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UNIVERSITY OF OXFORD

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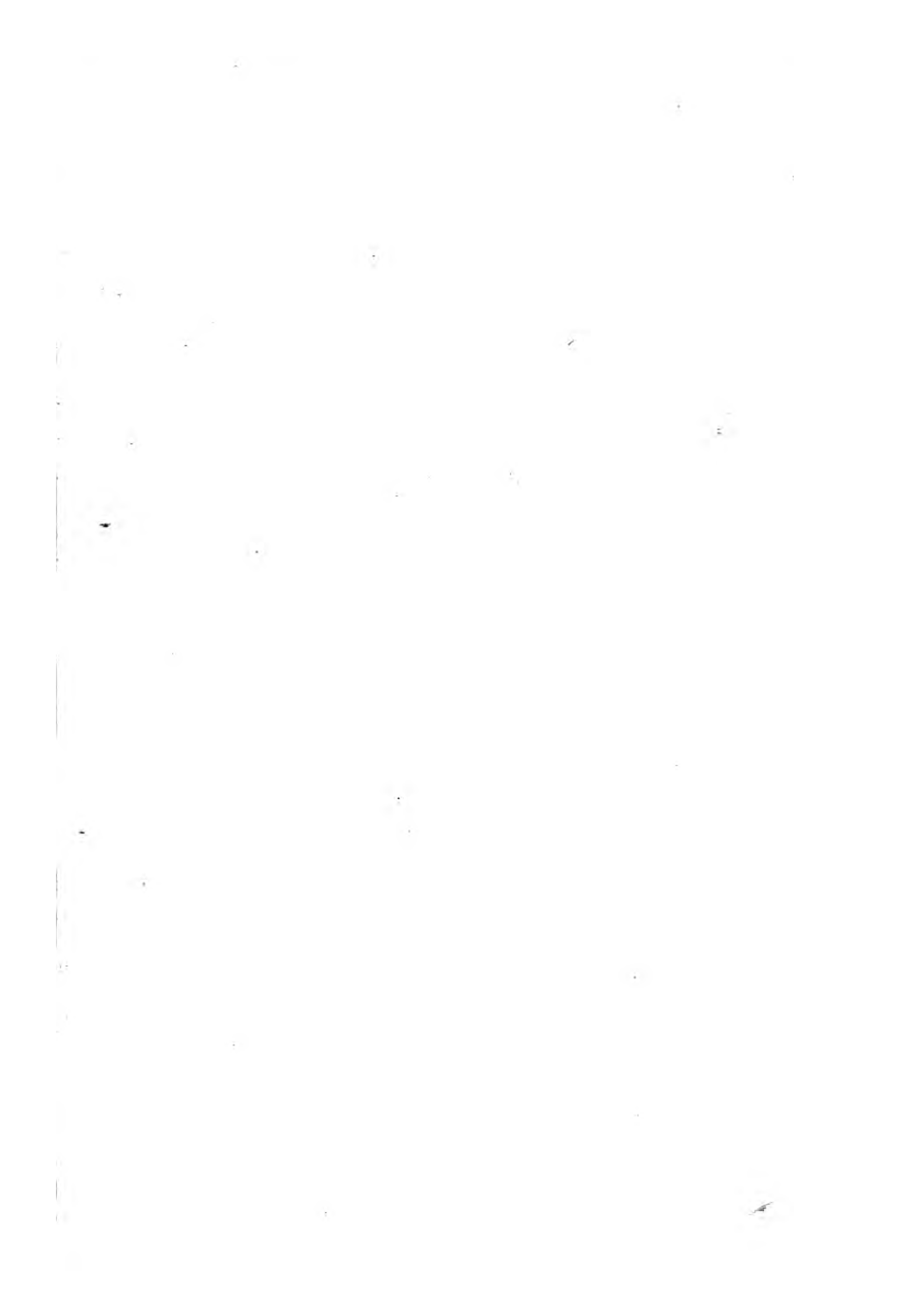


~~James H. ...~~  
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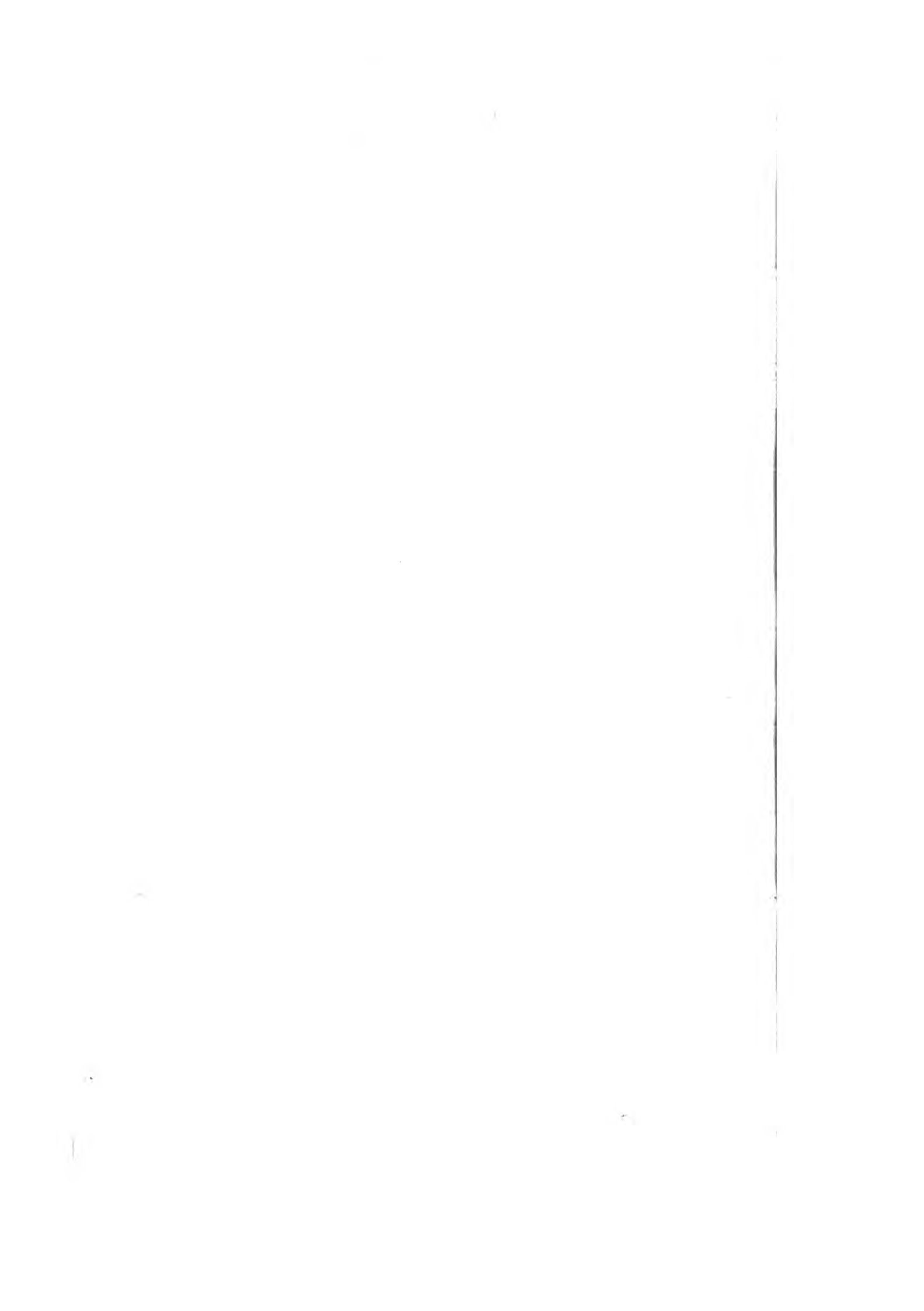
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*Ad Stenobryum Edwardum Montagu*

*Suspensio Stenobryum; Dantem non despicere. Parvum  
Crude mihi, utinam pignus Stenobryi habes.*

*J. Philonemus.*

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# UNIVERSITY EDUCATION:

OR, AN

## Explication *and* Amendment

OF THE

# STATUTE

WHICH,

Under a Penalty *Insufficient* and *Eluded*, prohibits the Admission of Scholars going from One Society to Another, without the Leave of their respective Governors, or of their Chancellor;

HUMBLY PROPOS'D

To the Chancellor, Masters, and Scholars of the UNIVERSITY of OXFORD, as a Means *Necessary* to the Good Education of YOUTH in the said UNIVERSITY.

ON OCCASION

Of the late irregular Admission of *W—m* *h—n*,  
Commoner of *Hart-Hall*, into *O—l C—e*.

By *R. NEWTON*, D. D. Principal of *Hart-Hall*.

Nolite Sinere per Vos *Artes Liberales*  
Recidere ad paucos: facite, ut *Vestra Auctoritas*  
*Meæ Auctoritati* faulrix adjulrixque sit.  
Si nunquam avare Statui pretium *Arti meæ*,  
Et eum esse quæstum in animum induxi maxumum  
Quam maxime Servire *vestris Commodis*;  
Sinite impetrare Me, Qui in *Tutelam meam*  
*Studium suum*, & se in *Voftram* commisit fidem,  
Ne eum circumventum inique, iniqui irrideant. TER. HEC.

The SECOND EDITION.

L O N D O N :

Printed for G. STRAHAN, over-against the *Royal*  
*Exchange* in *Cornhill*. 1726. Reprinted 1733.

*Gough Adds Oxon*  
*8 196.*





T O T H E

B O O K S E L L E R .

 HERE not having been any *Misrepresentation* either of Person, Fact, or Circumstance mentioned in the first Edition of the following Treatise, nor Believ'd to be, as I know of, by any one acquainted with the Men and Manners of the University at that Time, I could not think there was any *Immediate* Occasion to take Notice of the early *Remarks* upon it by an unknown Hand, such as they were, partly ludicrous and diverting Others, partly serious without hurting



4      *To the BOOKSELLER.*

Me; nor should even now have thought it necessary to do This, if you had not told me an interested Diligence had been used, by the Persons censured in that Book for their irregular Conduct, to Diminish the Value of the Service I *aimed* to do, and, I hope, *have* done the University in it; and that, in the New Edition of it you were going to publish, it might be of some *Use* to Yourself. For your Satisfaction, therefore, and to undeceive any who may have been misled by those *Remarks*, if there be any such, you will find my Answer to them, wherever there is Occasion for it, at the Bottom of the Page referred to by the *Remarker*. The Honour and Interest of the University first induced me to *Write* this Treatise, and I have since seen no reason to Redeem the Privilege you have to *Reprint* it.

*I am*

*Yours, &c.*



TO THE  
R E A D E R.



S, in order to *Mislead* the Reader of the following Treatise, it hath been artfully said in the *Remarks* upon it, that, “ in-  
 “ stead of a Discourse on *Education*, as  
 “ the Title of it seem'd to promise, I  
 “ had writ a Voluminous Book on the  
 “ *Insufficiency* and *Elusion* of one par-  
 “ ticular Statute only, which imme-  
 “ diately and visibly tended to my *Own*  
 “ *Interest* and *Personal Views*, and had  
 “ exposed the *Names*, and impeach'd  
 “ the *Characters* of Persons not de-  
 “ serving Reproach,” or to this Effect;  
 so, to *Undeceive* the Reader, if there be  
 need of it, I answer with Confidence,  
 that whatever the Title of the Book  
 hath Promised, I have fully Performed;

and that, if This One particular Statute was made to secure Obedience to the Local Statutes of Societies in general, without which the University would not be a proper Place for the Education of Youth, and yet would not secure such Obedience, if the Penalty thereto annexed were *Insufficient*, or might be *Eluded*, the Importance of it to *University Education* is great enough to Justify the Writing a much more Voluminous Book than This about it, altho' there should be nothing more therein contained, relating to *Education*, than the Consideration of this One Statute; and the Book so written might not unfitly be Entitled *University Education*, as it shewed the proposed Amendment of This Statute to be a Means absolutely *Necessary* to the good *Education* of Youth within the University. For this One Statute, with respect to Those who have no Dependence on any College, is *Virtually* All the Statutes: Or, if it cannot be said there is no other Statute *but* This, it may however be truly said, there is no other Statute *without* This; and that the Want of it in earlier Times, and the Room there hath been  
always

always left to *Elude* it since, hath been the main Occasion of all the Remissness in Study and Duty, of all the Extravagance in Expence, and Irregularity in Manners, that have at any time been complain'd of in the University from the Foundation thereof unto this Day. But, I believe, the Attentive Reader will not be able to avoid perceiving that it was not my Design, *Only* to *Explain* This Statute, and to shew the *Reasonableness* of an Amendment of it, but *Also*, in the course of such *Explanation* and *Reasoning*, and in all the *Incidents* and *Historical Relations* brought to illustrate the ill Consequences to Education if This Statute should continue capable of being Eluded, to *Suggest*, in a great Variety of Circumstances, proper *Sentiments*, and a proper *Conduct* to all Parents, Guardians, Governors, Tutors, Pupils, who should, at any Time hereafter, have any Sort of Concern in the Affair of *Education* in My Society. And if there be three Lines in the whole Book, which have not manifestly this *View*, I acknowledge Myself to have fail'd in what I design'd. A *View*, I flatter Myself, it is generally

rally thought, no otherwise *Personal*, than that it would be of infinite Satisfaction to me to see this Affair carry'd on in a manner Reputable to the University, and Useful to the World. For, sure, I shall not in earnest be accus'd of any regard to my *Private Interest*, who have always given the Entire *Revenue* of my Headship to the Society, and to whom it is equal, in respect of any *Pecuniary* Advantage, whether there be only *three* Members of it, or *three Score*. And I hope the Reader will be so *Candid*, or rather so *Just*, as to believe I do not say this of Myself without being *Compell'd* to it; nor that I have any where said any thing in diminution of the Character of *Any* Man, but in my Own Defence. A Spirit, that, I trust, will accompany me to the End of my Life, and enable me to keep that *Trifling* Part of the University in awe, of what *Station* or *Dignity* soever, who are perpetually attempting, by some dishonorable Step or other, to Defeat my Endeavour to Serve it.



TO THE  
UNIVERSITY  
OF  
OXFORD.



*I* is now above One and Thirty Years since I first became a Member of this UNIVERSITY. I do not pretend to any Other Merit towards it, than to have always had a Zeal for its Service. I am not conscious to Myself to have shewn this Zeal in a Manner that can justly give any Offence. Since I have had the Honour to Preside over a small Part of it, I have bent my Thoughts and Studies entirely to the Improvement of the Scholars which  
have



*have successively fallen under my Care ; believing, that, whatever Sobriety or Learning should at any time be found in Any Society, however inferior to Others in Number of Scholars, or Value of Endowment, the Advantage and Credit thereof would redound to the UNIVERSITY in general. And I have been so far from Fearing, that by any Activity in the discharge of my Duty to This Learned Body, I should incur their Displeasure, that I have not Doubted of their Protection. But, as I cannot boast of Skill that bears any proportion to my Industry, so neither can I say I have been so fortunate as to meet with Countenance equal to my Affection. For, whilst I have been aiming to supply the Defects of a very Imperfect Rule of Discipline in My Own Society, from the Experience I have had for many Years in the Education of Youth ; and from the many Excellent Statutes in Other Societies of which I have been a Diligent Reader ; I have unaccountably fallen under a*  
*Suspicion*

*Suspicion of reflecting upon Their Methods of Institution under pretence of rectifying my Own. The Scheme of Discipline I would Establish in Hart-Hall, hath for this reason been Opposed, and, to Justify the Opposition, Misrepresented.*

*With regard to This Scheme of Discipline, I will say nothing further at present, than, That the several Societies in the UNIVERSITY are govern'd by Laws peculiar to Themselves respectively ; That my Society will differ from These, just as These differ from One Another ; That there is nothing in This Institution repugnant to any Statute of the UNIVERSITY ; and, That I hope it will not hereafter be taken amiss of Me, if I endeavour to Support those Rules in it which are Particular ; the Misrepresentations which have been given of them having made This Necessary, tho' in other Respects it be very Disagreeable to Me.*

*In*



*In the mean time, the Design of the following Treatise is not to defend my Own Statutes, but the Local Statutes of Societies in general. And This, by a Vindication of the Ancient Statute of the UNIVERSITY, concerning A Scholar's not Removing from One Society to Another, without his Governor's or the Chancellor's Leave. The great Importance of which Statute will, I hope, appear to Those who shall give Themselves the trouble to peruse the following Account of its Introduction into the UNIVERSITY in 1489 ; and of the Amendments it receiv'd under the Chancellorship of Archbishop LAUD in 1634. In which short Account, by no means Intended as a History of the UNIVERSITY, but only to set forth the Necessity of the said Statute to the Good Education of Youth, if there be any Error, as I am sure it is not Voluntary, so, I trust, it will not be found Material with regard to the Present Argument.*

*The*

*The Penalty annex'd to this Statute, being Pecuniary, hath, in the Space of 236 Years, lost much of its Weight. It now falls upon the Delinquent with little Force. What Force it hath, is Evaded. Whilst it may be Evaded, there is no Security of the Independent Scholar's Obedience to the Laws of his Society. And, for Myself, I seem to have only this Choice left me, Whether I will Suspend the Use of the Statutes which the UNIVERSITY hath laid me under an Oath to observe, or Evacuate this Ancient House of Learning by putting them in Execution.*

*In this Distress I apply to the UNIVERSITY for a Further Explication and Amendment of this Statute, nothing being more Equal, than that, since I cannot be Releas'd from my Oath, I should be Enabled to do my Duty.*

*The*

*The Case I presume to lay before Them, will, I hope, be thought of that Moment, as to Justify my Uneasiness, and to Deserve their Attention. I lay it before them in this Publick Manner, knowing, that the great Numbers concern'd to be appris'd of it, either as Members of the Convocation, that They may provide a Remedy for the Evil complain'd of; or as Parents and Guardians, that They may be no longer Unacquainted with this great Law of Academical Education; or as Scholars of Societies, that They may evidently see their Obligation to submit to their Local Statutes, could not, otherwise, have been inform'd of it with any Clearness or Certainty. And I have not done this Before, because the Time I should have employ'd in putting my Thoughts on this Subject in any tolerable Order, hath been consum'd in struggling with the Opposition given to the Incorporation of My Society; (which Opposition, notwithstanding the*

*the Report of the Attorney-General in my Favour, hath been lately resum'd) and, because, if I had succeeded, the Rule of Discipline I should have establish'd in Hart-Hall, attended with such Revenues to every Member of the Society, as would have secur'd their Observance of it, might have made it Unnecessary for Me to be in haste to Publish a Treatise of this Kind, which my many Grievances unredress'd, and the Reluctance there will generally be in Independent Scholars to any proper Duties or Restraints, whilst the Evaded Statute shall be unexplain'd, do justly now Demand.*

*What I here adventure to send abroad into the World in such Sort, as the Multiplicity of Business, and the great Hurry of Thought I have been in, would permit; whether This relate to the History and Defence of this Particular Statute; or, in general, to the Education of Youth, as it is truly*  
*Intended*

*Intended for the Service, so is it humbly Submitted to the Wisdom of the UNIVERSITY : and tho' it come from a Person of Little Note or Consequence, yet waiting upon them with so good a Meaning, and with great Respect, if it fail to have any Authority, it will yet, I hope, be receiv'd with Favour.*

*And tho' the Expostulations, I here use with my very Unkind Neighbours, have seem'd to Me Necessary, as well to remove any Suspicion that I have brought what I suffer upon Myself by some exceptionable Conduct towards Them, as to discourage, what little I might, any future Violations of so Important a Statute ; yet have I no ill Will to them : and hope my Attachment to the Interests of Discipline hath not transported me to any Impropriety of Expression, whereby I may seem to have forgot Their Sacred Character, or My Own ; or the Relation I bear to them as a Member of the same UNIVERSITY :*

VERSITY : of which I should esteem Myself Unworthy to be a Member, if I had ever done any thing that was Derogatory to its Honour ; and of which I desire no longer to continue a Member, than I can be, in some measure, of Service to it.

*If I do not take the Right Way to this End, I shall be oblig'd to any One who shall, in a friendly manner, call Me back, and point out to Me That Better Path wherein I ought to go. In the mean time, as I have Enter'd into this with due Deliberation, with good Advice, with a clear Prospect of its Tendency to Piety, Learning, and Good Manners, so I shall think Myself Happy, if I may be permitted to proceed in it, without any further Interruption, either from <sup>a</sup> Those who would Obstruct my*

Charity,

<sup>a</sup> *Remarker.* By Those who would obstruct your Charity, I suppose you mean the *Rector* and *Fellows* of *Exeter College*, who gave you the *Grievous* Opposition, so often complained of, to the Incorporation of your Hall. For my Part I know nothing of



18      To the UNIVERSITY

Charity, or from Those who would  
Steal away my Scholars.

HART-HALL,  
Nov. 8. 1725.

the Dispute between you; only that it seems, the Scite of the Ground upon which your Hall stands, belongs to Them, and, I suppose, they imagined they had a Right to Oppose any *Project* that invaded their Property.

*Answer* 1. By Those who would obstruct my Charity, I did *not* mean Dr. *Hole*, then *Rector* of *Exeter College*, who acquiesced in the Attorney General's Report, and advised the Society to do so too: but I *did* mean Mr. *Conybear*, Mr. *Atwell*, and Mr. *B——*y, then Fellows of the said College, and the Right Reverend Dr. *Stephen Weston*, Lord Bishop of *Exeter*, their Visitor.

2. This Opposition was *Grievous*, as it gave me an infinite deal of Trouble, which I then thought, and still think, was *Unnecessary*; as it occasioned a great Loss of Time to me, which, I flatter myself, I could more usefully have employed; as it outlived the late Mr. *STRANGWAYES*, who waited to see the Hall Incorporated, that he might Settle his Intended Endowments upon it; and as, if it shall finally prevail, I shall be hurt by it in my private Fortune near a *Thousand Pounds*; and therefore, if I *did* complain, nay, if I did *often* complain, I shall generally be thought to have had *Reason*.

3. *Exeter College* do not pretend to more than a *Part* only of the Ground on which the several Buildings stand, which now compose, and are called, *Hart-Hall*. This Part is very *Small*, if compared with what Other Ground is intended to become the Scite of the said *Hall* when Incorporated. The precise *Limits* of this Small Part, after the many Alterations that have been made upon it in 400 Years, are not now certainly to be Discovered. For this Part,  
*great*



*great or small*, when and where-ever it shall be found, the successive Principals of *Hart-Hall* have paid a yearly unvaried Rent for 185 Years at least, and, as I firmly believe, for the whole Time it hath been made use of as a House of Learning.

4. How far my Project for the Promotion of Discipline, and Advancement of Learning in the University, was likely to *Invade* their Property, may be seen from the following Report.

“ UPON Consideration of the several Matters  
“ above-mentioned, I most humbly certify your  
“ Majesty, that I conceive the Claim made on the  
“ Behalf of *Exeter College*, is of no Weight against  
“ your Majesty’s Granting a Charter for Incorporating the Principal and Fellows of *Hart-Hall*,  
“ and Erecting the same into a *College*, because it is  
“ plain, that if they had any Title to the *Scite* of the  
“ *Hall*, or any *Other Right* whatsoever over the  
“ same, no Charter granted by your Majesty, without their Consent, could deprive them of *That*  
“ Right.

“ It must be Admitted, That if the Society of  
“ *This Hall*, held the Possession of their House only  
“ as Tenant at Will to the *College*, and might be  
“ Turned out at their Pleasure, it would not be for  
“ the Honour of the Crown to Grant a Charter,  
“ and Erect a *College* whose only Place of Abode, as  
“ a Society, depended upon so precarious a Foundation : But I am humbly of Opinion, that the  
“ Principal and Fellows of the *Hall* have a good  
“ Title to the Inheritance of the *Scite* thereof, paying the Annual Rent of 1 *l.* 13 *s.* 4 *d.* and that, if  
“ *Exeter College* should attempt to disturb them in  
“ their Possession, it would either be Presumed that  
“ the Legal Estate had been conveyed in Trust for  
“ the Principal and Fellows of the *Hall*, as in the  
“ Case of *Magdalene Hall* above-cited ; or, if the

20 To the UNIVERSITY, &c.

“ Legal Estate should be taken to be in *Exeter*  
“ *College*, a Court of Equity would decree it to be  
“ meerly a Trust in them for the Society of the  
“ *Hall*, and for the Advancement of Learning, that  
“ appearing from the Acts of the *College* itself, as  
“ well as from the Long and Uninterrupted Enjoy-  
“ ment, which is exactly the same Thing, as to the  
“ present Question. And I beg leave to Observe,  
“ that in a great Body so formed as the University  
“ is, consisting of so many Lesser Societies, indepen-  
“ dent of Each other, whose Possessions are gene-  
“ rally of great Antiquity, bordering upon One Ano-  
“ ther, and the Originals of them not certainly  
“ known, Long Enjoyment seems to be of greater  
“ Moment, and may be of worse Consequence to  
“ be disturbed than in most other Cases.

“ If this be so, then there is no Question of *Right*  
“ in the Case.

*Oct. 1. 1724.*

*P. Yorke.*



University



## Univerfity Education, &c.

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### P A R T I.

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N ancient Times certain Learned Men refided in the City of OXFORD, and there taught thofe *Arts* and *Sciences*, which are call'd *Liberal*, to fuch as were dispos'd to learn them. The Reputation of Their Skill, and the Fine Situation of the Place, invited fuch a general Refort of Scholars to it from All Parts, that it foon obtain'd the Name of an UNIVERSITY. It became

of so great Use to the Publick, that Princes were induc'd to honour it with divers Grants of Privileges and Immunities ; and private Men of Princely Minds repaid the Treasures of Learning they borrow'd from it in many Marks of Beneficence and Favour towards it. The Citizens, for the better Accommodation of the Students, from whose Residence amongst them they receiv'd great Benefit, let out such of their Houses, as they did not Themselves inhabit, to the Teachers of these *Arts* ; who, again, let out the several Rooms thereof to their respective Scholars, as to Under-Tenants. Such Houses, from the Time they were apply'd to the Purposes of Liberal Education, were call'd *Halls* ; and the several Governors of these Voluntary Societies, *Principals of Halls*. Long before any of these *Halls* were converted into *Colleges*, the UNIVERSITY, by Prescription, us'd a publick Seal, receiv'd Lands, was possess'd of Customs, and made Laws for  
the

the Government of its own Body as a Corporation. And, in the 13th Year of Q. *Eliz.* long after many of these *Halls* had been appropriated to the Uses of Learning, and endow'd, it was enacted by the Queen, Lords, and Commons, " That the Earl of *Leicester*,  
 " then Chancellor of the UNIVERSITY  
 " of OXFORD, and his Successors for  
 " ever, and the Masters and Scholars for  
 " the time being, shall be Incorporate,  
 " and have a perpetual Succession in  
 " Fact, Deed, and Name, by the Name  
 " of the Chancellor, Masters, and  
 " Scholars of the UNIVERSITY of  
 " OXFORD for evermore."

The UNIVERSITY, from the time She first became a Political Person, was consider'd as a *Mother*, adopting those for her *Children* who were desirous to listen to her Instructions, and willing to be Rul'd by her. These Entring themselves Members of her Political Body, and stipulating for the Observance of

her Laws, were said to be *Matriculated*, or made Sons of this Mother ; and were from thenceforth entitled to any Privileges, or Favours, which She had to bestow, and They, by their Dutifulness, should deserve. The several *Halls*, or Houses of Learning, which She permitted to receive her numerous Youth, were, as so many Nurseries, intrusted by Her to the Care of such Governors, as, by her great Indulgence, should be Chosen by these Voluntary Societies Themselves ; to be Approv'd by Her for their Sobriety, Prudence, and Learning ; and upon whose Fidelity she could depend, when any of her *Children* should, by Them, be presented to Her, as worthy, for their Manners and Improvements, to receive Honour or Favour at her Hands. Which Nurseries also she frequently *Visited*, as any Complaints were made to her of Abuse of Power on the Side of the Preceptors, or of Contempt of Authority on the Scholar's Part ; reducing, as she might, with



with equal Tendernefs, Discretion, and Courage, the One to Moderation, and the Other to Obedience.

The Rules and Customs of the feveral *Halls*, were, at firft, very *different*, as the refpective *Principals* thereof *varied* in their Opinions of the Methods of Education. In tract of time, as the Number of *Halls* increas'd, and an unfeemly Contention for Scholars in the Governors thereof was noted, a good deal of Liberty, not to fay Licence, was indulg'd to the young Students, left, otherwife, they fhould be tempted to remove from one Houfe of Learning to another, as they fhould be inform'd there was *Loofer* Discipline in This, than in That, to the leffening the Number of the *Tenants*, and confequently, the *Rent* and *Subfiftence*, of their former *Principal*.

The UNIVERSITY finding, by sad Experience, how much this would tend  
to



to the Corruption of the Youth of the Kingdom, instead of their Virtuous and Learned Education, was resolv'd to put Matters upon another Foot ; and, accordingly, gave *All* these Societies *One Rule*, a Body of Statutes call'd *Statuta Aularia* ; conceiving, that no Scholar, hereafter, would except against the Rules of his Particular *Hall*, which were now to be observ'd in every Other House of Education, nor be induc'd to Remove when he would find no Relief.

The great Security of Submission to These Statutes, was a Law of the University empowering each Governor to Expel the refractory Scholar, and prohibiting any Other Governor to Receive him, when expell'd, under the Penalty of *Forty Shillings*.

The Remedy was not Equal to the Disease. For, in the first Place, of what moment was it to have every where the *same Rule*, if the Guardians of it,  
the

the *Principals* of *Halls* Themselves, were not, every where, Equally dispos'd to oblige their Scholars to Observe it ? Exact Discipline and a Full *Hall* were still inconsistent : for, whilst some *Principals*, coveting Number, and affecting Popularity, were more remiss in the Execution of their Statutes, than Others, whose Attention was wholly upon the Confidence repos'd in Them by the UNIVERSITY ; Scholars, having no Dependence upon One *Hall* more than upon Another, fled from the Places of *Strictness* to those of *Relaxation*. And again, what Security of Submission to the Laws of Societies was a *Power* in One *Principal* to Expel the refractory Scholar, and a *Penalty*, however great, upon Another, who should receive him *when* expel'd ; if, at any time *before* Expulsion, and often to avoid it, he might depart from One House of Education at Pleasure, and be admitted into Another without Enquiry ? It was in vain for One Governor determin'd to discharge

discharge his Trust, to expostulate, upon the foot of Honour, the Reception of these Scholars, with Another, who was resolv'd to regard his Interest. The Revolter would still be kindly receiv'd, and Refuge would invite Defection, and, unless there was an Universal Agreement between All Governors not to admit Deserters, a numerous, idle, insolent, and cowardly Troop would always be got together where they were sure they should be least upon Duty.

The Erecting and Endowing *Colleges*, for the Support of Students, was not an improper Cure for This Evil, with regard to the *Few Dependants* upon Those Foundations, who would not fail to submit to their *Founder's Statutes*, tho' much stricter than the *Aular Rules* of Discipline, rather than forfeit their Interests in their respective Societies ; but with regard to all Others, who liv'd in the UNIVERSITY at their Own Expence, ( whether in *Halls*, or, afterwards,

wards, in *Colleges*, when *Colleges* began to admit Commoners) and had no such Dependance, the Case was the same *after* the Erecting Those Bodies as *before*. And I would here observe, that the *Variety* of Laws in these Incorporated Societies (for they now again *Varied* according to their respective Founder's Pleasure) became, in process of time, when they admitted Commoners, a fresh

- Temptation to young Men already Entered in some House of Learning, to be fanciful in their Preference of One Society to another, as the *Difference* of the Law, or the different *Manner* of putting it in Execution, happened to suit their Humour.

This *Protervity* in young Scholars, indulg'd by weak Parents easily abus'd by specious and false Representations, so confirmed Some Governors in the *Neglect*, and discourag'd Others in the *Regular Execution* of their Statutes; and withal, created such a bitter Enmity between

tween Those, who were fortunate in the Character of Good natur'd Men, for permitting their Scholars to do just what they pleas'd ; and Those, who labour'd under the Reproach of Severity, for only endeavouring, by prescrib'd Methods, to secure their Sobriety and Improvement, the best-natur'd Thing in the World ; that the UNIVERSITY found it absolutely necessary, for the Restoration of its *Peace* and *Discipline* to make *This Statute, March 5. 1489.*

a “ It is Decreed, and Ordained by  
 “ the Reverend Father the Bishop of  
*Lin-*

*Preamble to the Statute.*

— Et quia jam ab aliquot annis effluxis inobedientia Scholarium erga suos Principales potissimam causam dedisse videtur, quare *Ipsa Statuta Aularia* non observantur ; cum illi, non expectatâ poenâ Expulsionis, ad alias Aulas ubi favorabiliter receptantur, se quâdam Spontaneâ *Protervitate* divertere consueverunt, in dispendium Principalium Aularum hujusmodi à quibus recedunt, super quo non est huc usque per Antiqua Statuta ullo modo provisum, idcirco præfatis Antiquioribus Statutis Aularibus addendo,

a Decretum & Ordinatum est, per dictum Rev' Patrem Lincoln' Episcopum, hujus Univ' Cancell' de  
 Advita-

“ *Lincoln*, Chancellor of this UNIVER-  
 “ SITY, with the Advice and Consent  
 “ of the Venerable Congregation of Ma-  
 “ sters and *Principals* of *Halls*, That,  
 “ for the future, no Scholar of the UNI-  
 “ VERSITY shall Transfer himself, of his  
 “ own Accord, from One *Hall* to Ano-  
 “ ther, nor any *Principal* admit such  
 “ Scholar coming from Another *Hall*,  
 “ into his Own, the *Principal* of the  
 “ *Hall*, from whence he desires to De-  
 “ part, not *Consenting* thereto; unless  
 “ the *Cause* of This his Recess from  
 “ One *Hall*, and of his Going to Ano-  
 “ ther, shall first have been approved by  
 “ the Chancellor of the UNIVERSITY  
 “ for the Time being, (the *Principal* of  
 “ the *Hall*, from whence the Scholar  
 “ desires

Advifamento & Consensu predict' [*scil' venerabilis  
 cetûs Magistrorum ac Principalium Aularum*] quod de  
 cetero neque licebit alicui Scholari Universitatis, se  
 suâ sponte de Unâ Aulâ in Aliam transferre, neque  
 alicui Principali talem recedentem de Unâ Aulâ in  
 suam admittere, Principali Aulæ à quâ discedere cus-  
 pit, non consentiente, nisi Causa recessûs & transitû-  
 sui hujusmodi per Cancellarium Universit' qui pro  
 tempore fuerit, (vocato & audito Prin' Aulæ à quâ  
 discedere



“ desires to go, being summoned and  
 “ heard.) And the *Principal* who shall  
 “ have *Presumed* to receive into his  
 “ *Hall* a Scholar going away in this  
 “ manner, before the *Cause* shall have  
 “ been approv’d, as aforesaid, shall incur  
 “ the same Penalty that, by the Antient  
 “ Statute of the UNIVERSITY, is inflicted  
 “ on the Receivers or Admitters of a  
 “ Scholar or Scholars Expelled from  
 “ Another *Hall*. And let this be firm-  
 “ ly observed as often as this Case shall  
 “ happen.

The End and Design of This Statute  
 was, to secure the *Scholar's Obedience*  
 to the Laws of his Society, and conse-

discedere cupit) fuerit primitus approbata. Principi-  
 palis autem, qui recedentem huiusmodi ante causam  
 (ut premititur) approbatam in suam Aulam recep-  
 tare præsumpserit, eandem poenam incurrat, quæ re-  
 ceptantibus, seu admittentibus expulsum seu expulsos  
 ab Aliâ Aulâ per Antiquum ejusdem Universitatis  
 Statutum, infligitur, & hoc toties quoties is casus ac-  
 ciderit, firmiter observetur. XL s.

è Transcripto Statutorum Universitatis Oxon' per  
 Darrel in Biblio' Bodlei.

quently,



quently, his Sobriety, and Diligence; and, likewise, the *Governor's Interest* in the Scholar whom he should take a conscientious Care of, and, consequently, mutual Peace between Him, and Other Governors; and as a just Consequence of Both, the *Advancement* of Learning, the *Credit* of the UNIVERSITY, and the *Benefit* of Mankind.

No longer now, might the Scholar's *Humour*, or the Parent's *Indulgence* elude the Statutes of Societies, and defeat the Purposes of Liberal Education. The Scholar was consider'd as a Member of the UNIVERSITY, which, agreeably to the End of its Institution, propos'd to Teach him *Arts* and *Sciences*; and to Honour him with *Degrees* suitable to his Attainments in useful Learning, attended with a religious and sober Conversation: which *Degrees*, as they were the known Marks and Assurances of the Scholar's Diligence, Capacity, and Proficiency; would give him a Reputation

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in the World, and entitle him to many Advantages in the future part of his Life. It was not sufficient, that his Father would be *contented* with Ignorance and Intemperance, instead of excellent Skill, and exemplary Virtue; for he was not consider'd as One who was to live always in his Father's Family; but as One who was to go abroad into the World, and to adorn some public Station which demanded Abilities equal to it; and requir'd his going through a regular Course of Studies, and due Proof of his Sobriety, as proper Qualifications for it; As one, for whom his Governor and Tutor were to pass their Word to the UNIVERSITY, that he was Fit for his *Degrees*; and to the *Pastors* of the *Church*, that he Deserv'd *Holy Orders*; As One, who would hereafter reflect Honour or Dishonour upon the Place of his Education, as he should behave himself well or ill, when he was gone from it. And Parents, now, had This only to Consider; whether it were best for them,

them, to send their Children to the UNIVERSITY, with a Resolution to subject them to the Rules of the Societies they should respectively become Members of, or, to keep them at *Home*.

This Statute, however, did not hinder, but that the Scholar might still Leave the Society, of which he first became a Member, at what *Time*, upon what *Motives*, in what *Manner* he Pleas'd. He was still as much at Liberty to go from the Society, as he was before to have come into it. He needed not to have come. He was under no Obligation to stay. His Father might Demand him. His Governor could not Detain him.

*When* he was gone from the Society he Dislik'd, He might *Try* to be Admitted into any Other he pretended to like better; but he could not *Intrude* himself into it. Societies were at liberty to have *Refus'd* him, *Before* This Statute was made; *After* the making thereof, They were not

at liberty to *Receive* him, but in the Way prescrib'd by the Statute. He must, now, have his *Governor's Consent*, or the Chancellor's, *after* the Chancellor should have heard his *Cause*, and approv'd of it. If the Father's *Concurrence* with the Son's Desire of Removing, might, without any *Other Cause*, Transfer the Scholar to another Society, then the Concurrence of Other Fathers might Transfer *All* the Scholars to another Society; and if, from *This*, then from *Any* Society; then, not the Chancellor, Masters and Scholars, but *Fathers* would Govern the UNIVERSITY; then young Men, who could influence their Fathers, would *Themselves* govern the UNIVERSITY; Then those who were to be Govern'd, would *Govern*; then the UNIVERSITY would be in the same Confusion it was in *before* the making This Statute; for, before the making This Statute, young Scholars, I conceive, went not from one Society to Another, without the Consent of their Fathers, who

who were to pay their New *Principal* his *Rent*, and their New *Tutor* his *Stipend*.

But, however effectual This Statute was to the Purpose Intended, with Those who *regarded* the Intention of it, yet, with Others, it was *defective* in some respects.

- Since many young Scholars, who had behav'd themselves *Irregularly*, were found to go away, of their own accord, from their respective Societies, to Others, in order to avoid Expulsion; and, since This Statute therefore laid the Receiver of such Scholars under the same Penalty with the Receiver of Scholars expell'd; it is evident, This Statute was made, in Aid of the Ancient cluded Statute inflicting on the Receiver of an Expell'd Scholar *Forty Shillings*; and did Intend, the *Irregular* Scholar should never remove from his First Society, any Other
- Way, than by an Exemplary Exclusion;

that Others might be Discourag'd from the Like Behaviour for fear of the Like Punishment: Saving, at the same time, to the *Regular* Scholar a Liberty of removing to any other Society, *with his Governor's Consent*, upon a *Cause* sufficient to Justifie his Desire of it, as a *Reward* of such his *Regularity*.

Now, tho' the Statute evidently intended to allow no Remove from one Society to another, but for the obtaining some *Benefit* in *This*, which was not to be had in *That*, It yet requir'd neither *The Necessary Consent* to be expressed in *Writing under the former Governor's Hand*, which he might, afterwards, have been reproach'd with, if he had given it to an *Irregular* Scholar; nor *any Character of Sobriety and Industry* in the Scholar removing, which should declare him *Worthy* of That Benefit, or entitle him to the *Necessary Consent* to Enjoy it. The Statute, it is confess'd, was a Security to the Governor, *from whom*  
the



the Scholar was desirous to remove, that he could not remove without such Governor's *Consent*. The Scholar could not, now, go away to *Avoid Expulsion*, as heretofore; but might be kept to the Punishment of his ill Behaviour, if he would not reform. But here was no Security to the Governor, *under* whom he desir'd to Enter, that such Governor was not applied to by an Irregular Scholar; by which means, a *Principal's* Consent to remove, very often Transferr'd a Scholar to the Society of Another *Principal*, who could no longer be endur'd in his Own; and whom, to avoid expelling him, he chose, in this silent manner, to get *rid of*, if not to *Prefer*.

Again, *This Statute* related only to *Halls*; the *Principals* of *Halls*, being, I suppose, at the time when it was made, The only Educators of the Youth of the UNIVERSITY, who had no Dependance on any *Foundation*. For, though there were then several *Colleges* endow'd; yet,



I imagine, their *Buildings* were not as yet sufficiently enlarg'd to receive *Commoners* within their Own Walls; and that, in the mean time, many *Fellows* of *Colleges* became *Principals* of *Halls*, and *Tutors*, without voiding their *Fellowships*; and that, afterwards, when *Colleges* were provided of proper Accommodations for more Scholars than their own Members, they were glad to receive them upon their Own Site; and willing to hope, that, tho' *The Statute* had forbidden any Scholar to remove from One *Hall* to Another *Hall*, without the *Consent* of his *Principal*, yet it had not forbidden him to Remove from any *Hall* to any *College* that had Room wherein to bestow him. Hence arose an Attempt to break thro' the *Intention* of the Statute, consistently with the *Letter* of it, in 1548, tho' without Success; hence *Colleges* began to have an Evil Eye to *Halls* in general, as intercepting many Scholars which would, otherwise, have come to *Them*; and hence, from

a sc.

a secret Wish that there *were No Halls*, They came to a final Resolution, in the 4th of Q. *Eliz.* that there *should be None*, except those which belong'd to Themselves; and accordingly the UNIVERSITY forbad her Scholars to Lodge any more in *Townsmens Houses*. The *excepted Halls*, partly, I conceive, (a) in pursuance of the Intention of Those who had *Ordain'd Them for the Advancement of Learning and Knowledge*; and, partly, to preserve the *Benefactions* left to the UNIVERSITY *in Trust* for Them; and partly, to Secure a *Rent certain* from Them to Those *Colleges* to which they respectively belong'd, which as far as I can learn, hath, from *that time* at least, been paid *without Variation*; were allow'd to continue as *Distinct Houses of Learning*, as the *Colleges* Themselves. As *such* have They ever

(a) This is *evident* with respect to HART-HALL, *Ordained for the Advancement of Learning and Knowledge* by the Founder of Exeter College, however the *Incorporating* it for *this Purpose* be obstructed by TWO of *His* Fellows, and by the VISTOR, *His Representative*.

since

since been *Esteem'd*; as *such* have They procur'd *Exhibitions* to their *Scholars*; and *Improvements* to their *Buildings* as *such* have they All been *Incorporated* into the UNIVERSITY by *Royal Charter*; as *such* have several of Them been Erected into Colleges and Endow'd, (as other *Halls* had been before them) without the least Opposition; and it is the Wish of those who have been long acquainted with the Ways of this Place, and have at heart the Prosperity of it, that the *Rest of them* were speedily to be so Erected and Endow'd.

When, in the Year 1634, the UNIVERSITY *Statutes*, obscure, intricate, perplex'd, contradictory, defective, and without Method, came to be Revis'd, and Amended, and Digested under proper Titles by Archbishop *Laud*, their Chancellor; *This Statute* was *Reform'd*, and all the above-mention'd Defects *supply'd*. And *The Statute* now stands Thus.

a " It

“ It is Ordain’d, That no Governor  
 “ of a *College* or Hall, do admit into his  
 “ *College* or Hall, any Scholar going  
 “ away of his own Accord from any  
 “ Other *College* or Hall, who hath not  
 “ obtain’d the Leave of the Governor  
 “ thereof *under his hand* ; or, other-  
 “ wise, who having obtain’d the Leave  
 “ of the Governor [under his hand,]  
 “ hath yet not obtain’d, *under his hand*,  
 “ a *Testimonial of his Virtuous and*  
 “ *Laudable Conversation* ; unless the  
 “ Cause of his Removing (the Gover-  
 “ nor of the House from whence he  
 “ desires to remove being Summon’d  
 “ and Heard) shall first have been ap-  
 “ prov’d by the Chancellor of the UNI-  
 VERSITY

Statutum est quòd, non licebit alicui Collegii  
 vel Aulæ Præfecto, quenquam Scholarem sponte suâ  
 ab alio Collegio vel Aulâ, sine Veniâ Præfecti ejusdem  
*sub Chirographo obtentâ* discedentem, aut aliàs bonâ  
 Præfecti cum Veniâ recedentem, *nullo tamen sub*  
*Chirographo ipsius obtento Testimonio de honestâ ac*  
*Laudabili suâ Conversatione*, in Collegium vel Aulam  
 suam admittere, nisi *causa* recessûs & migratio-  
 nis suæ per Cancellarium Universitatis qui pro  
 tempore

## 44 UNIVERSITY

“ UNIVERSITY for the time being, under  
 “ the Penalty of *Forty Shillings*, for the  
 “ Admission of every Person so Admit-  
 “ ted, to be exacted of the *Governor*  
 “ of the *College* or Hall [he is admit-  
 “ ted into.]

According to *This Statute*, Leave may be *Refus'd*, 1. If the Scholar's *Conversation* hath not been *Virtuous* and *Laudable*. 2. If He hath not a *Reasonable Cause* of Removing. If then, the Governor justly except against the *Conversation*, the Scholar is not entitled to the Plea of a *Reasonable Cause*: And, if He thereby sustain any Loss, he must thank Himself; for, if he had behav'd Himself better, it would have been better with him. If the Governor, having no Exception to the *Conversation*, Disapprove the *Cause*, the Scholar

tempore fuerit (vocato et audito Præfecto Domûs à quâ discedere cupit) primitus fuerit approbata, sub poenâ 40 s. pro admissione cujusq; Personæ sic admiffæ, à Præfecto Collegii sive Aulæ exigendorum.  
*Univ. Stat. Tit. 3. §. 3.*

cannot

cannot be Admitted into *Another Society*, until the Chancellor shall have *Approv'd* the *Cause*, which the Governor had *Disapprov'd*. He must stay where he is, if he will continue a Member of the UNIVERSITY; for, for ought that *appears* to the contrary, He is as well where he is.

A Governor is at Liberty, whether he will *Enquire* into the *Cause* or not, before he gives the *Desir'd Leave*, and the *Acceptable Character*. He may *Know* or *Presume* the *Cause* to be *Reasonable*, and not *Enquire*; He may *Suspect* it to be *Unreasonable*, and *Enquire*.

When the Governor is satisfied about the *Cause*, *Leave alone*, tho' *express'd in Writing*, without a *Good Character express'd also in Writing*, will not enable the Scholar to Remove. For, that his Governor is willing to part with him, or glad to be rid of him, is no Security to Another Society that He is *Worthy* to be



be Admitted into it. And a Governor Admitting a Scholar, upon *Simple Leave*, is as liable to the Penalty of the Statute, as if he had Admitted him upon *Simple Character*, or without *Either*, since the Statute requires *Both*. And, agreeably to this Interpretation of the Statute, the Scholar heretofore apply'd not for a *Discessit*, or *Leave to go*; But for a *Benè Discessit*, or *Leave to go with a good Character*.

Nor indeed, is there any thing more evident, than that *Simple Leave* to remove cannot, with any Propriety, be either *Granted*, or *Accepted*.

Not *Granted*; lest Governors of Societies, who are the Guardians of the Statute, should defeat the Intention of it; the Statute manifestly intending, that *Leave to Remove* should be given only to the *Regular Scholar* for his *Benefit*. Now, if the *Irregular* may ever obtain it, the *Irregular* will never despair of it,  
Irre-

*Irregularity* will not be sufficiently discourag'd, and One great Motive to *Regularity* will be taken away.

Again, Governors of Societies engag'd in the same Employment, with the same View of Service to the Publick, in Alliance with each other for the Support of Discipline, and having frequent Occasion for the Advice, Assistance, and good Offices of one another in the Government of their respective Societies, ought always to act with the strictest *Honour* and *Friendship* towards each Other. A Governor, therefore, cannot *Innocently* attempt to transfer a Scholar of *Ill Behaviour* from Himself to his Neighbour. Whilst he hath Hopes of reclaiming the *Irregular* Scholar, He ought *Himself* to bear with him. He is already in a Method of doing This. Some Courses have been found Ineffectual ; Others remain to be Tried. When he despairs of his Scholar's Amendment, as he needs not any longer to  
*Endure*

*Endure* him, nor can safely *Continue* him, in his Own Society, so there is a Way of *Removing* him from *Himself*, without *Imposing* him upon his *Friend*.

If my *Friend* shall tell me, that he will think this no *Imposition* upon him, and that he is willing to take my Scholar with all his Faults; I must answer, that, then, my *Friend* is Imprudent; that *He* hath not had the Experience of him which I have had; that *He* doth not know him so well as I know him; that He gives into Those Accounts of him which are abundantly too much in his Favour; that he Mistrusts *Me* too much, whom he ought more to Confide in; that I have better Opportunities of knowing what this Scholar's *Behaviour* is, than any Other Person; and that he violates the Friendship there is between us, if he thinks I will deceive him. Indeed, this Scholar no more deserves to be Admitted into *Another* Society than to be Continued in *Mine*. And my *Friend* gives  
me

me reason to suspect he is Tempted by some little *Emolument* that may accrue to the *Tutor*, or some ordinary *Perquisite* to the *Officers* of his House, to Covet an *Irregular* Member who will discredit, and infect his Society. I cannot, therefore, do my Friend an Injury, tho', mislead as he is, he should happen to think it would be no Injury to him.

If my *Friend* shall reply, that I am more careful of *His* Interest then I need to be, and shall have, therefore, a Jealousy, that, under this Colour I am, in truth, taking Care of my *Own*; for that if the Scholar be indeed very *Irregular*, and hath already given me a great deal of Trouble, and is likely to give me more, He can see no Reason why I should be so fond of Keeping him, or why I should not be even glad to Part with him; I must answer him again in this manner. That Any Governor should Covet to *Admit* a Scholar, whom he knows, or believes to be *Irregular*; or of whom

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there is a Report that he is *Irregular* ; or of whom there are not good grounds to believe that he indeed is, and will be *Regular* ; is rather matter of Surprise to Me. But, when I have already an *Irregular* Scholar in My Society, there are these Reasons for *Detaining* such Scholar, for a time, tho' *Irregular*. 1. That if I readily let *Him* go, because he hath made Me *Uneasy*, and I am *Weary* of him, *Others* will infallibly *Behave* in the *same Manner*, with the *same View*. 2. That when I shall have given him *Leave to go*, He will *not be gone* for all that. He will Enter Himself in *Another House* indeed ; but, as, when he was a Member of *This House*, he Liv'd half his Time in *Another* ; so, now he is *Remov'd to Another*, He will *Live here* still as much as at *home* ; and will give me abundantly more Trouble now, than he either did, or possibly could do before, since he now finds he may do it with Impunity ; for his Present Governor is not here to take Notice of him, and his Former Governor hath nothing farther to do with

with him. He is *Departed*, indeed, but his *Ghost* still hovers about the Ground; haunts the Place of his wonted Abode; disturbs the several Apartments with unreasonable Visits, and strange Noises; and scares all Those who never expected his Return to *This Region* any more.

As *Simple Leave* to remove ought not, therefore, to be *Granted*; so neither, if it should at any time be *Granted*, ought it to be *Accepted*: for, if the One be Irregular, the Other is to Countenance what is Irregular.

If it be said, that, in *Simple Leave* Good Character is suppos'd to be *Included*; I answer, Why might it not, then, as well have been *Express'd*? Some may reasonably doubt whether it be Included or no; forasmuch as, if a Governor can with a safe Conscience give his Scholar a *good Character*, I think he cannot innocently refuse it, when it is



Likely to be of Service to him. On the other hand, if *Simple Leave* should *not Include* so much in the Intention of the Governor who *Releases* the Scholar, whilst it is thought to do so by the Governor who *Admits* him; such Governor too easily taking that for granted, which was very much to be question'd, will not be esteem'd Elegant in the *Choice* of his Members, nor, indeed, so much as Cautious that he do not admit an *Irregular* Member; but will invite Abuses of his Credulity, and very often have an *Irregular* Member impos'd upon him for a *Regular*. But, in truth, *Simple Leave* is so far from being at any time suppos'd to Include *good Character*, that the Contrary is *ever* True. *Simple Leave* always supposes *good Character* excluded; and would not have been *Simple Leave* if it could have been otherwise with Truth: And, I hope, is never granted but with Design it should prove ineffectual; and that the Scholar, meeting with a Repulse, might return to his *former Society*,

*ciety*, make his Peace with his *former Governor*, and *Behave* himself so well for the future, that, whenever he should have a just Occasion to *Remove*, he might obtain such *Instrument of Leave*, as *The Statute* Intends, and the strictest Governor would not scruple.

But, if *Simple Leave* be never Granted, but with Design it should prove *Ineffectual*, how comes it to have been ever Granted at all ; since this Design might have been better Secur'd without granting it ; and the Scholar have more certainly Stay'd where he was, than have Return'd when he was gone ? I answer, That he who believes it to be more *Convenient* in the general, and more *Agreeable* to the *Statute* of the UNIVERSITY, that *Simple Leave* be not ever Granted, hath yet been Tempted to Grant it, with Hopes of its proving *Ineffectual*, for *These Reasons*.

The *Irregular Scholar* is of Opinion, That Any Society will be glad to receive him. His Idle Companions have assur'd him of it. No Arguments, after this, will induce Another Belief. He knows he shall add to their *Number*, and, he fancies, to their *Reputation*: as if *Idleness*, and *Intemperance* would not be an Over-balance to *Any Advantage*, he could possibly bring along with him into Any Society. Now *Simple Leave* Granted by One Governor, and not Accepted by Another, would shew this conceited young Man to Himself. He would then see what was his intrinsic Worth. He would have an Opportunity to observe, that a Scholar of *ill Behaviour* was welcome to no-body. He would begin to have meaner and juster Thoughts of what, he flatter'd himself, was so valuable in his Person or Accomplishments. The Displeasure against his former Governor, who had *Releas'd* him, being in a good measure Transferr'd to the Governor who

who had refus'd to *Admit* him, might wholly wear off in time. If Other Governors were found to be as strict as his Own, he might have less Objection to his Own, submit to his Own, have as good an Opinion of his Own; and if sweet Sobriety and Diligence on the One Side, and proper Countenance and Encouragement on the Other, ensued, he might at length esteem, prefer, and love his Own.

This Reason chiefly regards the Scholar. There is Another, which in a particular manner, respects the Governor; and that is, That so many Governors as should be found not to *Accept* of an *Instrument* of *Simple Leave* when tendered to them, would, by that very Act, be deem'd to signify, that they were *United* with Him in the Support of *This Statute*; and that they were ready to *Share* amongst them, and, so, to *Lessen* to Each Other, the Reproach of Exercising Discipline in the UNIVERSITY. A very comfortable Thing to an honest

Mind, in an Age, wherein the *Bad* are *Active*, and the *Good* are *Indolent*.

But to go on. A Governor giving Effect to *Simple Leave* which was design'd to be Fruitless, *Hurts* his own *Character*, by declaring, that even an *Irregular Scholar* is acceptable to him; *Hurts* the *Interests* of *Virtue*, by Entitling the *Suspected* and *Attested* Good Conversation to the same Privileges; *Hurts* the *Discipline* of the UNIVERSITY, by opening That Refuge to Disobedience which *This Statute* was made on purpose to preclude; *Hazards* the *Welfare* of his Own Society; since the Scholar, tho' he hath chang'd his *House*, will have retain'd his *Manners*; and the same Manners, which stain'd the *Reputation*, endanger'd the *Sobriety*, interrupted the *Studies*, and disturb'd the *Peace* of the Society which hath dismiss'd him, will not fail to do so of That which shall have receiv'd him. And such Governor  
may

may depend upon it, whenever a Scholar shall produce an *Instrument* of *Leave* without a Testimonial of his *Good Behaviour*, or without being able to assign a *sufficient Cause* for his desiring to *Remove*, his Preference of the *New Society* is built upon the Hopes that all These Things will be suffer'd in it, whatever he may *Pretend*, or however he may happen to find himself *Deceiv'd*. And to shew what *Honour* he hath, and how careful he will be of the *Credit* and *Interest* of his *Benefactors*, who have been so kind as to *Receive* him against all Those Motives to *Reject* him, I shall only add, That I never had a Member of my Society Admitted into Another House upon an *Instrument* of *simple Leave* in my Life, who was not seen here again the next Day, at an *Unseasonable Hour*, and in an *Unstatutable Habit*, both against the *Rule* of the UNIVERSITY, and the *Care* to secure his Observance of that Rule in his *New Society*.

After



After the *Statute* of 1489, had been thus *reform'd* in 1634, One would have imagin'd, that nothing, hereafter, could have eluded the *Force*, or defeated the *Intention* of it. But, alas! how well contriv'd soever It may appear to have been, we shall find, that *Time*, and the *Perverse Wit* of Man, have conspir'd to evade even *This Statute*.

The *Penalty* is the same in Both Statutes, *viz. Forty Shillings*; with this Difference, that *Forty Shillings* in 1489, was of six times the Value of *Forty Shillings* in 1634; and, consequently, a *Penalty* in the same proportion *Greater* in Those Days, than in These. The *Lesser Penalty* is Less regarded. This Mischief is what *Time* hath introduc'd. However, I believe, This *Lesser Penalty* might be of *some Weight* still with Many; if Those, who should make Themselves obnoxious to it, were sure it would be Levied out of their Own  
*Personal*

*Personal Estate*, and never, hereafter, be *Repaid* them. But, it seems, the *Scholar*, who is so Modest as to Desire an *Irregular Admission*, is so Good also as to be at the Charge thereof; to Exempt his future Governor from the *Penalty* of his Unfaithfulness to the UNIVERSITY, and to subject him only to the *Shame* of it. So that now, if a Governor shall not be *Asham'd* to break *The Statute*, of which he is the Guardian, the UNIVERSITY hath no *Other Security* that any Regard will be had to it. In this Manner an Attempt hath been lately made in O—l C—e to Defeat it. A single Instance succeeding will invite Imitation. Common Practice will take away *Shame*. And Discipline and Learning, in this Part of the World, will be just where they were a Thousand Years ago. And this Mischief is owing to the *Perverse Wit* of Men of a Liberal Education.

If

If it be here ask'd, why the UNIVERSITY, if They had not thought this Penalty *sufficient* in 1634, (when They could not but be aware of the Alteration there had been in the Value of Money since 1489) did not *Increase* it? I answer, that This might not, then, be thought necessary, because the *Heads of Houses*, the Immediate Judges of the Reasons offer'd for removing from one House to Another, being, together with the *Chancellor* and *Proctors*, from that very Time, by a *Particular Statute* then made, United into an Amicable Body, at once *Impower'd* and *Oblig'd* to meet *Weekly*, in order to deliberate about whatever might concern the Honour and Interest of This famous Seat of Learning; it could hardly be conceiv'd possible, that, in any future Age, any of the Heads of Houses Themselves should so utterly Disregard the *Conscience* of their Duty, the *Dignity* of their Station, the *Familiarity* of their Friendship, the *Peace* of the  
UNIVERSITY,

UNIVERSITY, and the *Reputation* of their respective Societies, as to be guilty of the Breach of *This* Statute, had there been *no* Penalty annex'd to it.

Having been thus particular, in endeavouring to make it evident, That, by the above-mention'd *Statute*, a Scholar going away from one House of Learning, cannot be Admitted into Another, until he shall bring along with him an *Instrument under the Hand* of his Former Governor, *Testifying* such Scholar's *Conversation to have been Virtuous and Laudable* for the time past, and *Expressing* such Governor's *Leave* to such Scholar to Remove ; and also, that such Scholar is not well prepar'd to *Apply* for such *Instrument of Leave*, nor well *Entitled* to it, who is not furnish'd with such *Cause* of his desiring to remove, as either his Governor who may Demand it, or the Chancellor who must Demand it, shall approve ; I shall, in the next place, lay before the UNIVERSITY  
the

the *Following Case*, that they may Judge how conformable it is to the said Statute.

*Wm. S——n* Commoner of *Hart-Hall*, applies, in *Act Term* 1723, to the *Principal* of the said *Hall* for a *Discessit*, or *Instrument* of *Leave* to go from the said *Hall* to Another House; and, not obtaining it, strikes his Name out of the *Buttery-Book* with his Own Hand, and retires into the Country. Towards the End of *Michaelmas Term* following, He returns to the UNIVERSITY, and applies to the \* Vice-Chancellor for a *Discessit*, which being refus'd; Mr. *J. B. Fellow* of O——l C———e, in the Absence of His P——st, and *Dean*, (the Vice-Chancellor and Principal still dissenting,) admits him Commoner of the said *College*. And the P——st of O——l, after the

\* The *Chancellor's* Jurisdiction is Local, and is Exercis'd, upon all Occasions not particularly excepted, by the *Vice-Chancellor* or his *Deputy*.

*Principal*

*Principal of Hart-Hall* had represented to him the Irregularity of This Procedure, and the Ill Consequences that would attend it, abides by what Mr. *B.* hath done.

The Few Observations I have to make upon this Case, are these.

1. That the *Penalty* assign'd to the Breach of This Statute is *incurr'd* by the Admission of This Scholar.

2. That the *incurr'd* Penalty is to be *exacted* of the *Governor Himself*, into whose *College* the Scholar was Admitted; and not of any Other Person, whether *Deputed* by Him, or acting *without Deputation* from him.

3. That the Penalty Exacted for this Irregular Admission is *Apply'd* to the Use of the UNIVERSITY, in order to make the UNIVERSITY Satisfaction for the Breach of their Law; and that, as yet,  
there



there is no Satisfaction made to the Governor of the Society from whence the Irregular Remove was made, for the Injury *He* sustains by the *Loss* of his Scholar; the *Example* of a successful Escape from Discipline; and the *Unsettledness* This may create in the Minds of Others before well fix'd, now desiring to remove.

4. That it is altogether as reasonable That the Scholar should be *Restor'd*, in order to make the Injur'd Governor Satisfaction, as that *Forty Shillings* should be paid to make the UNIVERSITY Satisfaction; especially since the Payment of the *Forty Shillings* is a Concession that the Scholar was wrongly remov'd; and that, if the Scholar be not *restor'd*, an Injury very capable of Redress will not meet with it.

5. That, tho' the Statute *mentions* only the Penalty of *Forty Shillings*, and be *silent* as to the *Restitution* of the Scholar,  
yet

yet it appears on Record to have been Usual to *restore* the Scholar; at least, There is *One Precedent* for the *Restoring* the Scholar, and there doth not appear to be One for the *Detaining* Him.

July 20. 1548. \* Mr. *Man*, Principal of *White-Hall*, complain'd to the Vice-Chancellor of *John Bury*, Rector of St. *Mary College*, and *Thomas Ponsbury*, Fellow of *New College*, for removing *Thomas*

\* Mag<sup>r</sup> *Man* Principalis *Aul.*  
*Alb. Univ. Oxon.* contra Mag<sup>um</sup>  
*Job. Burye* Rectorem *Coll. Beatæ*  
*Mariæ Oxon.* & Mag<sup>um</sup> *Thomam*  
*Ponsbury* Socium Collegii Novi Ox-  
on.

20<sup>mo</sup> die Julii A. D. 1548.

Quo die comparuit personaliter Magister *Man* Principalis *Aulæ Albæ* in Universitate *Oxon.* & allegavit Mag<sup>um</sup> *Thomam Ponsbury* sine Licentiâ dicti Mag<sup>ri</sup> *Man* Principalis Antedicti & sine ullâ Causâ allegatâ Vice-cancellario dictæ Universitatis *Oxon.* transferre *Thomam Wyffe* Scholarem *Aulæ Albæ* prædict. in Collegium *Beatæ Mariæ* in præsentia dictorum Magistrorum *Bury* & *Ponsbury*. Proinde Dominus RESTITUIT eundem *Thomam Wyffe* Principali *Aulæ Albæ* prædict. & monuit Mr<sup>um</sup> *Bury* Rectorem Collegii *Beatæ Mariæ* quod liberè dimitteret eundem *Thomam Wyffe* sic per eum recept. Reg. GG. f. 29. b.

E

*Wyffe*

*Wyffe* from *White-Hall* to the said *St. Mary College*, without the Principal's *Leave*, or any *Cause* alledg'd to the Vice-Chancellor. And what follow'd upon This Complaint? Why the Vice-Chancellor *Restor'd* the said *Thomas Wyffe* to the Principal of *White-Hall*, and Admonish'd *John Bury*, Rector of *St. Mary College*, freely to Dismiss the said *Thomas Wyffe* so by Him receiv'd.

This Proceeding was so Just, so well Approv'd, and had so good an Effect, that there doth not appear to be *Another Instance* of a Scholar Admitted into Another House without *Leave* from his former Governor, or from the Vice-Chancellor, till the Year 1723.

In *this Instance* the Principal of *Hart-Hall* complains of the P——ft of *St. Mary College*, otherwise call'd O——l and of Mr. J. B. Fellow of the said *College*, the Author of the Irregular Admission, for removing W——m  
S——n

*S*—*n* from *Hart-Hall* to the said *O*—*l*—*C*—*e*, without the said Principal's *Leave*, or any *Sufficient Cause* alledg'd to the Vice-Chancellor. And what Redress has the *Principal* of *Hart-Hall* upon This Complaint? Why, none at all. How so? Is not the *Principal* of *Hart-Hall* as much Injur'd as was the *Principal* of *White-Hall*? Is there not a *Statute* now in Being of the same Import with *That* of 1489; and having the Penalty of *Forty Shillings* annex'd to it, as *That* had? Is there any *More Reason* for Acquiescing in the Payment of the Penalty, without the Return of the Scholar, now, than there was then? Is there not a great deal *Less*, since the Penalty was then of six times the Value that it is of now? Is there any Difference between *no Cause* alledg'd, and a Cause *insufficient* and *disapprov'd* by the Proper Judges of it?

“ Well, but the *Statute* is purely *Pe-*  
*nal*, and the *Penalty* is paid.” But

*Penalty* is not paid by the *Person* to whom the Statute is *Penal*; who, if He were to have paid it, would rather have *Restor'd* the Scholar, then have paid it. The Statute is *Penal*, in the Present Case, to the *P—st* of *O—l*. Does the *P—st* of *O—l* pay the *Forty Shillings*? No. Mr. *B.* the Person *Admitting*, pays it. And does Mr. *B.* indeed, pay the *Forty Shillings*? No. *W—m S—n*, the Person *Admitted*, pays it. So then; if Governors of Societies shall, in defiance of this Statute, not Scruple to *Admit* Irregular young Men, who are willing to be at the Expence of *Forty Shillings*, in order to gratify their Resentment against Those, who shall have disoblig'd them so far, as to have kept them to their Duty; or shall, after They have been Admitted by Others, without their Knowledge, *Detain* them when They come to know it; farewell the only Security of Obedience to the *Local Statutes* of Every Society in the UNIVERSITY. The *Best Dispos'd* cannot

not be long Regular in *Any* Society. They will be overborn by the Rapidity of the Stream, and whirl'd into the incircling Eddy, and sunk promiscuously with every thing the most insignificant and contemptible. And so, farewell the Discipline of this famous UNIVERSITY. For, who, hereafter, shall attempt to restore it where it Languishes, or even to support it where it is in a Flourishing State? If any one were willing to endure the *Obloquy* that attends the Exercise of Discipline, whilst the *Good Effects* of it were Visible; whilst the Pleasure of succeeding in his Duty made an ample Amends for what he suffers from the Misrepresentations of an idle, and malevolent Party; yet, who, hereafter, will have the Spirit to Exert any Authority, which he foresees will be Affronted and Eluded? Or who, having Any Spirit, will submit to be a Governor without Authority, and such an Authority as shall be rever'd? If there be *Impunity*, behold Idleness and Intemperance! If *Punish-*



ment, Insolence and Desertion! " Give  
 " Me the *Liberty* I demand, will be  
 " the Language in Every House of Edu-  
 " cation, or I will seek it elsewhere.  
 " Press Me with the Observance of your  
 " obsolete Rules, and I will soon find a  
 " Refuge in O——l C——e. Mr. B——  
 " will Admit me *without Your Leave*,  
 " and the P——st will Approve of it.

But suffer me a little to Expostulate  
 this Matter with Mr. B—— and to ask  
 him, Why he would do so *Irregular*,  
 and so *Unkind* a Thing? He had *Himself*  
 had his Education in *Hart-Hall*, under  
 as good a *Tutor*, and as kind a *Friend*, as  
 Man could have. He knew This *Friend*  
 and *Tutor* to have greatly contributed to  
 the Reputation of that House whilst a  
 Member of it, and still to wish its Pro-  
 sperity. He ow'd, besides, all good Offices  
 to the *Society*, and particularly to the  
*Principal*, for the Assistance *They* gave  
 him towards his being chosen a *Fellow*  
 of *That College*, into which he Admit-  
 ted

ted *This Scholar*. Is it not hard for this poor Society to have receiv'd so desperate a Wound from One, who could not have given it, had *They* not, first, put him into that Situation!

But how came Mr. *B*— in the Absence of the *P*—*st*, to think that *He* was the *Proper Person* to Admit this Young Man? Was he *Dean* of the House? No. The *Dean* was out of Town as well as the *P*—*st*. Was He *Deputed* by the *Dean* to act for him in this Case? No. The *Dean* is Himself a *Deputy*, and is not known in That College to *Depute*. Was He (2) *Senior Fellow*, who, as such, might think it incumbent upon him to act as *P*—*st*, or *Dean*, in Matters that

*Remarker.* (2) Mr. *B*— was Senior *Acting* Fellow, and therefore the *Proper Person* to Admit—

*Answer.* No otherwise the Senior *Acting* Fellow, than as, when *His* Senior Mr. *Dyer* had refus'd to *Act* in this Case, *He* adventur'd to do it. And no more the *Proper Person*, than the very *Junior* Fellow would have been, if all the Fellows *His Seniors* should have refus'd.

were clear of Doubt, and could not, without Inconvenience, be delay'd? No. There were *Other Fellows* in Town *His Seniors*; neither was this a Matter of That Kind. Was it because the Thing was very *Adventurous*, and no one else was *hardy* enough to do it but Himself? I am so happy, as to be acquainted with several of the *Fellows* of that House, and know them to be *Worthy* Men, and of the strictest Honour; and do, indeed, from my very Heart, believe, there is not <sup>(a)</sup> *One* of them would

*Remarker.* <sup>(a)</sup> A Fellow of O—l C—e Senior to Mr. B— told me, *He* would have Acted just in the same manner, which seems to destroy that *Fond* Imagination.

*Answer.* I believe *He* would, because afterwards *He* did: but my Attention being upon *Those* Fellows of the College whom I *knew* to be *worthy* Men and of the strictest Honour, I did not think of *Him*. Nor, if I had, could I have supposed *Him* to have been a Fellow of that House who had been *Married* so many Years as to have *Children* Marriageable; who liv'd with his Family in a *public* Manner; and rarely approach'd the College but upon a *Festival* Day. On *such* a Day, I own, *This* Fellow (*Such* a Fellow as he was) *did* Admit Two Commoners from *Hart-Hall* without any Instrument of *Leave* exhibited to him, or any Reason given for

would have done it on *Any* Consideration whatever. Which then shall I most admire his *Prudence* or his *Gratitude*, in that he hath gone so far out of his way, to do a Thing at once the most *Irregular* in *Itself*, and the most *Displeasing* to his *Friends*?

But what could possibly *Induce* him to do a Thing so Extravagant, and so Unusual? a Thing which no One hath Attempted to do in near two Hundred Years; and which, being then Undone, almost as soon as it was Done, might have Discourag'd any One from trying to do the *same* again, or, at least, from Hoping to have it succeed? Did he neither *Deliberate* with Himself, nor *Consult* with any body else about it? Or, after serious

for their removing, that any *Sober* Man would have Approv'd. But, after all, the *Imagination* was not *Fond*, for the Society immediately made an Order upon it, that a Scholar from another House should never be Admitted there *again* without the Consent of their whole Body.

*Thought,*

*Thought*, and due *Advice*, what was the *Motive* that prevail'd? Did he *Know* the Young Man whom he Admitted? No. Was he *Acquainted* with his *Parents*, or any of his *Relations* who Desir'd it? No. Was he to have been the *Director* of his Studies? No. He had Full Employment of *Another Nature*; from which, if he could borrow Leisure to listen to this Scholar's Complaint, and to give him *Admission*, he had None to bestow on his *Education*. Had this *Commoner* any extraordinary *Talents* which Mr. B—— lamented should be buried in *Hart-Hall*? His own *Merit* had not been overlook'd in that obscure House of Learning; and *That* of this Scholar might, in time, have shone in O——l C——e, without a Removal so Violent, so Immature. Was *W——m. S——n* such a *Sufferer* in *Hart-Hall* that Mr. B—— was induc'd, in mere Compassion, to remove him? No; nor would the same *Tenderness*, which might have inclin'd him to *Relieve* the *Scholar*, have permitted

ted

ted him to *Grieve* the *Society*. Had the *Principal*, or any *Member* of his *Society*, ever given Mr. *B*— any such *Provocation* as might seem to justify his *Resentment* of it in this manner? Not the least in the *World*; nor could the *justest* *Resentment* have been thus express'd with *Innocence*. The *UNIVERSITY* is his *Mother*; and, if any of her *Sons* are at *Variance*, That is *Affliction* enough to *Her*; *She* must not be *Wounded* also in Their *Quarrel*. What then could possibly excite him to so extraordinary a *Procedure*? I am utterly at a *Loss* to know. Here is an *Effect* that astonishes. A *Proportionable* Cause is so far from being assign'd, that there does not so much as *Any* appear. A Matter of the *Greatest Importance* to Education hath been taken for a *Trifle*; and That, which is *Death* to the *UNIVERSITY*, seems to have been *Sport* to *Him*.

But allowing it possible, that Mr. *B*— might prevail upon himself to do a thing  
so



so Irregular, on so conceal'd a Motive ; yet, how comes the *P—st* of *O—l*, a grave, serious, learned Man, to think it Necessary or *Proper* to *Approve* of what was thus rashly and irregularly done, after a Complaint of it had been laid before him by the *Principal* of *Hart-Hall*?

Is He not the *Governor* of the *College*? Is not the Admission of its Members the *Proper Office* of the Governor? If He *Depute* Another to act for him, is not the Act still *Virtually* His? And doth not the *Statute*, whilst it demands the Penalty for This Irregular Admission from *Himself*, and not from his *Deputy*, so *Interpret* it? Is He not then aware it will be *Imputed* to him? If imputed, is it *Worthy* of him? If unworthy, can he think it *Proper* to make This Act, which is *Interpretatively* his Own already, as resulting from the *Use of his Authority*, still more his Own, as *receiving his Approbation*?

“ Possibly

“ Possibly he will say, that He doth  
 “ not *Approve* of it.” But, if this *Irregular Admission* hath been *Represented*  
 to him ; if he hath had Opportunity  
 to *Enquire* into it, and to *Consider* of  
 it ; if he hath been *Apply'd* to by the  
 Governor aggriev'd by it, to *Reverse* it ;  
 if it be a Thing of that Nature that it is  
*Capable* of being *Revers'd* ; of that ill  
 Consequence that it is *Proper* to be *Revers'd* ;  
 if the Like *hath*, heretofore, *been*  
*Revers'd* ; if the Like doth not appear  
*not to have been Revers'd* heretofore ;  
 and Mr. P—*st* still acquiesce in it, and  
 thereby ratify and confirm it, will he not  
 be thought to *Approve* of it ?

And can He approve of the Violation  
 of a *Statute* made on purpose to preserve  
 the *Peace* and *Discipline* of the UNIVERSITY,  
 without appearing to be *Unconcern'd*  
 whether the *Peace* and *Discipline* of the  
 UNIVERSITY be preserv'd or no ? And if  
 this would not become any *Private Member*  
*ber*

*ber* of the UNIVERSITY, will it not much less become a *Governor* of a Society, an *Educator* of Youth, a *Guardian* of the Statute, and in *Alliance* with Other Governors to defend it?

- Be it so, that a Wise Governor will not be *forward* to *Discourage* a Good Officer meaning well, however sometimes mistaken and erring in Matters of small Consequence, by *Undoing* Every *Little* Irregular Action he may have misjudg'd of, or been surpris'd into; but will rather be inclin'd to *overlook* or *favour* a Conduct not very much amiss; and content himself with repairing the Injury, which any One may have thereby sustain'd, in some *private Way*; and forthwith advise Caution for the future, lest he err in some more Momentous Point, and bring a Necessity upon his Governor, either to *Defend* what is very wrong against his own Opinion; or to *Give it up*, as not capable of being defended, to the Diminution of that Respect which is due to his *Substitute*

*stitute* vested, as he is, with His Authority; yet cannot the Admission of a Scholar removing from Another House of his own accord, without a *sufficient Cause*, without any *Testimony* of his *Good Behaviour*, without his Governor's *Consent*, without the Chancellor's *Consent*, and after his Governor and the Chancellor had been apply'd to for their Consent, and refus'd it; and This, in Defiance of a known Law requiring this Procedure in all *Removes*; a Law, without which there is no Security of the Scholar's Obedience to the *Statutes* of his Society; without which, I will be bold to say, the UNIVERSITY It self is not a proper Place for the Education of Youth; be esteem'd a *Little Irregularity*, fit to be *overlook'd* or *favour'd* by a Governor, lest his *Deputy* should be *Discourag'd*: for, whether of the Two will He rather discourage, a *Deputy* his *Subject*, in the Breach of his Trust; or a *Governor* his *Ally*, in the Execution of his Duty?

If

If a <sup>(a)</sup> *Deputy*, who ought always to have that Deference to the *Judgment*, and that Regard to the *Character* of his Superior, as not to do even a Thing that is *Doubtful* without Consulting Him ; will, yet, presume to do, in *His Name*, what he knows to be *Irregular*, and must Expose him ; will his Superior think it proper to reward This Contempt with an *Acquiescence* in such Irregular Act when complain'd of ? Or can he, indeed, therein *Acquiesce*, without creating a Suspicion that he *was* Consulted, and that the Thing was *agreeable* to his Judgment, and by him thought *worthy* of his Character, and was done not Virtually, but *Expressly* by his Authority ?

But, after all, what if this very Irregular Admission hath proceeded from One who is <sup>(b)</sup> *not* His *Deputy* ; but who hath

*Remarker.* <sup>(a)</sup> The P———*st* cannot appoint a Deputy.

*Answer.* But he can *pretend* to do what he *cannot* do.

*Remarker.* <sup>(b)</sup> When *He* goes out of *Town*, the *Dean* or *Senior* Fellow is *Deputy* of Course.

*Answer*

hath presum'd, by an Authority not Delegated, but *Usurp'd*, to Act as his Deputy; all whose Acts, under that Character, are, in themselves, Null and Void? Will a Wise Governor give *Validity* to These Acts, Unauthoriz'd as they are, and which it would have been Unjust, and Disreputable for him to have Authoriz'd? Will he *Lend* his Authority *ex post facto* to any one whose unjustifiable Proceedings may stand in need of it? Will not this tempt Bold Men to *Usurpations*

*Answer.* The *Dean* is so in *some* particular Cases. The *Senior* Fellow not so in *any* Case. The *Dean* is an Officer chosen annually by the *P———st* and *Fellows*. There are certain Duties immediately belonging to Him as such an Officer, whether the *P———st* be present or absent. There are Duties likewise belonging to the *P———st* as *P———st*: of which the *Admission* of Scholars is One. *This* however in his Absence, may be performed by the *Dean*, his *Natural Deputy* in this Case: but can in no Case be done by any Fellow, *Senior* or *Junior* without a *Deputation* from the *P———st* and *Fellows* in *Chapter*. If the *Dean* shall absent himself from the College for any considerable time (tho' the *P———st* continue to *reside*) the College *Capitularly* assembled, may *Depute* One to represent Him during his Absence, but no one as *Senior*, hath Authority to represent him *without* such *Deputation*.

F of



of Authority? Can this become a Wife and Good Man *Intrusted* with Authority? And therefore intrusted, that where there is a Mistake, he may rectify it; where an Irregularity, reform it; where a Grievance, redress it; as well as that, where there is a proper Conduct, he may support it? Is it *seemly*, that any *Member* of a Society should have such an *Ascendant* over his *Governor*, as that a Governor shall be Afraid to act agreeably to the Nature and Dignity of his Station, lest he should offend him? Or can it possibly be *Safe*, or *Prudent* for a Governor to have, at any time, such a *Favourite* in his Society, as will be satisfied with no less a Service, than that a Governor should expose *Himself* to Protect *Him* in Actions neither *Warranted*, nor *Warrantable*? Or can this, *Naturally*, have any Other Effect, than to raise a Jealousy, that equally Improper Services have, on the other hand, been Perform'd or Promis'd, as the Price of this Undue Countenance and Protection.

Will

Will now so Wise and Good a Man, as Mr. *P*—*st* of *O*—*l*, content himself to say, “ That the Statute is *Penal*, “ and that the *Penalty* is paid?” Will a *Good* Man rest in this, that the Statute *Demands* no more, and that, therefore, he *Needs* to do no more? If he *Can* do more; if it be agreeable to the *Intention* of the Statute that he *should* do more; if, in every respect whatsoever, it will be *Better* that he should, than that he should not, do more; methinks, as he is a *Good* Man, he must *Needs* do more. The *Letter* of the Law is one thing, the *Equity* of it another. He must of Necessity desire, that however defective the *Expression* of the Law may be, the *Intention* of it should not be fruitless. *Defect* in the *Terms* of the Law, however This may be a Refuge to One, who aims only to be *Safe*, never fails to be *supply'd* by Him, who loves to be *Obedient*.

“ But the Law does not *Intend* he “ should do more.” Let us fairly enquire

F 2 whether

whether it does or no. The proper Interpreter of the Law, in 1548, seem'd to think it *Intended* more; (a) for he *Restor'd* the Scholar. "But then he *Remitted* the *Penalty*." That he *Restor'd* the

*Remarker.* (a) Supposing He *exacted* the *Penalty* as well as *restor'd* the Scholar, what does this prove? Only that he went beyond his Authority, and did an Action which he could nor warrant by *Statute*.

*Answer.* But, on the contrary, I have *suppos'd*, when he *restor'd* the Scholar, he did *not* exact the *Penalty*. I have *said*, he *preferr'd* the *Restitution* of the Scholar to the *Payment* of the *Penalty*. I have *no* where *suppos'd* the *Vice-Chancellor* to have had Power by *Statute* to *restore* the Scholar *instead* of *exacting* the *Penalty*, if a Governor could be found, who should dispute his doing him that Favour. But, because this was not likely, when the *Penalty* was great, the *Vice-Chancellor* might well take it for granted, that his *Admonition* so much in Favour of the Offender, would be listen'd to equally with an Order, if he had had Power by *Statute* to make an Order. As therefore, when he *restor'd* the Scholar, [*restituit Thomam Wyffe*] he could only presume the Scholar would return to the Old Society, when he should be dismissed from the New, rather than not be a Member of the University; So when he *Admonish'd* the Governor to dismiss the said Scholar without more ado, [*monuit Magistrum Bury quòd liberè dimitteret eundem*] he could only presume the Governor wou'd be directed by him; rather than pay so great a *Penalty*. I apply'd not therefore to the *Vice-Chancellor* in 1723, to *restore* the Scholar, because I conceiv'd him *not* to have *This* Power by *Statute*. Nor do I suppose

the *Scholar* appears, that he *Remitted* the *Penalty* does not so well appear. "But this must be presum'd." Then let it also be presum'd He had discover'd, (b) either that the *Penalty*, tho' then a *great* one, was yet not *sufficient* to se-

F 3 cure

I suppose *John Man* to have apply'd to the *Vice-Chancellor* in 1548, for the *Restitution* of the *Scholar*, but the *Execution* of the Statute; and that the Magistrate of himself preferred the *Restitution* of the *Scholar*, to the Payment of the *Penalty*, upon the Motives recited: as would, I believe, the *Vice-Chancellor* in 1723, if He had liv'd in an Age wherein either Superiority of Station, or Character of Prudence, or particular Attachment to the Interests of Learning and Virtue, were likely to have had *equal Authority*, and the *Penalty* of the Statute had been *Equal*.

*Remarker* (b) I can by no means allow, that the *Vice-Chancellor*, in 1548, order'd this *Restitution* upon any of these Motives; but, as it is much more reasonable to suppose, did it at the voluntary *Request* of Mr. *Bury*, who chose rather to *restore* the *Scholar* than be obliged to pay so *heavy* a *Penalty*: and then this Instance is nothing to your Purpose.

*Answer*. Since it is no where said what *were* the Motives, every One is at Liberty to presume them. The Motives presum'd by me were *right* Motives, and *worthy* of the Magistrate, and might therefore be the *True*. If He had *Other* Motives, it does not follow that he had not *These*. If He had *These* amongst Others, the Instance produc'd by me is to my Purpose. These being the *only* Motives that induc'd Me to apply to the P———st of O———l to  
restore

cure Obedience to the Law; Or that the *Penalty* was *Eluded* then as it is now, and might continue to be so in all future Ages if the Scholar should not be restor'd; or that the Governor, who was

*restore* the Scholar, it was natural for me to believe they might have induc'd the *Vice-Chancellor* in 1548, to *restore* the Scholar. And I insist upon it, the same Motives that induc'd *Me* to apply to *Him*, should have prevail'd upon him to Comply with me: and the rather, because the *Quantity* of the Penalty intended by the *Statute*, was grown *less* by Time, and therefore not now a *Satisfaction* for the *Non-restitution* of the Scholar in the *Intention* of the *Statute*.

*Remarker.* It was not in the Power of the P—st to remove Mr. S—n after he was so Admitted, unless for some Offence committed in O—l-C—e.

*Answer.* Mr. Bury dismissed *Thomas Wyffe*, and the P—st of O—l both *could* and *ought* to have dismissed *W—m S—n*. For he was so Admitted, as that no Scholar was ever so admitted since *Oxford* became an UNIVERSITY: without the *Consent* of his former Governor; without the Chancellor's *Consent*; after their Consents had been *Asked* and *Refus'd*; without the *Knowledge* of the P—st; without the *Knowledge* of the *Dean*; after the *Senior Fellow* then Resident had been *desir'd* to Admit him, and *declin'd* it; without any *Reason* in the Scholar for *Removing* or in Mr. B. for *Admitting*, that it was reputable for either of them to *Own*; by the Name of *John* instead of *William*; and by no better *Authority* than if he had been admitted by a *Servitor*.

*Injur'd*

*Injur'd* by the Irregular Remove, could, otherwise, have no *Satisfaction*; and that he, therefore, preferr'd the *Restitution* of the *Scholar* to the Payment of the *Penalty*, as more agreeable to the *Intention* of the Law: since, if This, hereafter, should become a Rule, the Violation of the Law would no more be attempted, because it would be attempted in vain. And if Good Mr. *P*—*st* would have done the same Thing from the same Considerations, I verily believe, there is not a serious Man in the whole UNIVERSITY, who would have Accus'd him of Disregard to the *Intention* of the Law.

The Law *Intends* Two Things. *First*, That the Disqualified Scholar should *not*, by any means, *be Admitted*. *This Intention* being known, there is no need of *any* Sanction to oblige a *Good* Man to regard it. He will be sure to do This, to the utmost of his Power, because it is his *Duty*. But he will not do



This to the utmost of his Power, if He, having Cognizance of an Admission, which is contrary to *This Intention* of the Law, instead of making it *Void*, will make it *Valid*. Let not, then, good Mr. P—*st* content himself that the *Penalty* is *paid*; but let him *Restore* the *Scholar*. The *Restitution* of the Scholar is more agreeable to *This Intention* of the Law, (because it will ever be a greater Security of Obedience to it, which the Lawgiver must always be suppos'd principally to intend,) than even the *Payment* of the *Penalty* can be. For, if the *Gain*, in *Detaining* the Scholar, outweigh the *Loss* included in the *Penalty* for *Receiving* him; and no Other Consideration of Honour, or Conscience, or Propriety of Conduct, be put into this Scale; the Balance will evidently turn on the other Side. There will be no End of this *Traffick*. The *Scholar* will always be *Detain'd*; the *Penalty* will be always *Paid*; *This Intention* of the Law will always be *Defeated*. And  
muc

much more likely will this be, if the Matter be so contriv'd, that the *Breach* of the *Law* shall not be at all *Penal* to *Him*, to whom the *Detaining* of the *Scholar* shall be in any degree *Profitable*.

If *This Intention* of the Law be Disregarded, The *second Thing Intended*, is, That the Violation of it shall be Penal to the *Governor* of the Society, into which the Disqualified Scholar shall be Remov'd.

This the Law *Expresses*, and this, it is reasonable to believe, it *Intends*.

1. Because the *Governor* will always have it *in his Power* to Prevent the Scholar's Removal. For the Scholar cannot possibly be removed into *His* Society, but by *Himself Admitting* him; or by *Himself Allowing* the Admission of him by Another. This Consideration makes an Irregular Admission justly *Imputable*

to the *Governor*, and therefore to *Him* justly *Penal*.

2. Because, if the Irregular Admission be made Penal to the *Governor*, this will be a greater Security of Obedience to the Law in Two respects.

1. As a Governor will be more Inclined to *Disallow* That Irregular Admission, which, if Allow'd, will be Penal to *Himself*, than That, which will be Penal only to *Another*. And,

2. As a Governor will sustain a *greater Loss of Reputation*, if the Irregular Admission be *Imputed* to *Him*; which it will, if it be *Penal* to *Him*. For, if just Penalty will suppose the Sufferer to have been *Guilty* of an Irregular Act; if an Irregular Act will affect the *Reputation* of the Author of it, in proportion as such Act is really disreputable; if This Irregular Act will be abundantly *more Disreputable* to a *Governor*, consider'd as a  
Person

Person of a greater *Character*, in a higher *Station*, and under more and greater *Obligations* to have forborn it, than it can be to any *Other Man* of His Society not in These Circumstances ; if, hereby a Governor will infallibly *Lose* a great deal *more Reputation*, than any Other Person of His Society can lose ; and the *Penalty*, when exacted of *Him*, will become, in this respect, a greater *Penalty* to *Him*, than the same, when exacted of *Another*, can be to *That Other* ; then will the *Penalty* of the Law, when exacted of the *Governor*, be still a *greater Security* of Obedience to the Law, than when exacted of *Another*, and consequently more agreeable to the *Intention* of the Lawgiver, whom we have observ'd, of Necessity, to *Intend* Obedience. Nor, indeed, can a Lawgiver desire greater Security of Obedience to his Laws, than that it should chiefly concern the *Interest* and the *Reputation* of That Person to preserve them, who hath full *Power* to preserve them Inviolable.

Now,

Now, if a Penalty of *This Quantity* may be wholly declin'd by the *Governor*, upon whom the Law *Intended* it should have fallen *heavily*; and light *gently* upon his *Deputy*, who, by reason of his Lower Station, is presum'd to have *less Reputation* to lose; This will not be a Penalty of *That Quantity* which was *Intended*. And again, if This His *suppos'd Deputy*, be not so much as his Deputy, but his *Deputy's Deputy*, or *no Deputy* at all, and have still a *Less Reputation*, this will be still a *Less Penalty*. And again, if it should happen, as hereafter it may, that *This No-Deputy* shall never have had any Reputation; or shall have Lost it; or shall be Ignorant of the Value of a Good Reputation; or shall not Value it; This Part of the Penalty, which consists in *Loss of Reputation*, will be none at all, or will not be Felt by him; and that Part only, which is *Pecuniary*, will remain. And then, once more; if This Person, however defective in *Character*,  
do

do yet so abound in *Ingenuity*, that he can easily shift off the *Pecuniary Penalty* from Himself, whilst he *seems* to pay it, to the Scholar, whom he Admits, who *really* pays it; the Violation of the Law, which had once a very *Great* Penalty annex'd to it, will no longer be attended with *Any* Penalty at all; and a Law of the greatest Importance to Education will not in any wise be regarded, either as to what it *Expresses*, or what it *Intends*.

If it shall be reply'd, “ That all This  
 “ may be very True; but yet, that there  
 “ is no Help for it, as the Case stands;  
 “ for that this Statute, however it doth  
 “ *Expressly* demand the Pecuniary Pe-  
 “ nalty of the *Governor*, doth yet *Intend*  
 “ that the *Immediate Transgressor* shall  
 “ pay it; that the Exactor of the Pe-  
 “ nalty, receiving the same from the  
 “ Offender's Hand, hath nothing to do  
 “ to enquire, Who hath Enabled him  
 “ to pay it, or who will, hereafter Re-  
 “ imburse



“ imburse him what he hath paid ; and,  
“ likewise, that the said Statute doth not  
“ *Intend* the *Restitution* of the *Scholar* ;  
“ forasmuch as it hath *Express'd* nothing  
“ concerning it ; and hath *specified* the  
“ *Penalty* which shall attend the Viola-  
“ tion of the Statute, which needed not  
“ to have been attended with *Any Pe-*  
“ *nalty*, if the *Scholar* were always to  
“ have been *Restor'd* ; and that, however  
“ a *Vice-Chancellor* may have so *Inter-*  
“ *preted* this Matter heretofore, yet,  
“ This doth not Oblige any of his *Suc-*  
“ *cessors* so to *Interpret* it ; nor, indeed,  
“ any *Governor* of a Society to *Regard*  
“ such his Interpretation :” I then an-  
swer, If it will from hence follow, that,  
whenever *Any* of the *Governors* of So-  
cieties shall be *Aggriev'd* by Irregular  
Removes, there can be no *Redress* for  
them, without some *Explication* and  
*Amendment* of this Statute ; and if it will  
be very Unequal in It self, and most  
Unworthy of the UNIVERSITY to suffer,  
that *Any Governor* of a Society shall  
be

be *Capable* of being Aggriev'd without Remedy, when a Remedy may easily be provided; I hope, it will appear, that the said Statute doth evidently need some *Explication* and *Amendment*; and that a *Governor* Aggriev'd, as aforesaid, doth not impertinently Apply himself to the UNIVERSITY, who only can *Explain* and *Amend* it, that *They* would take this Matter into their Consideration. Or, shall it always be so well with any *Scholar*, who hath found out a way to evade the Force of This Statute, that he may promise himself Success whenever he shall attempt it; and so Ill with the *Governors* of Societies, that they shall surely become the Sport and Derision of their Own People, whenever They shall put their Local Statutes in Execution?

But, after all, Why might not the Principal of *Hart-Hall* have been allow'd to give his *Reasons* why he refus'd this Scholar a *Discessit*, before he had been settled in *O---l-C---e*? and, if *These*  
had

had not been found *Satisfactory* to the *P——st*, Why might not the *Vice-Chancellor* have been Trusted to judge of them as the Statute directs: a fair, just, prudent, tender Man, who, Presiding over a Studious, Regular, and Learned Society, was an expert *Judge* of Discipline; and who, from his natural Temper, could not possibly have done a Severe thing to any Man living, without making Himself a greater Sufferer?

Methinks, after I had liv'd so long in the UNIVERSITY, and, as I hope, without Reproach, and had employ'd so much Time and Pains in the Education of Youth; and had been at so great Expence to Promote their Improvement in Learning and Virtue; and had for so many Years continued, if not in intimate Friendship, yet in perfect Agreement with the *P——st* of *O——l*, without having done any thing to forfeit his good Opinion of me; it might reasonably have been expected, that I should, at least,  
have

have been entitled to so much Respect from him, that he would not have been so bias'd in favour of a *Scholar* of *Two Terms* standing, or of the *Person Admitting* him, as to conclude, *without hearing* what I had to say against his Reception and Settlement in *O—l-C—e*, that, without all Manner of doubt, he was, at any rate, to be taken out of My Hands, into his Own Protection.

Does he think the Discipline of *Hart-Hall* so very strict, that it is Necessary to open a Place of Refuge from the Tyranny of it? It certainly is not stricter than the *Local Statutes* have made it. Nor are the Statutes of Other Societies less strict than Those of *Hart-Hall*. These I am under a sacred Obligation to Observe Myself, and to See that All under my Care shall do so too. And if any Member of my Society, Present or Absent, thinks he can accuse me of One Instance of Partiality in the Execution of them, in the Fifteen Years I have

had the Honour to be in this Station ;  
and that he obliges me in concealing it,  
I *Disclaim* his Favour.

Sure, it will be thought, that I must  
some way or other, have given the  
*P—st* of *O—l* some great Uneasiness  
of Mind, that should make him delight  
to do a Thing so Unworthy of Himself,  
and so Unkind to Me.

But have I, indeed, given him any ?  
Have I ever Admitted a Scholar coming  
from *His Society without his Leave* ?  
No. I have not, for many Years, Ad-  
mitted a Scholar coming from Another  
Society, even *With the Leave* of his  
Governor, though I have been much  
press'd to do it. Have I ever Diverted  
any one from Going to His Society, who  
was design'd to be sent thither ? No. I  
never ask'd either Parent or Guardian, to  
send his Son or his Ward to *Hart-Hall*  
in my Life, nor ever Contriv'd that any  
body else should do it. I thought This  
was

was to be Injurious to Other Societies, if Those Marks of good Opinion were intended for them. I thought this was to Prefer my Own Society to Others, which is a thing I abhor. I thought there was a Meanness in This below a Man that profess'd to Educate a Gentleman. And, as I have never been *inclined* to do This, so, in one respect, I *Durst* not do it. The Success of the best Endeavours to Educate in so corrupt an Age, and under the dead Weight of ill Impressions made upon the Minds of young Men innocent and towardsly, by some malicious, refractory, dark Spirits, which, whilst This Statute may be evaded, will not fail to infect *Every Society* in the UNIVERSITY, is so Doubtful, that I had rather the Parent's Disappointments should be Imputed to his Own Choice, than My Advice. I have never us'd any Other Invitation than an honest Diligence in my Profession; and That, I thank God, hath hitherto prov'd Sufficient; but if, here-



after, it should not do so, there are Other Professions.

Methinks, so Neighbourly a Procedure in Me towards Others, might have entitled me to the like good Offices from my Neighbours. But have I indeed receiv'd the like good Offices from them? No, indeed I have not. Misrepresentations have gone abroad concerning the Strictness of our Rules. Great Numbers, who were bound for This Port, have been Intercepted, and carried off to Another, and many of them just at their very Entrance into it. *False Colours* have been hung out. Favours have been Promised which were never bestowed; and Scholarships have been given to Those who were under a Statutable Incapacity to receive them. *Young Men* are scar'd, *Parents* managed, *School-masters* are made welcome, and *Piracy* • infects These Seas.

Since,

Since, then, I am not able to account for the Irregularity of Mr. *B.* in Admitting, or for the Unkindness of the *P——st* in Detaining this Scholar; I proceed, in the next place, to Enquire, Why the *Scholar Himself* was Desirous to Remove; that, from thence, if possible, it may appear, Why the One should be so forward to *Enter* him, and the Other so resolute to *Keep* him, without the Consent of his Former Governor, or of the Chancellor, which the *Statute* doth require.

Was his Tutor *Remiss* in His Duty towards him? So far from it, that He took a *Double Care* of him: particularly in this respect, that, after a necessary Absence from his Tutor's *Class*, his Tutor read every Lecture to him by Himself, which he had miss'd, that he might redeem the Time he had lost.

Were the other Tutors, as Officers of the House, *Unskilful* or *Negligent* in Their respective Stations, or *Partial* in the Execution of the *Statutes*? I should not be Afraid to be charg'd upon these Articles; believing, it would appear, that their Learning, and Diligence, and Conscience of their Duty, and strict Fidelity to Me, did rather offend,

I would not create Envy to Those whom I so tenderly affect, and to whom I wish so well; knowing assuredly, that the greatest Merit can never conquer Envy. But, I hope, I may with Modesty be allowed to speak of them with Honour; for they are not the Product of my Own Soil, nor of My Cultivation. They were the Growth and Ornaments of Other *Colleges*, invited hither by Me, to take Part with Me in my daily Care, under such Encouragements as have been kindly accepted by them: Of whom, however, by reason of their present relation,

lation to me, I will say nothing more, than that, if I could have known where to have found Men of greater Parts and Abilities to have assisted me in the Education of Youth, upon the foot of that Scheme of Discipline I would Establish in *Hart-Hall*, I would have purchas'd them at any rate that my slender Fortune would have allow'd me to afford.

But still the Generality of the World, who do not know what Sort of *Leaders* Young Men put Themselves under, nor consider, that, from the Moment they come from School to the UNIVERSITY, they are told, “ They are no longer  
 “ Children, but Men ; and that 'tis  
 “ Childish to submit to the Restraints  
 “ they do not like ; since, having no  
 “ *Dependance* upon Any Society, they  
 “ may Spend their Money where they  
 “ please ; and that their Governors are  
 “ *Themselves* to be kept in Awe, by  
 “ the fear of Losing their Scholars, if  
 “ they pretend to restrain them ;” may

possibly imagine, that, surely, there must be some substantial Reason, though it doth not yet appear, for *W—m S—n's* Changing his Society; and that what prevail'd upon *Him* to leave *Hart-Hall*, (which, perhaps, he forbears to mention out of Tenderness to the House he was once an unhappy Member of, 'till, in Justification of Himself, he shall be obliged to declare it,) would, if it were known, Justify Mr. *B.* also in *Admitting* him into *O—I-C—e*, and Mr. *P—st* in *Keeping* him there.

For, say they, “ For a Young Man  
 “ to leave his Society, especially, if it  
 “ hath had the Reputation of Discipline,  
 “ whether deservedly or not, is capable  
 “ of being interpreted to his Disadvan-  
 “ tage: since he may be thought to have  
 “ been privately Expell'd; or push'd away  
 “ for Irregularities he does not own;  
 “ or, foreseeing that This would shortly  
 “ be the Case, to have gone away to  
 “ Avoid Expulsion: Or, if there was  
 “ some-

“ something which he really dislik’d in  
 “ the Society, yet the Ground of that  
 “ Dislike may be suspected to be only  
 “ Humour ; or Peevishness ; or Resent-  
 “ ment ; or Ill Advice of idle Compa-  
 “ nions ; or Hopes of greater Liberty  
 “ elsewhere ; or Ignorance of the Na-  
 “ ture of Government, and of the Rea-  
 “ sonableness of a Rule, and of a Be-  
 “ haviour agreeable to it in All So-  
 “ cieties ; and that, therefore, not any  
 “ *Ordinary Inconvenience*, which No  
 “ State of Life is free from, could have  
 “ been of Weight enough to induce  
 “ *W—m S—n* to hazard his Reputa-  
 “ tion, in removing from a Society, in  
 “ which he was, of course, to have con-  
 “ tinued but a few Years ; but, certainly,  
 “ some *Uncommon Grievance* that could  
 “ no longer be endur’d.

Now, therefore, must I be forc’d to  
 tell a melancholy Story, which I have  
 desir’d to forget, and to hide from Man-  
 kind, as much as possibly I could, for  
 the



the sake of those poor Gentlemen who were seduc'd into a Rebellion in my Society, about Two Years ago; and This, at so great a Distance from the Time of that Unhappy Accident, after the Thing is over, and every body in his Place, and upon his Duty; Each Himself enjoying, and permitting every Other Scholar to enjoy, the utmost Tranquillity. This is, *Infandum renovare dolorem*. The Story in short, is this.

One of my Tutors, whilst I was attending the Grievous Opposition given by *Exeter College* to the Incorporation of My *Hall*, had undertaken to be the Publick Lecturer, in my Absence, and in my Stead; and, for proper Reasons, had alter'd the Hour of the Lecture, as I My self have often done, from *Two* in the Afternoon till *Four*; and had given early Notice of it to Those who were concern'd. A certain *Leader*, who Assum'd to himself to be the Protector of the Commoners in their Privileges, that

that nothing of Hardship might be impos'd upon them by their Tutors, took the Liberty to expostulate with the Reader of the Lecture (though not himself subject to it,) about the Alteration of the Hour, in so unbecoming a Manner, and with such improper Insinuations, as could not but have very ill Effects upon the Society. Accordingly, Many of them enter'd into a Conspiracy not to submit to the Lecturer's Injunction, and the Rule of the House in that particular. They came not to Lecture; they were Impos'd. They refus'd to make their Impositions; they were put out of Commons. They broke open the Doors to come at the Provisions; they were Sconc'd. They hiss'd the Tutors of the Society, and shew'd other Marks of Insolence and Contempt; and went in a Body to offer Themselves to be Admitted into Another House; They were rejected, return'd home, cool'd in a day or two, came to themselves, were ashamed and confounded

ed at what they had been doing, begg'd Pardon in proper Epistles, made their Impositions, were receiv'd again into Favour, their pecuniary Penalties were remitted, the *Hall*, for the present, was Exposed, but the *Discipline* of it, as I apprehended, most effectually Established. And so, indeed, I had *Reason* to apprehend, 'till it received this Wound from Mr. *B.* and from the *P—st* of *O—I*, than which a greater hath not been given to Discipline in general, in the Memory of Man, nor, indeed, can possibly be given.

But where is *W—m S—n*'s Grievance all this while? “ Why *W—m S—n* “ happen'd to be drawn into this Rebellion thro' the good Opinion he had of “ his *Leader*.” What then? Where is His Grievance still, I ask? For hitherto he is a Person Aggrieving, but not *Aggrieved*. “ The Penalty for Rebellion, by the *Statute*, is Expulsion.” What then? Was *W—m S—n*, or any Other

Other *misled* Scholar concern'd in this Rebellion, Expell'd ? No. There was that Regard had to the Heat and Inconsideration of Youth, and that Tenderneſs towards their Parents, who would have been infinitely afflicted, if, inſtead of their Children's gaining a Reputation in the UNIVERSITY by their Improvements, an Indelible Mark of Infamy had been impreſs'd upon them by the Execution of the *Statute*, that nothing more was inſiſted upon than a Declamation. A *Declamation*, then, was *All* the Grievance, was it ? No. It ſeems there was an *ill Conduct* in the Lecturer that Diſpleas'd. Having found there was a Conſpiracy, " He *Threatned* to Impoſe thoſe " who ſhould not attend the Lecture : " whereas he ought to have *come* to " them, and to have *Invited* them to " attend it." For my Part, I am not of *W—m S—n's* Opinion. I juſtify the Conduct that is blam'd. The *Invitation* would have been a weak and an improper Condeſcention ; and the  
*Threat-*

*Threatning* became him, and was a kind Intimation, that, if they did not *Like* the Punishment that would ensue, they might take care to *Avoid* it. Well. Is this all? This is all that I *know*, or have *heard*, or *believe*. It is, indeed, hardly Credible: but, if there be any thing more in this Affair, the Gentleman is at liberty to tell his own Story. He has no longer any Terror hung over him by me. He is now received into Another Society.

However, I must consider still, that He is a Young Man, and is to make his Fortune in the World; and therefore, what can truly be said in Abatement of that Folly, which, otherwise, may affect his Reputation, I shall readily say of him.

The Young Man, of himself, <sup>(a)</sup> is sober, studious, and well inclin'd; came to  
the

*Remarker.* <sup>(a)</sup> I believe so many good Qualities and uncommon Virtues, might have entitled him  
to

the UNIVERSITY, with respect to his Morals, untainted and innocent; and, to far as I have been able to observe, is of a Temper not leaning to any Vice. Nothing I believe, on Earth, could have hurt him, but the too good Opinion he had been taught to have of one of the most Indiscreet Men living, in whose Company, and under whose Disposal, it was his Misfortune to be sent, together with his Younger Brother, to the UNIVERSITY. This Friend had, for some time, been a Misrepresenter of this Society; towards which, since he thought fit to continue still a Member of it, he might have had, if not a stricter *Fidelity*,

to somewhat more than a *Discessit*, even an *optime Discessit*, from any College or House of Learning except Dr. N's.

*Answer.* Not so. A Man of himself sober, studious, and well inclin'd, may yet be influenc'd by *Others* to Rebel against his Governor. *Rebellion* in a Scholar against his Governor, is a Disqualification for a *Discessit*, in every House of Learning besides Dr. N's. and the Objection to his Leaving the House he had brought into disrepute by his *ill Behaviour*, before he had shew'd any Endeavour to repair it's Credit by a *better Conduct*, was very reasonable.

at



at least, a greater *Tendernefs*: and very early impress'd upon these Youths the same *Disaffection* to the *Principal* and *Vice-Principal*, that he had contracted towards them Himself, upon Motives which should rather have entitl'd them to his *Esteem*.

I must here acquaint my Reader, that, since young Scholars of the UNIVERSITY are to take their first Degree in Arts, in *Four* Years time, and are then, of course, discharg'd from the particular Care of their respective Tutors, it is the Method in *Hart-Hall* to have *Four* Tutors, and for Each Tutor, in his turn, to take the Pupils of a whole Year together; so that when any Tutor, at the End of his Year, hath compleated his Class, he takes no more Pupils for Three Years following; but He alone is Tutor to These, and to These only, 'till they take their Degree; when his hands will be *again* at Liberty, and it will be his Turn to take *Another* Class.

Wm.

*Wm. S—n's* Friend knew This to be our Method; and yet, either to gratify his Own Humour, or to breed some Mischief in the Society, attempted to break in upon it. He brought not his Young Men to the *Principal*, in order to have *His* Opinion under Whom they should be placed: for, however he might, for certain Reasons, be inclin'd they should have their Education in the Society, he was not willing the Governor of it should have any Direction in that Affair; nor yet did he carry them to the *Vice-Principal*, whose Turn it was to take the Pupils of that Year: for, having a notable Disaffection to *Him*, he was desirous the *Vice-Principal* should be sensible of it; but endeavour'd to obtrude them upon the Tutor, who took the Pupils of the Last Year; whom he pretended to affect better, whose Class was already compleat, and into which there could be no Admittance, according to Our Rule. There was an Acci-

H dent

dent which favour'd his Design in part. It was This. The *Dislik'd Tutor* had, for a very particular Reason, borrow'd a Pupil the Year before of the *Tutor Approv'd*, (a thing never more to be repeated,) and was now willing to discharge That Debt, by permitting *One* of These Gentlemen to fall under *His* Care, if that *Tutor* would accept of him in Payment; and, accordingly, the Elder *S—n* was Enter'd under that Tutor, and the Younger under Mr. *Fletcher* of *Queen's College*. A *College*, indeed, and a *Tutor*, both of Reputation: but, by this means, the Two Brothers carrying their respective Troops of New Acquaintance to Each Other in their reciprocal Visits, (a thing very improper, had they been *All* regular Men of *Both* Societies, as, in truth, they were not of *Either*,) This young Man drank deeper of that Disaffection which he had so largely imbib'd before, and very easily became a Prey to Two or Three Malignants in the Society, who headed the Late Faction;

as

as did also some Others, at that time, as sober, and as studious Young Men as any in the kingdom, who are since return'd to me with a true Sense of their Error, and Concern for it, and I to them with an Entire Forgiveness and Affection.

Had this poor Youth been so Fortunate as to have had no Other Friend in the World, besides his Parents and his Governors, he could not possibly have Miscarried; or had This his Pretended Friend, after he had enter'd him in This Society, though with Prejudice to the Governors of it, never seen him more, he might have yet been happily Educated in *Hart-Hall*; for, I'm confident, his Own Experience, and his Tutor's Instructions would soon have set all that Matter right. But this most imprudent Friend returning, the next Term, to compleat his Master's Degree; and having a great mind, now he was about to leave the UNIVERSITY, to have a part-

ing Stroke with the Principal; and, in that last Conversation, behaving himself in so rude and indecent a manner, that the Principal was forc'd to turn him out of his Room; involves this young Man in his Own Resentments; sends him in, the next Moment, to desire a *Discessit*; and, upon refusal, advises him to strike his Name out of the Book with his Own Hand, and to go along with him into the Country. All which rash Directions *Wm. S—n* implicitly obeys, and hath, afterwards, this Friend's Assistance to get into *O—l C—e*, by a Promise of reimbursing the Penalty which should be incurr'd for Admitting him against the *Statute*: Where, notwithstanding his Reception, he is capable of being View'd in the same Light with a Scholar Expell'd his former Society, if the Intention of the Present Statute of the UNIVERSITY may be gather'd from the Old One, from whence it was taken, asserting, “ that the Receivers of such Scholars  
 “ as Leave their Societies without the  
 “ *Consent*

“ *Consent* of their Principals, or before  
 “ the *Cause* of their removing shall have  
 “ been approv’d by the Chancellor, shall  
 “ incur the same Penalty with the Re-  
 “ ceivers of Scholars Expell’d.”

This being the Case with *Wm. S—n*,  
 I think there are great Allowances to  
 be made in excuse of his Misconduct.  
 Nothing is more natural than for Unex-  
 perient’d Youth to form great Ideas of  
 very Worthless Men, and to think them-  
 selves safe under their Influence and Di-  
 rection; and, provided there appear a  
 proper Behaviour in them, when they  
 come to be undeceiv’d, and to find they  
 have been misled, they ought, surely,  
 to be look’d upon with an Eye of Favour,  
 and, in the Opinion of the World, to  
 stand as clear in their Character, as if they  
 had not offended.

The Good Education of Youth is a se-  
 rious Thing; and is best secur’d in So-  
 cieties where Those who are in Autho-



rity Agree, and Those who are subject to it Obey. The First disposing of *Wm. S—n* into proper hands, was a Task this Friend of his was not Fit for, however forward he might be to Undertake it; and if, in the present Case, he Did not Err, it was because he Could not Mistake. The leaving proper Impressions upon the Mind of this Youth was, likewise, a Trust which he did not discharge; and the Proficiency that was already made, and further hop'd for, under a belov'd Tutor, ought not to have been sacrific'd to his private Passions. If he had taught his Novice to have had a Respect for his Governors, which was his Duty; if he had not hazarded the good Understanding there is between the Tutors, by an unnecessary Preference where there is no Inequality; if he had put him into hands that were *Gathering*, instead of Those that were *Full*; and mix'd him with a Class of the *same Year*, rather than with One of the *Year before*; if he had enter'd Both the Brothers in *Hart-Hall*,

*Hall*, or sent them both to *Queen's College*, I am of Opinion that more Good was likely to have come of it, than by the Choice of Other Measures.

In the mean time, see the ill Consequence of This Irregular Admission! No sooner was *W—m S—n's* Settlement in *O—l C—e*, in appearance, fix'd and certain, but *Another* Young Man of the Society, equally reluctant to the Discipline of it, and under the like Resentment and Influence, solicites a *Discessit* from Me to go to *Trinity College*. The Reason offer'd for this Removal being disapprov'd by Me, a Different One was given to the *Vice-Chancellor*: Which was, that, at *Trinity*, they had a very *Fine Garden*; and he hop'd to have his Health better there, than at *Hart-Hall*, or to this effect. As this was not the True Reason, so neither was it thought to be a Good One; and serv'd only to shew, at once, that the True Reason was fit to be conceal'd,

and that a Good One could not be produ'cd. And, therefore, however Plausible it might appear to the Inventor of it, before he had Tried it; yet, having been rejected by the *Vice-Chancellor*, it had no better Fortune with the *President* of *Trinity*. He had more Honour than to Admit a Scholar who did not come *Regularly* to Him. Nor was there a Fellow of That Society, who so well approv'd of the Unwarrantable Step taken by Mr. *B.* as to think it could become him to tread in it. Nor, in fact, was this Scholar Admitted, 'till he had My Leave to go. Nor had he My Leave to go, 'till he had found all the Lengths, he had been foolishly advised to run, insignificant; 'till he had intangled Himself in Difficulties which were inextricable without my Help; till it had become Acceptable to him to be Enter'd *again* a Member of My Society; and to give a *Specimen* of Behaviour in *Hart-Hall*, that was fit to be Approv'd in *Trinity College*.

• And

And now, having thus, by *Fair Play*, had an Opportunity to make it evident, First, to the Young Scholars of My Own, and, then, to Those of Every Other Society in the UNIVERSITY, that they cannot Remove from One House of Learning to Another, according to their Own Humour, as they have been forward to Imagine; but that, if they will Remove at all, they must do it in a Way agreeable to the Laws of the *Corporation* they are Members of; I take the Liberty, for once, to intrude into this young Gentleman's Retirement, and to give him this faithful Advice, " That he do not *Mistake* the *Use* of that Fine Garden, which he pretends so much to Admire." I do acknowledge it is a very Fine Garden. I question whether there are Finer *Ever-greens* in any Garden in *Europe*, than in That of *Trinity College*. But I would have Him consider, that the *proper Use* of that Fine Garden is not to create in *Philosophers* an Appetite to *Elegance*, but, to  
set

set forth to *Young Men* the Advantage of *Education*: For those Fine *Eughs* could not have been so beautifully form'd, if they had not been <sup>(a)</sup> *Obedient to the Bender's Will*, and suffered with Patience the *Amputation* of every luxuriant and superfluous Branch, in confidence that all this Art, and Care, and seeming Severity of the *Pruner*, would contribute to the Improvement, and to the Reputation of the *Plants*.

But why all this Uneasiness about a *single* Commoner, may any one say? What matters it, Whether he be of *Hart-Hall*, or of *O—l C—e*? Let Him go where he will. Whilst he is under the ill Influence of the Disaffected, what is that Society the worse which Loses him, or That the better which Receives him? Where-ever He is, He increases the Number by *One*.

(a) *Spencer*, B. 1. Cant. 1. Stanz. 9.

Why

Why all this is very True. But yet, so it is, that a Thing in *Itself* of Less moment, may be of very great Importance in its *Consequence*. And this I take to be so, as it tends to confirm Young Men in a certain *Notion* which, I foresee, will, in a little time, if some *Care* be not taken to Undeceive them, destroy the *Peace*, and *Discipline*, and *Credit*, and, with respect to Scholars having no Dependence on any Foundation, the *Use* of this UNIVERSITY.

The Notion is This. That, with regard to Young Men living here at their Own Expence, to Enter in a *Society* of the UNIVERSITY, is the same thing as to go to an *Inn*. That, If they *Pay* for what they have, they are *Acceptable Guests*, and ought to be made *Easy*, let their Behaviour be what it will. That, if they happen to get Drunk, and Abuse the Good Man of the House, and he be thereat Offended, they may call for the  
*Reckoning*



*Reckoning*, and be gone to Any Other *Inn*, where, they imagine, the *Landlord* will have the *Sense* to know his Own *Interest*, and the *Civility* to give Them *better Quarter*.

The *Care* which seems requisite to be taken, in order to Undeceive the Enter-tainers of *this Notion*, is to give the *Statute* in Question that *Force* which it *Wants* towards the Accomplishment of that *End* which is *Intended*. And, since the Present Penalty thereto annex'd hath been found to be, in the first place, *Insufficient*, and, in the second, *Eluded*; and since there can be no *Certainty* that the Honour of the successive Guardians of it will, at *all* times, effectually supply that *Strength* to the *Statute*, which is manifestly wanting in it; I humbly submit it to the Consideration of the Chancellor, Masters, and Scholars of the UNIVERSITY, whether it may not be proper to *Explain* the said *Statute* in such Clear *Terms*, and to *Enforce* the  
Obser-

Observance of it by such Further *Sanctions*, (<sup>a</sup>) as shall appear to Them sufficient to preserve it from any Future Cavil, Insult, and Violation. And, in case they shall not think *This* proper, I then

*Remarker.* (<sup>a</sup>) You do not mention what you would please to have the *Sanction* be.

*Answer.* Having submitted this Matter to the Discretion of the UNIVERSITY, it could not become Me to direct them in it. But, in my Opinion, a Pecuniary Penalty as great as was *intended* when the Statute was *first* made, to be paid to the Vice-chancellor in *Convocation*, by the Governor HIMSELF *admitting*, or *allowing* the Admission of the Scholar, for the Use equally of the UNIVERSITY, and of the SOCIETY from whence the Scholar was removed, will be a *Sanction* neither *Other* than *Proper*, nor *Larger* than *Sufficient*.

*Remarker.* I suppose you would have the Penalty large enough to confine every Scholar to that Society, into which he shall first happen to be Admitted, without any *Possibility* of removing to Another, *whatever Reasons* he may have for it, without the *Consent* of the present Governor, or the *Vice-chancellor* of the UNIVERSITY.

*Answer.* Not so. But still large enough to have that *esteem'd* a Penalty which was intended *to be* so ; Large enough to discourage Wandring from One House to Another out of *Wantonness*, *Idleness*, or *Resentment*, (which the *Remarker* thinks *should be* prevented, and which the *present* Penalty will not prevent ; ) Large enough to induce a *Regard* to the *Consent* of those Persons, whose Stations require that they

then most earnestly Request, that I may, at least, receive some *Other Direction* from them, how to proceed in the Execution of Those Statutes which they have laid me under an Oath to Observe, with Security that I shall not, by a Conscientious

they should not be used with *Contempt*. But, were the Penalty never so large, the Scholar who, having *behav'd* himself well, shall have a *good* reason to remove, will always have *Liberty* to do so; and if, not having a *good* reason, he find it *impossible* to remove, I see no ill Consequence from hence.

*Remarker.* To suppose the Governor will allow the *Reason* to be *Good* that is *so*, is begging the Question, and implying not only that all the *present Governors* are *good* Men, but also that there never was and never will be a *bad* Governor as long as the UNIVERSITY stands.

*Answer.* It doth not imply so much, if the Governor may be suppos'd to be under the Influence of *Other* Motives, besides *that* of his regard to Justice, to allow the Reason to be *Good* that is *Good*. His *Interest* is concern'd to allow this, if he will have Any Society at all; and he will disallow it *in vain*, if *unjustly*. For the Scholar may appeal to the *Vice-chancellor* and be Reliev'd.

*Remarker.* But this depends upon what *Sort* of Man the *Vice-chancellor* shall happen to be, whether a *Just* Man, or One who shall *prefer* the Friendship and good Correspondence of a Brother Head, with whom

scientious Discharge of the Trust they have repos'd in me, Evacuate this Ancient and reputable House of Learning. And, on My part, I faithfully promise, whenever I shall be favoured with such a Rule of my Conduct, to pay thereto

whom he hath been long Intimate, to the Request of a poor unknown young Lad, against whom, perhaps, the Governor has unjustly prepossess'd him. This is so far from being a *Chimerical* Apprehension, that, in all probability, it would often be the Case.

*Answer.* As it cannot be for the *Honour* or *Interest* of the UNIVERSITY, (with which the Vice-chancellor is intrusted,) so neither can it be for the *Reputation* or *Peace* of the Vice-chancellor Himself, that a Scholar thus distressed should find no Relief. *Partiality* and *Injustice* will be imputed to him; *Clamour* and *Obloquy* will expose him; *Importunity* of Friends, *Expostulations* of Parents, *Applications* from Persons desired to Interest themselves in the Scholar's Behalf, from Well-wishers to the UNIVERSITY, from the Chancellor Himself whom he represents will pursue him. And then, as to Fact, I know *Two* Instances myself wherein the Vice-chancellor hath favour'd the Scholar in disfavour to the Governor, and defy the Person suggesting, that what he apprehends would often be the Case, to produce, with the Assistance of the oldest Member of the UNIVERSITY, any *One* Instance, wherein the Vice-chancellor hath favour'd the Governor in disfavour to the Scholar.

as strict an Observance, so long as I shall have the Honour to continue a Member of their Body, as I my self do expect to any proper Injunction of my Own from the meanest Member of My Society.



Uni-



## University Education, &c.

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### P A R T II.

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S I do not agree with the Entertainers of the celebrated Notion before-mentioned, nor shall content My self with the Character and Office of an *Inn-Keeper*, whilst I have any Abilities for an Employment of more Repute; so, 'till I shall receive the *Direction* of the UNIVERSITY in this Matter, I think it proper to Declare what my Thoughts and Resolutions are concerning



cerning the Entrance, Education, and Continuance of Young Men in *My* Society ; that Parents, being early appriz'd of what they are to expect from *Me*, may Dispose of their Children as they think fit. In this, if I shall not be found to *Judge rightly*, it must, however, be allow'd, that I *Deal honestly*.

*Colleges* and *Halls* in the UNIVERSITY are erected and design'd for the Reception and good Education of the Youth of the Kingdom ; allow'd and countenanc'd by Public Authority for that End ; forasmuch as the Public hath an Undoubted Interest in such their good Education.

Young Men are Enter'd in these Houses of Learning, in a State of Minority, for their Improvement in the Knowledge of *Religion*, of *Moral Virtue*, of *Liberal Arts*. Governors and Tutors are to them in the room of Parents and Guardians. Now is the hazardous and difficult Time of Life ; Here is a Step made into the  
wide

wide World ; the Scene of Conversation is enlarged ; the Passions begin to shew themselves in their Strength ; Variety of Temptations, suited to their different Tempers, surrounds them ; They are, at the same time, without Experience, and without Caution ; without Judgment, and abounding in the Conceit of it ; Fearless of Danger, being yet unhurt ; Fond of Pleasures ; Impatient of Restraint ; Expos'd to Flattery, Artifice, and Design ; easily spirited up to Animosity, Resentment, Opposition.

In these Circumstances there evidently appears a Necessity of *Rules* and *Statutes* in Every Society, whereby to regulate the *Conduct*, and direct the *Studies* of their respective Members.

*These* the Piety and Wisdom of *Founders* have provided, and *Royal Grants* have establish'd throughout the UNIVERSITY. And it is the Duty of Governors and Tutors to take care, that they be neither

*Partially Executed* by Themselves, nor *Disputed*, or *Eluded* by Others.

There is a Time, and an Age, when Men must be left to their own Reflections; and when, if the Law of the Land take not hold of them, they may do what they will with Impunity. But that Time is not Yet; neither is This a Place where the most Aged Person may innocently be suffer'd to shew a Bad Example.

Every Youth *Entring* Himself a Member of a Society thus constituted, for the sake of a Virtuous and Learned Education, is, thereby, suppos'd to Engage that He will *submit* to the *Rules* of such Constitution; since, otherwise, he would not have been *Admitted* a Member of it.

Every *Parent* and *Guardian* are Presum'd at the same time, to Promise Their Assistance likewise towards the regular and studious Deportment of Those, who, they desire should have  
their

their Education in it: for, otherwise, the *Vigilance* and *Care*, and *Skill* of Governors and Tutors may be ineffectual; and *Their Own Expectations* be Disappointed; and the Society suffer in its *Reputation* from the *Misbehaviour* of its Members. Nor would any Prudent Governor receive a Scholar into his House, of whose *Friends* so much, at least, was not Presum'd.

If a *Scholar*, after he hath been Receiv'd into One House, doth find, that He can live *Cheaper* in Another; or if, in the Present Society, there be *Partiality* in the Governor; or *Negligence*, or *Inability* in the Tutor; or, if He shall have been Elected into a *Scholarship*, or *Fellowship* of Another College, which are *Helps* in the *Expence* of Education, and, when bestow'd according to Merit, *Marks of Honour*; or if there be Any Other (a) *Visible Benefit* likely to accrue

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to

*Remarker.* (a) It may not, in many Cases, be proper to *Declare* the Motive of desiring to remove.  
For

to him by removing; this *Scholar*, at the Parent's Request, may apply for a *Discessit*, or *Instrument of Leave* to go from one House of *Lesser*, to Another of *Greater Advantage*; and, I think, as the

For I may have *secret* Promises from my Friends in Another College, or *private* Views of my Own, the *divulging* of which might entirely frustrate my own Ends, or the Designs of my Friends: which, I believe, will not be thought a *groundless* Objection by Those who know any thing of Canvassing for Fellowships, or other Preferments at *Oxford*.

*Answer.* 1. If the Motive be *Laudable*, I am of Opinion there is no Governor of a Society who will not *Admit* it, or who will *Reveal* it if he be desir'd to keep it secret, or who will not even *forward* the Scholar's Design if it can become him to do it. 2. I think it more proper, that the Miscarriage of some private beneficial Views should be hazarded in a few Instances, than that every Scholar desiring to remove out of Humour, or Disgust, or to avoid Discipline, should have liberty to do so whenever he should *pretend* he had a Motive to remove, which it was not proper for him to *declare*. 3. The Objection will ever be thought *groundless* by *Me*, who know something of the Method of *Canvassing* for Fellowships and Scholarships at *Oxford*; who utterly disapprove of *all Canvassing* whatsoever, for *These* or any *Other* Preferments at *Oxford*; who very well know the Sacred Obligations Electors at *Oxford* in general are under to Choose Fellows and Scholars, and to dispose of other Preferments according to certain Qualifications requir'd in the Candidates by their

the *Rule* now stands, This cannot justly be Deny'd him, *if he hath behav'd himself well.*

But, if there be no <sup>(a)</sup> *Visible Benefit* about to accrue to the Scholar by his Removing, and there be, therefore, Reason

I 4

son

their Statutes, and to set aside in every Choice they shall make all *Love, Hatred, Fear, Favour, Envy, Intreaty, or Gratitude*; and lastly, who have had as many Fellows and Scholars chosen from *Hart-Hall* into other Colleges, without removing from the said Hall to facilitate their Elections, or in any one Instance desiring to do so, as have been chosen within the same time from any other Society in the UNIVERSITY.

*Remarker.* It may be equally imprudent to *declare* my Objections to that College, which I desire to *Leave*. I may not Like my Governor, and for very good Reasons, He may be a *Proud Man*.

*Answer.* His Character was known before you Enter'd into the Society. His *Pride* will not hurt you if you do your Duty, and live quietly. Nor is it likely you should imitate that Quality *Yourself*, which you perceive to be so disagreeable in *Him*. That he is *Proud* is a Reason, I own, why you should not like the *Man*, but not a very good one why you should remove from the Society he governs, before you have felt any ill *Effects* of his *Pride*. Another Governor may have some *Other* ill Quality, which you will certainly dislike as soon as you discover it. He may be a *Covetous Man*, an *Ambitious*



son to suspect, that a *Discessit* is desir'd through *Impatience* of proper Restraint and wholesome Discipline; thro' *Importunity* of idle Companions; or *Influence* of Bad Advice; or *Invitation* of some Interested Tutor in Another Society; or out of *Peevishness*, *Humour*, or *Resentment*

*Ambitious* Man, an *Artful* Man, a *Faithless* Man, a *Thankless* Man, a *Party* Man, Qualities not only not *Amiable* but even *Odious*; and will not any of These be equally a Reason why you should remove again? And if there be not a Governor in the UNIVERSITY, who, amongst many excellent Virtues may not have some Defect, will you never have any *Rest* in any Society? You are not forbid to see what is *Amis* in your Governor. It is of Use to him to know, that if there be any thing *Amis*, you will perceive it. He may be more careful of his Conduct. But as *He* also takes the Liberty to observe what he dislikes in *You*, and yet thinks it not reasonable to proceed immediately to the removing *You* from the Society, for Qualities he dislikes in *You* which do not disturb its *Peace*, nor defeat the *End* of Institution, nor hinder the *Improvement* of Others, so neither does *He* think it reasonable in *You* to remove from under his Care, whose dislikeable Qualities diminish only the Value of his own Person. But, it may be, after all, there is a Mistake; for every young Scholar is not a competent Judge of Propriety: and a Governor may be *thought* only to be *Proud*, because he hath that *Gravity* and *Constancy* that become his *Character* and *Station*, knowing that

*sentment*; such *Discessit* may lawfully be *Refus'd*; or, indeed, cannot properly be *Granted*.

To grant a Scholar a *Discessit* for any of *These* Reasons; or, which is the same Thing, for a Reason that is not *Own'd*;  
or,

a loose *Departure* from Dignity, and a *Familiarity* inviting Contempt may be more Mischievous to his Society than *Pride*; and because he will not suffer you to *Insult* him, the Effect of your own *Pride*, with Impunity.

*Remarker*. He may be rigidly observant of little *Niceties* and *Trifles*.

*Answer*. It is not easy to know immediately what are *Niceties* and *Trifles*. Matters of great *Importance* have sometimes been so call'd. *Little Things*, if they are the Outguards and Fences of Greater, are not *Little*. What is insisted upon by Founders and Benefactors, should in *Prudence* and *Gratitude* be regarded, tho' of *Less* Use.

*Remarker*. Then as to Diet, He may be *whimsical* with regard to his Own *O Economy*, and expect the same individual Formalities from all those under his Power, however their *Ages*, *Constitutions*, and *Appetites* may disagree.

*Answer*. There is not a Society in *Oxford*, who, in their *O Economy*, provide for the different *Ages*, *Constitutions*, and *Appetites* of their Members. There is a fix'd and certain Rule of providing for the Members of every House of Learning in the UNIVERSITY, or was at least not many Years ago. And I take  
leave

or, which is still the same Thing, because the Parent, by *Misrepresentation* and *Management*, is made to Desire it; is a Tacit Concession that there is really some just Exception against the Society; which, a Prudent Governor, not Conscious of any, ought not to be willing should be believ'd. If any Man *Hath* Any, let him declare it; if he hath not, let

leave to observe, with regard to that particular House of Learning, upon which this seems to be design'd as a Reflection, that the Members of it, who, out of *fourteen* Meals in a Week have *thirteen* of the several sorts of Meat which the Season produces, (without having the same sort twice in the same Day,) in the same *Quantity* and at the same *Price* as it comes out of the Market, Advantages, I believe, not to be found in any Other College in *Oxford*) may well enough be contented with a *fourteenth* that is *not Meat*, at a time when other Colleges have *None* at all.

*Remarker.* He may not allow me the Conversation of my *Dearest* Friends, and most *Intimate* Acquaintance; nay perhaps of my *nearest Relations*, or even of my own *Brother*.

*Answer.* Not, if, against the Caution given you by your Governor and Tutor, you will esteem *Those* your *Dearest* Friends, who, being *lewd, idle, impudent, and sottish*, will corrupt your *Manners*, and ruin your *Reputation*. Nor of your Own *Brother* neither, if at a late Hour of the Night, he shall make such an horrid

let him not *Appear* to have it. The *Reputation* of Societies, and the *Interests* of Religion and Learning, are not to be sacrific'd to the *Humour* of petulant Young Men who can Govern their Fathers. If such crude Resolutions in obstinate and perverse Youth were practicable, Those, who were better dispos'd, would be tempted to follow Their Ex-

horrid *Noise* as shall *disturb* the Society, and the Neighbourhood; and induce every one it reaches to believe that half the Society are got *drunk*, and that they have a Governor who will suffer it.

*Remarker.* Lastly, I think it a good Reason to Leave my College, if I do not like the *Discipline*, and *Method* of Education establish'd there, however strictly observ'd; and to go to Another where I am convinc'd I can *sooner* arrive at a tolerable Perfection of *sound Knowledge*, and *rational Learning*.

*Answer.* If *better* and *quicker* Improvement, from the *Nature* of the *Discipline*, and *Method* of Education, be *Fact* and not *Pretence* only, which by Comparison will be best discern'd, I think with you. And not only so, but that the Promoter of the *Discipline* *dislik'd* should *alter* the same, if he hath Power to do so, for That which is *preferr'd*. In the mean time I am firmly of Opinion, that if, the Scholar be so dispos'd, he may arrive very soon to excellent Skill in the Science he intends to Profess, under the *Statutable* *Discipline* and *Method* of Education, in every House of Learning in the UNIVERSITY.

ample;

ample; and where there was Discipline, there would soon be Solitude; and Persons the Fittest to take care of Youth, would, in a little time, have no body to take care of. If, therefore, the *Father* and the *Son* can forget Their Duty to the Society, the *Governors* of it must remember Theirs.

But it may be said, “ That the Young  
 “ Man *hath* *behav'd* *himself* *well* in the  
 “ Society, and to such Scholar a *Dis-*  
 “ *cessit* hath never been deny'd, when  
 “ desir'd, though *no Cause* hath been al-  
 “ ledg'd for his Removing.”

If this were strictly True, which it is not, all that can be inferr'd, consistently with the Explication that hath been given of the UNIVERSITY Statute, is, that such Scholars, as have been *esteem'd* to have *Behav'd* themselves *well*, have also been *presum'd* to have had a *just Cause* to Remove, whenever They have Desir'd to do so. The little Doubt there  
 hath

hath been, that a Scholar of *Good Behaviour* would Remove from the Place of his Improvement without a *just Cause*, hath prevented Suspicion, and hinder'd Enquiry. Many have thought after this Manner; and I my self have heretofore thought with them. But my Experience hath since assur'd me, that, when a Scholar of *reputed* Good Behaviour desires a *Discessit*, without alledging the *Cause* of his Removing, there is not only Reason to Suspect that the *Cause* is *Bad*, but to Enquire also whether the *Behaviour* hath not been so too.

That a Scholar hath *Behav'd well*, is an Expression of Doubtful Import. Some, I find, understand it thus; " That, if  
 " he hath *submitted* to the *Penalties* of  
 " his Irregular Behaviour, he is Regular,  
 " and hath *Behav'd* himself *well*." This is so far true, That, if he hath generally *Behav'd well*, his rare, involuntary, inadvertent *Misbehaviour*, for which he is ready to make the Satisfaction the  
 Law,



Law, he is subject to, doth require, will not alter his General Character ; he may still be said to have *Behav'd well*. But, on the other hand, a *constant Submission* to *frequent Penalties*, for Faults frequently and wilfully repeated, though it *satisfy* the Law, *retrieves* not the Reputation. The *Behaviour* of the Scholar is *Bad*, tho' no more Punishment be due to it. Nor, indeed, can there be a greater *Proof* that it is *Bad*, than that the *Man* is *Incorrigible* ; and that Frequent Penalties have not been able to Reform him.

Others, again, are of Opinion, “ That, “ if the Scholar hath done nothing “ *Amis* ; if he hath *Avoided Punishment*, He hath *Behaved* himself *well*, “ even though he should not have Entitled himself to any *Praise*. ” What the Value of This Character may be in Any *Other* Part of the World, I cannot tell ; but, methinks, in the UNIVERSITY ; in the very *School* of Liberal Education ; in a Place *Professing* to cultivate,  
and

and enrich, and adorn the Mind; in a Place *Design'd* to raise an *Emulation* to Excel in Learning and Virtue; in a Place where it is Expected great *Improvements* should be made; where great Improvements *May* certainly be made by *Any One* that will; the *Neglect* of the *Opportunity* to reap the Advantages propos'd to him in This Place, and the *Reflection* the Scholar seems thereby to cast upon so famous a Nursery of Youth, as if, indeed, they were not there to be reap'd, may justly, I think, be esteem'd a *Misbehaviour*.

If the Scholar hath liv'd *agreeably* to the *Statutes* of the Society; and *Improv'd* that *Stock* of Learning which he brought into it, in Proportion to the *Time* he hath been a Member of it; I shall be very forward to say, that he hath, indeed, *Behav'd* himself *well*: but then, I shall be as forward to suggest, that no *such Scholar* ever desir'd to Remove, but for *such Cause*, as all the World will allow

allow to be *sufficient*; unless he were under some *Unjust Prejudice*, or *Disbonourable Influence*. And, in this Case, the Argument brought from *Good Behaviour* alone, if it hath been Unanswerable by Others, hath never Persuaded Me. If *This* alone, without any *Other Cause* alledg'd, might Entitle the Scholar to his Governor's *Leave* to Remove; then, though he hath submitted to the Rules of the House with *Reluctance*, he may Remove; then, though he *Dislike All* Discipline, he will *submit* to *Any* for a time, tho' with Reluctance, that he *May* Remove; then, the *Local Statutes* put in Execution, may *Evacuate* any House of Learning in the UNIVERSITY, as fast as it Fills.

On the other hand, If a Scholar hath no *Other Cause* of Removing from a Society, than that he hath *Behav'd* and *Improv'd* Himself *well* in it, *This alone* seems to be a sufficient Reason why he  
 should

should not easily be permitted to Remove from it. For He is already of a Society, wherein, it is evident, he may be of *Good Behaviour* and get *Good Learning*, if he will. It shews there is nothing here to Hinder *These* Advantages, and *Other* are not Expected elsewhere. But, it may be, the Discipline of the House hath produc'd them; and, if so, Why should he be at once so Imprudent, and Unthankful, as to withdraw himself from the Admonitions and Instructions that have been so Useful to him? There may be *Hazard* in removing: and if Governors have reason to suspect some Secret Management in the Case, *They* ought to be as studious to *Preserve* the Scholar, whose Virtue and Industry have recommended him to their Affection, as *Others* are to *Expose* him. If the *Laws* he hath hitherto liv'd under, have kept *Him* Regular, let his *Example* added to the *Laws* secure the Regularity of *Others* who may want this ad-

ditional Help. To continue to *Behave well*, and to *Improve*, can be no *Hurt* to Himself; and if, without hurting Himself, he can do These *Good Offices* to the Society, his Governor will acknowledge the Favour of them. If, having no Irregular Dispositions, he was Sober, and Diligent of *course*; it will be no *Hardship* to Him to Persevere. If he hath conform'd to the Rules and Duties of the House with *Reluctance*, what *Hardship* there is in doing it, is *Necessary*. A Longer time will make that Habitual and Easy, in which there may be Difficulty now. And to Make That Agreeable which Ought to be so, is a Conquest worth his obtaining. So that, all things consider'd, though his *Good Behaviour* doth entitle him to a *Discessit* that will be of real *Service* to him; yet, where *That* doth not appear to me Certain, or, at least, very Likely, I shall not be willing to grant it, without the *Direction* of the UNIVERSITY; professing  
Myself

Myſelf deſirous to retain <sup>(\*)</sup> ſuch Sort of Men in my Society of all Others.

Neither do I think it ſufficient for a Parent to ſay, “ My Son is of a *Weakly Constitution*, and, if He deſires a “ *Diſceſſit*, I muſt *Humour* him, or *Deſtroy* him.” He may Humour him, if he pleaſes, ſo far as to *Take* him from Me; but it is not in his Power to Humour him ſo far as to *Impoſe* him upon any body elſe; nor ſhall I think my ſelf oblig’d to help him to do This, contrary to my own Judgment, without the *Direction* of the UNIVERSITY. For, beſides that to Humour him, is, in my Opinion, to Deſtroy him, Here is a

*Remarker.* (\*) Your reaſoning on this Head (compar’d with p. 50. and other Places) is very exquisite, and amounts to this; that, if a Scholar *behaves well* under your Care, you are reſolv’d to *keep* him; and if *ill*, you will *not let him go*.

*Answer.* Not ſo. My reaſoning on this Head (compar’d with p. 50. and other Places) amounts to This; that, if a Scholar *behaves well* under my Care, and has any reaſonable *Cauſe* of removing, he ſhall have *Leave to go* from me with a *good Character*; and, if *ill*, and will *not reform*, he ſhall go from Me whether He will or no.



Duty incumbent upon the *Parent* to the *Society* of which his Son is a Member ; and of whom nothing is required, but what is very consistent with his Health ; laying such *Parent*, who expects a Good Education of his *Own* Son, under an *Obligation* to take all the Care he possibly can, that *His* Son may do nothing to hinder the Good Education of *Other Men's* Sons. Having become a Member of a Society, for the sake of certain *Benefits* therein proposed to him, and received by him, nothing can be more Unequal or Dishonourable, than that, in return, he should do any thing to the *Hurt* of such *Society* ; or to the UNIVERSITY, of which such Society is a Part ; or to the *Public*, whose Interest is best consulted by the UNIVERSITY, in the Education of its Members after a Manner agreeable rather to its own *Laws*, which are manly, steady, and uniform ; than to their *Humour*, which is childish, fickle, and various.

Now,

Now, if a Son, growing Uneasy under the Discipline of One House, thro' the Prospect of greater Liberty in Another; or through unjust Resentment of due Punishment; or through Perverseness, Obstinacy, or Malignity of Nature, (which Unwarrantable Motives it is the Duty of Governors and Tutors to hinder the Success of,) may prevail upon *His* Parents to let *Him* go where he Pleases; and if, where-ever He Offers himself, He may be Receiv'd; *Other* Young Men may be soon Unsettled in their Thoughts, and taken off from that regular Course of Studies, in which they found so much Profit and Delight; and, being through Inexperience charm'd with the Imaginary Felicity of *His* Escape, grow *Dissatisfied* with the Condition that *Pleas'd* them before, make the same *Application* to *Their* Parents, and expect the same *Enlargement*.

K ;

Then,

Then, give me Leave to suppose, there are only *Fifty* Young Men in the UNIVERSITY, having no *Dependance* upon any Foundation, (whether of *Weakly* or *Robust* Constitutions it is not very material,) who can *Govern* their Parents; and are conscious to Themselves of the *Filial Power*, and *Paternal Subjection*; and that a *Couple* of them are Distributed into every Society; and that Those of One Society Visit, and are Revisited by Those of Another; and, as often as they meet, after they are come to a proper Elevation, fortify Themselves in the celebrated Notion of the *Inn-keeper* and his *Guests*; and that, having liv'd *intra spem Veniæ*, they cannot be deny'd a *Discessit* which their Fathers shall concur with them to insist upon, without any Other Reason alledg'd for their removing; and that no Society will scruple to receive them, when they shall bring such *Instrument* of *Leave* along with them: Why, if this be the case, I will adventure

ture to say, that not One of them would submit to the regularly executed Statutes of any One Society in the UNIVERSITY for Three Weeks; but would shift from Each Society they should successively be Members of, as they became Obnoxious to the Discipline of it. And Every One of them would be able to draw Ten Innocent Men into a Faction against their Governor, to the Astonishment of their Friends who had justly conceiv'd the best Hopes of them. Nor would it be possible for any Governor intending the Sobriety, Improvement, and Reputation of his Society with any Zeal, ever to have any Satisfaction in Duty, or Comfort of Life. He would be the most Unhappy of Men, always earnestly desiring, and endeavouring, and struggling to do That which would be absolutely Impossible: and his whole Time, which should be employ'd in the Advancement of Learning, would be consum'd in writing Letters to Undeceive Parents misled by the Disingenuity of their Children.

Every *Order*, either of the Governor or Tutor, however agreeable to the Intention of the Statutes, or suppos'd *Necessary* from the very Nature of Education, would be cavill'd at, disputed, negligently observ'd, or disobey'd at Pleasure; Every *Exercise*, a slight, defective, perfunctory, formal Performance; the *General Study*, without Method or Design, wandring, desultory, fruitless; The *Particular Lecture*, not before perus'd, not attended to, not afterwards consider'd, not digested, not remember'd; the *Disputations*, a simple String of Five or Six Syllogisms writ down in a Scrip of Paper; *Divine Service*, a dropping of the Society into the *Chapel* one after another, from the Beginning of the Prayers to the End, most offensive to God and Man; The *Whole Conversation* so free from *Pedantry*, as not to relate to *Learning*, the Trifling Product of Lewd Plays, News-Papers, and Pamphlets. And, O Grief of Griefs! The Conscience of their Own *Low* Parts, *Poor* Scholar-

Scholarship, and other Defects, would be so far from suggesting to them the Propriety of Modesty and Humility towards their Governors, that, in Proportion to their known Ignorance and Insufficiency, their Impudence and Insolence would abound. And this would be the precious Treasure wherewith the UNIVERSITY would be able to Present the Publick. To be sure, they are excellently well prepar'd to Adorn Any Station with Ability, Fidelity, and Honour. To be sure, the Necessity of Submission to the Civil Magistrate, and of Strict Obedience to the Laws of their Country, is so well impress'd upon *Them*, that if there were *No Penalties annex'd*, Their *Own Reflections* would always keep *Them* in awe, and make *Them* always Studious of the Peace, and Abstemious of the Property, of the meanest Member of the Community. To be sure, after having read so much Philosophy, and made the Thoughts of their Own Mortality so familiar to them,  
nothing



nothing less can be Expected of *Them*, than a Contempt of the World, Resignation to the Divine Will, and a Strictness of Life, as if To-morrow was to be the Last Day of it.

But presently, methinks, I hear a Parent, not yet convinc'd of the Reasonableness of opposing the *Humour* or *Prejudice* of his Son, say, "What, is my  
" Son, then, when he is Enter'd in a  
" Society of the UNIVERSITY, from that  
" Moment, bound an *Apprentice*, or  
" made a *Prisoner*?

No. He is not bound an *Apprentice*, though he comes to *Learn* a Profession. *He* hath a Privilege above his *Master*: for, tho' his *Master* be bound to *Teach*, *He* is not bound to *Learn*. And, if his *Master*, being mindful of his Trust, and desirous to communicate his Art, and concern'd that his *Scholar* will be Ignorant of it, when he hath now the best Opportunity to Learn it, and aware also that  
Himself

Himself may, very likely, bear the Blame of his Ignorance, should express any Uneasiness upon this Occasion, his *Scholar* needs not trouble his Head about it; for there have pass'd no *Indentures* between them. Nor, indeed, can He see the Necessity there is to *Learn* his *Master's* Art, in order to *Profess* it; for such, he hath observ'd, is the general Disregard to any *Scholastick Merit*; and such the happy Difference between a *Scholar* and a *Mechanick*; that a *Scholar* may *set up* without having ever Learnt *His* Trade, and often have better *Business*, than he that hath greater *Skill*.

But, to consider the Objection more seriously. An *Apprentice*, in the Original Import of the Word, is a *Learner*, from the Verb *apprendre* to Learn; and might, I suppose, at first, indifferently signify a *Learner* either of *Liberal*, or *Mechanick* Arts. General Terms, in time, are often taken from their Common Use, and appropriated to Particular Mean-

Meanings ; and the Term *Apprentice* hath, at length, come to signify only a *Learner* of some *Mechanick* Art, Craft, or Mystery. And, because there is room to doubt, Whether the *Learners* of *Mechanick* Arts, who are generally *Plebeians*, would Live soberly in their *Master's* Family, be faithful to his Interest, and diligent in the Business assign'd them, for *Seven Years* together, for the sake of being taught a *Profession* which would hereafter Maintain them ; and would not be tempted, either by the *Laboriousness* of the Employment, or the *Strictness* of their *Master*, or the *Vagrancy* of their own Imaginations, to run away before they had serv'd half their Time ; and this, after their *Master* had fil'd off the Roughness of their Behaviour, and got over the *Tædium* of First Instructions, and begun to hope they would now be of some *Use* and *Credit* to him ; if *They* were not *bound* by certain Covenants to do what is reasonably expected of them ; *Their* Master doth insist upon *Indentures*

*indentures* of Contract from *Them*, obliging *Them* to the Performance of their several Duties, under the Penalty of forfeiting their Title to the Privileges describ'd in the said *Indentures*. These Duties, thus express'd in *Indentures*, would, as certainly, from the *Nature* of this Relation, have been Their Duties, had no such *Indentures* pass'd; but which do therefore pass, lest *Vulgar* Minds should not well attend to the *Natural Obligations* they have upon them.

Now, the *Teacher* of *Liberal* Arts proceeds upon Another foot. He imagines, he hath to do, not with *Plebeians*, but with *Gentlemen*, whose *Honour* is suppos'd to tie *Them*, more strongly than *Indentures*, to the Observance of Every thing that will *Become* them, as Persons applying to be Taught and Directed by him. He imagines, that, there being as strict a Relation between *Tutor* and *Scholar*, as between *Master* and *Apprentice*, *They* will understand that the Duties

ties of *That Relation*, which are *ImPLY'd*, ought as exactly to be perform'd *without Indentures*, as the Duties of *This*, which in *Indentures* are *Express'd*. He imagines, *They* have been train'd up from their Infancy in the Principles of the *Christian Religion*; and are fully and effectually instructed, that their *Governor* or their *Teacher*, is, like their *Prince*, to be *Honour'd* as their *Father* <sup>(a)</sup>. He Imagines, *They* have such *Brave Minds*, as to find no Reluctance to any thing as Difficult, but what is Wicked or Indecent; and are so *Well Bred*, as to *Shew* they think his Instructions are Worthy to be listen'd to with *Attention*, and treasur'd up with *Care*; and will be so far from being displeas'd with him for any Equal Animadversions intended to remind them of Propriety in Conduct, and to improve them in Virtue and Learning, which the Paternal Trust, the Nature of the Employment, the Public Be-

(<sup>a</sup>) *Church Catech. Vth Commandment.*

nefit of Education, the Rule of the Society, and his Oath to observe it, have made necessary; that *They* will rather Value him the more, for that he hath not so regarded his *Ease*, as to be remiss in his *Duty*; and hath had the Honesty and the Courage to *Persevere* and to be *Equal*, in the midst of innumerable Temptations to *Indolence* and *Partiality*.

But, however, since *All Gentlemen* have not *Honour*; or, which is the same thing, since many of Those, who call Themselves *Gentlemen*, are indeed *Plebeians* in their Spirit, and Temper, and Narrowness of Mind, and Ignorance of Duty, and Insolence of Manners; and do not Enter into any *Formal Contracts* with the UNIVERSITY to oblige Themselves to That Sobriety, Modesty, and Diligence, which She expects to find in Learners of Those Arts She professes to Teach, and will Reward with such Privileges as She is enabled to Grant; It is  
fit



fit she should have some *better Security* of a Proper Behaviour from them in the several Societies they respectively become Members of, than a *bare Presumption* that they have *Honour*, and will in all Things *act like Men of Honour*; and, therefore, though She insist not upon *Indentures*, yet She promulges *Laws*; and requires of Those who Desire to become a Part of her Corporation, *Obedience* to These *Laws*. And if, amongst These *Laws*, there should happen to be a *Law* prohibiting any Scholar to Remove from One Society to Another without his former Governor's *Consent*, a *Testimony* of his Good Behaviour, and a *Cause* of Removing approv'd by his said Governor, or by the Chancellor of the UNIVERSITY for the time being; he must, for ought I can see to the contrary, submit to *This Law*, as much as if he had sign'd *Indentures* for that Purpose.

But,

But, however, though there be a *Law* which will not allow him to be *Receiv'd* into *Another* Society, without the *Consent* of his former Governor; yet there is *No Law* which obliges him to *Continue* in *This* any longer than he sees convenient. As he is not an *Apprentice*, so neither is he a *Prisoner*. He may go *from* the Society, whenever he pleases; with the Leave of his Parents, or without, as he finds They will Allow, and he is himself Dispos'd; and whether I will or no; and if his Behaviour be Irregular, the sooner the better: But I cannot think there lies any Obligation upon *Me* to *Approve* of the *Cause* of his Removing which I Dislike; and thereupon to *Give* him the *Leave* which, I think, he is imprudent to Desire, and the *Testimony* which, I know, he does not Deserve. That I pay a due Regard to the *Laws* of the UNIVERSITY; That I act with so much Honour towards the several Societies in it, as not to recom-

L mend

mend an Unworthy Member of my Own to their Favour; That I do not entitle the Profligate and the Virtuous to the same Countenance and Reward; That I am desirous to Reform the Irregular Scholar; to assist, improve, and oblige him by all good Offices; to make him Sober, Frugal, Studious, Learned, well Behav'd, a Comfort to his Parents, of Use to Mankind, and capable of being a good Husband, Father, and Friend; doth not, as I apprehend, *Confine* him to My Society. Whenever he is of Opinion, that I do not Intend this; but take a greater Pleasure in his Punishment than I should in his Reformation: or, that I do not go the right way to Effect This; and neglect the Methods, by Himself or Others propos'd, more likely to succeed: or is convinc'd of the Vanity of my Endeavours to do this; for that, as he hath told me, "*If he won't study, I can't make him;*" or for that, as he hath misrepresented me, "*I am so fanciful as to think to make all*"  
 " *the*

“ *the World Good* ;” He is at Liberty to go *from Me* whenever he pleases, He is not *Imprison’d* by *Me*.

But it is reply’d, “ What signifies the  
 “ Liberty he hath to go from *You*, if,  
 “ when he is gone without Your *In-*  
 “ *strument* of *Leave*, or the Vice-Chan-  
 “ cellor’s, he cannot be Admitted into  
 “ any *Other House* of Learning? He is  
 “ still *Confin’d* to *Your Society* in effect;  
 “ for thither he must return, if he will  
 “ have any Education in the UNIVER-  
 “ SITY. The Doors of Your *Prison* are  
 “ *open* indeed, but It is not less a *Prison*,  
 “ if, like King *Arthur’s* Castle at *Tin-*  
 “ *tagel*, it be surrounded with a *Pre-*  
 “ *cipice*.

To which I answer, That this is to  
 Transfer the Accusation from *Me* to the  
*Statutes* of the UNIVERSITY; which yet  
 I think to Deserve rather Praise than  
 Blame. *She* hath fortified Each Gover-  
 nor’s Castle with this *Deep Intrench-*

L 2 *ment*;

ment; having found by woful Experience that, without it, there would be nothing but *Mutiny* and *Desertion*. *Opportunity* of Escape is enough to *Tempt* Those to it who would never else have had it in their *Thoughts*. The Intimation that there is a Precipice, is a friendly Caution that they do not approach too near it. The Young Man had the *Statutes* of the UNIVERSITY put into his hands on the Day of his *Matriculation*. If his *Pleasures* and his *Company* allow him no Leisure to read them, or to know what they contain; or, if, knowing the *Law* of his *Mother* the UNIVERSITY, he will depart from it, with as little Concern, as he he doth from *That* of his *Natural Parents*, without considering that *She* hath all *Their* Benevolence, without *Their* Weakness, This is no Fault of Mine. I must still go on to read the *Statutes* of the UNIVERSITY, and the *Statutes* of the Society, though *He* will not; and to regard them very much, tho' *He* Live in contempt  
of

of them ; and to make use of the Advantage they give me in my endeavours to secure his *Sobriety* and *Improvement* ; and, let me not be thought too happy, if I should say, my *Own Quiet* also. By all that I can gather from what I read, it appears to me, that, if a Scholar be Irregular, he must be *Punish'd* ; if his Punishment doth not Reform him, he must be *Remov'd* ; if he desire to go away, that he may be Irregular with Impunity elsewhere, he must find *No Refuge* ; if his Conformity to the Rules of the Society seem to Entitle him to his Governor's *Consent* to go, as he cannot be suppos'd to be unfurnish'd of a *Proper Reason* for going, so this *Reason* may be Demanded of him ; and if he refuse to Give it, he will be suspected to be *Reluctant* to the Discipline of the House, though, for a time, he hath *Comply'd* with it. And One of the Rules of the House, I am sure, he will not have Conform'd to, which, yet, he is under the strictest Obligations of Honour and



Conscience to Observe, “ *That he will do nothing to its Discredit.*” Whereas, to Leave a Society without Any Other Reason, than That of *Humour*, or *Prejudice*, which he is asham’d to Own, is a Manifestation of such Dislike to it as may hazard its Reputation.

It hath been often said, That those, who have liv’d Loosely, and Irregularly in the UNIVERSITY, have generally prov’d the greatest Enemies to it after they have been gone from it. I believe This to be very True. The Reason assign’d for their Displeasure, is, that they *Ought* to have been *Restrain’d*, and *Were* not. This, if it be True, is a very Good Reason. The Answer I have heard given to it, is, that, if a Governor or Tutor had *Attempted* to restrain them, they would have *Left* the *House*. This Answer, if it satisfy Those who have Occasion to make it, will not, I doubt, be satisfactory to any body else. The Generality of the World will still be persuaded,

persuaded, there was rather *Indolence*, or *Pusillanimity*, or *Attachment* to little private Interests, in the Governor or Tutor, than that *Proper Restraints* are not to be laid upon Loose and Irregular Youth in the Place of their Education. The Consequence which was *Apprehended*, however justly, ought not to have been *Dreaded*. For these Scholars *should* have been permitted to *Leave* the *House*, and no *Other House* should have *Receiv'd* them ; that so, possibly, when they should find, there were Other *Social Virtues* requir'd of Young Men in *Academical* Societies, besides the *Paying* for their *Battles* (which, by the way, the Dissolute and Irregular ever pay the worst) they might have Return'd with better Resolutions. If not, it is fit they should be at liberty to Transfer their Invaluable Persons and their Excellent Qualities to any Other Part of the World, where they may be *Endur'd*, and will do less *Hurt*. And, therefore, if there be a Son, whose *Humour* cannot com-

ply with the Discipline of his House ; the Father, if he would do either his *Son*, or the *Society*, or the UNIVERSITY any Service, should Remove him, not from one House of Learning to Another, but from the UNIVERSITY.

But the Father will say, “ He doth “ not know what to do with him at “ *Home*.” I believe so. Then let him not discourage Others, who, at His earnest Request, are Trying what They can do with him *Abroad*. Let him not furnish his Son with a silly Letter to be shewn to the Master of his College and his Tutor, importing, “ That, if he is “ not *Easy* where he is, (which no Irregular Youth will ever be in a Place of Discipline) “ he may go to what “ other House he pleases.” Let Him, instead of Encouraging his *Son* to be more Refractory by this disengenuous and impertinent Aid, rather Lend His Governors Authority to Restrain him. Or, if indeed, he hath no Authority  
over

over his Son, and is afraid, that Preaching to him *Submission* to his *Governors* will look a little too self-interested, as if he would have it thought there was some *Obedience* due to *Himself*, let him stand *Neuter* at least. And, that he may not forfeit the Favour and Good Opinion of His Son, let him tell him the naked Truth; “ That he would really  
 “ gratify his *Humour* and his *Prejudice*  
 “ with all his Heart; but that, of late,  
 “ he is given to understand, that a Father’s Leave to a Son to go *from* One  
 “ House, signifies just nothing towards  
 “ his Admission *into* Another, if no  
 “ Other can *Receive* him, without his  
 “ Governor’s, or the Chancellor’s Consent, and a sufficient *Cause* alledg’d  
 “ for removing, if requir’d; and that,  
 “ as He hath been further inform’d,  
 “ there is but one House of Learning  
 “ in the whole UNIVERSITY, which  
 “ ever *did Receive* a Scholar going  
 “ away from his former Society, without *such Consent* signified, and *such*  
 “ Cause

“ *Cause* alledg’d ; and that, *then*, there  
 “ was such a Stir <sup>(a)</sup> about it, that, he  
 “ believes, *They* won’t do it any more ;  
 “ and that, though he entirely agree  
 “ with his Son, that his Governor is  
 “ but an *Inn-keeper*, and his College  
 “ an *Inn*, and his Scholars *Guests*, and,  
 “ as such, at liberty to *spend their Mo-*  
 “ *ney* where they please ; yet, he doubts,  
 “ He will insist upon the Privilege be-  
 “ longing to all *Other* Inn-keepers, and  
 “ not suffer *Them* to reckon without  
 “ their *Host*.

But the Father will say again, “ If  
 “ his Son doth not, some way or other  
 “ *Continue* a Member of the UNIVER-  
 “ SITY till he shall have taken the De-  
 “ gree of *Master of Arts*, he will not  
 “ be capable of holding the *Two Livings*

*Remarker.* (a) If so, to what purpose have you  
 put your self to so much Trouble [in writing a Book]  
 to prevent the bad Consequences of a Thing, which,  
 according to your own Confession, is never likely  
 to happen again ?

*Answer.* The *Writing* the Book is the *Stir*.

“ he

“ he hath *Purchas’d* for him; that his  
 “ Son is *firmly Resolv’d*, whatever comes  
 “ of it, not to stay where he is; and  
 “ that, therefore, there is a Necessity  
 “ of his Removing, if he will have an  
 “ UNIVERSITY *Education*, or any *Be-*  
 “ *nefit* arising from it.” No Necessity  
 at all. None, I am sure, that the  
 UNIVERSITY ought to regard, or the  
*Parent* either, if he prefer the *Publick*  
*Good* to his *Private Interest*; or the  
*Reputation* of the UNIVERSITY to the  
*Abundant Provision* for his Family; and  
 if *He* doth not, it is fit *They* should do  
 it. For, is the Son, who Leaves a So-  
 ciety because he *Will* have no Education,  
 ever likely to Reap it elsewhere? Surely,  
 there is some Error in this Conceit; and,  
 because Degrees *suppose* Education, they  
 are often *mistaken* by Parents *for* Edu-  
 cation.

Alas! an UNIVERSITY *Education* is  
 great Improvement in *Philological* and  
*Philosophical* Learning, Skill to write  
 tolerable



tolerable *Sense*, in some *Method*, with *Facility*, in one's Own Language at least; Good Knowledge in the Doctrines of *Religion*, in Systems of *Morality*, and in other *Liberal Arts* and *Sciences*; a Reverence for Things Sacred, an Invincible Love of Justice, Frugality, strict Honour, strict Sobriety: and, the Greatest *Benefit* from thence arising, the Conquest of Inordinate Affections; Contentedness in a moderate Fortune; and Magnanimity to forego any Unwarrantable Accession to it. If the Scholar refuses *This Sort* of Education in One House, Where is the *Necessity* of his Removing to Another? Where is the *Necessity* of Changing his Governors and Tutor's? Where is the *Necessity* of taking a *Master's Degree*? or, one might ask, indeed, Where is the *Possibility* of it? Or, Lastly, Where is the *Necessity*, that He, who will never *Deserve One Living*, should *Have Two*: which some have doubted whether the most Exalted Merit could innocently enjoy? Is not *One Living* sufficient to Neglect?

Neglect? *One Parish* enough to Expoſe himſelf to? or, muſt he needs have *Two* to *take Notice*, that he hath neither Sobriety, nor Gravity, nor Prudence to deſerve their good Opinion of him; nor Seriousneſs to invite their Confidence; nor Ability to ſatiſſie their Scruples?

But it ſeems, “ He is *firmly Reſolv’d* “ not to ſtay where he is.” How is this certain? The Hopes of *Reception* elſewhere have form’d this Reſolution in him. Cut off Theſe Hopes; let the Fear of Loſing either his Second Living, or any Other Advantage, begin to operate; and, poſſibly, the Neceſſity of *Remove- ing* may Vanish, and That of *Staying* where he is may Appear: being once conquer’d, and afterwards treated with Mildneſs and Humanity, he may come to conſider, that He hath only been ſtrug- gling to get Loofe from Thoſe who have been doing their Duty with *Fidelity* to the UNIVERSITY, with an Intention of *Be- nefit* to Him, and with much *Trouble*  
to

to themselves; and, at length, be *Reform'd*.

But if there should not be this Happy Effect; What is the Rash Resolution of an idle Young Fellow to the UNIVERSITY? What if he will run headlong to his Ruin? What if, after he hath been the Grievance, the Nuisance, and the Pest of one Society, he will have no Education, unless He may be allow'd to Offend and Infect Another? Must the UNIVERSITY hazard its own Health, and Peace, and Prosperity to *Preserve* Him; and, after all, find itself to have *Indulg'd* him only, and not *Preserv'd* Him? It is better that He Alone should be Ruin'd, than that the UNIVERSITY should Expose the Rest of its Members to Ruin who are more worth Preserving. Tenderneſs to the Guilty is Cruelty to the Innocent. Are Parents *Themselves* agreed about this Matter? *One Parent* ſolicites that *His Son* may keep *Good Company*, knowing how much the Improvement and the Sobriety

Sobriety of the Youth will depend upon it. *Another* Importunes that *His Son*, who is the very *Worst Company* that a Young Man can possibly fall into, may be *Continu'd* in the UNIVERSITY; and, withal, have Liberty to *Escape* the Discipline that should Reform him. Why? Because his Son is resolv'd not to stay where he is; and he does not know *what to do with him* at home; and He hath a Prospect of *Two Livings* for him, which he can't Enjoy without an UNIVERSITY Education. Which is as much as to say, That every Man's *Own Son* is of more Importance to him than all the World besides; and that he can easily allow himself to supplicate Those Favours for his *Own Son*, for which He would have *Expos'd* the UNIVERSITY, if they should have been granted to any *Other Scholar*, had his *Own Son* had no Occasion for them. And shall the UNIVERSITY indeed give in to the Fondness, and Weakness, and Pliableness in *Parents* to the *Humour* of their Children, the  
main

main Source of all that Insolence, Idleness, and Irregularity which infest Societies; and, at *Their Importunity*, relax and enervate its *Own Discipline*? Shall the UNIVERSITY *second* the Folly and Temerity of peevish Young Men; and, thro' Irresolution, or vain Fear of Offence, or Study of Popularity, *Depart* from its *Own Laws*, in order to help *Them* out of Their *Affected* Difficulties? Shall Governors and Tutors draw groundless and unjust Suspicions upon Themselves, that they are kept in Awe by a Consciousness of their *Own Personal Defects and Failings*; and, thro' a Fear of having *These* Expos'd, *Dare* not put their *Local Statutes* in Execution? The UNIVERSITY, pursuing the End of its Institution with all Fidelity and Diligence, needs not to be Dismay'd by the *Malice*, or *Obloquy*, or *Enmity* of Any Scholar, or Multitude of Scholars, whom it shall Irritate by insisting upon Their strict Conformity to its *Excellent Rules*. The UNIVERSITY must be its *Own Friend*, and regard its *Own Dignity*, and *Honour*,  
and

and *Interest*, by securing the Sobriety, Frugality, Learning, and good Manners of the Youth resorting to it for These Purposes ; and then, I trust, will not fail of finding innumerable Friends, and Great Friends too, and even amongst Those very Scholars whom they were *not afraid* to Offend.

For my part, I think it beneath a Governor of a Society to Regard What Influence a Son hath over his Parents ; or to Study their Humour ; or to Condescend to Relaxations of Discipline to comply with it ; or to Dread *Any* Consequence of not complying. I consider Each Governor as the Guardian of the Statutes of his College, which he must neither *Violate*, nor *Suffer* to be Violated. I consider him as having a *Trust* repos'd in him by the UNIVERSITY, which rightly demands of Him, a Member of their Body as he is, that, so far as He is concern'd in the Education of Youth within the Limits of *Their Jurisdiction*

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*diction*, he should act in all things agreeably to *Their Laws*; and to the *Laws* of his Own Society not inconsistent with *Their Laws*. I consider him as rightly Entitled to the *Protection* of the UNIVERSITY, if his Behaviour be suitable to *This Trust*; and to the *Countenance* of *Parents* in the Conscientious Discharge of his Duty.

The *Wiseſt Parent* is often overſeen in his Conduct towards his *Own Children*. And it is better they ſhould be ſent abroad, and put under Governors and Tutors, who have His *Wiſdom*, (if ſuch there may be found,) and have not His *Fondneſs*: but not much better, if His Fondneſs muſt *Follow* them whitherſoever they go; and *Intrude* itſelf into, and *Interrupt* the Methods of Education He hath engag'd they ſhall ſubmit to. The greateſt Good that can be done to his Children, is, to Wean them from their *Own Humour*, to which, having thereto been long accuſtom'd, they ſtill lean

lean with so obstinate a Bent, that the Conquest of it is difficult to a Parent who *Loves* much, and is *known* to do so : and to Subject them to the approv'd Rules of Learned Societies, executed with an even, steady, and impartial Hand ; that, from thence, they may be taught to have great Reverence to Laws in general, in the Observance of which the Peace and Happiness of Mankind will be found to consist. Suffer them to Leap over the *Fences* of Sobriety, Modesty, Industry, Piety, and Virtue in the Place of their Education ; and see whether, hereafter, the *Laws* of their *Country*, the *Laws* of *Nature*, or the *Laws* of *God* will restrain them.

It is not, indeed, Necessary that Every Man should be a *Profound Scholar*, or the *Professor* of a *Science*. But, to be *Sober* is necessary ; and to be, some way or other, *Useful* to one's *Country* is Necessary. And therefore is it of the greatest Importance, as to the *Welfare* of Man-

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kind, so to the *Credit* of the UNIVERSITY, that Every Person *Resorting* to it for the Benefit of Education, and Desirous to *Continue* a Member of it, be oblig'd to Live *Soberly*, and to Read *Something* : and that Governors and Tutors do insist upon thus much, with *Hopes* of *Paternal Assistance*; but, if not, at least without *Fear* of *Losing* their *Pupils*, by the Prospect of Refuge from *Discipline* in One House, to *Expectations* of Indulgence in Another. For if, after a Tutor shall have taken more than ordinary *Pains* with his Pupils; and evidently perceive the good *Effects* of his Care; and begin to be *Pleas'd* with them; and to have great *Hopes* of them; and to Count upon the *Reputation* they will give him; and the *Love* they will have for him; and the *Interest* he shall have in their Families; they may easily be drawn away from him by the Art and Influence of every Idle Malignant; I know not what greater Discouragement can possibly be given  
to

to a Faithful and Able Tutor ; nor what greater Mischief can be done to the UNIVERSITY. And, therefore, if I do not find the UNIVERSITY of a different Opinion, I shall ever think it My Duty to Oppose *Those Removes*, which shall not appear to me to be for the *Benefit* of the Scholars Desiring to Remove without Fraud or Collusion. And, since there are most excellent Tutors in Every Society, several of whom I am personally acquainted with, and much esteem, knowing them to be Men of great Parts, and Learning, and Diligence, and Strictness of Life ; and, since not One Scholar in *Five Hundred* ever *did* desire a *Discessit*, (not having a sufficient *Cause* to *Remove*,) but with Design to *Affront* his Governor and Tutor, for the faithful Discharge of their respective Duties ; or to *Gratify* the peevish Resentment of Disaffected Persons advising and influencing *Him* and his *Parents* thereto ; I wish they would heartily join with me in This Resolution. For, I do affirm, that, if there be a Relaxation

of Discipline in the UNIVERSITY, Parents *Govern'd* by their *Children* <sup>(a)</sup> and by their Children's *foolish Acquaintance*, are One great Cause of it. One Instance of the Many I am able to produce, will sufficiently Illustrate what I have been saying.

Those who had been push'd away from My Society in *Act Term* 1723, for having

*Remarker.* (\*) This dreadful Apprehension runs through your whole Book; but it is so monstrous and groundless a Supposition, and, withal, carries along with it so pitiable an Opinion both of *Parents* in general, and of the *Governors* of the UNIVERSITY, who can never surely be so weak as to suffer themselves to be *govern'd* in this *childish* Manner, that I will not insist upon it any more.

*Answer.* Whether you will insist upon it or no, the Apprehension is *just* however *dreadful*, and grounded in *Experience* however *monstrous*. I have so pitiable an Opinion of Parents of *mean Professions*, as to believe them generally, if not universally, capable of being *govern'd* by their *Children*, and their Children's *foolish Acquaintance*. And for *This*, and *Other Reasons*, I lament that so many Children of *mean Parents* intrude into the UNIVERSITY for *Liberal Education*, for which they have not been rightly prepar'd by any proper *Domestick* Instruction, Influence, Conduct, or Sentiments, and which,

ving been *Ring-Leaders* in the late *Rebellion* there, presently conceiv'd Hopes, they might at once lighten their Disgrace, and gratify their Resentment, if they could be so happy as to draw a good many *Others* after them; and that, if they succeeded, the *Rest* would not be fond of Living in a *Desert*; and so flatter'd Themselves that, in three or four Months time, they should be able to

which, therefore, whatever be their Attainments in School or Academical Learning, they will hereafter disgrace. And I own that, though I have not *now*, yet I have had as pitiable an Opinion of several Governors of the UNIVERSITY, who have been so weak as to suffer themselves to be *govern'd* in this *childish* manner. For though, as the *Remarker* suggests, I acknowledge there do not *appear*, in the Course of 176 Years, to have been above *Two* Instances of Scholars *Admitted* into Other Colleges, without the Leave of their former *Governor* or of the *Vice-Chancellor*, yet, a *Thousand* Instances there have been, within that time of Scholars *Threatning* to remove, if they might not be indulg'd to their *Liking* by their respective Governors; who, not considering the Power given them by the *Statute*, have been aw'd into a Compliance with their Demands; or, living in perpetual Fear of such Demands, have chosen by improper Indulgences to prevent them.



Triumph in the *Evacuation* of *Hart-Hall*; and imagin'd the Present Opportunity to be the most favourable to their Design, for that the Principal's Attention was, at this time, unhappily diverted from the Immediate Care of his Society by the Grievous Opposition given to the Intended Incorporation of it by *Exeter College*. To this end, Many of the Young Scholars were instructed to solícite their Parents (in *Personal Conferences*, if they should go into the Country, now the *Long Vacation* was approaching; or by *Letters* from the *Hall*, if they should not;) that they might have liberty to Enter Themselves in what Houses of Learning they pleas'd, before *Michaelmas* next. But, Whether having had time to reflect, that they had already been spirited up into a wicked Rebellion without any manner of Provocation to it; or Whether, having escap'd with little or no Punishment, they were glad to come off so, without engaging in a fresh Conspiracy, for no Other Reason than to abett the Virulence of

of their Baffled *Leaders*; or Whether they mistrusted the Force of their Arguments, and were aware, they must at once relate Things *Incredible* and be *Believ'd* before they could succeed; or Whether they were thoroughly Convinc'd of their Error, and Asham'd of it, as they All seem'd to be, and, I am confident, Most of them were; they certainly did not Try their Friends, or Tried them in vain. For, as I had early Notice of what was Concerted, so I gave early Advice of it where-ever I had the least Suspicion there would be any Attempt, in order to prevent the ill Effects of any Misrepresentations; and was presently assur'd, that the Young Men had *Themselves* condemn'd their Own Conduct; and I found, upon their Return, that their Behaviour was agreeable thereto. But One, however, of whom I had no *Suspicion*, nor indeed *Reason* to have any, the *Faction* did get from me, by a *Stratagem* against which there was hardly any Fence. His Name *Joseph Somaster*;  
his

his Father an Officer of the *Excise* in the West of *England*. He was Enter'd a little before the Rebellion in *Hart-Hall*; and, within a *Day* or *Two* after his Admission, was appriz'd by his Tutor, that possibly some Attempts might be made upon him by the Disaffected to Disincline him to the *Officers* of the *House*, and even to *Himself*. To which He answer'd, " That he was too sensible of " That *already*." He was caution'd not to be Discourag'd; for that he would find Things very different from what the *Malevolent* should Represent them. As yet He was *not* discourag'd; He Liv'd regularly; He Studied hard; He was very Sober; He seem'd not to be offended either with his *Governor*, or any of the *Officers*; for, having Incurr'd no Penalty, he had Suffer'd none; and, having often Deserv'd Commendation, he had as often Receiv'd it. He was Pleas'd with His Tutor, and his Tutor so well Pleas'd with Him, and so Careful of him, as, in half a Year's time, to have Improv'd him considerably

siderably in the Two Languages of *Greek* and *Latin* which he brought along with him to the UNIVERSITY ; and to have made a good Progress with him in a Third, the *Hebrew* Language also.

A little before *Michaelmas*, This Young Man came to Me, and desir'd a *Discessit* ; and produc'd a *Letter* from his Father signifying *His Concurrence* ; and, that he might the better conceal his having been invited to *B—l C—e*, though he was in haste to be gone, seem'd undetermin'd whither he should go. “ He had *Recommendations*, he said, both to *Exeter*, and to *B—l* ; and, when he should be provided with My *Instrument of Leave* to go from *Hart-Hall*, he would soon make his Choice.” I was surpris'd. He shook his Head, and said, “ A great many *Others*, I should find, would *Go* as well as *Himself*.” I was no longer surpris'd. I recollected what had been Concerted. I refus'd him the desir'd *Instrument of Leave*. I writ to  
the

the Father . I was a great deal too Late. He was Prepossess'd. This Young Man, it seems, had been *School-fellow* to the Chief Supporter of the Faction, who was most Intimate with the Intended *Tutor* in *B——l*, who was most Intimate with the *Father*, who, not having been bred at any UNIVERSITY, was wholly *Ignorant* of Our Rules ; and not the less so, for the *Informations* he had receiv'd from Those who *had* been bred at the UNIVERSITY ; and, in short, so *Prejudic'd*, as not to be *capable* of being Undeceiv'd, though, otherwise, a Man of a Good Understanding.

The *Reasons* given to Me for the Removal of this Scholar were These Three.

1. That, in *B——l*, he had the Promise of a Tutor *for nothing*.

2. That he could Live *Cheaper* There, than at *Hart-Hall*.

3 That

3. That a *Scholarship* in That *House*, value 3*l.* 2*s.* 6*d.* a Year, would be conferr'd upon him soon after his Arrival.

I shall consider *These Reasons* in their Order.

With regard to the *First* of them, it may be Observ'd, That the UNIVERSITY doth *Allow* Tutors to *Receive* a Consideration for their Care of the Youth intrusted to them; That, as This is very *Reasonable* in Itself, so hath it ever been the *Practice* of Tutors to *Receive* a Consideration for such their Care; That the Consideration they have receiv'd, not being limited by any *Statute*, hath *Varied*, and is, at this Day, *Different* in different Houses of Education within the UNIVERSITY; That the Tutor's *Demand* being *Known*, and not objected to *before* a Scholar is Enter'd under his Care, the *same*, upon Entrance, becomes the Consideration that is *Agreed* to be paid *for*  
his



his Care; That the Labourer is *Worthy* of his *Hire*; That *some Hire* is both a better *Encouragement* to a Tutor, and a greater *Obligation* upon him to take a Due Care, than *No Hire*; That the *Greatest Hire*, of which Any Tutor in the UNIVERSITY is, at this Day, thought *Worthy*, compar'd with the *Expence* he hath been at, and the *Pains* he hath taken, and the *Years* he hath spent in order to *Qualify* himself for This Trust; and also, with the *Further Labour* and *Time* he must employ in *Discharging* it faithfully, is very *Small*, for Each Scholar to be educated by him; and that he can the *Less afford* to be depriv'd of any *Part* of it by Invitations given to his Scholars to Desert him; and a *Tutor* of *Hart-Hall* much *less* than any *Other Tutor*, because He is *Limited* to a small Number of Pupils falling under his Care within a Limited Time, and cannot, after his Class is compleat, fill up the Vacancies which shall happen by Defections from him; That unless Learning be the very  
*Lowest*

*Lowest* of all *Attainments*, and the Education of Youth the very *Worst* of all *Professions*, *Thirty Shillings* a Quarter, for near *Three times as many Lectures*, is not so Extravagant a Demand, as that even He, who *Pays* it, should do it with an *Unwilling* Hand, much less that any one, who hath *Himself* been a *Tutor*, and who hath experienc'd a faithful Tutor's *Trouble* and *Anxiety*, should think it *too much* for any of his *Fellow-Labourers* in the same Vocation, although their Circumstances should happen to be so Affluent that they Need not any Reward, or their Friendship so particular that they do not Desire it; That, therefore, if the Promise of being a Tutor *for Nothing* <sup>(a)</sup> had been a proper Inducement to this young Man to have Enter'd himself in *B——l C——e*,

*Remarker.* <sup>(a)</sup> I am credibly inform'd Mr. *Somaster* ever since his Admission into *B——l C——e*, has constantly paid the *Same Tutorage*, which *Other* Scholars do.

*Answer.* If He *has*, This does not prove that the Having Tutorage *Free*, was not *Promis'd* as a Motive to remove.

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when he first came to the UNIVERSITY, it will not, I conceive, be allow'd to be so justifiable a Motive to his Leaving *Hart-Hall*, of which Society he, at that time, chose to be a Member; That, if This Practice should prevail, and Tutors thus *Defrauded* of their *Pupils* should be dispos'd to make *Reprisals*, it would bring the UNIVERSITY into Confusion, and not much tend to the Advancement of Learning: For, it is a known Discouragement to *Industry* and *Ingenuity* in some Countries, that a Man cannot be secure of Possessing the Estate he shall raise by his *Labour* and his *Skill*; and the same will a Tutor be under to Improve his Pupils, if, afterwards, they may be so easily taken from him, and perhaps, so much the sooner, by how much the better they are Improv'd.

Thus much I submit to the Judgment of the UNIVERSITY; and one thing I would also suggest to *Parents*; That I never had any Thing done for Me *for nothing*, which  
did

did not, in the end, stand me in much more than the full Value; and that, for the most part, That which Costs Little is Worth Less. I do not say this to derogate from the Character of the Gentleman who hath so cheaply offer'd his Services, because he hath the Reputation of a *Scholar* and of a *Man of Parts*, and, I believe, deservedly: but the more worthy he is to be *Prais'd* on the account of his *Abilities* as a *Tutor*, the more I *Blame* him, if, whilst he was *Himself* Unhurt, he hath not doubted to Interest himself in the unjust Resentments of his *Friend*; and whilst he was a Member of so *Flourishing* a *Society*, and had so *Acceptable* a *Character* as might Entitle him to as *Many Pupils* as he pleas'd out of the Wide World, he hath submitted to so mean an Art, upon so unworthy a Motive, in order to increase His *Large Flock* out of My *Small Fold*.

The *Second Reason* offer'd to me by  
*Joseph Somaster* for his Removal, was,  
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That

That he could Live *Cheaper* in *B—l C—e*.

The Father, when he Enter'd him in *Hart-Hall*, told the Young Man's Tutor, that he therefore Enter'd him in *Hart-Hall*, and not in *B—l C—e*, because he already had a Son of *B—l C—e* who had spent him too much Money; and, I own, I could not help being surpris'd, that the House of Education, he had *chosen* for the *suppos'd Frugality* of it, should have prov'd more *Chargeable* to him, than even That which he had *avoided* for the *Tried Expence* thereof. I beg I may not be Misunderstood. I do not hereby insinuate, that *B—l C—e* is a more Expensive House of Education than *Hart-Hall*; for *Their Oeconomy* I do not know; and I do know there have been Young Men in *Hart-Hall* who have spent their Fathers too much Money. I am moreover very willing, that *B—l C—e* should be esteem'd as *Cheap* a House of Learning, as any in Either UNIVERSITY

SITY; but I am not willing, that either *B—l*, or any *Other C—e* whatsoever, should be thought a *Cheaper* Place to Live in than *Hart-Hall*, because I do not think it possible.

I will not be a Judge in my Own Cause; Parents shall judge between Us, so far as I can enable them to do it.

The Following is an Exact Account of *Joseph Somaster's* Expences in *Hart-Hall*, for that Quarter, wherein he apply'd to Me for a *Discessit* to go to *B—l C—e*, in order to live *cheaper* there, being *Michaelmas* Quarter *One Thousand Seven Hundred and Twenty Three*, beginning, in the UNIVERSITY, on the *Twenty First of June*, and ending on the *Twenty Seventh of September*.



*A Particular of the said Commoner's  
Expences in the said Mich. Quarter.*

|                                                                                     | <i>l.</i> | <i>s.</i> | <i>d.</i> |
|-------------------------------------------------------------------------------------|-----------|-----------|-----------|
| Chamber-Rent                                                                        | 01        | 00        | 00        |
| <sup>a</sup> Tuition and Officers Stipends                                          | 02        | 05        | 00        |
| <sup>b</sup> University Dues                                                        | 00        | 01        | 03        |
| <sup>c</sup> Charter                                                                | 00        | 00        | 06        |
| Bedmaker's Wages                                                                    | 00        | 06        | 06        |
| Domus                                                                               | 00        | 00        | 03        |
| <sup>d</sup> Decrements                                                             | 00        | 04        | 02        |
| Servitor                                                                            | 00        | 02        | 06        |
| Commons and Battels (Cook<br>and Butler's Salaries ( <sup>e</sup> ) in-<br>cluded.) | 03        | 16        | 11        |
|                                                                                     | 07        | 17        | 01        |

- <sup>a</sup> To the Tutor 1*l.* 10*s.* To the Publick Lecturer 5*s.*  
To the Vice-Principal, Chaplain, Catechist, and Moderator 2*s.* 6*d.* Each: Stipends somewhat different from Those allow'd to These Officers in Other Houses; and some small matter larger than have formerly been paid in this; but of late Demanded here, in Consideration that, the Society being limited to a small Number, the Tutors and Officers of the House would have room to Deserve this Augmentation, and would not have sufficient Encouragement without it; and likewise, that the Young Men Oblig'd to This additional Charge, for the first four Years of their Education, are therefore exempted from Many other Expences, to which their Predecessors had been subject, no ways Necessary or Proper; and, in seven Years time, amounting to very near an Equivalent.

<sup>b</sup> To

# EDUCATION. 197

A View of *Each Week's* Expence for *Commons*, and *Battels*, in the said Quarter, exclusive of the Cook and Butler's Salaries.

|          |   |    |    |    |               |
|----------|---|----|----|----|---------------|
| June 28. | — | 00 | 04 | 04 | $\frac{1}{2}$ |
| July 5.  | — | 00 | 04 | 05 | $\frac{1}{2}$ |
| 12.      | — | 00 | 04 | 06 | $\frac{1}{2}$ |
| 19.      | — | 00 | 04 | 05 | $\frac{1}{2}$ |
| 26.      | — | 00 | 04 | 08 | $\frac{1}{2}$ |
| Aug. 2.  | — | 00 | 04 | 05 | $\frac{1}{2}$ |
| 9.       | — | 00 | 05 | 09 |               |
| 16.      | — | 00 | 05 | 03 |               |
| 23.      | — | 00 | 04 | 11 |               |
| 30.      | — | 00 | 04 | 10 | $\frac{1}{2}$ |
| Sept. 6. | — | 00 | 05 | 01 | $\frac{1}{2}$ |
| 13.      | — | 00 | 04 | 11 | $\frac{1}{2}$ |
| 20.      | — | 00 | 04 | 09 | $\frac{1}{2}$ |
| 27.      | — | 00 | 04 | 11 | $\frac{1}{2}$ |
|          |   | 03 | 07 | 07 |               |

- \* To the *Readers* of the *Unendow'd Lectures* 6 d. To the *Bedell* of *Arts* 2 d. call'd *Culet*, i. e. *Collecta*. To the Keeper of the Galleries at *St. Mary's* 6 d. To the Clerk of *St. Mary's* 1 d.
- \* Paid to the *University*, at *Michaelmas* and *Lady-Day* only, for the Defence of their *Privileges*.
- \* Each Scholar's Proportion for *Fuel*, *Candles*, *Salt*, and other *Common* Necessaries: originally so call'd, as so much did, on these accounts, *decrease*, or was *discounted* from a Scholar's Endowment.
- \* 4 d. a Week to *Each* of *Those* *Servants* from every Commoner of the Society, in lieu of all Fees and *Perquisites* before receiv'd by them.

The Peruser of this Account may be pleas'd to take Notice, that this was a Quarter in which there were *Fourteen* Weeks, and of which the Commoner was not Absent from the Hall *One* Day; and that the *Pure Cammons* and *Battels* of this whole Quarter amount

to no more than - - - l. 03 07 07

Add to this,

|                                     |   |    |    |    |
|-------------------------------------|---|----|----|----|
| The Cook and Butler's               | } | 00 | 09 | 04 |
| <i>Salaries</i> for <i>Fourteen</i> |   |    |    |    |
| Weeks.                              |   |    |    |    |

|                         |    |    |    |
|-------------------------|----|----|----|
| The <i>Decrements</i> . | 00 | 04 | 02 |
|-------------------------|----|----|----|

|                             |    |    |    |
|-----------------------------|----|----|----|
| Allowance to <i>Domus</i> . | 00 | 00 | 03 |
|-----------------------------|----|----|----|

|                              |   |    |    |    |
|------------------------------|---|----|----|----|
| The Allowance to the         | } | 00 | 02 | 06 |
| <i>Servitor</i> for Waiting. |   |    |    |    |

|                       |   |    |    |    |
|-----------------------|---|----|----|----|
| The Whole Expence of  | } | 04 | 03 | 10 |
| Eating and Drinking,  |   |    |    |    |
| and of the Accommo-   |   |    |    |    |
| dations & Attendance  |   |    |    |    |
| and Service relating  |   |    |    |    |
| thereto, comes but to |   |    |    |    |

Which (*three halfpence* over) is 5s. 11d.  $\frac{3}{4}$  per Week, or 10d.  $\frac{1}{4}$  per Day.

After

After this manner did *This Commoner* Live in *Hart-Hall*; and after this manner, within a Trifle over or under, (and, if an Instance be produc'd to the contrary, I will be bound to give a satisfactory Reason for it) have *Other Commoners* Liv'd, and do still Live in *Hart-Hall*; and after this manner, whenever my Family are not with me, which sometimes they are not for a Fortnight or three Weeks together, do I *Myself* Live in *Hart-Hall*. Upon these Occasions I hardly ever Dine or Sup out of the Common Refectory; I neither *Vary* the Meat, nor *Exceed* the Proportion that is set before the *Lowest* Commoner; *Ten-pence* a Day hath paid for my Breakfast, Dinner, and Supper, even when there was *Ale* in the Society, which now there is not. I have, I thank God, as Good *Health* as any Man in *England*; and as good an *Appetite* as any Member of the Community; and, for a Constancy, had rather Live in this manner in *Hart-Hall*, so far

as relates to *Eating* and *Drinking*, than at any Nobleman's Table in *Europe*. If Young Scholars can live *Cheaper* in *B——l C——e*, I must submit: for I do not pretend that they can live *Cheaper* in *Hart-Hall*. If they cannot, this Young Man hath only given the World an Opportunity to remark his *Disingenuity* towards the *Society* he had a Mind to *Disgrace* by *Leaving* it; and his *Unskilfulness* in expressing his *Good Will* to that *C——e* he was impatient to *Honour* with his *Presence*.

But though I dislik'd the *First Reason* for Removing as *Improper* to have been given though *True*; and the *Second*, as not being *True*, at least not Believ'd by *Me*, nor Explain'd by *Joseph Somaster* to be so; yet the *Third*, with some Reluctance, I comply'd with: For, though a *Scholarship* of 3 *l.* 2 *s.* 6 *d.* a Year, was but a *small Matter* to induce this Commoner to change the Place of his Education; though, small as it was, a pretty deal

deal of *Expence* was antecedently necessary to the Enjoyment of it; though it was afterwards to *Decrease* in its Value in Proportion to the Time he should not *Reside* upon it; and did not lead to any *future Advantage* in the *House* he was going to be a Member of; yet, whilst I labour'd under the Grievous Opposition given by *Exeter College* to the Incorporation of my Society; and the Favourers of my Design with-held their Intended Benefactions, until the same might be firmly Establish'd by the *Charter* his Majesty was graciously dispos'd to Grant me; I consider'd, *This* was more than I could then give him; and therefore being assured by the Master of *B—l*, that *Joseph Somaster* would be admitted into the said *Scholarship* so soon as he should Leave *Hart-Hall*, I let him go. But I must not let him go, without intreating the very worthy *Master* of that Flourishing Society, whom I Love and Honour for his Learning, and for his Care of the Youth committed to his Charge, to

Enquire,



Enquire, Whether he hath not been Impos'd upon by a False *Certificate* of this Young Man's *Age*, in order to his obtaining a *Scholarship* in that C—e, of which, by the *Statutes* thereof, he was not *Capable*. For, I am *credibly inform'd*, that a Person having exceeded the *Eighteenth* Year of his Age, though but a Day, is not *Capable of this Scholarship*; and I *certainly know*, (a) *Joseph Somaster* was between (b) *Eighteen* and *Nineteen* when he was *Matriculated* in the UNIVERSITY; and above (c) *Nineteen* when he was Admitted a *Scholar* of That C—e. And, if so, He is eating the Bread of some poor

(a) I should not have mentioned this Gentleman's Name a *second* time on this Account, if he had had the Ingenuity to own the Charge; but since he hath industriously denied it every where but to me, he hath laid me under a *Necessity* of pinning it down upon him in my *Own Defence*.

(b) *Joseph* the Son of *Joseph Somaster*, and of *Julian* his Wife, was Baptiz'd, Dec. 5. 1704. Reg. of *Kingsbridge*, in *Devon*. He was *matriculated* Ap. 2. 1723. and then writ himself 18 Years of Age. Univ. *Matric.*

(c) He was not admitted Scholar of B—l C—e, till after the 14th of *December*, 1723. having Battel'd upon his own Name in *Hart-Hall* on that Day.

YOUTH

Youth *duly Qualified* for this Scholarship, when He is not; and having a *Right* to it, when He hath none. And then, of the *Three* weighty Arguments produc'd for Leaving his former Society he is left without *One*.

The *Parent* perhaps will further have to say, that when He *Enters* his Son in Any Society, he imagines he is doing such Society a *Good Office*. Number gives the Governor a greater *Reputation*, the Tutors a better *Maintenance*, the Society a larger *Interest*.

The *Sollicitations* by which these *Entrances* are often procur'd, and the *Acknowledgments* that are freely paid for them, do assure *Him*, They are matter of *Obligation*; and if, without expecting *Importunity*, or accepting *Entertainment*, he hath shew'd his *Good Will* to any particular Society by *Entring* his Son a Member of it, he hopes, it is not less a *Favour*; and if, when, after this,  
he

he shall have a mind to Remove him from That Society to Another, for Reasons best known to himself, he must meet with Obstruction, He thinks He is not well *Required*.

This, I believe, is a pretty general way of Thinking, tho' possibly not the more just; and a Man, who shall adventure to declare himself of Another Opinion, may very probably incur the Censure of *Singularity* at least, if not of *Ingratitude*. To the Censure of *Singularity*, provided I rightly differ, I shall not unwillingly submit; wishing however, that I was not *Singular*: To that of *Ingratitude* I have great Reluctance; and, to avoid the Imputation of it, shall very freely communicate to *Parents* what my Thoughts are of *This Matter*.

I am, then, entirely of Opinion, that a Wise Father doth not Enter his Son in This or that Society out of *Friendship* to the Governor thereof, but as *best Liking*  
*This*

This or That Place of Education. I enquire not how he comes to give this Preference, nor whether he be in the right, or be mistaken in it. I take it for granted, that *This is* his chief Motive, because I think it *ought to be so*. The Good Education of a Son is a matter of so great Importance, that no Governor must think himself neglected, if a Parent be persuaded better Things of *Others* than of *Him*. For a Parent may still have a very good Opinion of his *Friend*, and yet, perhaps, not of *Those* related to him in the Government of his Society. He may like the *Learning*, and *Morals*, and *Temper* both of *Him* and his Assistants, and yet Dislike their *Method* of Institution. He may have no Exception to the *Discipline* of This House, and yet be determin'd in his Choice by better *Prospects* in Another. *Misrepresentation* may have gone out against his Friend, and a Parent may have been *Prejudic'd* by it, and his Friend may have had no Opportunity to *Undeceive* him; nor, in the mean time, can well blame him,

him, if he act agreeably to that Error which he could not remove.

- For my own part, so long as the Children of my particular Friends may certainly have as good Education in Other Societies *as* in Mine, I had rather they should be Enter'd in Any of Those, *than* in Mine. I would not have That Bias upon me to a greater Concern for *Them* than for *Others* equally entitled to my *Utmost* Care. *They* may presume more upon my Favour than I can allow them to do without Partiality; and stand less in Awe of Those Penalties they are sure I shall inflict with Reluctance; and which the less they expect, the more they will resent. *Their* Misbehaviour will affect me with a Deeper Concern; and how Paternal Tenderness leaning usually to the afflicted Side will interpret concerning This, is matter of greater Anxiety; and the Consequence of the kindest Offices may be the *Coldness*, if not the *Loss* of the most valuable Friendships.

I say

I say this to shew that every Parent is at liberty to Enter his Son in what House of Education he pleases; that he ought always to be so; that he is under no Temptation to do otherwise than as in his Own Judgment he approves; that no body will take any thing amiss of him let him do what he will; that, in what he does, he is conceiv'd to be pursuing his Own Interest, and consequently not, as yet, laying *Obligations* upon any Other Person. For, if a Governor is not to be disoblig'd, that his Friend, for proper Reasons, or, which is all one, for such as he thinks proper, Prefer Another Society to His; neither is he, as yet, to think himself overmuch oblig'd, that his Friend, for the like Reasons, happen to Prefer His Society to Another. For tho' I refuse not to be *Thankful* to any Parent for the Honour of his good Opinion, yet before I *abound* in Thankfulness, I beg leave to understand what is the Value of the *Benefit* I receive  
from



from him. I beg leave to wait a while, in order to see with what *Parts* and *Abilities* the Young Man is sent unto me; and whether, (at an UNIVERSITY) I am to be a *Schoolmaster* to him in *Grammar*, or a *Tutor* in *Philosophy*; and likewise to Observe of what *Temper* he is, of what *Diligence*, of what *Sobriety*, of what *Modesty*; and, in general, whether He gives me *Comfort* in his Education, or *Trouble*. If *Trouble*, What becomes of the suppos'd Obligation? *Trouble* is not a *Benefit*; and if *Comfort*, it is so very *precarious* that it may soon be over-valued. SOLON thought it could not properly be said of Any One that he was a *Happy* Man 'till he had reach'd the *End* of his Life; and I have seen such surprising Turns in the *Behaviour* of Young Men of the most promising Hopes, in the Course of their Education, that I know not how to possess the *Comfort* they at any time give me, but with great *Distrust* of its *Continuance*; nor can think it *Solid* and *Sincere* 'till they

they have *Finish'd* their Education and *Left* the Society.

The bare *Entring* a Son in a Society, with a Prospect of his reaping from thence a *Benefit* at least *equal* to, if not exceeding the Consideration allow'd for it, seems not, then, to confer so great an *Obligation* upon the Governor thereof, as that he should be esteem'd *Ungrateful*, if, afterwards, he do not willingly suffer the *Discipline* of his House to be *Eluded* at the Pleasure of Parents *Manag'd* by their Children.

It may perhaps be said, that, if no Scholars should apply to be Admitted into a House of Learning set apart for Education, the Governors and Tutors of it would have a Profession without *Employment*, and consequently without *Profit*: but it may be reply'd, that, if they are fit to be *Governors* and *Tutors*, they are fit for *something else*; and if their Time be not employ'd in the Edu-  
O
cation

cation of Youth, they may direct their Studies Another Way as much to their *Advantage*; and, considering the Discouragements they meet with, more to their *Satisfaction*.

But were the Putting Young Scholars under their Care, as Necessary to their *Subsistence* as it is thought to be, yet can This be esteem'd to Confer no *Other Sort* of Obligation than doth the Recommendation of a *Chapman* to an *Artificer*; with this Circumstance of Disadvantage to Governors and Tutors, that the *Mechanick* is sure to have the Value of *His Art*, and of *His Pains*: and, yet, even in This Case, the *Purchaser* of the *Ware*, if he hath been honestly dealt with, having altogether as much Need to *Buy* as the Other hath to *Sell*, doth not think he hath *Conferr'd* a greater Obligation than he hath *Receiv'd*.

When a Relation of *Arch-Bishop Sheldon* sent his Son to Me, with Instructions  
to

to Enter him in *All Souls College*, because the *Arch-Bishop* had formerly been *Fellow*, and then *Warden* of That House; and, if This could not be, then, in what *Other House* I pleas'd: Since I could not Enter him in *All Souls* (it being an Excellent Part of the Constitution of *That Society* to Admit no Other Members of it, but such as having liv'd with Reputation in the UNIVERSITY for some Years are Ambitious to be Elected into it,) I Enter'd him in *Trinity College*. And why in *Trinity*? Because, since he could not be of *That College* of which his Great Relation had been *Fellow* and *Warden*, I thought the Next most agreeable thing to the Father would be to have his Son of *That Society* of which the *Arch Bishop* had been a *Commoner*, before he was Chosen *Fellow* of *All Souls*. And why not in *Hart-Hall*, since the Education of Youth was my *Profession*, and I was left at *Liberty* to Place him where I pleas'd? Because I expected, if the Father had *Preferr'd* My Society to any Other,

he would have *Desir'd* his Son should have been Admitted into it; and since *He* did not Prefer it, I thought it would not become *Me* to Prefer it. Nor shall I ever Desire that Any Scholar should be a Member of my Society who doth not *Himself* Desire it, or whose *Parents* do not Desire it for him.

I profess, as often as I think of These Things, which I do every *Day*, and almost every *Hour* of each Day of my Life, I am astonish'd, that any Teacher of *Philosophy* should Himself be so *Unlearn'd*, as not to know that *Wisdom* is of such Transcendent *Modesty* and *Beauty*, and so capable of giving extreme *Delight* to the Happy Possessor of her, That *She* is full *Worthy* to be Desir'd with *Impatience*, and Sought after with *Care*, and Courted with *Affiduity*, and Caress'd with *Indearment*, and ought not to *solicite* Admirers, nor to *Obtrude* herself upon them, lest by Persons of Discernment

ment She be *Despis'd* for her Forwardness, her Affectation, and her Vanity.

It is enough that the Governors of *Philosophical Schools* be willing to Try, whether they can, with their utmost Skill and Application, *moderate* and *direct* the Passions of Young Men, and form them to Virtue : a Task of no mean Importance, of no inconsiderable Difficulty ; and always attended, as with great Uncertainty, so with great Solitude about the Event : in which, if they succeed, they *Oblige* infinitely ; and, if they do not, they cannot, sure, have contracted any *great Obligations* for the *Good Offices* that are done them, in sending *such Scholars* to them as shall have *disturb'd* their Tranquillity.

To Ask, and Solicite, and Importune a Parent for *These Favours*, is what a *Modest* Man cannot do ; for it is to say of Himself that *He* Instructs in the *best manner*. It is what a *Prudent* Man dares



not do; for it is to *Engage* for the Sobriety and Improvement which no Man Living can *Warrant*. It is what a Man of *Proper* Talents *needs* not do, for his *Qualifications* will sollicit for him. It is what a Man who *Knows* he hath proper Talents will not *Condescend* to do, for it is to render his Abilities *suspected*, and to make a *Profession*, which, in it self, is of the greatest *Dignity*, of the lowest *Consideration* and of the cheapest *Value*. Did SOCRATES ever ask any Mortal to send him Scholars? If any thing had ever escap'd out of those venerable Lips that was capable of being so interpreted, he would have been confounded at the *Prostitution* of his Wisdom.

There are indeed *Good Offices* which a Parent may do for Governors of Societies, in a proper *Care* of his Son, *before* he sends him to the UNIVERSITY, and in a proper *Conduct* towards him *afterwards*. But *These*, being at once the  
Parent's

Parent's *Interest* and *Duty*, are not to be Imputed as *Obligations* to Governors of Societies. However, since *These* have a natural Tendency to make the Business of Education Easy, Pleasant, and Successful, Those who are engag'd in That Employment, will be always *Thankful* for them. But as *These* good Offices *may be* repaid by the Instructors of Youth in their subsequent Care of the Scholars committed to their Charge, so if they *are* repaid, let them have the Satisfaction to think they are not still in Debt.

There is nothing in which Men are more likely to Err than in the Estimate they make of Mutual Benefits. I beg Leave therefore to embrace the Opportunity that is given me to Declare, What it is I Expect from *Parents*, which if *They* do not perform, the less, I hope, they will Demand of *Me*; and the less forward they will be to Accuse the UNIVERSITY. And What it is  
 O 4 they

they are Entitled to from *Me*; which the less I Regard, the more I shall deserve Reproach.

Whoever intends Me the Favour of Educating his Son, I expect, that he should have Impress'd upon his Tender Mind early Notions of *Justice* and *Honour*; have encourag'd an *Openness* and *Frankness* of Behaviour; have shew'd an Example of *Sobriety*, *Devotion*, and good *Order* in his own Family; and have so far conceal'd his Affection as to have preserv'd his Authority.

I expect that when he is sending him to the UNIVERSITY, he would often say to him, " SON, You are going into  
 " the Wide World. Every Step you  
 " take in it is attended with *Danger*,  
 " and requires *Caution*. My *Eye* is upon  
 " you no longer; and the *Vigilance*  
 " of Governors and *Care* of Tutors  
 " cannot follow you every where. Few  
 " will have *Concern*, or *Affection* enough  
 " for

“ for you to advise you *faithfully*. Your  
 “ *Conduct* must be a good deal regula-  
 “ ted by your own *Reflections*. The  
 “ only secure *Paths* are Those of *Re-*  
 “ *ligion* and *Virtue*; in which it will  
 “ not be difficult for you to walk, if  
 “ you live agreeably to that *Simplicity*  
 “ of Life which the Rules of *Academi-*  
 “ *cal Societies* prescribe. Mix not In-  
 “ temperance with your *Growing* Years,  
 “ nor Treasure up Infirmities against an  
 “ Age the *fittest* for Employment. You  
 “ have *Receiv'd* Health from your Pa-  
 “ rents, and you *Owe* it to your Chil-  
 • “ dren. Be careful in the Choice of  
 “ your Company; pay Civility to All;  
 “ have Friendships with Few; not too  
 “ quickly with Any: An Idle Compa-  
 “ nion will Corrupt and Disgrace you  
 “ whilst you Associate with him, and  
 “ Malign and Expose you when you shall  
 “ shake him off. In this be advis'd by  
 “ Those whom I intrust to do all good  
 “ Offices for you. Whenever you find  
 “ yourself with Persons of Superior *Age*,  
 “ or

“ or *Quality*, or *Station*, or *Endow-*  
 “ *ments*, pay a Deference to them. So  
 “ much is Due to their *Experience*, and  
 “ to their *Character*. *Modesty* is the  
 “ most amiable Virtue, especially in a  
 “ *Young Man* who professes himself to  
 “ be a *Learner*. Possibly in a Large So-  
 “ ciety you may meet with some bold  
 “ Young Men, who will think to arro-  
 “ gate to Themselves a *Value* amongst  
 “ their ill-bred Companions, by daring  
 “ to say and do *Abusive* Things to their  
 “ Governors: but do not you do so; for  
 “ *Impudence* is not *Magnanimity*. A  
 “ brave Mind is seen in persevering thro’  
 “ the Difficulties of a Virtuous Course;  
 “ in the Conquest of irregular Appetites  
 “ and Passions; and in Scorning to do  
 “ any thing that is mean or base, or un-  
 “ worthy of a Just Man. Have nothing  
 “ to do with *Politicks*, which when you  
 “ shall have studied all your Life, you will  
 “ not have found out, What will here-  
 “ after be the *Humour*, or *Resentment*,  
 “ or *Private Interest*, or *Public Views*  
 “ of

“ of Men in Power: a Study, which, as  
 “ it is generally directed, rather leads  
 “ from *Virtue*, is foreign to your *Present*  
 “ *Purpose*, and, in which if you could  
 “ really have *Skill*, at your Age, it  
 “ would seem to be *Affected*. Take the  
 “ proper Advantages of Living in a So-  
 “ ciety. Observe the different *Tempers*  
 “ and *Dispositions* of Men; Shun their  
 “ *Vices*; Imitate their *Virtues*; make  
 “ Use of their *Learning*; and let the  
 “ Many Eyes that are upon you, the  
 “ Conscience of your Duty, and an In-  
 “ dignation to be Insignificant, raise an  
 “ *Emulation* in you to excel in some  
 “ kind of Art or Knowledge that may  
 “ hereafter be Useful to the Publick.  
 “ From the Moment of your Entrance  
 “ take care of your *Reputation*. Let not  
 “ *One Exercise* go out of your hands  
 “ that hath not employ’d your utmost  
 “ Diligence. Notwithstanding the Af-  
 “ fection I have for you, I shall not be  
 “ able to do you the Service I desire,  
 “ unless you assist me with your *Cha-*  
 “ *rafter*,



“ *rather*. And, in all doubtful Cases,  
 “ let not your *Father* who loves you best,  
 “ and your *Governors* who are well able  
 “ to Direct you, be the *only Friends* you  
 “ will *not* Consult.

When the *Parent* hath actually sent his Son to the UNIVERSITY, to be there Educated by Me, I expect he should be well aware, that We are both embark'd in the same Design, and aim at the same End, *The Education* of *His* Son; in which, as I can have no Interest *Equal* to His, so neither *Separate* from His. I expect that, for the promoting This Design, and for the obtaining This End, He should be ready to do me all the good Offices of a Wise, Affectionate, and Faithful *Ally*. I expect that, in all *Doubtful* Matters, He should Advise with Me; and that, in all Cases deserving and wanting His Assistance, He should Cheer Me with his *Countenance*, and Strengthen Me with His *Authority*. Particularly, if he hath been so prudent as earnestly to Desire

fire of Me, “ that *His Son* may submit  
 “ to the Rules of the Place of his Edu-  
 “ cation equally with the *Meanest Mem-*  
 “ *ber* of the Community ; that he may  
 “ live soberly, virtuously, frugally, stu-  
 “ diously :” and I, accordingly, being  
*affected* with the *Parent’s Concern*, and  
*sensible* of the *Trust* repos’d in Me, pur-  
 sue his Instructions with *Fidelity* ; and  
 possibly, thereby incur the *Displeasure*  
 of the *Youth*, and expose Myself to the  
*Obloquy* of his *Idle Associates*, who have  
*Leisure* to find fault with my *Diligence*,  
 and *Disingenuity* to *Misrepresent* it, and  
*Malevolence* to *Disparage* it, and *Acti-*  
*vity* to hinder any *good Effects* of it ;  
 I expect, that, under These Difficulties,  
 which the Conscience of My Duty, and  
 My Zeal for his Service have brought  
 upon Me, He should not have so little  
 Honour as to *Desert* me, much less to  
*Revolt* from Me to the Opposite Side, and  
 to *Betray* Me, and *Fight* against Me : but  
 that he should be Attach’d so much the  
*closer* to Me, by how much the more He  
 finds

finds me in Distress that *Needs* His Help; and in Distress for *His Sake*, that gives Me a *Perfect Title* to it. I expect, that, if He receive any Complaints from his Son, they may be imparted to Me. There may be *Reason* for Those Complaints, and then I shall have Opportunity to do *His Son* Justice. There may be *No Reason* for them, and then, to do *Myself* Justice. And Lastly, If there should happen to be a Disorder in the Society, or any thing should be reported of its Discipline tending to lessen either the Reputation or Interest of the *House*, or of the *Governors* or *Tutors* thereof, which, at first hearing, may surprise him; I expect, that, whilst he desires his *Son* may be taught to be a *Philosopher*, he should not *Himself* be such a *Plebeian* as to be carried away with a *First Appearance*: but that he should desire an Account of Facts from Me; and communicate to Me what different Representations of the said Facts he receives from Others; and that, if the same be not well supported, he should  
be

be ready to assist me to reduce That into Order which is out of Order; and be a good deal guided by Me in the Application of such his Assistance.

For *Myself*; from the Moment a Parent hath Enter'd his Son in my Society, as, I cannot but think, he hath thereby given me a Proof of his Entire Confidence in Me, so hath he merited of me that I should not Abuse it. I must therefore now look upon the Son as One of *My* Family; I must consider, that *I* am in the Place of his *Father*; that the same Folly, and Idleness, and Ill Manners, and Intemperance which a *Wise Father* would dislike, *I* must dislike; that the good Education of the Youth is of so great Consequence, that not only his *Own Welfare* depends upon it, but the *Happiness* also of *Multitudes* is Interested in it; that if the Principles of Religion, and Virtue, Sobriety, Honour, and Justice be well impress'd upon him, the Influence of them will not only reach his Father and  
Mother,

Mother, and Brothers and Sisters ; but descend also to his Wife and Children, to his Friends and Acquaintance, to his Servants and Dependants; and be diffus'd and distributed into all his Contracts and Promises, his Trusts and Engagements. I must further consider, that what is of This Consequence is by *Me* Undertaken; and for such a *Reward* as I have thought fit to *Accept*; that hereby I profess to have *Leisure*, *Inclination*, and *Ability* to perform what the Parent expects; that hereby *Others*, however well Dispos'd or Qualified to instruct, are by *Me* excluded from taking the Charge of This Youth upon them; that if *I* neglect him, I do him an Injury which I can never Repair; that not only the *Expence* of a Liberal Education is Lost, (a Burthen of itself insupportable to *Many* Parents;) but the *Time* is Lost, and the *Man* is Lost. And I become answerable to God, and to the World, for all the Irregularities of His Future Life, which might have been prevented by a better Care.

Now,

Now, if, agreeably to These Considerations, I shall have Discharg'd *My Duty* faithfully and conscientiously towards him, whatever *Obligation* I may seem to lie under to the *Father*, for having had so good an Opinion of the *Society* as to *Enter* his Son a Member of it, I shall think Myself to have fully satisfied This Obligation, even though the Young Man should not have receiv'd *Benefit* equal to the *Pains* I had taken to Improve him.

Possibly a *Parent* may expect from *Me*, that, as often as He enquires after his Son's Deportment, I should be very *Particular*, and acquaint him with *All* that I know, whether *Bad*, or *Good*. The *Good* he shall be sure to hear the first Opportunity: the *Bad* when I shall think it Convenient. What I can correct *Myself*, I am not willing the *Father* should ever know. As I may be too lavish in my Praise of the Scholar's First

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Behaviour, and make a Parent too secure, and, if the Future Conduct be not agreeable to the Present, heighten his Disappointment ; so may I be too forward in my Dispraise of it, and make a Parent uneasy where all that was wanting to be done, might have been done without his help. Unwelcome Things must be sometimes told ; and a Father must be rather *Griev'd* than *Deceiv'd* in a Matter of so great Importance. But, is there any time of Life wherein an Affectionate Parent is without Anxiety ? And shall I be at once so Ill-natur'd and Impertinent as to afflict him unnecessarily ? Provided I am not *too long* Trying to rectify what is amiss in the Scholar, it is better I should Try without the Paternal Aid. For, if I Succeed, I shall not have expos'd him. The Character which was *Threaten'd* with Danger, having narrowly *Escap'd*, and being yet *Unhurt*, may help to shew him the *Value* of it, and make him studious to *Preserve* it. Possibly he may Love *Me* the more ; for that I had him in my Power,

Power, and there was Room for Complaint, and yet I was tender of him. This Affection in the Scholar, may be made use of by the Governor to many excellent Purposes; and, in good Natures, with better Effect, than what repeated Admonitions and Punishments would have produc'd without it. The Son, not conscious of having offended the Father, will meet him more *cheerfully*, and, believing the Father to have a good Opinion of him, will converse with him more *freely*; and a Thing, too uncommon but very desirable, may come to pass, there may be a *Friendship* between them. Besides, there are many Faults in Young Men, which, though it be proper for a Governor not to *Overlook* them, are yet too *Little* to be represented to a *Parent*; and, when complain'd of by a *Governor*, begin to have the Appearance of being *Greater* than they really are. Besides, I don't know the Tempers of *All* Fathers. Some have too great *Lenity*; and here, when the Irregularity or Neglect hath

been Complain'd of, and forgiven, or not resented properly, the Son is out of his Pain; He hath nothing further to fear; He will go on just as he did before; He hath found out that his Father can't be angry with him. On the other hand, some Parents have too great *Asperity*; and here, more Mischief may officiously and indiscreetly be done in a Moment, than an Age of after-extenuation of the Fault, and Remonstrance against the Paternal Severity, can repair. In the former Case, it is better the Father should not *Contend*, than not *Conquer*. He had better leave his Son to his *Governor*, whose *Polity* can never suffer *Him* to be defeated, and who, if he will be *Equal*, and keep *up to*, and *within* the Rules of his Society, will always have it in his Power to be *Invincible*. In the Latter, the Son knows best what he has to fear; and what he is very much afraid of he must take care to avoid, by letting other Methods prevail. For, if They do not, This, after fair Trial, and  
before

before ill Habits are got, is then to be made use of, let what will be the Consequence, if a Governor will be either *Faithful* to the *Trust* repos'd in him by the Father; or *Careful* of the *Society* he Governs, which will always suffer from the Conversation and Example of an Idle or Vicious Member, who shall be seen to have any rest in it without a quick Reformation.

With regard to the *Behaviour* of Young Men, *Allowances* must be made for their Warmth of Temper, brisk and Enterprizing Spirit, Inadvertence, Inexperience. But then, as they are *capable* of Advice; and stand in *need* of it; and, that they may the better *receive* it, are put under Governors and Tutors, whose Years *enable* them, and whose Stations *require* them to give it; and who are intrusted with Authority to *inforce* it; so will it be expected, and insisted upon, that Young Men should *hearken* to it, and *regulate* their Conduct by it. The

most *conceited* Young Men Living, do not, surely, think themselves altogether so *Wise* now, as they shall be Twenty Years hence ; and probably may not judge amiss, if they should do their Governor the Honour, since he is Twenty Years *Older*, to think Him also somewhat *Wiser*.

With regard to the *Improvements* of Young Men, *Allowances* must be made likewise, on account of the Difference of their *Natural Parts*, and of the different Degrees of *School Learning* with which they come to the UNIVERSITY. But then, as *Diligence* is in Every Man's Power, so their *Utmost Diligence* will be requir'd of them. With This a Governor will be contented, though the *Effects* of it be but *mean*. Mean Performances, if These are the *Best* they can produce, must have a *Value* put upon them above their *Proper Value* ; and a *Modest, Innocent*, and *Diligent* Youth (which is a *Lovely Creature*) is entitled to the best  
*Inter-*

*Interpretations* of Every thing He *can* say or do.

But, though the *Utmost Diligence* be Requir'd, yet are not *proper Intermiſſions* Diſallow'd to Studious Youth. They foreſee the *Liberty* they ſhall ſhortly be in the Poſſeſſion of. They muſt be let into the *Uſe* of it by degrees, that they may neither be *Impatient* for it at preſent, nor *Abuſe* it hereafter. *Some* Proportion of it was Allow'd them at *School*. A *Greater* will be Indulg'd them at the UNIVERSITY. That *Time* is not always thrown away which is not directly employ'd in the *Particular Study* they are engag'd in. *Relaxations* from Buſineſs prepare them to be equal to the *Difficulties* of it. They will return to it with greater *Vigour*, and affect it with a better *Liking*. If therefore they ſhall be truly careful to Answer the *End* of their coming to the UNIVERSITY, it will not be thought criminal in them, if ſome-



times they do a *Different* Thing, or sometimes *Nothing*.

But, if Young Scholars will *Trifle* away *all* their Time, and *Lose* the *Opportunities* of Improvement which will never return to them; if they will *constantly* impose *crude*, and *perfunctory Exercises* upon their Governor, to whom, perhaps, it may be often painful to read the *best* they can do; if he finds they are not at all *in earnest* in applying Themselves to the *Business* of the *Place*, but consider only, how, by affected and unnecessary Occasions of Absence, to *Evade* it; if, instead of letting him have any agreeable Fruit of the *Pains* he takes with them, or of the *Advice* he gives to them, they bring *Difficulties* upon him when they are of Standing for *Degrees* in the UNIVERSITY, or of Age for *Sacred Offices* in the Church; if, instead of *Submission* to the Rules of the Society they are Members of, and to the Methods of Institution

stitution in it, there be *Perverseness*, and *Obstinacy*, and *Impudence*, and *Cavil*, and *Combination*, than which, as there is nothing more *Disagreeing* with the Nature and Design of Government, so is there nothing more *Loathsome* to a Governor; if, instead of *Sobriety* which keeps the *Constitution* cool, and clean; and the *Mind* vigorous, and active, and lively, and fit for Business; they go Every Evening to a *Publick House*, and, from a *Reluctance* to the least Degree of Intemperance, become *mighty to mingle Strong Drink*; and suffer the Love of it insidiously to steal upon them, insensibly to grow up with them; 'till they habitually Desire it, Long for it, Hanker after it, are Uneasy without it; and at last carry this mean, pernicious, sinful Habit along with them to their respective *Settlements* when they go abroad into the World: To the Loss of their *Time*; and Diminution of their *Fortune*; and Decay of their *Parts*; to the Impairing their *Health*; and Sowing their *Temper*;

*Temper* ; and Sullyng their *Reputation* ; to the Exposing their *Innocence* ; to the Weak'ning their *Authority* and *Influence* ; to the great Burthen of their *Oeconomy* ; and Destruction of the *Peace* of their *Families* ; and Hazard of the *Prosperity* of their *Children* ; I am of Opinion, that he who *Conceals* these things so every way injurious to the Young Men intrusted to his Care, is not *Good-natur'd*, which he may think he is, nor ought he ever to be so esteem'd : unless it be a *Proof* of his *Good Nature*, that he is *Unfaithful* to his Trust ; *Indolent* in the Ruin of his Scholar ; *Insensible* of a tender Parent's Concern ; *Unmindful* of the Honour of the UNIVERSITY ; *Disinterested* in the Service of his Country ; *Indifferent* in the Cause of Virtue.

Again, Parents of a better Rank or Fortune may, possibly, Expect, that *their* Children who are Enter'd of a *Superior Order* in Any Society ; and wear an *Habit* which distinguishes them to be so ;  
and

and are at somewhat a *Greater Charge* in the Course of their Education, should meet with a *Degree* of *Respect* from their *Governor* exceeding *That* which is usually shewn to Scholars of *Inferior Condition*. Or, if such *Parents* should not universally *Require* This, (for *Parents* differ) yet the Young Gentlemen *Themselves* will soon be instructed to *Demand* it; and to think they are well *Entitled* to it by the Merit of their great *Condescension* in becoming *Members* of, and consequently *Ornaments* to the Society.

For my own part, I readily agree with them thus far, that, whoever is an *Ornament* to Any Society, He hath, on This very account, an undoubted Right to a particular *Regard* from the *Governor* of it: but, I fear, we are not perfectly agreed What it is *to be* an *Ornament* to a Society.

To

To wear *Fine Cloaths* is not to be an *Ornament* to a Society. An *Unity*, and *Simplicity* of Dress; of *Materials*, if not *Grave*, certainly not *Gay*, is more Gentile, more Manly, more suited to the Studious Life, more expressive of a Mind intent upon Learning, and inquisitive after Knowledge, and of a Contempt of what the Effeminate and Illiterate are wont to Admire. There are, it may be, Times and Places, wherein, if One be not too much *pleas'd* with Fine Cloaths, One may be allow'd to be *Fine* without Censure. But *Finery* at an UNIVERSITY, *amongst* Scholars, *in* a Scholar, and whilst he is professedly *in pursuit* of those Improvements which *adorn* the Mind, is, even in a Person of Fortune, an *Impropriety*, if not an *Absurdity*. So that *This* sort of *Merit*, if it entitle him to any *Respect* from his *Mercer* who cloaths him with it, or from his *Valet* who strips him of it, cannot

cannot Entitle him to any from his Governor.

Neither is it to be an *Ornament* to a Society to *spend* a great deal of *Money* in it in costly Treats and Entertainments. For *Frugality*, which is Sober and Temperate, which avoids as well careless and Unnecessary, as Vicious and Vain Expences, that there may be always wherewith to be Just, and Good, and Beneficent; that there may be no Distress, nor Temptation to do Mean or Wicked things through Necessity, is one great part of UNIVERSITY Education. All our *Academical* Institutions have this *View*; They all tend This Way. A *Plainness* of *Diet* made acceptable by Evening Sobriety and Early Rising, and This in a *Moderate* Portion at *Stated* Times, is the Universal Rule of this Place: and is of singular Use, whether it be consider'd, as a *Help* to the *Contemplation* of the Studious; or as a *Preservative* of *Health* to the Sedentary; or as a *Guard*  
to



to the *Innocence* of Young Men whose Passions are pressing *with force* upon them. For any Young Gentleman, therefore, to *dissipate* a great deal of *Money* in so needless, so improper, so culpable an Expence, because he is *Rich* enough to *afford* it, or *Vain* enough to *affect* it; and thereby, to introduce into these Places of Education a *Reluctance* to comply with the frugal Methods of Life here propos'd and requir'd; a *Nicety* and *Elegance* in Eating and Drinking; *Dispositions* to Luxury and Idleness, and the natural Consequences thereof, is not to *Adorn* a Society, but to *Debauch* it; is to hinder any body *else* from being an *Ornament* to it; and the way to Entitle Himself, not to his Governor's *Esteem*, but to his very great *Displeasure*.

To *Adorn* a Society is to Live agreeably to the *Rules* of it; to Study its *Peace*, and *Interest*, and *Reputation*; to set such a *Pattern* of sober Life, and of strict Regard to Religious and Moral Duties

Duties, as to excite a general *Imitation*; and to carry away such *Improvements* from it, as cannot fail to reflect *Glory* back upon it. I have read in much admir'd *Authors*, that *Virtue* is the only *Nobility*; and from thence infer, that a Youth of the highest *Quality* is no *Ornament* to Any Society without *Virtue*. If he departs from the *Virtues* of his *Ancestors*, it will be said of him without Scruple, that he is not an *Ornament* to his *Family*: nay, perhaps, that he is so far at least a *Dishonour* to it, as he makes it doubtful, Whether they had ever given him any *Useful Instruction*, or set him any *Fine Example*. If he suits not his *Behaviour* to the Institutions of his *Governor*, how is he an *Ornament* to his *Society*? May he not rather be said to bring a *Discredit* upon it, as he makes it uncertain, Whether, since the *Abilities* and *Care* of Governors and Tutors produce not the *Desir'd Fruit*, any *Skill* or *Industry* was employ'd in his Education?

But

But is there not a *Particular Respect* due to Persons of *Quality* and *Fortune* as such? I readily agree there is; and acknowledge, that their Superior *Birth*, or *Estate*, the One being a *Presumption* of better *Manners*, the Other a *Power* to do greater *Good*, doth entitle them to a *different Respect* from That Vouchsaf'd to Others of *Lower Condition*, and *Meaner Circumstances*: but again, I fear, we are not agreed wherein *This Respect* is to *Consist*.

The Greatest *Respect* that a Governor can shew to Persons of *Distinction*, is, to help them to preserve their *Character*. This will best be done, by shewing them, that their *Superior Condition*, which may seem in Vulgar Estimate to give them greater *Licence*, doth indeed lay a greater *Restraint* upon them; that their *High Situation* renders their Behaviour more *Conspicuous*, and obliges them to be more Careful of it; that *More Eyes* will  
be

be upon *Them* to observe what *They* do; that what *They* shall be Observ'd to do, whether Good or Ill, will come recommended to great Numbers by *Their Example*; that *They* have it therefore a good deal in Their Power to make the World better or worse, as *They* shall be dispos'd to *behave Themselves*; that, as it is Their *Privilege* to have an *Extensive* Influence, so is it their *Duty* to use it for the *Benefit* of Mankind, and for the *Glory* of God; and, besides all this, that *Envy* will be very *Inquisitive* to know, Whether the *Station* or *Wealth* they Possess, be equall'd by the *Desert* of the Possessors: that, therefore, if *They* would be *Respected* by *Others*, *They* must *Revere Themselves*, stand in *Awe* of *Themselves*, and be careful not to do any thing *Unworthy* of *Themselves*.

A Governor will further shew his *Greater Respect* to Persons of *Superior Rank*, by Allowing them more of his *Conversation*, if he perceives it to be

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agree.

agrecable to them ; by receiving them in a more *free* and *open* manner, than Others of inferior Condition will interpret *properly*, or make a *right Use* of; by addressing himself to them in *Terms* most likely to affect *Generous Natures*, till he finds he makes no Impression upon them this way ; and, so far as will consist with that *Share* of *Vigilance* which is due to *Every* Member of his Society, by being as much *more Watchful* over *Their* Conduct, as *They* seem thereto entitled, by the *Greater Consideration* allow'd by their Parents for the *Care* of them; and the *Greater Importance* it is of to the World, whether they do Well, or Miscarry.

But a Governor, who, as a *Philosopher*, desires nothing that is *Superfluous*; and who, as a *Divine*, knows for certain, that no *Earthly* thing is of *Any* Value compar'd either with the *Pleasure*, or with the *Reward* of *Virtue* ; will not be so *base*, as, in conjunction with *Grooms*,  
and

and *Footmen*, and *Nurses*, and *Refugee Tutors*, to shew his *Respect* to them by Admiring their *Fortune*, or their *Birth*, and thereby corrupting their Minds with *false Notions* of Greatness; or by Flattering them in their *Follies* or their *Vices*; or by Suiting Himself to their *Irregular Appetites*. He will rather shew the great *Regard* he hath for them, by being solicitous to implant in them *Humility*, *Tenderness*, *Love of Justice*, *Modesty*, *Fidelity*, *Magnanimity*, Qualities ever attended with the *Affection* and *Esteem* of Mankind; by endeavouring to *restrain*, and *moderate*, and *direct* their *Passions*, interwoven as they are with their Constitution by the Author of Nature for very excellent Purposes; and by keeping their *Eye* perpetually and immoveably *fix'd* upon their *Mortality*. Worthy of so great a Prince was That Order of PHILIP King of *Macedon*, that a *Memento Mori* should be presented to him every Morning, lest, in the midst of his *Height*, and *Grandeur*,



*deur*, and *Affluence*, and *Prosperity*, which might discourage *Other* Monitors, he should forget that He must *Die*; and lest, in any part of the Day after, he should be transported to *Say* or *Do* any thing which could not *become* a Man that must *Die*.

As a Governor will not therefore shew his *Respect* to them by *Flattery* which will *Expose* them; nor by *Fearing* to give them *faithful Advice*, lest he should *Offend* them; as if it was the Great Man's *Privilege* not to have *One True Friend* in the World; so neither will he do it by *Partiality*. Where, therefore, the *Rule* is *General*, he will expect a *General Obedience* to it. He will neither be so *Intimidated* by their *Quality*, nor so *Astonish'd* at their *Wealth*, as to have any Doubt upon him, whether, when They have adventur'd to commit the *same Fault* with Others, They shall suffer the *same Penalty*,  
having

having equally subjected Themselves to the *same Law*.

If there are Gentlemen who dislike the *Law* of their *Own Country*, they may live under *That* of *France*, or *Italy*, or *Spain*: but under *Whatsoever Law* they shall choose to live, to *That* They must submit. If they dislike the *Statutes* of any *Particular Society* in the UNIVERSITY, they will best please themselves in becoming Members of *That* Society whose *Rules* they prefer. But still of *Whatsoever Society*, govern'd by *Rules* which are *General*, they think fit to become Members, to *Those* Rules they must conform. If it be reasonable to exempt *Them* from the Penalties to which *Others* are subject, it will be reasonable also that there should be a *Law* to exempt them. In the mean time, as where the *Law* of their *Country* makes no Difference between Persons, the *Interpreter* of it doth not think himself at liberty to make any, so, where the *Sta-*

*tutes* of a *Society* equally regard *All* the Members of the Community, the Governor of it will be oblig'd so to regard them. *Partiality* in a Governor weakens that *Reverence* that is due to his *Person*, and consequently that *Awe* and *Influence* he should have upon his Society. *Partiality* in a Governor is an *Evil Lesson* to the Govern'd: Teaches *Them*, in their turn, to *Obey* those *Passions*, which it is the Design of a Liberal Education to *Subdue*; Teaches *Them* to prefer what their unaccountable *Love* or *Hatred*, what their unreasonable *Hopes* or *Fears* shall suggest, to what their unbiass'd *Judgment* doth *approve*; Teaches *Them* a *wrong Use* of Power, which, when it shall hereafter be intrusted with them to *Protect*, they will employ to *Enslave*; takes away from *Them* the Sight of their *Equality* in those respects in which *All* Men are *Equal*; confounds the Distinctions between Good and Evil, and flatters *Them* that what *is a Fault* in Another, when *not taken Notice of* in *Themselves*,

selves, is *not a Fault* in Themselves. By  
 this means, They will be *Untaught*, in  
 the very Place of their Education, those  
*Right Notions* of Themselves and Others,  
 which they had in a good measure learnt  
 before they came to the UNIVERSITY.  
 Nor will they always be so happy as to  
 get off clear with this *Load* of undue  
 Preference. The Station of a *Favourite*  
 is *Invidious*. He stands in a very *slippery*  
 Place. The Disfavour'd Person is *disin-*  
*clin'd* to him, and will be *glad* to see  
 him in those bad Circumstances in which  
 his Governor shall be *Asham'd* not to  
 animadvert upon him; and perhaps will  
 contribute to *involve* both Him and his  
 Governor in Difficulties out of which  
 they will not easily extricate Themselves;  
 and there will always be *Parties* and  
*Enmities* in the Society, whose *Improve-*  
*ments*, as well as whose *Happiness*, must  
 depend on the *Peace* of it. A Gover-  
 nor, therefore, in the *Execution* of the  
*Statutes*, can neither Prudently, nor  
 Justly make any Difference between

Those who are stil'd *Gentlemen Commoners*, and Those who are call'd simply *Commoners*, who are not unfrequently of the *same* Family with Those of the *Superior Order*, very often of *as Good*, and sometimes of *Better*. A *Gentleman Commoner* hath a Soul to be sav'd as well as a *Servitor*, and is under the *same Obligations* to Religion and Virtue. A *Gentleman Commoner* owes a *Duty* to his Country, and hath no more Title to be Useless to it, than any *Other Person* to whom he would shift off the *Diligence* and the *Qualifications* to serve it. Nor can a Meaner Thought ever enter the Heart of any Man, than that the *Only Occasion* of Study and Improvement in Arts and Sciences is *Indigence*; and that, for Himself, he hath *Estate* enough to *Live upon*, without any Aid from Learned Acquisitions. Unhappy Youth! Little does he think, how much *Wisdom* is necessary to *Propriety* of Conduct in an *Ample Fortune*.

*Disparity*

*Disparity* of Family or Fortune was not regarded at *School*, nor will it be taken Notice of when Young Men shall have left the UNIVERSITY. Where the *Law* is equally *binding* to All, and for the *same Reasons*, it must be equally *observ'd* by All. *Obedience* to the *Laws* is a Debt that Every One owes to Society. And *Great Mens* Sons must here be taught *Loyalty* to their Prince, by *Submission* to Inferior Governors, as well as the Children of *Meaner Parents*. In the *Army* it is not uncommon for Persons of *Noble Extraction* to Serve under a *General* of *Inferior Birth*: and if any Young Gentleman of the *Highest Quality* were to do *Me* the Honour to *Adorn This* Humble Society, destin'd, as it is, chiefly to the Education of Youth for the *Sacred* Profession, I should expect from him a *Compliance* with the *Local Rules*, and a *Behaviour* towards *Me* that was *Fit* to be shewn to a *Governor*. And, I hope, the Knowledge of what  
is



is due to *My Station*, would not make Me forget my *Duty* to *Him* in any *Other Place*.

I come now to Consider the several Advantages which the Parent suggests to arise from *Number*. And, here, I am very free to Own, I have *not* That Opinion of the great *Benefit* of *Number* to a Society, which He and Many Others Have. Barely to have *Number* is not therefore to *Flourish*. Nor do I think that *Number* doth so much Advance the *Reputation* of the Governor; or the *Maintenance* of the Tutors; or the *Interest* of the Society, as it is generally thought to do. For there are many *Accidents* that contribute to the Increase of *Number* in a Society, besides the Governor's *Prudence*, or the *Conscience* of his *Duty*, or the *Strictness* of his Discipline. And a Tutor, who confines his Care to a *Few Pupils*, will certainly *Deserve*, and may therefore *Demand*, a *Greater Consideration* for *Each*, than if he Distribute that Care  
amongst

amongst *Many*: for no Tutor, of what Abilities, Industry, or Vigilance soever, can possibly take *Equal* Care of *Fifteen*, as the *same* Tutor can of *Ten*. And, in all probability, Those, about whom the *Greater Care* hath been employ'd, receiving the *Greater Benefit*, will be more forward to *Interest* themselves in the *Service* of That Society, in which they have had an *Education* they can look back upon with *Pleasure*.

A *Limited* Number pleases *Me* best; and a Limitation to a *Few*, rather than to *Many*. Where *Few* can be *Admitted*, *Many* may covet to *Enter*; and of *Many* that are *Ambitious*, the *Best* may be chosen; The *Behaviour* of the Whole Society may be better *Inspected*; an *Irregular* Member with less Doubt be *Remov'd*; and the *Loss* of him with more Ease be *supply'd*. And a Governor, preserving the *Reputation* of his Society by the *Equality* of his Discipline, may rather hope to be apply'd to for the *Favour*

*vour* of Admitting into His *Paucity*, than contract *Obligations* to the Increaser of his *Number*.

But a *Parent*, perhaps, will say to Me again, “ You take the liberty, in  
 “ many parts of Your Discourse, to suspect the *Partiality* of *Parents* towards  
 “ their *Children*, which, I hope, they  
 “ are not *All* guilty of, and to exempt  
 “ *Governors* of Societies from the Imputation of *Partiality* towards their  
 “ *Scholars*, to which however *They* are  
 “ Liable. But were the *Frailty* only on  
 “ the *Father's* Side, methinks, I might  
 “ be allow'd to do what I would with  
 “ my *Own Son*, over whom I conceive  
 “ Myself to have a *Natural Right*. Before I sent him to the UNIVERSITY,  
 “ I remov'd him from *One School* to  
 “ *Another* at my Pleasure; and why,  
 “ now I have sent him to the UNIVERSITY, may I not remove him from  
 “ *One College* to *Another* at my Pleasure? Since the *Statutes* of the UNIVERSITY  
 “ UNIVERSITY

“ UNIVERSITY have not made the Removing  
 “ him from One House to Another *Im-*  
 “ *practicable*; nor, as yet, specified the  
 “ *Reasons* on which This may be done;  
 “ I may Lawfully *Attempt* his Re-  
 “ moval; and it may be sufficient, I  
 “ should think, that there are *such Rea-*  
 “ *sons* for it as satisfy *Me*. Besides, the  
 “ *Happiness* of *My* Life is inseparable  
 “ from *That* of *some Other* of his Re-  
 “ lations, whom I would always have  
 “ *Easy*; and who, upon *His* earnest Ap-  
 “ plication, may be induc’d to *Desire*  
 “ That which I should be sorry not to  
 “ have it in my Power to *Grant*. Be-  
 “ sides, I am not willing to Disoblige  
 “ My Son *Himself*. My *Affairs* are a  
 “ little *perplex’d*, and, when He comes  
 “ of *Age*, I may have Occasion for His  
 “ *Help* to *disentangle* them; and I would  
 “ willingly keep him well *affected* to  
 “ *Me* in the mean time. Whilst, there-  
 “ fore, there is *Another* Society subsist-  
 “ ing, who differ from You in *Opinion*;  
 “ or, at least, who are not come to  
 “ Your

“ Your *Resolutions*, it will behove me  
 “ to confider well, Whether it will be  
 “ *Proper* for *Me* to Enter my Son in  
 “ *Your* Society or not.

To This I answer, That I am therefore, so Frank, and so Particular, in giving such *Parent* My *Thoughts* and *Resolutions* on This Subject, that He may not too *rashly* Enter his Son in My Society, and afterwards, repenting *without Reason*, give *Himself* and *Me* a great deal of *Trouble* which might easily have been prevented. And I also thank him for His *Equal* Frankness and Ingenuity, in discovering to Me so strict an *Attention* to what is Agreeable to his *Own Humour*, and Convenient to his *Own Circumstances*; without either *Considering*, What is *Reasonable* in the *Nature* of the Thing; or *Caring*, What becomes of *Me*, or of *My Society*: an Intimation as I apprehend, that I am to look to *Myself*, and to *It* as well as I can; and so, by God's Help, I do intend.

In

In the mean time, I must observe, That *Natural Affection* is, in the Wisest and Best Men Living, a Temptation to too *Favourable* a Judgment in the Cause of Those whom they *so* affect ; That Parents *Equally affecting* their Children are not *Equally Wise* and *Good* ; That, if only *some* Parents would be dispos'd to *Partial* Interpretations of Matters relating to Education in the UNIVERSITY, This would sufficiently justify the UNIVERSITY in making a *Rule* to prevent the *ill Effects* thereof ; and the *Impossibility* of discerning the different Dispositions of Men, would justify the *Universality* of That *Rule*. I must observe, on the other hand, That the Governors of Societies cannot have This *Natural Biass* upon them, whatever *Other* they may have ; That, if they have *Any Other*, it will generally be found to arise from the *Good* or *Ill Behaviour* of Those under their Care, to whom a *Different* Conduct will be *Equal* ; That if, however, it should happen at  
any



any time to be *Unequal*, there are the *Laws* of their respective Societies with which it may easily be *compar'd*, and by which the *Rectitude* or *Obliquity* of it will appear; That, if, in the Government of their respective Societies, they shall not have acted agreeably to *These Laws*, they are accountable to their respective *Visitors*; and Lastly, that *Partiality* in the Execution of the *Statutes* is allow'd to be a *sufficient* Cause of *Removing*.

That the *Parent* hath a *Natural Right* over his Son, is granted. But what is the *Right* which *Nature* gives him? Not a *Right* to Trample upon the *Laws* of the Community of which his Son is a Member; nor to Promote even the *Welfare* of his Son in a Way injurious to *Other Men*. If the *Parent* hath a *Natural Right* over his Son; The UNIVERSITY hath a *Political Right* over her *Members*. This whole Affair lies in a very narrow Compass. The UNIVERSITY

SITY is ready to *Undertake* the Liberal Education of Those Young Men who are willing to accept thereof upon the *Condition* of *Obedience* to Her *Laws*, and not *Otherwise*. Whosoever Enters his Son a Scholar of the UNIVERSITY *stipulates* for the Performance of *This Condition*. It is a *Law* of the UNIVERSITY “ That a Scholar shall not remove from “ One Society to Another, but *With* “ the Leave of his Governor, or of the “ Chancellor.” Doth the *Parent*, after this, complain, that he cannot Remove his Son FROM One Society TO Another *Without* their Leave? Or that his *Natural Right* is invaded, because the UNIVERSITY hath taken Care that *Her* Discipline shall not lie at *His* Mercy; and doth not permit *Him* to bring Regular Societies of Men into Disorder and Confusion, whenever *He* shall be so Dispos’d, or *His Son* can Dispose him to it?

R

*Before*

*Before* He sent his Son to the UNIVERSITY, He Remov'd him FROM One School, at his Pleasure, whether the Master thereof were *Willing* to Part with him or not; and This, by virtue of his *Natural Right*: and put him To Another, not by virtue of his *Natural Right*; but because the Master thereof was *at liberty* to Receive him, and *Inclin'd* to do so. *Now* he hath sent him to the UNIVERSITY, He may likewise Remove him FROM the *College* he was first a Member of, at his Pleasure, whether the Governor thereof *Consent* or not; and This, by virtue of his *Natural Right*: but hath he also a *Natural Right*, as to Remove him FROM One Society, so to Enter him In Another, whose Governor may not only be *Inclin'd*, for good Reasons, to *Refuse* him; but who, indeed, is *not at liberty* to *Receive* him, except in a Way agreeable to *Those Laws*, to which, as a Member of the UNIVERSITY

SITY, he is *Himself* subject? The *Parent* hath *No such Right*.

The Constitution of *Schools* dispers'd throughout the Kingdom, at great Distances from, and having no Relation to each other, and all of them subject, in the main, to the *Masters Will*, is different from That of *Colleges* composing an UNIVERSITY: where Each *College* is a distinct *Corporation* of itself, subject not to the *Will* of the *Governor*, but to the *Laws* of the *College*; and, at the same time, a Member of *Another Corporation* call'd the UNIVERSITY, subject to the *Laws* of the UNIVERSITY. And, I am of Opinion, that, if there were *Twenty five* GRAMMAR *Schools* situated, within any Town of *England*, as near to One another as are the COLLEGES in OXFORD, whose respective *Scholars* might have frequent Opportunities to compare their *Liberties* and their *Restraints*, there would soon be found a *Necessity* of the *same Rule*, or a *Prospect* of very *Mean*

*Education.* And, I believe, there are Many *Parents* as *Wise* as Those who *differ* from them, who are glad of the *Incapacity* they are under by this *Law*, of gratifying the *Humour* of their Children; since, hereby, they may get rid of the *Importunity*, which they cannot *Resist*, to do *That* which they do not *Approve*.

I have been credibly inform'd by Persons of great Learning and Worth, that, in Those UNIVERSITIES of *Scotland*, wherein there are More *Colleges* than One, it was never known, in Their Time, that a Scholar was allow'd to *Remove* from One College to *Another*: And I think the Gentlemen of *That Country* have no Reason to be Asham'd of their Education.

However, it is confess'd, The UNIVERSITY of OXFORD hath not made it *Impracticable* for the Members of *Her Body* to *Remove* from One House of Learning  
to

to Another; because *She* hath suppos'd there may be, sometimes, good Reasons for it. But that Her Peace and Discipline may not be *precarious*, She hath wisely *Provided*, that not Young *Scholars* Themselves, nor yet Their *Parents*, shall be *Judges*, Whether the Reasons offer'd for *Removing* are Good or no; but, First, Their respective *Governors*, who, *Approving* the Reasons given, may *Grant* the desir'd *Instrument* of Leave; or *Disapproving* them, may *Refuse* it: And, Secondly, the *Chancellor* of the UNIVERSITY for the time being, who, *Approving* the Refusal, may *Confirm* it; or *Disapproving* it, may *Reverse* it: The Respective *Governors*; lest their Societies should *suffer* by *Escapes* from Discipline: the *Chancellor* of the UNIVERSITY; lest so Indulgent a Mother should be *Accus'd* of want of *Tenderness* at least, if not of *Justice* to her Children.



The *Provision* which the UNIVERSITY hath made for This is *The Statute* I am Defending. It is of great Importance to the Education of Youth, and therefore I beg Leave once more to repeat what I think to be the *Precise Meaning* of it. It is This.

*That a Scholar, desiring to Remove from One House of Learning to Another, must apply to his Governor for an Instrument of Leave to do so ; That his Governor, Approving the Motive to this Desire, and Objecting nothing to the Scholar's Past Behaviour, cannot Refuse him Leave ; Disapproving the Motive, or Excepting to the Behaviour, may Refuse him Leave : That the Scholar aggrieved by This Refusal, may apply to the*  
Chan-

*Chancellor for Redress, who Approving the Motive which the Governor had Disapprov'd, the Behaviour being Good; or Liking the Behaviour which the Governor had Dislik'd, the Motive being Good, may and ought to Give him That Leave which the Governor had Deny'd.*

If it shall be Objected to Me, that I have not fairly Quoted the *Vice-Chancellor's Act* of Restoring the Scholar to *White-Hall* in 1548; for that, when he had "admonish'd the *Rector* of *St. Mary College* to dismiss the said Scholar," it is added, in the *Register* of This *Act*, that He likewise " (a) enjoin'd the *Tutor* not to steal away the said Scholar from *White-Hall* aforesaid, with-

(a) Et deinde injunxit Tutori dicti *Wyffe* quod non *Surriperet* eundem *Wyffe* ab *Aulâ Albâ* prædictâ sine *Literis à Patre dicti Wyffe* ad *Vice-Cancellarium* antedictum missis.

“ out a Letter sent by the *Father* to  
 “ the *Vice-Chancellor* :” an Argument  
 that *some Regard* was then had by the  
 UNIVERSITY to what a *Father* should  
 desire on such an Occasion: I answer,

That *some regard* will still be had by  
 the UNIVERSITY to what a *Father* shall  
 desire on such an Occasion: even so  
*great a Regard*, that, if the Scholar hath  
*behav'd himself well*, and the Father shall,  
 in his Letter, assign such *Cause* for the  
 Scholar's Removing as the *Vice-Chan-*  
*cancellor* shall *approve*, he will certainly give  
 him *Leave* to Remove; but not so *great*  
 a *Regard* as to give his Son *Leave* to  
 Remove, barely upon the *Father's* sim-  
 ple *Request*, without *any Cause* alledg'd,  
 any more than without the Scholar's ha-  
 ving *behav'd himself well*; for that would  
 be to pay a *greater Regard* to the *Father*  
 of the Scholar, whom the *Vice-Chancellor*  
 may be *Willing* to *Oblige*, than to the  
*Statute* of the UNIVERSITY which *He*  
 hath *Sworn* to *Observe*. As far as the  
 Father's

Father's Request shall be *reasonable*, and shall consist with the *Peace* and *Discipline*, with the *Honour* and *Interest* of the UNIVERSITY, so far He will *Regard* it. As far as it shall tend to *Idleness*, and *Irregularity* in the *Scholar*; and to defeat the *Care* and *Industry* of *Tutors*, so far he will *Disregard* it. And, as I apprehend, the Vice-Chancellor's Injunction to the Tutor, that he would not *steal away* the Scholar from *White-Hall*, without the *Father's* having signified to the *Vice-Chancellor*, that he desires his Son may have *Leave* to Remove for such *Reasons*, if he Approves of them, is declarative only, that the Removing a Scholar from One House to Another, without the said *Leave* desir'd and obtain'd, is *stealing him*; is *robbing* his Own Principal of him. And, as of That which is *Stolen* there ought always to be a *Restitution*; so, in the present Case, when *Wyssse* was *Stolen* from *White-Hall*, it was no sooner found out that he was *Stolen*, than he was *Restor'd*.

But

But Lastly, What if a *Parent* should say, “ I am deceiv’d in the *Tutor* recommended to Me. My Son is totally Neglected. He hath not a *Lecture* read to him above once in a Month, or Two Months, or a Quarter of a Year; and it being then read without any *Method* or *Design*, is of Little or no Advantage to him. I am willing to be *Easy*, and to give no *Offence*, having liv’d long enough in the World to know, that *Ill Will* in the most *Insignificant Person* upon Earth may work a great deal of *Mischief* to a *Wiser* and a *Better* Man; and should, therefore, be glad to be at liberty to *Remove* my Son to a Society where he may be better taken Care of, without giving *Any Reason* for it, or making *Any Noise*.

This I am inclin’d to believe, is a very rare Case indeed. And, I hope, is put by the *Parent*, as a thing Possible only,  
and

and not yet experienc'd by Any, nor ever likely to happen. If ever it should happen, there will be a Necessity of Removing his Son. And, I am of Opinion, the Governor who *Suspects*, or is *Appriz'd* there is so *just* a *Cause*, will not be so Imprudent as to Oppose it; and then That will come to pass which the *Parent* desires. His Son will have *Another* Tutor, and He will have made no *Noise*. But, if a Reason be *insisted* upon, He cannot be furnish'd with a *better*; and will have less *Scruple* to give it, when it is, in a manner, *extorted* from him. And the *Governor*, (if he understand either his *Interest*, or his *Duty*) will thank him for such a *Discovery*; and so will the UNIVERSITY for such a *Procedure*.

THESE are My Thoughts of this Matter; and I humbly hope, that, either by an *Authentick Declaration* of the Intention of *This Statute*, attended with such a *Sanction* as shall effectually prevent



vent <sup>(a)</sup> its being Evaded for the future ; or, at least, by *Private Engagements* of *Parents* intrusting Me with the Education of their *Children*, I shall have some better Security, than I seem hitherto to have had, of Doing my Duty with *Benefit* to Them, and *Comfort* to Myself : Otherwise, I shall not be so *Imprudent* as to attempt to Educate *Another Scholar*, nor so *Vain* as to think the utmost Application I can Use will succeed. Tell not Me, “ That ’tis a Wicked *Age* ; ” I know it. “ That the Youth of the “ Kingdom, as they become more *Cor-* “ *rupt*, grow less *Tractable* ; ” I know it. “ That the less *Encouragement* there is

(a) What will do This I have insinuated in many Parts of This Treatise, and Expresly mentioned in p. 125. and I am since so happy as to find the UNIVERSITY of Cambridge of Sentiments not very different from Mine, by the following Grace propos’d and passed in their Senate in the Year, 1732.  
 “ *Placeat Vobis, ut, si quisquam Scholaris infra gradum*  
 “ *Magistri in Artibus, transtulerit se ab alio Collegio*  
 “ *in aliud, nisi prius impetratis Literis Sub Chirogra-*  
 “ *pbo Magistri Collegii, Decani & Prælectoris testan-*  
 “ *tibus de honestâ suâ & Laudabili Conversatione,*  
 “ *persolvere teneatur quinque Libras Collegio à quo Se-*  
 “ *cesserit, & quinque Libras Cistæ vestræ communi ?*

“ given

“ given to Virtue and Industry, the more  
 “ Men *Naturally fall* into Idleness and  
 “ Pleasure;” I know all This, and Ten  
 times more. “ That, therefore, in This,  
 “ as in Other Cases, I ought to *Content*  
 “ Myself, since I cannot do *what I would*,  
 “ with doing *what I can*.” No; I won’t.  
 I can be *Contented* to earn my Bread as  
 hard as any Man Living. I can be *Con-*  
*tented* to take Fifty times more Pains  
 than, from my *Experience*, or my *Pro-*  
*spect*, I have any reason to believe, I  
 shall be either *Paid* or *Thank’d* for.  
 But I neither can, nor will be *Contented*  
 to take *All* this Pains to no *Other* Pur-  
 pose, than to be *Conscious* to Myself, and  
 to give every Skilful Person an Oppor-  
 tunity to *Observe*, that the *Work* which  
 is gone out of my hands is such as I may  
 be *Asham’d* of. I will therefore Produce  
 Something that is *Tolerable*, or I will do  
*Nothing* in *This Way*. If I cannot send  
 out into the World a Man intended for  
*Holy Orders* with Competent *Learning*;  
 Reasonable *Skill* in his Profession; Abi-  
 lity

lity to make his *Own Sermons*; with habitual *Sobriety* and *Industry*; with *Courage* and *Resolution* to maintain all *Just* Points; and with *Modesty* and *Temper* to do it in a Way that ought not to *Offend*: or can not have good Grounds to *Presume* thus much; I will not send *Any*. And, that This may be effected in a good Degree, I must have my *Whole Society* to a Man *Obedient* to the Rules of it. I must *Consent* to their *Admission*; have the *Appointment* of their *Tutors*; Dispose of their *Time*; See the *Evidence* of their *Industry*; Direct the *Choice* of their *Company*. A Society of Young Men residing in the UNIVERSITY for Education, is better *Dispers'd*, than kept together upon any *Other* foot than *This*; nor, upon any *Other* than *This*, will I keep *This* Society together.

It is time for Me to *Retire*. I am now *Fifty Years* of Age. The Last *Twenty five* I have spent in the *Education* of Youth. For Every Day of This Best Part of  
my

my Life, I have Done *Ten Shillings* worth of Work for *Twopence*. And the Establiſhing a Discipline in my Own Society, ſuch a One, I hope, as would have effectually ſupply'd the Defects of the Preſent Rule ; or, at leaſt, have been leſs Liable to be Deſeated, (the only Re-compence I have deſir'd) hath been induſtriouſly Oppos'd ; and Oppos'd, for any thing that *Appears*, without either *Reason* of Opposition, or *Advantage* to the Oppoſers.

The *Station* I am in, was not *Coveted* by me, nor have I reaſon to be *Fond* of it. I was ſent for, from a very Peaceful Retirement by my now *Deceas'd Friends*, to Do what I have been attempting. They might have too good an Opinion of my *Abilities* for the *Task* they deſir'd to Impoſe ; but I have ſo far answer'd Their *Confidence* in Me, that I have in good earneſt *Attempted* it.

F I N I S

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Besides a few Literals, the Reader is de-  
sir'd to correct the following

***E R R A T A.***

P. 31, l. 25. r. *cu-pit.* l. 26. r. *transitús.* P. 49,  
l. 11. r. *than.* P. 68, l. 1. r. *the* Penalty. l. 4.  
r. *than.* P. 164. l. 17. dele *He.* P. 202. l. 19. for  
*every where,* r. *to every body.*

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