it might not innocently be done.

Well; “ And would I have them
 “ send into the *Town* for Ale upon *These*
 “ *Occasions*?

I think they might as well do it
Then, as *Now*. For now there *is* Ale
 in the Colleges, not One Member of
 Society in Twenty ever treats his

Companion or his Friend with it upon *These Occasions*, however freely it may be call'd for at other times. There is that Humour in Young Men, as to Despise what lies before them, and is cheaper, and to Covet what is at a distance, and of greater Price, tho' not more excellent. If I should offer to entertain with what the common Cellar produces, my Simplicity would offend. My Friend would think I had no Respect for him, if I should treat him with that, which, in his Estimate, cost me nothing. As well might You persuade the Nation in general to exhilarate their Spirits with the Produce of their Native Soil, and never send to *France* or *Portugal* for this Purpose, as Colleges to Acquiesce in their Domestick Liquor, and not enquire what Better may be had Abroad. And well would it be if they would content themselves in preferring only *Another Ale*. If then we generally make use of Ale in Colleges at those times only when it is better

better Omitted, and at those despise it, when it may Innocently or Usefully be enjoy'd, what need is there for it *within the Walls* of these Places of Education?

Is not the *Parent* as good a Judge what is sufficient for this Article of Expence, as any *Governour* of a Society, and a much better what *He* can afford? May it not, then, be safely left to the Parent to allow his Son what He thinks is sufficient for this purpose, or what He knows he can Afford? Is there more Discretion requir'd in the Son towards a frugal Management of what shall be Allow'd for this Use by the Parent, than is requir'd of him towards his not contracting a larger Debt to the College on this Account than is reasonable? If there should be any Excess with regard to this Article of Expence in the UNIVERSITY, will it not by this means become a thing certain who is to be blam'd? If the *Parent* will allow his Son more than is Sufficient,

or

or He can Afford, is *He* not to be blam'd? If the *Son* will exceed the Allowance which the Father thinks Sufficient, or can Afford, will it not be certain that the *Son* is to be blam'd? And will it not also be certain, that the UNIVERSITY is not to be blam'd? And is it not much for the Honour and Interest of the UNIVERSITY, that this should be a thing certain?

But since Young Men *will* have Ale, and I allow it to be reasonable they shou'd at seasonable times and in a moderate way, and confess it also to be *Cheaper* in Colleges than in Public Houses; is it not better they shou'd have it at the *Cheapest* rate?

But this supposes that now it may be had in Colleges, they have it not from Public Houses, which is not true. And tho' it be indeed true, that Ale in Colleges, simply consider'd, is *Cheaper*, yet, consider'd as attended with the above recited applications for it, it is a great deal *Dearer*.

It

It is said again, That if *Ale* should be prohibited to be vended to Scholars in their respective Colleges, the Consequence would be, that they would introduce not only *Ale*, but *Wine* into their Private Cellars.

But it cannot truly be said that such an Effect would be Owing to such a Prohibition. For, 1. *Ale* and *Wine* are already introduc'd into the Private Cellars of Scholars. And, 2. In Fact, such a Prohibition by Bishop *Fell*, Dean of *Christ-Church*, was not attended with this Consequence, either in his time or in his Successor's. And if of late these Liquors are introduc'd into the Private Cellars of That (which is more than I know) as well as of some Other Houses of Learning, under the Notion of their being still *better* and *cheaper*; yet the true Cause of it is, *Vitium Seculi*, General Luxury, into which Young Men are often initiated before they come to the UNIVERSITY, and which they do not leave off after
 C they

they are settled there, and not *Frugality* or *Health*, as it is plausibly pretended. So fallacious often is the Reasoning on the Side of Inclination! For, after all the Arts that have been tried, Temperance is the best Preservative of *Health*. And as excellent Ale or Wine is *wholsom* only in a moderate Proportion, so, in the same, indifferent of either sort is not *unwholsom*. And whether Either be *Cheaper* amidst so many Inducements to an immoderate and unnecessary Use of either, those young *Oeconomists* best know, who have had the Uncommon Curiosity to compare the Expences of the Former and the Later Years. *Store, Opportunity, Excellence, Other's Intreaty, One's own Vanity, Wantonness, and Appetite,* are all such Occasions for it, as incline Me to believe, that Ale or Wine in the private Cellars of Scholars is not *Cheaper*.

But do not Founders of Colleges provide there shall be *Ale* in Societies? and were we not just now taught to
live

live agreeably to the Founder's *Rules*, which were his *Will*?

I imagine when Colleges were first Endow'd, Societies liv'd in a manner more *recluse* than now they do. The Design of Founders, in this Particular, was, that their Scholars should neither *go* to Public Houses, nor *send* for Ale from thence. This being allow'd within their own Walls, was, at once, to take away the *Occasion* and the *Temptation* to go or send abroad for Ale. With this, at the stated Hours, the Stranger might be refresh'd, and the Tenant entertain'd. Out of these Hours (there are Men now living who remember it) the Scholar always thought it sufficient to express his Concern that he could not *then* shew this Civility. Restore the same Abstinence and Reserve. Put the Produce of the Common Cellar under the same Regulations. Restrain all Use of it exceeding certain prescrib'd Limits, and coveted at times Unseasonable. Let what is plac'd to each Scholar's Name be for his own

Sole Use. Let Scholars of Societies be contented with it, Excellent, or Indifferent, as they must be hereafter in their Own Families, and not prefer the Foreign to the Domestic Liquor, I see not why the Founder's *Rules*, which are his *Will*, may not be still observ'd. But if, in this luxurious Age, these Points intended by the Founder are not to be secur'd, the Continuance of Ale in Colleges is not his *Will*.

But, let me not seem, in what I say, to prescribe Rules to Others. My Aim is only to shew, that wherever such a Rule shall be establish'd, it will tend very much towards *Ascertaining* what is the Expence which Education in the UNIVERSITY doth require. Which still may be made more certain, if,

3. Nothing be put upon the Scholar's Name in the Book of Battels for either *By-Services*, or *Charities*.

With respect to the *former*, there are Young Men so light and frivolous, so distress'd with imaginary Wants,
so

so impatient of Delay, so incapable of doing the least Office for themselves, that they shall demand as much Attendance upon their Single Persons, and find as much Employment for a Common Servant as Ten other Scholars of the same Society. And if the Rewards of these little Offices come out of the Buttery or Kitchen, as usually they do, and are mix'd in the same Account with what the Scholar eats and drinks himself, how will this Article of Expence be distinguish'd from those which are Necessary to Education? Whereas, if the Acknowledgement of these needless Services frequently repeated, were to issue immediately out of that Fund which the Parent hath subjected to his Son's Discretion, it is not impossible but he might find himself some Other Amusement, than that of counting out *Pence* and *Half-pence* all day long to those whose Activity and Dispatch should entitle them to these Considerations, and thereby save, in a great measure, if not wholly,

this unnecessary Expence. What Charge is incurr'd on this Account, may be thought too little to be taken notice of in this manner, or to deserve to be prevented by a Rule. And so it may, with respect to the Prudent and the Studious; but to the Idle and Inconsiderate, who have their *Studies* and *Oeconomy* in no Order, what is sufficient even for this Article of Expence will pay a *Tutor*.

As little would I have what is given by Scholars of the UNIVERSITY in *Charity* and *Liberality*, to be plac'd to their respective Names, as a Part of the Charge of their Education.

In a Place where so great Numbers daily reap the Fruit of these Virtues in Founders and Benefactors, I would not seem to discourage the Exercise of them in Young Men towards Others, whose Distress or Merit they may find themselves inclin'd to regard.

But, forasmuch as Acts of this kind, in order to their becoming Worthy of Men here educated in the
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Knowledge and Practice of Moral Virtues, ought to proceed not only from a right Motive towards a proper Object, but also out of their Own Purse, and in such Proportion, as that, whilst they aim to be *Good* to Some, they may be *Just* to Others, whatever they give on these Occasions should issue out of that *Quota* of their Allowance that is allotted for their private Expences, and the Ability to give at all be founded in their Frugality with regard to that Article.

But if what Scholars do of this kind be Collected by a Note sent into the Common Refectory for every one therein to Subscribe in a Column opposite to his Name what he shall think fit, and what is so subscrib'd be afterwards transferr'd to the Account of Battels, how shall this Expence be known not to relate to Education? And how may Young Men be tempted this way to do more than their Own or Parent's Circumstances will allow? Especially if it be consider'd

what a multitude of Applications are made to the UNIVERSITY for Collections of this Sort, and what incredible Success they meet with. Young Men are often *Vain*, and desirous to be thought liberal. The *Modesty* of some is afraid to vary from what is done out of *Ostentation* by others. Many are apt to flatter themselves they are more *Able* to Give what is not to be deposited these three Months, than what they are to part with immediately. And many very easily assume to themselves the Reputation of that Charity, whereof they foresee the Charge will fall upon the Parent doing perhaps the same thing, if not for the same Person, in another Place. And therefore, as well to moderate this Appetite, as to make the Charge of the Laudable Effects of it distinct from that of residing in the UNIVERSITY for Education, it is fit young Scholars shou'd be made sensible, that whoever pretends to *Give* must Give of his *Own*, and must call that only his *Own*, which he can save out

out of his Founder's or his Parent's Provision for his Maintenance.

Minors of what Quality, or Estate in reversion soever, not having as yet their Fortunes in their own Hands, but subsisting on such Allowances as are thought sufficient for their Education, are not suppos'd to be provided with a Purse for many Acts of Charity and Liberality, any more than with Skill to discern who are the proper Objects of these Virtues. These Acts in any high degree, rather become the *Parents*, whose Substance will permit whatever their generous Spirit shall prompt them to, and their riper Judgment approve, than the *Children*, who are too apt to think they possess what they expect; whose Motive will be liable to the suspicion of Vain Glory, and the Fruit, they will reap, will be Flattery. It is enough at present that they be Educated with a Taste this way, and that their Disposition be rightly form'd to these Virtues, against the time that their Income and their Experience will be enlarg'd. Upon

Upon the whole you plainly perceive that Societies in the UNIVERSITY have it in their power to give the Parent a View of the Charge of Collegiate Education certain, separate and distinct from the Scholar's private Expence, and, by this means to get clear of the Reproach with which they are perpetually Loaded. But whether, living in a retir'd manner they do not *Hear* what is said of them abroad; or loving to go on in their old way, Secure and Indolent, *Regard* it not; or *Disdaining* the Advice of Men in low Station meaning them well, until the same shall come recommended to them by Persons in greater Authority, who seem not to care a Farthing what becomes of them; or that no body has the *Courage*, to take the steps he approves towards the Reformation he desires, lest he should be thought Singular, or hazard some little Interest or Favour; I despair of seeing any Regulation of this kind in a single instance, apprehending rather Misrepresentation
and

and Obloquy, and Opposition to be the Lot of any one who shall offer to disturb what he finds settled, tho' never so exceptionable.

For you may remember when first there was an attempt to get a Charter for the Establishing of these and many other Useful Rules of Discipline in a House of Learning you have been wont to express some regard for, what a reluctance there was in several Heads of Colleges since deceas'd, (intrusted possibly with the Sentiments of many other Members of the UNIVERSITY,) even so much as to signify to the Chancellor who had desir'd their Opinion, that they had nothing to say against it; a Reluctance so great, that some force was necessary to overcome it. And how, after *This* Obstruction was remov'd *Another* instantly arose in your *Own* College, on *pretence* indeed of *Right*, but mark if it be not found to have been given either to *hinder* the Introduction of a Scheme of *Discipline* they were jealous had advantages above their *Own*;

Own; or to oblige the keen Promoter of this publick Good to buy off their Opposition to it at a Price that must disable him from doing it; or thro' *Resentment* of Complaints which they had first *Provok'd*, and *Late Forgiveness* of the Man they had *Injur'd*; or in *Mischievous Frolick* only, of which, I affirm, they are not incapable. But, *Envy*, and *Avarice*, and *Spleen*, and *Sport* disclaim'd, yet *still* can no Indifferent and Equal Man believe they have any *Opinion* of their *Right*. For the Attorney-General having heard their Counsel, and assur'd His MAJESTY they had not the *Right* which they claim'd, or if they had, *it* could not be prejudiced by a Charter, they dissembled their satisfaction in the *Report*, lodg'd Another *Caveat* with the Lord *Privy Seal*, as if they had really desir'd Another *Hearing*, and then got their Visitor (Horrid Disrespect!) relying on *their* Representations for the *Merits* of their Cause (Deceitful Bottom!) to interpose *His* Interest with Men in Power to stop the Progress of
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the Charter they were before inclin'd to forward, and, thereby, to shut up the way to the Office where the *Caveat* lay, and so to shelter their *pretended Right* from any further *Examination*. And from this Fastness inaccessible do they continue to oppose the Admission of any New Rule of Discipline into the UNIVERSITY, however useful it may be, and perpetually to Pelt and Oppress the Contriver of it.

But for all this, I am of Opinion with that Gentleman, that there is need of Reformation in the UNIVERSITY, and that his attempting it in the silent and modest manner he did by Rules (attended with Endowments) fitted to secure Sobriety, Industry, and Frugality in his own House, without aiming to obtrude them upon any other Society, tho' with an Intention, he owns, leisurely to invite Imitation, as far as this shou'd by them be thought reasonable, or of use, or practicable, or consistent with their own Forms of Discipline, cou'd not *Honestly* be opposed;
nor

nor perhaps *Prudently*; forasmuch as those Rules had a particular regard to the Interest of his MAJESTY, whom they *pretended* to Affect; and had been approved, and recommended as fit to be establish'd by a Royal Charter by Persons intrusted to peruse them, Persons of great Reputation, known Abilities, wishing well to the State of Religion and Learning, and whose Affection to the UNIVERSITY was never doubted: Considerations not lightly, without Loss of Character, to be set aside by *Passion indiscreet*, or *Selfish View*, or *childish Humour* hid under solemn Looks and grave Appearance, by *insolent* and *wanton* Application of *Other's* Power too kindly lent in confidence of no *Abuse*; and forasmuch as I foresee the Opposition, if it be found to be Invincible, will naturally occasion some public Remonstrances and Expostulations very Uneasy and Disreputable to the Opponents, and in which the Author of them from the necessity that is laid upon him to Defend Himself will be abundantly justified. But

But to return to the Subject of my Letter. Whether the UNIVERSITY will think it worth their while to silence the Complaint of Expence so far as it lies against themselves, or no; yet if I was a Parent, and chargeable with my Son's Maintenance during the time of his Residence in the UNIVERSITY for Education, I shou'd humbly insist that no greater Credit should be given him in his College than was absolutely necessary for this purpose; and shou'd think if my Earnest Desire was not complied with, I was unkindly used.

And, on the other hand, if I was a Governour of a House of Learning, and intent upon the Affair of Education, I shou'd earnestly request of Parents of Great Fortune that they would not at once *Debauch* my Society, and *Defeat* their Own Expectations of their Son's Improvements in it by Allowances to them so far beyond what is any way *necessary* to Education as, naturally, to tempt them to Despise all Order, Duty,
and

and Decency; and to precipitate them into all the Extravagances in Entertainments, Dress, and Equipage, that Hearts full of Vānity, and prone to Luxury can possibly taste any Pleasure in. And if, being disregarded, unrestrainable Liberties shou'd ensue, and I could not prevail to have these Gay Gentlemen remov'd in a quiet manner from the U N I V E R S I T Y to a Theatre whereon they might, less offensively to the Educators of Youth, Display and Diversify their Contempt of every thing Sober, Serious and Sacred, I shou'd think my self very well justified in proceeding at least to that Remedy which my Station impower'd me to use, and the Security of Good Manners in my own Society requir'd. I am,

S I R,

Your faithful Friend, &c.

27 May, 1727.