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First Edition

George Burt
1883

260 g. 312



Henry Edwards
S O M E

THOUGHTS

CONCERNING

Education.

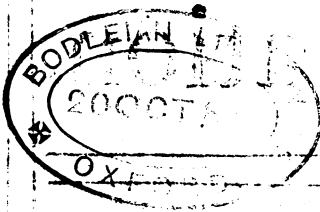


L O N D O N,

Printed for *A. and J. Churchill,*
at the *Black Swan* in *Pater-*
noster-row, 1693.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT



1955

1955

T O

Edward Clarke
Of CHIPLEY, Esq;

SIR;

THese Thoughts concerning Education, which now come abroad into the World, do of right belong to You, being written several Years since for your sake, and are no other than what you have already by you in my Letters: I have so little varied any thing, but only the Order of what was sent you at different Times, and on several Occasions, that the Reader will easily find, in the Familiarity and Fashion of the Style, that they were rather the private Conversation of two Friends, than a Discourse designed for publick view.

The Importunity of Friends is the common Apology for Publications Men are afraid to own themselves forward to. But you know I can truly say, That if some who having heard of these Papers of mine had not pressed to see them, and afterwards to have them printed, they had lain dor-

The Epistle Dedicatory.

mant still in that privacy they were designed for. But those whose Judgment I deferr much to, telling me, That they were persuaded, that this rough Draught of mine might be of some use, if made more publick, touch'd upon what will always be very prevalent with me: For I think it every Man's indispenfible Duty to do all the Service he can to his Country: And I see not what difference he puts between himself and his Cattel, who lives without that Thought. This Subject is of so great Concernment, and a right way of Education is of so general Advantage, that did I find my Abilities answer my Wishes, I should not have needed Embarrasements or Importunities from others. However, the Meanness of these Papers, and my just Distrust of them, shall not keep me, by the shame of doing so little, from contributing my Mite, when there is no more required of me, than my throwing it into the publick Receivable. And if there be any more of their Size and Notions, who liked them so well, that they thought them worth printing, I may flatter myself they will not be lost Labour to every body.

I my

The Epistle Dedicatory.

I my self have been consulted of late by so many, who profess themselves at a loss how to breed their Children; and the early corruption of Youth, is now become so general a Complaint, that he cannot be thought wholly impertinent, who brings the Consideration of this Matter on the Stage, and offers something, if it be but to excite others, or afford matter of correction. For Errors in Education should be less indulged than any: These, like Faults in the first Concoction, that are never mended in the second or third, carry their afterwards incorrigible Taint with them, through all the parts and stations of Life.

I am so far from being conceited of any thing I have here offered, that I should not be sorry, even for your sake, if some one abler and fitter for such a Task, would in a just Treatise of Education, suited to our English Gentry, rectifie the Mistakes I have made in this; it being much more desirable to me, that young Gentlemen should be put into (that which every one ought to be solicitous about) the best way of being formed and instructed, than that my Opinion should be received concerning it. You will however, in the
mean

The Epistle Dedicatory.

mean time bear me Witness that the Method here propos'd has had no ordinary Effects upon a Gentleman's Son, it was not designed for. I will not say the good Temper of the Child did not very much contribute to it, but this I think you and the Parents are satisfied of, that a contrary usage according to the ordinary disciplining of Children, would not have mended that Temper, nor have brought him to be in love with his Book, to take a pleasure in Learning, and to desire as he does to be taught more than those about him think fit always to teach him.

But my Business is not to recommend this Treatise to you, whose Opinion of it I know already; nor it to the World, either by your Opinion or Patronage. The well Educating of their Children is so much the Duty and Concern of Parents, and the Welfare and Prosperity of the Nation so much depends on it, that I would have every one lay it seriously to Heart, and after having well examined and distinguished what Fancy, Custom or Reason advises in the Case, help to promote that way in the several degrees of Men, which is the easiest, shortest and likeliest

The Epistle Dedicatory.

likeliest to produce vertuous, useful and able Men in their distinct Callings: Though that most to be taken Care of, is the Gentleman's Calling, for if those of that Rank are by their Education once set right, they will quickly bring all the rest into Order.

I know not whether I have done more than shewn my good Wisbes towards it, in this short Discourse; such as it is the World now has it, and if there be any thing in it worth their acceptance, they owe their thanks to you for it. My Affection to you gave the first rise to it, and I am pleased that I can leave to Posterity this Mark of the Friendship has been between us. For I know no greater Pleasure in this Life, nor a better remembrance to be left behind one than a long continued Friendship, with an honest, usefull and worthy Man, and lover of his Country. I am,

Sir,

Your most humble

and most faithful

Servant.

S O M E
T H O U G H T S
C O N C E R N I N G
E D U C A T I O N .

§. I. **A** Sound Mind in a sound Body, is a short, but full description of a Happy State in this World : He that has these Two, has little more to wish for ; and he that wants either of them, is but little the better for any thing else. Mens Happiness or Misery is most part of their own making. He, whose Mind directs not wisely, will never take the right Way ; and he, whose Body is crazy and feeble, will never be able to advance in it. I confess, there are some Mens Constitutions of Body and Mind so vigorous and well framed by Nature, that they need not much Assistance from others, but
B
by

by the strength of their natural Genius, they are from their Cradles carried towards what is Excellent; and by the privilege of their happy Constitutions are able to do Wonders: But Examples of these are but few, and I think I may say, that of all the Men we meet with, Nine parts of Ten are what they are, Good or Evil, useful or not, by their Education. 'Tis that which makes the great difference in Mankind: The little, and almost insensible Impressions on our tender Infancies, have very important and lasting Consequences: And there 'tis, as in the Fountains of some Rivers, where a gentle application of the hand turns the flexible Waters into Channels, that make them take quite contrary Courses, and by this little direction given them at first in the Source, they receive different Tendencies, and arrive at last, at very remote and distant places.

§. 2. I imagine the minds of Children as easily turned this or that way, as Water it self; and though this be the principal part, and our main care should be about the inside, yet the clay Cottage is not to be neglected. I shall there-

therefore begin with the Case, and consider first the *Health* of the Body, *Health.* as that, which perhaps you may rather expect from that Study, I have been thought more peculiarly to have applied my self to; and that also, which will be soonest dispatched, as lying, if I guess not amiss, in a very little compass.

§. 3. How necessary *Health* is to our Business and Happiness: And how requisite a strong Constitution, able to endure Hardships: and Fatigue, is to one that will make any Figure in the World, is too obvious to need any Proof.

§. 4. The consideration, I shall here have of *Health*, shall be, not what a Physician ought to do with a sick or crazy Child; but what the Parents, without the help of Physick, should do for the preservation and improvement of *health*, or at least, *nor sickly Constitution* in their children; And this perhaps might be dispatched, all in this one short Rule, *viz.* That Gentlemen should use their Children, as the honest Farmers and substantial Yeomen do theirs. But because the Mothers

Health.

thers possible may think this a little too hard, and the Fathers too short, I shall explain my self more particularly, only laying down this as a general and certain Observation for the Women to consider, *viz.* That most Children's Constitutions, are either spoiled or harmed by *Cockering* and *Tenderness.*

Warmth.

§. 5. The First thing to be taken care of, is, That Children be not too *warmly Clad or Covered* Winter or summer. The Face, when we are Born, is no less tender than any other part of the Body: 'Tis use alone hardens it, and makes it more able to endure the Cold; and therefore the *Scythian* Philosopher gave a very significant Answer to the *Athenian*, who wonder'd how he could go Naked in Frost and Snow. How, said the *Scythian* can you endure your Face exposed to the sharp Winter-Air? My Face is used to it, said the *Athenian*. Think me all Face, replied the *Scythian*. Our Bodies will endure any thing, that from the beginning they are accustomed to. And therefore, amongst other things, I think that when Nature has so well covered his

Head

Head with hair, and strengthen'd it *Warmth.* with a Year or two's Age, that he can run about, by Day, without a Cap, it is best, that by night a Child should also lie without one, there being nothing that more exposes to Head-ach, Colds, Catarrhs, Coughs, and several other Diseases, than keeping the *Head warm.*

§. 6. I have said *he* here, because the principal aim of my Discourse is, how a young Gentleman should be brought up from his Infancy, which, in all things, will not so perfectly suit the Education of *Daughters*, though where the difference of Sex requires different treatment; 'twill be no hard matter to distinguish.

§. 7. I would also advise his *Feet to be Feet.* *washed* every night in cold Water; and to have his *Shoes* so thin, that they might leak and *let in Water*, when ever he comes near it. Here, I fear, I shall have the Mistress and Maids too against me; one will think it too filthy, & the other, perhaps, too much pains to make clean his Stockings. But yet truth will have it, that his Health is much more worth than all such considerations

Feet.

and ten-times as much more. And he that considers how Mischievous and Mortal a thing, taking *Wet in the Feet* is to those, who have been bred nicely, will wish he had, with the poor People's Children, gone *Bare-foot*; who, by that means, come to be so reconciled, by Custom, to wet in their Feet, that they take no more Cold or Harm by it, than if they were wet in their Hands. And what is it, I pray, that makes this great difference between the Hands, and the Feet in others, but only Custom? I doubt not, but if a Man from his Cradle had been always used to go bare-foot, whilst his hands were constantly wrapped up in warm Mittins, and covered with *Hand-gloves*, as the *Dutch* call *Gloves*; I doubt not, I say, but such a Custom, would make taking Wet in his Hands, as dangerous to him, as now taking Wet in their Feet is to a great many others. The way to prevent this, is, to have his Shoes made so, as to leak Water; and his Feet washed every Night in cold Water, both for Health and Cleanliness sake. But begin first in the Spring, with luke-warm,

warm, and so colder and colder every Night, till, in a few days, you come to perfectly cold Water, and then continue it so. For it is to be observed in this, as in all other *Alterations* from our ordinary way of Living, the Changes must be made by gentle and insensible Degrees; and so we may bring our Bodies to any thing, without pain and without danger.

§. 8. I shall not need here to mention his learning to *Swim*, when he is of Age able to learn, and has any one to teach him. The advantages (besides that of *Swimming*) to health, by often *bathing* in the summer in cold Water, are so many, that I think nothing need to be said to encourage it, provided this one caution be used, That he never go into the Water, when Exercise has at all warm'd him, or left any Emotion in his Blood or Pulse.

§. 9. Another Thing that is of great Advantage to every One's Health, but especially Children's, is, to be much in the *open Air*, and very little as may be by the Fire, even in Winter. By this he will accustom himself also to Heat and Cold, Shine and Rain; all

Air.

which if a Man's Body will not endure, it will serve him to very little purpose in this World; and when he is grown up, it is too late to begin to use him to it; it must be got early, and by degrees. Thus the Body may be brought to bear almost any Thing. If I should advise him to play in the *Wind and the Sun without a Hat*, I doubt whether it could be born; there would a Thousand Objections be made against it, which at last would amount to no more, in Truth, than being Sun-burnt: And if my young Master be to be kept always in the Shade, and never exposed to the Sun and Wind, for fear of his Complexion, it may be a good Way to make him a *Beau*, but not a Man of Business. And although greater Regard be to be had to Beauty in the Daughters, yet I will take the Liberty to say, that the more they are in the *Air*, without prejudice to their Faces, the stronger and healthier they will be; and the nearer they come to the Hardships of their Brothers in their Education, the greater Advantage will they receive from it all the remaining Part of their Lives.

Playing

§. 10. Playing in the *open Air* has but *Air.* this one Danger in it, that I know; and that is, That when he is hot with running up and down, he should sit or lie down on the cold or moist Earth. This, I grant, and drinking cold Drink, when they are hot with Labour or Exercise, brings more People to the Grave, or to the Brink of it, by Fevers, and other Diseases, than any Thing I know. These Mischiefs are easily enough prevented whilst he is little, being then seldom out of sight: And if, during his Childhood, he be constantly and rigorously kept from Sitting on the Ground, or drinking any cold Liquor, whilst he is hot, the Custom of forbearing grown into Habit, will help much to preserve him, when he is no longer under his Maid's or Tutor's Eye. This is all I think can be done in the Case; for, as Years increase, Liberty must come with them; and in a great many Things he must be trusted to his own Conduct, since there cannot always be a Guard upon him, except what you have put into his own Mind by good Principles, and established Habits, which is the best

Air.

best and surest, and therefore most to be taken care of: For from repeated Cautions and Rules, never so often inculcated, you are not to expect any thing farther than Practice has established them into Habits.

Cloths.

§. 11. One thing the Mention of the Girls brings into my Mind, which must not be forgot; and that is, that your Son's *Cloths* be never made *strait*, especially about the Breast. Let Nature have scope to fashion the Body as she thinks best; she works of her self a great deal better, and exacter, than we can direct her: And if Women were themselves to frame the Bodies of their Children in their Wombs, as they often endeavour to mend their Shapes when they are out, we should as certainly have no perfect children born, as we have few well-shaped that are *strait-laced* or much tamper'd with. This Consideration should, me-thinks, keep busie People (I will not say ignorant Nurses and Bodice-makers) from meddling in a Matter they understand not; and they should be afraid to put Nature out of her Way in fashioning the Parts, when they know not how
the

the least and meanest is made, and yet ^{Cloths;} I have seen so many Instances of Children receiving great harm from *strait-lacing*, that I cannot but conclude, there are other Creatures as well as Monkeys, who little wiser than they destroy their young Ones by senseless fondness, and too much embracing.

§. 12. Narrow Breasts, short and stinking Breath, ill Lungs, and Crookedness, are the Natural and almost constant Effects of *hard Bodice*, and *Cloths that pinch*. That way of making slender Waives and fine Shapes, serves but the more effectually to spoil them. Nor can there indeed but be disproportion in the Parts, when the nourishment prepared in the several Offices of the Body, cannot be distributed as Nature designs; and therefore what wonder is it, if it being laid where it can on some part not so *braced*, it often makes a Shoulder or a Hip higher or bigger than its just proportion. 'Tis generally known, that the women of *China* (imagining I know not what kind of beauty in it) by bracing and binding them hard from their infancy, have very little Feet. I saw a pair of *China Shoes* lately

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lately, exceedingly disproportioned to the Feet of one of the same Age amongst us; their Womens Shoes would scarce be big enough for one of our little Girls. Besides this, 'tis observed, That their women are also very little and short lived, whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. These Defects in the Female Sex in that Country, are by some, imputed to the unreasonable binding of their Feet, whereby the free Circulation of the Blood is hindred, and the Growth and Health of the whole Body suffers. And how often do we see, that some small part of the Foot being injured by a Wrench or a Blow, the whole Leg and thigh thereby lose their Strength and Nourishment, and dwindle away? How much greater Inconveniencies may we expect, when the *Thorax*, wherein is placed the Heart and Seat of Life, is unnaturally *compressed*, and hindred from its due Expansion?

Diet.

§. 13. As for his *Diet*, it ought to be very *plain* and simple. *Flesh* once a Day, and of one Sort at a Meal, is enough.
Beef,

Beef, Mutton, Veal, &c. without other *Diet.* Sawce than Hunger, is best; and great care should be used, that he eat *Bread* plentifully, both alone and with every thing else. And whatever he eats that is solid, make him *chew* it well. We *English* are often negligent herein; from whence follow Indigestion, and other great Inconveniencies.

§. 14. For *Breakfast* and *Supper*, *Milk*, *Milk-Pottage*, *Water-Gruel*, *Flummery*, and twenty other Things that we are wont to make in *England*, are very fit for Children: Only, in all these let Care be taken that they be plain, and without much mixture, and very sparingly seasoned with *Sugar*, or rather none at all; especially all *Spice*, and other Things that may heat the Blood, are carefully to be avoided. Be sparing also of *Salt* in the Seasoning of all his *Victuals*, and use him not to high-seasoned Meats: Our Palates like the Seasoning and Cookery they are set to, and an over much Use of Salt, besides that it occasions thirst, and over-much Drinking, has other ill Effects upon the Body. I should think that a good Piece of well made, and well baked
Brown

Diet

Brown Bread, sometimes with, and sometimes without *Butter* or *Cheese*, would be often the best Breakfast for my young Master. I am sure 'tis as wholesom, and will make him as strong a Man as greater Delicacies: And if he be used to it, it will be pleasant to him. If he at any Time calls for *Vi-ctuals* between Meals, use him to nothing but dry *Bread*; if he be hungry more than wanton, *Bread* alone will down; and if he be not hungry, 'tis not fit he should eat. By this you will obtain two good effects; 1. That by Custom he will come to be in love with *Bread*; for, as I said, our Palates are pleased with the Things we are used to. Another Good you will gain hereby is, That you will not teach him to eat more, nor oftner than Nature requires. I do not think that all People's Appetites are alike; some have naturally stronger, and some weaker Stomachs: But this I think, that many are made *German's*; and *Glistons* by Custom, that were not so by Nature; and I see in some Countries Men as lusty and strong that eat but two Meals a Day, as others that have set their Stomachs

Stomachs by a constant Usage, like *Diet.*
 Larms, to call on them for four or
 five: and therefore, if it should not
 be thought too severe, I should judge
 it most convenient that he should have
 nothing but *Bread* too for *Breakfast*:
 You cannot imagine of what Force
 Custom is: And I impute a great part
 of our Diseases in *England* to our eating
 too much *Flesh*, and too little *Bread*.

§. 15. As to his *Meals*, I should think *Meals.*
 it best, that, as much as can be conve-
 niently avoided, they should not be
 kept constantly to an Hour; for when
 Custom has fixed his Eating to certain
stated Periods, his stomach will ex-
 pect Victuals at the usual Hour; and
 if he passes it, either grow indisposed,
 and as it were peevish, or lose its Ap-
 petite. In short, I think it best he
 should eat *Flesh* but once a Day, plain
Flesh, and of one Sort at a time; and
 whilst young, *Spoon-meat* also once a
 Day; and if you please, once a Day
Cheese or *Butter* with his *Bread*; but I
 would have no Time kept constantly
 to, but rather varied almost every Day.
 And if betwixt these which I call *Meals*
 he will eat, let him have, as often as
 he

Meals.

he calls for it, good dry Bread. If any one think this too hard and sparing a Diet for a Child, let them know, that a Child will never starve, nor want Nourishment, who, besides Flesh once a Day, and other Things once or twice more, may have good Bread and Beer as often as he has a Stomach. Nor let any One think this unsuitable to one of Estate and Condition: A Gentleman in any Age ought to be so bred, as to be fitted to bear Arms, and be a Soldier; but he that in this breeds his Son so, as if he designed him to sleep over his Life in the Plenty and Ease of a full Fortune he intends to leave him, little considers the Examples he has seen, nor the Age he lives in.

Drink.

§. 16. His *Drink* should be only Small Beer; and that too he should never be suffered to have between Meals, but after he had eat a Piece of Bread.

The Reasons why I say this are these:

§. 17. 1. More Fevers and Surfeits are got by People's Drinking when they are hot, than by any one Thing I know; therefore, if by Play he be hot and dry, Bread will ill go down, and so if he cannot have *Drink*, but upon
that

that Condition, he will be forced to forbear. For, if he be very hot, he should by no means *drink*; at least, a good piece of Bread first to be eaten, will gain Time to warm the Beer *Blood-hot*, which then he may drink safely. If he be very dry, it will go down so warm'd, and quench his Thirst better: And if he will not drink it so warm'd, Abstaining will not hurt him. Besides, This will teach him to forbear, which is an Habit of greatest Use for Health of Body and Mind too.

§. 18. 2. Not being permitted to *drink* without eating, will prevent the Custom of having the Cup often at his Nose; a dangerous Beginning, and Preparation to *Good-fellowship*. Men often bring Habitual Hunger and Thirst on themselves by Custom; and if you please to try, you may, though he be weaned from it, bring him, by Use, to such a Necessity again of *Drinking* in the Night, that he will not be able to sleep without it: And it being the Lullaby used by Nurses, to still crying Children, I believe Mothers generally find some Difficulty to wean their Children from *Drinking* in the
 C Night;

Drink.

Night, when they first take them home. Believe it, Custom prevails as much by Day as by Night; and you may, if you please, bring any One to be Thirsty every Hour.

I once lived in an House, where, to appease a froward Child, they gave him *Drink* as often as he cried, so that he was constantly bibbing: And tho' he could not speak, yet he drunk more in Twenty four Hours than I did. Try it when you please, you may with Small, as well as with Strong Beer, drink your self into a Drought. The great Thing to be minded in Education is, what *Habits* you settle; and therefore in this, as all other Things, do not begin to make any Thing *customary*, the Practice whereof you would not have continue, and increase. It is convenient for Health and Sobriety, to *drink* no more than Natural Thirst requires: And he that eats not Salt Meats, nor drinks Strong Drink, will seldom thirst between Meals, unless he has been accustomed to such unseasonable *Drinking*.

*Strong
Drink.*

§. 19. Above all, Take great Care that he seldom, if ever, taste any *Wine*,

or

or *Strong Drink*. There is nothing so ordinarily given Children in *England*, and nothing so destructive to them. They ought never to drink any *Strong Liquor*, but when they need it as a Cordial, and the Doctor prescribes it. And in this Case it is, that Servants are most narrowly to be watched, and most severely to be reprehended when they transgress. Those mean Sort of People, placing a great Part of their Happiness in *Strong Drink*, are always forward to make Court to my young Master, by offering him that, which they love best themselves; and finding themselves made merry by it, they foolishly think 'twill do the Child no Harm. This you are Carefully to have your Eye upon, and restrain with all the Skill and Industry you can, there being nothing that lays a surer Foundation of Mischief, both to Body and Mind, than Childrens being used to *Strong Drink*; especially, to drink in private, *with the Servants*.

§. 20. *Fruit* makes one of the most difficult Chapters in the Government of Health, especially that of Children. Our first Parents ventur'd *Paradise* for

Fruit.

it, and 'tis no Wonder our Children cannot stand the Temptation, though it cost them their Health. The Regulation of this cannot come under any one General Rule. For I am by no Means of their Mind, who would keep Children almost wholly from *Fruit*, as a Thing totally unwholsome for them: By which strict Way they make them but the more ravenous after it; and to eat Good and Bad, Ripe or Unripe, all that they can get, whenever they come at it. *Melons, Peaches*, most sorts of *Plumbs*, and all sorts of *Grapes* in *England*. I think Children should be *wholly kept from*, as having a very tempting Taste, in a very unwholsome Juice; so that, if it were possible, they should never so much as see them, or know there were any such Thing. But *Straw-berries, Cherries, Goose-berries*, or *Currans*, when through ripe, I think may be very safely allowed them, and that with a pretty liberal Hand, if they be eaten with these Cautions

1. Not after Meals, as we usually do, when the Stomach is already full of other food: But I think they should be eaten rather before, or between

Meals,

Meals, and Children should have them *Fruit.* for their Breakfasts. 2. Bread eaten with them. 3. Perfectly ripe. If they are thus eaten, I imagine them rather conducing, than hurtful to our Health: *Summer-Fruits* being suited to the hot Season of the Year, they come in and refresh our Stomachs, languishing and fainting under it: And therefore I should not be altogether so strict in this Point, as some are to their Children; who being kept so very short, instead of a moderate Quantity of well-chosen *Fruit*, which being allowed them, would content them, when-ever they can get loose, or bribe a Servant to supply them, satisfy their Longing with any Trash they can get, and eat to a Surfeit.

Apples and *Pears* too, which are through ripe, and have been gathered some Time, I think may be safely eaten at any Time, and in pretty large Quantities; especially *Apples*, which never did any Body hurt, that I have heard, after *October*.

Fruits also dried without Sugar, I think very wholesome: But *Sweetmeats* of all Kinds to be avoided;

Fruit.

which, whether they do more Harm to the Maker, or Eater, is not easie to tell. This I am sure, It is one of the most inconvenient Ways of Expence that Vanity hath yet found out; and so I leave them to the Ladies.

Sleep.

§. 21. Of all that looks soft and effeminate, nothing is more to be indulged Children than *Sleep*: In this alone they are to be permitted to have their full Satisfaction, nothing contributing more to the Growth and Health of Children than *Sleep*. All that is to be regulated in it is, in what Part of the Twenty four Hours they should take it: Which will easily be resolved, by only saying, That it is of great Use to accustom them to rise early in the Morning. It is best so to do, for Health; And he that, from his Childhood, has by a settled Custom, made *Rising betimes* easie and familiar to him, will not, when he is a Man, waste the best and most useful Part of his Life in Drowziness, and Lying a-bed. If Children therefore are to be called up early in the Morning, it will follow of Course, that they must go to Bed betimes; whereby they will be accustomed

med to avoid the unhealthy and un-^{sleep.} safe Hours of Debauchery, which are those of the Evenings: And they who keep good Hours, seldom are guilty of any great Disorders. I do not say this, as if your Son, when grown up, should never be in Company past Eight, nor ever chat over a Glass of Wine till Mid-night. You are now, by the Accustoming of his tender Years, to indispose him to those Inconveniences, as much as you can: And that will be no small Advantage, that Contrary Practice having made Sitting up uneasy to him, it will make him often avoid, and very seldom propose Mid-night-Revels. But if it should not reach so far, but Fashion and Company should prevail, and make him live as others do about Twenty, 'tis worth the while to accustom him to *Early Rising*, and Early Going to Bed between this and that, for the present Improvement of his Health, and other Advantages.

§. 22. Let his *Bed* be *hard*, and rather ^{Bed.} Quilts than Feathers. Hard Lodging strengthens the Parts; whereas being buried every Night in Feathers melts and dissolves the Body, is often the

Bed.

Cause of Weakness, and the Fore-runner of an early Grave: And besides the Stone, which has often its Rise from this warm wrapping of the Reins, several other Indispositions; and that which is the Root of them all, a tender weakly Constitution, is very much owing to *Downe-Beds*. Besides, He that is used to hard Lodging at home, will not miss his Sleep (where he has most need of it) in his Travels abroad, for want of his soft Bed and his Pillows laid in order; and therefore I think it would not be amiss to *make his Bed* after different Fashions, sometimes lay his Head higher, sometimes lower, that he may not feel every little Change, he must be sure to meet with, who is not design'd to lie always in my young Master's Bed at home, and to have his Maid lay all Things in print, and tuck him in warm. The great Cordial of Nature is Sleep; he that misses that, will suffer by it: And he is very unfortunate, who can take his Cordial only in his Mother's fine Gilt Cup, and not in a Wooden Dish. He that can sleep soundly, takes the Cordial; and it matters not whether it be on a
soft

soft *Bed*, or the hard *Boards*; 'tis Sleep only that is the Thing necessary.

§. 23. One thing more there is, which ^{*Costive-*} has a great Influence upon the Health, ^{*ness.*} and that is, *Going to Stool* regularly. People that are very *loose*, have seldom strong Thoughts, or strong Bodies: But the Cure of this, both by Diet and Medicine, being much more easie than the contrary Evil, there needs not much to be said about it; for if it come to threaten, either by its Violence, or Duration, it will soon enough, and sometimes too soon, make a Physician be sent for; and if it be moderate or short, it is commonly best to leave it to Nature. On the other Side, *Costiveness* has too its ill Effects, and is much harder to be dealt with by Physick; purging Medicines, which seem to give Relief, rather increasing than removing the Evil.

§. 24. It having been an Inconvenience, I had a particular Reason to enquire into; and not finding the Cure of it in Books, I set my Thoughts on work, believing, that greater Changes than that might be made in our Bodies, if we took the
right

Coſtiveness.

right Courſe, and proceeded by Rational Steps.

1. Then I conſidered, that *Going to Stool*, was the effect of certain Motions of the Body, eſpecially of the Perriſtaltick Motion of the Guts.

2. I conſidered, that ſeveral Motions, that were not perfectly voluntary, might yet by Uſe and conſtant Application be brought to be Habitual, if by an unintermitted Cuſtom, they were at certain Seaſons endeavoured to be conſtantly produced.

3. I had obſerved ſome Men, who by taking after Supper a Pipe of Tabaco, never failed of a *Stool*, and began to doubt with my ſelf, whether it were not more Cuſtom, than the Tabaco, that gave them the benefit of Nature; or at leaſt, if the Tabaco did it, it was rather by exciting a vigorous Motion in the Guts, than by any purging Quality, for then it would have had other Effects.

Having thus once got the Opinion, that it was poſſible to make it habitual; the next thing was to conſider, what Way and Means was the likeli-eſt to obtain it.

4. Then

4. Then I guessed, that if a Man, ^{Copious-} after his first Eating in the Morning, ^{ness.} would presently sollicite Nature, and try, whether he could strain himself so, as to obtain a *Stool*, he might in time, by a constant Application, bring it to be Habitual.

§. 25. The Reasons that made me chuse this time, were,

1. Because the Stomach being then empty, if it received any thing grateful to it (for I would never, but in case of necessity, have any one eat, but what he likes, and when he has an Appetite) it was apt to imbrace it close by a strong Constriction of its Fibres, which Constriction, I supposed, might probably be continued on in the Guts, and so increase their peristaltick Motion, as we see in the *Ileus*, that an inverted Motion, being begun any where below, continues it self all the whole length, and makes even the Stomach obey that irregular Motion.

3. Because when Men eat, they usually relax their Thoughts, and the Spirits, then free from other Employments, are more vigorously distributed

Castre-
ness.

ted into the lower Belly, which thereby contribute to the same effect.

3. Because, when ever Men have leisure to eat, they have leisure enough also to make so much court to Madam *Cloacina*, as would be necessary to our present purpose; but else, in the variety of Humane Affairs and Accidents, it was impossible to affix it to any hour certain, whereby the Custom would be interrupted. Whereas Men in health, seldom failing to eat once a Day, tho' the Hour changed, the Custom might still be preserved.

§. 26. Upon these Grounds, the Experiment began to be tried, and I have known none, who have been steady in the prosecution of it, and taken care to go constantly to the necessary House, after their first Eating, when ever that happen'd, whether they found themselves called on or no, and there endeavoured to put Nature upon her Duty, but in a few Months obtained the desired success, and brought Nature to so regular an habit, that they seldom ever failed of a *Stool*, after their first Eating, unless it were by their own neglect. For, whether they have any
Motion

Motion or no, if they go to the Place, *Costive-*
and do their part, they are sure to have *ness.*
Nature very obedient.

§. 27. I would therefore advise, that this Course should be taken with a Child every day, presently after he has eaten his Break-fast. Let him be set upon the Stool, as if disburthening were as much in his power, as filling his Belly; and let not him, or his Maid know any thing to the Contrary, but that it is so; and if he be forced to endeavour, by being hindred from his play, or Eating again, till he has been effectually at *Stool*, or at least done his utmost, I doubt not, but in a little while it will become natural to him. For there is reason to suspect, that Children being usually intent on their Play and very heedless of any thing else, often let pass those Motions of Nature, when she calls them but gently, and so they neglecting the seasonable Offers, do by degrees bring themselves into an Habitual Costiveness. That by his Method Costiveness may be prevented, I do more than guess, having known, by the Constant Practice of it for some time, a Child brought to have a *Stool* regu-

Costiveness.

regularly after his Break-fast every Morning.

§. 28. How far any grown People will think fit to make tryal of it, I know not, tho' I cannot but say, that considering the many Evils that come from that Defect, of a requisite easing of Nature, I scarce know any thing more conducing to the Preservation of Health than this is. Once in Four and Twenty hours, I think, is enough, and no body; I guess, will think it too much; and by this means, it is to be obtained without Physick, which commonly proves very ineffectual, in the cure of a settled and habitual Costiveness.

Physick.

§. 29. This is all I have to trouble you with concerning his Management; in the ordinary Course of his Health; and perhaps it will be expected from me, that I should give some Directions of *Physick* to prevent Diseases. For which I have only this one very sacredly to be observed: Never to give Children any *Physick* for prevention. The observation of what I have already advised, will, I suppose, do that better than Apothecarie's Drugs and Medicines. Have a great care of tampering that way,

way, least, instead of preventing, you *Physick*: draw on Diseases. Nor even upon every little Indisposition is *Physick* to be given, or the Physician to be called to Children, especially if he be a Busy-man, that will presently fill their Windows with Gally-pots, and their Stomachs with Drugs. It is safer to leave them wholly to Nature, than to put them into the hands of one, forward to tamper, or that thinks Children are to be cured in ordinary Distempers, by any thing but Diet, or by a Method very little distant from it. It seeming suitable both to my Reason and Experience, that the tender Constitutions of Children, should have as little done to them, as is possible, and as the absolute necessity of the Case requires. A little cold, still'd red *Popy-water*, which is the true Surfeit-water, with Ease, and Abstinence from Flesh, often puts an end to several Distempers in the beginning, which by too forward Applications, might have been made lusty Diseases. When such a gentle Treatment will not prevent the growing Mischief, but that it will turn into a form'd Disease, it will be time

to

Physick. to seek the Advice of some sober and discreet Physician. In this part, I hope, I shall find an easy belief, and no body can have a pretence to doubt the Advice of one, who has spent some time in the Study of Physick, when he counsels you not to be too forward in making use of *Physick* and *Physicians*.

§. 30. And thus I have done with what concerns the Body and Health, which reduces it self to these few and easily observable Rules. Plenty of open *Air*, *Exercise* and *Sleep*; Plain *Diet*, no *Wine* or *Strong Drink*, and very little or no *Physick*; not too Warm and straight *Clothing*, especially the *Head* and *Feet* kept cold, and the *Feet* often used to cold Water, and exposed to wet.

Mind. §. 31. Due care being had to keep the Body in Strength and Vigor, so that it may be able to obey and execute the Orders of the *Mind*. The next and principal Business is, to set the *Mind* right, that on all Occasions it may be disposed, to do nothing, but what may be suitable to the Dignity and Excellency of a rational Creature.

§. 32. If

§. 32. If what I have said in the beginning of this Discourse, be true, as I do not doubt but it is, *viz.* That the difference to be found in the Manners and Abilities of Men, is owing more to their *Education*, than to any thing else, we have reason to conclude, that great care is to be had of the forming Children's *Minds*, and giving them that seasoning early, which shall influence their Lives always after. For when they do well or ill, the Praise or Blame will be laid there; and when any thing is done untowardly, the common Saying will pass upon them, That it is suitable to their *Breeding*.

§. 33. As the Strength of the Body lies chiefly in being able to endure Hardships, so also does that of the Mind. And the great Principle and Foundation of all Vertue and Worth, is placed in this, That a Man is able to *deny himself* his own Desires, cross his own Inclinations, and purely follow what Reason directs as best, tho' the appetite lean the other way.

§. 34. The great Mistake I have observed in People's breeding their Children has been, that this has not
D
been

Early.

been taken care enough of in its *due Season*. That the Mind has not been made obedient to Rules, and pliant to Reason, when at first it was most tender, most easy to be bowed. Parents, being wisely ordain'd by Nature to love their Children, are very apt, if Reason watch not that natural Affection very warily; are apt, I say, to let it run into fondness. They love their little ones, and 'tis their Duty: But they often, with them, cherish their Faults too. They must not be crossed, forsooth; they must be permitted to have their Wills in all things, and they being in their Infancies not capable of great Vices, their Parents think, they may safely enough indulge their little irregularities, and make themselves Sport with that pretty perverseness, which, they think, well enough becomes that innocent Age. But to a fond Parent, that would not have his Child corrected for a perverse Trick, but excused it, saying, It was a small matter; *Solan* very well replied, Ay, but Custom is a great one.

§. 35. The Fondling must be taught to strike, and call Names; must have
what

what he Cries for, and do what he *Early* pleases. Thus Parents, by humoring and cockering them when *little*, corrupt the Principles of Nature in their Children, and wonder afterwards to taste the bitter Waters, when they themselves have poisoned the Fountain. For when their Children are grown up, and these ill Habits with them; when they are now too big to be dandled, and their Parents can no longer make use of them, as Play-things, then they complain, that the Brats are untoward and perverse; then they are offended to see them wilfull, and are troubled with those ill Humours, which they themselves inspired and cherished in them. And then perhaps, too late, would be glad to get out those Weeds, which their own hands have planted, and which now have taken too deep root to be easily extirpated. For he that has been used to have his Will in every thing, as long as he was in Coats, why would we think it strange, that he should desire it, and contend for it still, when he is in Breeches? Indeed, as he grows more towards a Man, Age shews his Faults the more,

Early.

so that there be few Parents then so blind, as not to see them ; few so insensible as not to feel the ill Effects of their own indulgence. He had the Will of his Maid before he could Speak or Go ; he had the Mastery of his Parents ever since he could Prattle ; and why now he is grown up, is Stronger and Wiser than he was then, why now of a sudden must he be restrained and Curbed ? Why must he at seven, fourteen, or twenty Years old, lose the Privilege which the parent's indulgence, till then, so largely allowed him ? Try it in a Dog or an Horse, or any other Creature, and see whether the ill and resty Tricks, they have learn'd when young, are easily to be mended when they are knit ; and yet none of those Creatures are half so wilful and proud, or half so desirous to be Masters of themselves and others, as Man.

§. 36. We are generally wise enough to begin with them when they are *very young*, and Discipline *betimes* those other Creatures we would make useful to us. They are only our own Off-spring, that we neglect in this Point ; and having made them ill
 Chil-

Children, we foolishly expect they should be good Men. For if the Child must have Grapes or Sugar-plumbs, when he has a Mind to them, rather than make the poor Baby cry, or be out of Humour, why when he is grown up, must he not be satisfied too, if his Desires carry him to Wine or Women? They are Objects as suitable to the longing of one of more Years, as what he cried for when little, was to the inclinations of a Child. The having Desires suitable to the Apprehensions and Relish of those several Ages is not the Fault: but the not having them subject to the Rules and Restraints of Reason: The Difference lies not in the having or not having Appetites, but in the Power to govern and deny our selves in them. And he, that is not used to submit his Will to the Reason of others, *when he is young*, will scarce hearken or submit to his own Reason, when he is of an Age to make use of it. And what a kind of a Man such an one is like to prove, is easie to fore-see.

§. 37. It seems plain to me, that the *Craving!*
Principle of all Vertue and Excellency,

Craving.

lies in a power of denying our selves the satisfaction of our own Desires, where Reason does not authorize them. This Power is to be got and improved by Custom, made easy and familiar by an *early* Practice. If therefore I might be heard, I would advise, that contrary to the ordinary way, Children should be used to submit their Desires, and go without their Longings, even *from their very Cradles*. The first thing they should learn to know should be, that they were not to have any thing, because it pleased them, but because it was thought fit for them. If things suitable to their Wants were supplied to them, so that they were never suffered to have what they once cried for, they would learn to be content without it, would never with Bawling and Peevishness concern for Maltreat, nor be half so uneasy to themselves and others, as they are, because *from the first* beginning, they are not thus handled. If they were never suffered to obtain their desire by the Impatience they expressed for it, they would no more cry for other Things, than they do for the Moon.

§. 38. I

§. 38. I say not this, as if Children ^{Craving,} were not to be indulged in any Thing; or that I expected they should, in Hanging-Sleeves, have the Reason and Conduct of Councillors. I consider them as Children that must be tenderly used, that must play, and have Play-things. That which I mean, is, That whenever they crave what was not fit for them to have or do, they should not be permitted it, because they were *little*, and desired it: Nay, Whatever they were importunate for, they should be sure, for that very Reason, to be denied. I have seen Children at a Table, who, whatever was there, never asked for any thing, but contentedly took, what was given them: And at another Place I have seen others cry for every Thing they saw, must be served out of every Dish, and that first too. What made this vast Difference but this; That one was accustomed to have what they called or cried for; the other to go without it? The *younger* they are, the less, I think, are their unruly and disorderly Appetites to be complied with; and the less Reason they have of their own, the more are

Craving.

they to be under the Absolute Power and Restraint of those, in whose Hands they are. From which, I confess, it will follow, That none but discreet People should be about them. If the World commonly does otherwise, I cannot help that: I am saying what I think should be; which, if it were already in Fashion, I should not need to trouble the World with a Discourse on this Subject. But yet I doubt not, but when it is considered, there will be Others of Opinion with me, That the *sooner* this Way is begun with Children, the easier it will be for them, and their Governors too. And, that this ought to be observed as an inviolable Maxim, That whatever once is denied them, they are certainly not to obtain by Crying or Importunity, unless one has a Mind to teach them to be impatient, and troublesome, by rewarding them for it, when they are so.

Early.

§. 39. Those therefore that intend ever to govern their Children, should begin it whilst they are *very little*; and look, that they perfectly comply with the will of their Parents. Would you have your Son obedient to you when
past

past a Child? Be sure then to establish *Early.* the Authority of a Father *as soon* as he is capable of Submission, and can understand in whose Power he is. If you would have him stand in awe of you, imprint it *in his Infancy*; and, as he approaches more to a Man, admit him nearer to your Familiarity; so shall you have him your obedient Subject (as is fit) whilst he is a Child, and your affectionate Friend when he is a Man. For, methinks they mightily misplace the Treatment due to their Children, who are indulgent and familiar, when they are little, but severe to them, and keep them at a distance when they are grown up: For, Liberty and Indulgence can do no good to *Children*, their Want of Judgment makes them stand in need of Restraint and Discipline: And, on the contrary, Imperiousness and Severity is but an ill Way of Treating Men, who have Reason of their own to guide them, unless you have a Mind to make your Children, when grown up, weary of you; and secretly to say within themselves, *When will you die, Father?*

§. 40. I imagine every one will judge it

Ech.

it reasonable, that their Children, *when little*, should look upon their Parents as their Lords, their Absolute Governors, and as such, stand in awe of them: And that, when they come to riper Years, they should look on them as their best, as their only sure Friends; and as such, love and reverence them. The Way I have mentioned, if I mistake not, is the only one to obtain this. We must look upon our Children, when grown up, to be like our selves; with the same Passions, the same Desires. We would be thought Rational Creatures, and have our Freedom; we love not to be uneasy, under constant Rebukes and Brow-beatings; nor can we bear severe Humours, and great Distance in those we converse with. Whoever has such Treatment when he is a Man, will look out other Company, other Friends, other Conversation, with whom he can be at Ease. If therefore a strict Hand be kept over Children *from the Beginning*, they will in that Age be tractable, and quietly submit to it, as never having known any other: And if, as they grow up to the Use of Reason, the Rigour of Govern-

Government be, as they deserve it, *Early*, gently relaxed, the Father's Brow be more smooth to them, and the Distance by Degrees abated, his former Restraints will increase their Love, when they find it was only a Kindness to them and a Care to make them capable to deserve the Favour of their Parents, and the Esteem of every Body else.

§. 41. Thus much for the Settling your Authority over your Children in general. Fear and Awe ought to give you the first Power over their Minds, and Love and Friendship in riper Years to hold it: For the Time must come, when they will be past the Rod, and Correction; and then, if the Love of you make them not obedient and dutifull, if the Love of Vertue and Reputation keep them not in laudable Courses, I ask, What Hold will you have then upon them, to turn them to it? Indeed, Fear of having a scanty Portion if they displease you, may make them Slaves to your Estate, but they will be never the less ill and wicked in private; and that Restraint will not last always. Every Man must
some

Early,

some Time or other be trusted to himself, and his own Conduct; and he that is a good, a vertuous, and able Man, must be made so within; and therefore, what he is to receive from Education, what is to sway and influence his Life, must be something put into him betimes, Habits woven into the very Principles of his Nature; and not a counterfeit Carriage, and dissembled Out-side, put on by Fear, only to avoid the present Anger of a Father, who perhaps may disinherit him.

Punishment.

§. 42. This being laid down in general, as the Course ought to be taken, 'tis fit we now come to consider the Parts of the Discipline to be used, a little more particularly. I have spoken so much of Carrying a *strict Hand* over Children, that perhaps I shall be suspected of not Considering enough what is due to their tender Ages and Constitutions. But that Opinion will vanish, when you have heard me a little farther. For I am very apt to think, that *great Severity* of Punishment does but very little Good; nay, great Harm in Education: And I believe it will be found, that, *Ceteris paribus*, those Chil-

Children who have been most *chastised* ^{Punishments.} seldom make the best Men. All, that I have hitherto contended for, is That whatsoever *Rigour* is necessary, it is more to be used the younger Children are; and having, by a due Application, wrought its Effect, it is to be relaxed, and changed into a milder Sort of Government.

§. 43. A Compliance, and ^{Awe}Suppleness of their Wills, being by a steady Hand introduced by Parents, before Children have Memories to retain the Beginnings of it, will seem natural to them, and work afterwards in them as if it were so, preventing all Occasions of Strugling, or repining. The only Care is, That it be begun early, and inflexibly kept to, till *Awe* and *Respect* be grown familiar, and there appears not the least Reluctancy in the Submission and ready Obedience of their Minds. When this *Reverence* is once thus established, (which it must be early, or else it will cost pains and Blows to recover it; and the more, the longer it is deferred,) 'tis by it, mixed still with as much Indulgence as they make not an ill Use of; and not by *Beating*,
Chiding,

Ans.

Chiding, or other *Servile Punishments*, they are for the future to be governed as they grow up to more Understanding.

§. 44. That this is so, will be easily allowed, when it is but considered, what is to be aimed at in an ingenuous Education; and upon what it turns.

self-denial.

1. He that has not a mastery over his Inclinations, he that knows not how to *resist* the importunity of *present Pleasure or Pain*, for the sake of what Reason tells him is fit to be done, wants the true Principle of *Vertue and Industry*; and is in danger never to be good for any thing. This Temper therefore, so contrary to unguided Nature, is to be got betimes; and this Habit, as the true foundation of future Ability and Happiness, is to be wrought into the Mind, as early as may be, even from the first dawnings of any Knowledge, or Apprehension in Children; and so to be confirmed in them, by all the Care and Ways imaginable, by those who have the oversight of their Education.

Dejected.

§. 45. 2. On the other side, if the *Mind* be curbed, and *humbled* too much in Children; if their *Spirits* be abated

fed and *broken* much, by too strict *Dejected* an hand over them, they lose all their Vigor, and Industry, and are in a worse State than the former. For extravagant young Fellows, that have Liveliness and Spirit, come sometimes to be set right, and so make Able and Great Men: But *dejected Minds*, timorous, and tame, and *low Spirits*, are hardly ever to be raised, and very seldom attain to any Thing. To avoid the danger, that is on either hand, is the great Art; and he that has found a way, how to keep up a Child's Spirit, easy, active and free; and yet at the same time, to restrain him from many things, he has a Mind to, and to draw him to things that are uneasy to him; he, I say, that knows how to reconcile these seeming Contradictions, has, in my Opinion, got the true Secret of Education.

§. 46. The usual lazy and short *Beating* way by Chastisement, and the Rod, which is the only Instrument of Government, that Tutors generally know, or ever think of, is the most unfit of any to be used in Education, because it tends to both those Mischiefs, which,
as

Beating.

as we have shewn, are the *Sylla* and *Charybdis*, which on the one hand or other, ruine all that miscarry.

§. 47. 1. This kind of Punishment, contributes not at all to the mastery of our Natural Propensity, to indulge Corporal and present Pleasure, and to avoid Pain at any rate, but rather encourages it; and so strengthens that in us, which is the root of all vitious and wrong Actions. For what Motives, I pray, does a Child Act by, but of such Pleasure and Pain, that drudges at his Book against his Inclination, or abstains from eating unwholsome Fruit, that he takes pleasure in, only out of fear of *whipping*? He in this only prefers the greater *Corporal Pleasure*, or avoids the greater *Corporal Pain*, and what is it to govern his Actions, and direct his Conduct by such Motives as these? What is it, I say, but to cherish that Principle in him, which it is our Business to root out and destroy? And therefore I cannot think any Correction usefull to a Child, where the Shame of Suffering for having done Amis, does not more work upon him than the Pain.

§. 48.

§. 48. 2. This sort of Correction *Beating.* naturally breeds an Aversion to that which 'tis the Tutor's Business to create a liking to. How obvious is it to observe, that Children come to hate things liked at first, as soon as they come to be *whipped* or *chid*, and teased about them; And it is not to be wonder'd at in them, when grown Men, would not be able to be reconciled to any thing by such ways. Who is there, that would not be disgusted with any innocent Recreation in it self indifferent to him, if he should with *blows* or ill Language be *haled* to it, when he had no Mind? Or be constantly so treated, for some Circumstance in his application to it? This is natural to be so: Offensive Circumstances ordinarily infect innocent things, which they are joined with; and the very sight of a Cup, wherein any one uses to take nauseous Physick, turns his *Stomach*, so that nothing will relish well out of it, tho' the Cup be never so clean, and well shaped, and of the richest Materials.

§. 49. 3. Such a sort of *slavish Discipline*, makes a *slavish Temper*. The
 E Child

Beating.

Child submits, and dissembles Obedience, whilst the fear of the Rod hangs over him ; but when that is removed, and by being out of sight, he can promise himself impunity, he gives the greater scope to his natural Inclination, which by this way is not at all altered, but on the contrary heightned and increased in him, and after such restraint, breaks out usually with the more violence ; or,

§. 50. 4. If *Severity* carried to the highest pitch does prevail, and works a Cure upon the present unruly Distemper, it is often by bringing in the room of it, a worse and more dangerous Disease, by breaking the Mind, and then in the place of a disorderly young Fellow, you have a *low spirited, moap'd* Creature, who, however with his unnatural Sobriety, he may please silly People, who commend tame, unactive Children, because they make no noise, nor give them any trouble ; yet, at last, will probably prove as uncomfortable a thing to his Friends, as he will be, all his life, an useless thing to himself and others.

Rewards.

§. 51. Beating then, and all other Sorts of slavish and corporal Punishments,

ments, are not the Discipline fit to be used in the Education of those, we would have wise, good, and ingenuous Men; and therefore very rarely to be applied, and that only in great Occasions, and Cases of Extremity. On the other side, to flatter children by *Rewards* of things, that are pleasant to them is as carefully to be avoided. He that will give his Son *Apples* or *Sugar-plumbs*, or what else of this kind he is most delighted with, to make him learn his Book, does but authorize his love of pleasure, and cocker up that dangerous propensitie, which he ought by all means to subdue and stifle in him. You can never hope to teach him to master it, whilst you compound for the Check you give his Inclination in one place, by the Satisfaction you propose to it in another. To make a good, a wise, and a vertuous Man, 'tis fit he should learn to cross his Appetite, and deny his Inclination to *riches, finery, or pleasing his Palate,* &c. when ever his Reason advises the contrary, and his Duty requires it. But when you draw him to do any thing that is fit, by the offer of *Money*, or re-

Rewards.

ward the pains of learning his Book, by the pleasure of a luscious Morsel: When you promise him a *Lace-Crevas*, or a *fine new Suit* upon the performance of some of his little Tasks, what do you by proposing these as *Rewards*, but allow them to be the good Things, he should aim at, and thereby encourage his longing for them, and accustom him to place his happiness in them? Thus People to prevail with Children to be industrious about their Grammar, Dancing, or some other such matter, of no great moment to the happiness or usefullness of their Lives, by misapplied *Rewards* and *Punishments*, sacrifice their Vertue, invert the Order of their Education, and teach them Luxury, Pride, or Covetousness, &c. For in this way, flattering those wrong Inclinations, which they should restrain and suppress, they lay the Foundations of those future Vices, which cannot be avoided but by curbing our Desires, and accustoming them early to submit to Reason.

§. 52. I say not this, that I would have Children kept from the Conveniences or pleasures of Life, that are
not

not injurious to their Health or Ver-
 tue. On the contrary, I would have
 their Lives made as pleasant and as a-
 greeable to them, as may be, in a plen-
 tiful enjoyment of whatsoever might
 innocently delight them: Provided it
 be with this Caution, that they have
 those Enjoyments, only as the Conse-
 quences of the State of Esteem and Ac-
 ceptation, they are in with their Pa-
 rents and Governors, but they should
never be offer'd or bestow'd on them
 as the *Rewards of this or that particular*
Performance, that they shew an Aver-
 sion to, or to which they would not
 have applied themselves without that
 Temptation.

§. 53. But if you take away the Rod
 on one hand, and those little Encourage-
 ments, which they are taken with on
 the other, How then (will you say)
 shall Childern be govern'd? Remove
 Hope and Fear, and there is an end of
 all Discipline. I grant, that Good
 and Evil, *Reward* and *Punishment*, are
 the only Motives to a rational Crea-
 ture; these are the Spur and Reins
 whereby all Mankind are set on work
 and guided, and therefore they are to be

Rewards.

made use of to Children too. For I advise their Parents and Governors always to carry this in their Minds, that they are to be treated as rational Creatures.

§. 54. *Rewards*, I grant, and *Punishments* must be proposed to Children, if we intend to work upon them; the Mistake, I imagine, is, that those, that are generally made use of, are *ill chosen*. The Pains and Pleasures of the Body are, I think, of ill consequence, when made the Rewards and Punishments, whereby Men would prevail on their Children: For they serve but to increase and strengthen those Appetites, which 'tis our business to subdue and master. What principle of Vertue do you lay in a Child, if you will redeem his Desires of one Pleasure by the Proposal of another? This is but to enlarge his Appetite, and instruct it to wander. If a Child cries for an unwholsome and dangerous Fruit, you purchase his quiet by giving him a less hurtful Sweet-meat; this perhaps may preserve his Health, but spoils his Mind, and sets that farther out of order. For here you only change the Object, but flatter still his *Appetite*, and

and allow that must be satisfied: Where-
 in, as I have shewed, lies the root of
 the Mischief; and till you bring him
 to be able to bear a denial of that Sa-
 tisfaction, the Child may at present
 be quiet and orderly, but the Disease
 is not cured. By this way of procee-
 ding you foment and cherish in him,
 that which is the Spring, from whence
 all the Evil flows, which will be sure
 on the next occasion to break out again
 with more violence, give him stronger
 Longings, and you more trouble.

§. 55. The *Rewards* and *Punishments* Reputation.
 then, whereby we should keep Chil-
 dren in order, are quite of another
 kind, and of that force, that when we
 can get them once to work, the busi-
 ness, I think, is done, and the difficul-
 ty is over. *Esteem* and *Disgrace* are, of
 all others, the most powerful incentives
 to the Mind, when once it is brought
 to relish them: If you can once get in-
 to Children a love of Credit, and an
 apprehension of Shame and Disgrace,
 you have put into them the true Prin-
 ciple, which will constantly work, and
 incline them to the right. But it will
 be asked, how shall this be done?

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I con-

Reputation. I confess, it does not at first appearance want some difficulty; but yet I think it worth our while, to seek the ways (and practise them when found,) to attain this, which I look on as the great Secret of Education.

§. 56. *First*, Children (earlier perhaps than we think) are very sensible of *Praise* and Commendation. They find a Pleasure in being esteemed, and valued, especially by their Parents, and those whom they depend on. If therefore the Father *caresses and commend them, when they do well; shew a cold and neglectful Countenance to them upon doing ill:* And this accompanied by a like Carriage of the Mother, and all others that are about them, it will in a little Time make them sensible of the Difference; and this, if constantly observed, I doubt not but will of it self work more than Threats or Blows, which lose their Force when once grown common, and are of no use when Shame does not attend them; and therefore are to be forborn, and never to be used, but in the Case hereafter mentioned, when it is brought to Extremity.

§. 57.

§. 57. But *Secondly*, To make the *Reputation* Sense of *Esteem* or *Disgrace*, sink the deeper, and be of the more weight, other *agreeable* or *disagreeable Things* should constantly accompany these different States; not as particular Rewards and Punishments of this or that particular Action, but as necessarily belonging to, and constantly attending one, who by his Carriage has brought himself into a State of Disgrace or Commendation. By which Way of Treating them, Children may, as much as possible, be brought to conceive, that those that are commended, and in Esteem, for doing well, will necessarily be beloved and cherished by every Body, and have all other good Things as a Consequence of it. And on the other Side, when any one by Miscarriage, falls into Dis-esteem, and cares not to preserve his Credit, he will unavoidably fall under Neglect and Contempt; and in that State, the Want of what ever might satisfy or delight him will follow. In this way, the Objects of their Desires are made assisting to Vertue, when a settled Experience from the beginning teaches
Chil-

Reputation. Children, that the Things they delight in, belong to, and are to be enjoyed, by those only, who are in a State of Reputation. If by these Means you can come once to shame them out of their Faults, (for besides that, I would willingly have no Punishment,) and make them in love with the Pleasure of being well thought on, you may turn them as you please, and they will be in love with all the Ways of Vertue.

§. 58. The great Difficulty here is, I imagine, from the Folly and Perverseness of Servants, who are hardly to be hinder'd from crossing herein the Design of the Father and Mother. Children discountenanced by their Parents for any Fault, find usually a Remedy and Retreat in the Caresses of those foolish Flatterers, who thereby undo whatever the Parents endeavour to establish. When the Father or Mother looks sovre on the Child, every Body else should put on the same Carriage to him, and no Body give him Countenance, till Forgiveness asked, and a contrary Carriage restored him to his Esteem and former Credit again. If this
were

were constantly observed, I guess there would be little need of Blows, or Chiding: Their own Ease and Satisfaction would quickly teach Children to court Commendation, and avoid doing that which they found every Body condemned, and they were sure to suffer for, without being chid or beaten. This would teach them Modesty and Shame; and they would quickly come to have a natural Abhorrence for that, which they found made them slighted and neglected by every Body. But how this Inconvenience from Servants is to be remedied, I can only leave to Parents Care and Consideration; only I think it of great Importance: and they are very happy, who can get discreet People about their Children.

Reputation.

§. 59. Frequent *Beating* or *Chiding* *Shame.* is therefore carefully *to be avoided*, because it never produces any Good, farther than it serves to raise *Shame* and *Abhorrence* of the Miscarriage that brought it on them: And if the greatest part of the Trouble be not the Sense that they have done amiss, and the Apprehension that they have drawn
on

Shame.

on themselves the just Displeasure of their best Friends, the Pain of Whipping will work but an imperfect Cure; it only patches up for the present, and skins it over, but reaches not to the Bottom of the Sore. *Shame* then, and Apprehension of Displeasure, being that which ought alone to give a Check, and hold the Reins, 'tis impossible but Punishment should lose that Efficacy, when it often returns. *Shame* has in Children the same Place as Modesty in Women, which cannot be kept, and often transgressed against. And as to the Apprehension of *Displeasure in the Parents*, that will come to be very insignificant, if the Marks of that Displeasure quickly cease. And therefore I think, Parents should well consider what Faults in their Children are weighty enough to deserve the Declaration of their Anger: But when their Displeasure is once declared to a Degree, that carries any Punishment with it, they ought not presently to lay by the Severity of their Brows, but to restore their Children to their former Grace with some Difficulty; and delay till their Conformity, and
more

more than ordinary Merit, make good *Shame.* their Amendment. If this be not so ordered, *Punishment* will be, by Familiarity, but a Thing of Course; and Offending, being punished, and then forgiven, be as natural and ordinary, as Noon, Night, and morning following one another.

§. 60. Concerning Reputation, I *Reputation.* shall only remark this one Thing more of it; That though it be not the true Principle and Measure of Vertue, (for that is the Knowledge of a Man's Duty, and the Satisfaction it is, to obey his Maker, in following the Dictates of that Light God has given him, with the Hopes of Acceptation and Reward,) yet it is that, which comes nearest to it; and being the Testimony and Applause that other People's Reason, as it were by common Consent, gives to vertuous, and well-ordered Actions, is the proper Guide and encouragement of Children, till they grow able to judge for themselves, and to find what is right, by their own Reason.

§. 61. But if a right Course be taken with Children, there will not be
so

Reputation so much need of the Application of the common Rewards and Punishments as we imagine, and as the general Practice has established: For, All their innocent Folly, Playing, and *Childishness* Actions are to be left perfectly free and unrestrained, as far as they can consist with the Respect due to those that are present; and that with the greatest Allowance. If these Faults of their Age, rather than of the Children themselves, were as they should be, left only to Time and Imitation, and riper Years to cure, Children would escape a great deal of mis-applied and useless Correction; which either fails to over-power the natural Disposition of their Childhood, and so, by an ineffectual Familiarity, makes Correction in other necessary Cases of less use; or else, if it be of force to restrain the natural gaiety of that Age, it serves only to spoil the Temper both of Body and Mind. If the Noise and Bustle of their Play prove at any Time inconvenient, or unsuitable to the Place or Company they are in, (which can only be where their Parents are,) a Look or a Word from the Father or Mother, if

if they have established the Authority *childish-*
they should, will be enough either to *ness.*
remove, or quiet them for that Time.
But this Gamesome Humour, which is
wisely adapted by Nature to their Age
and Temper, should rather be encour-
aged to keep up their Spirits, and im-
prove their Strength and Health, than
curbed, or restrained, and the chief
Art is, to make all that they have to
do, Sport and Play too.

§. 62. And here give me leave to *Rules.*
take notice of one thing I think a Fault
in the ordinary Method of Education;
and that is, The Charging of Children's
Memories, upon all Occasions, with
Rules and Precepts which they often do
not understand, and constantly as soon
forget as given. If it be some Action
you would have done, or done other-
wise; whenever they forget, or do it
awkardly, make them do it over
and over again, till they are perfect:
Whereby you will get these two Ad-
vantages; *First*, To see whether it be
an Action they can do, or is fit to be
expected of them: For sometimes
Children are bid to do Things, which,
upon Trial, they are found not able
to

Rules.

to do; and had need be taught and exercised in, before they are required to do them. But it is much easier for a Tutor to command, than to teach. *Secondly*, Another Thing got by it will be this; That by repeating the same Action till it be grown habitual in them, the Performance will not depend on Memory, or Reflection the Concomitant of Prudence and Age, and not of Childhood, but will be natural in them: Thus bowing to a Gentleman when he salutes him, and looking in his Face when he speaks to him, is by constant use as natural to a well-bred Man as breathing; it requires no Thought, no Reflection. Having this way cured in your Child any Fault, it is cured for ever: And thus one by one you may weed them out all, and plant what Habits you please.

§. 63. I have seen Parents so heap *Rules* on their Children, that it was impossible for the poor little ones to remember a Tenth Part of them, much less to observe them. However they were either by Words or Blows corrected for the Breach of those multiplied

plied and often very impertinent Precepts. Whence it naturally followed, that the Children minded not, what was said to them; when it was evident to them, that no Attention, they were capable of, was sufficient to preserve them from Transgression and the Rebukes which followed it.

Let therefore your *Rules*, to your Son, be as few as is possible, and rather fewer than more than seem absolutely necessary. For if you burden him with many *Rules*, one of these two things must necessarily follow; that either he must be very often punished, which will be of ill consequence, by making Punishment too frequent and familiar; or else you must let the Transgressions of some of your *Rules* go unpunished: Whereby they will of course grow contemptible, and your Authority become cheap to him. Make but few *Laws*, but see they be well observed, when once made. Few *Years* require but few *Laws*, and as his *Age* increases, when one *Rule* is, by practice, well established, you may add another.

Rules.

§. 64. But pray remember, Children are *not* to be *taught by Rules*, which will be always slipping out of their Memories. What you think necessary for them to do, settle in them by an indispensable practice, as often as the occasion returns; and if it be possible, make occasions. This will beget Habits in them, which being once established, operate of themselves easily and naturally without the assistance of the Memory. But here let me give two Cautions, 1. The one is, that you keep them to the practice of what you would have grow into a Habit in them, by kind Words, and gentle Admonitions, rather as minding them of what they forget, than by harsh Rebukes and Chiding, as if they were wilfully guilty. 2dly, Another thing you are to take care of, is, not to endeavour to settle too many Habits at once, least by variety you confound them, and so perfect none. When constant custom has made any one thing easy and natural to them, and they practise it with Reflection, you may then go on to another.

§. 65.

§. 65. *Manners*, as they call it, about which Children are so often perplexed, and have so many goodly Exhortations made them, by their wise Maids and Governesses, I think, are rather to be learnt by Example than Rules; and then Children, if kept out of ill Company, will take a pride, to behave themselves prettily, after the fashion of others, perceiving themselves esteemed and commended for it. But if by a little negligence in this part, the Boy should not put off his Hat, nor make Leggs very gracefully, a Dancing-master would cure that Defect, and wipe of all that plainness of Nature, which the Almanode People call Clownishness. And since nothing appears to me to give Children so much becoming Confidence and Behaviour, and so to raise them to the conversation of those above their Age, as *Dancing*, I think, they should be taught to dance as soon as they are capable of Learning it. For though this consist only in outward gracefulness of Motion, yet, I know not how, it gives Children manly Thoughts, and Carriage more than any

Manners.

thing. But otherwise, it would not have Children much tormented about Punctilio's, or Niceties of Breeding. Never trouble your self about those Faults in them, which you know Age will cure. And therefore want of well-fashion'd Civility in the Carriage, whilst *Civility* is not wanting in the Mind (for there you must take care to plant it early) should be the Parent's and Tutor's least care, whilst they are young. If his tender Mind be fill'd with a Veneration for his Parents and Teachers, which consists in Love and Esteem, and a fear to offend them; and with *Respect and good Will* to all People, that respect will of it self teach those ways of Expressing it, which he observes most acceptable. Be sure to keep up in him the Principles of good Nature and Kindness; make them as habitual as you can by Credit and Commendation, and the good Things accompanying that State: And when they have taken root in his Mind, and are settled there by a continued practice, fear not the Ornaments of Conversation, and the out-side of fashionable Manners, will

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come in their due time. Whilst they *Manners.* are young, any *carelesness* is to be born with in Children, that carries not with it the Marks of Pride or ill Nature: But those, when they appear in any Action, are to be Corrected immediately by the ways above-mentioned; and what else remains like Clownishness, or want of good Breeding, time and observation will of it self reform in them as they ripen in Years, if they are bred in good Company; but if in ill, all the Rules in the World, all the Correction imaginable, will not be able to polish them. For you must take this for a certain truth, that let them have what Instructions you will, what Teachers soever you please, that, which will most influence their Actions, will be the Company they converse with; Children (nay, and Men too) do most by Example: We are all a sort of Camelions, that still take a Tincture from things about us; nor is it to be wonder'd at in Children, who better understand what they see, than what they hear.

Company.

§. 66. I mentioned above, one great Mischief that came by Servants to Children, when by their Flatteries they take off the edge and force of the Parents rebukes, and so lessen their Authority. And here is another great inconvenience which Children receive from the ill Examples, which they meet with amongst the meaner Servants. They are wholly, if possible, to be kept from such Conversation: For the contagion of these ill precedents, both in Civility and Vertue, horribly infects Children, as often as they come within reach of it. They frequently learn from unbred or debauched Servants, such Language, untowardly Tricks and Vices, as otherwise they possibly would be ignorant of all their Lives.

§. 67. 'Tis a hard matter wholly to prevent this Mischief, you will have very good luck, if you never have a clownish or vicious Servant, and if from them your Children never get any infection. But yet as much must be done towards it, as can be, and the Children kept as much as may be *in the company of their Parents*, and those

to

to whose care they are committed. *Company.*
 To this purpose, their being in their
 presence, should be made easie to
 them; they shall be allowed the li-
 berties and freedom suitable to their
 Ages, and not to be held under un-
 necessary restraints, when in their Pa-
 rent's or Governour's sight. If it be a
 prison to them, 'tis no wonder they
 should not like it. They must not be
 hindred from being Children, or from
 playing, or doing as Children, but
 from doing ill; all other Liberty is to
 be allowed them. Next to make
 them in love with the *company of their*
Parents, they should receive all their
 good things there, and from their
 hands. The Servants should be hin-
 dred from making court to them, by
 giving them strong Drink, Wine,
 Fruit, Play-things, and other such
 matters, which may make them in love
 with their conversation.

§. 68. Having named *Company*, I
 am almost ready to throw away my
 Pen, and trouble you no farther on
 this Subject. For since that does
 more than all Precepts, Rules and In-
 structions, methinks 'tis almost whol-

Company.

ly in vain, to make along Discourse of other things, and to talk of that almost to no purpose; for you will be ready to say, What shall I do with my Son? If I keep him always at home, he will be in danger to be my young Master; and if I send him abroad, how is it possible to keep him from the contagion of Rudeness and Vice, which is so every where in fashion? In my house, he will perhaps be more innocent, but more ignorant too of the World, and being used constantly to the same Faces, and little Company, will, when he comes abroad, be a sheepish or conceited Creature. I confess, both sides have their Inconveniences, but whilst he is at home, use him as much to your company, and the company of Men. genteel and well-bred People, that come to your House, as you can; and keep him from the Taint of your Servants, and meaner People: And about his going abroad, or staying at home, it must be left to the Parents Conveniences and Circumstances. But this is certain, breeding at home in their own sight, under a good Governour,

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is much the best, when it can be had, *Company*. and is ordered, as it should be.

§. 69. Having under Consideration how great the Influence of *Company* is, and how prone we are all, especially Children, to Imitation, I must here take the liberty to mind parents of this one Thing, *viz.* That he that will have his Son have a Respect for him and his Orders, must himself have a great Reverence for his Son. *Maxima Example debetur pueris reverentia.* You must do nothing before him, which you would not have him imitate. If any thing scape you, which you would have pass for a Fault in him, he will be sure to shelter himself under your Example: And how then you will be able to come at him to correct it in the right way I do not easily see: And if you will punish him for it, he cannot look on it as a Thing which Reason condemns, since you practise it; but he will be apt to interpret it, the Peevishness, and arbitrary Imperiousness of a Father, which, without any Ground for it, would deny his Son the Liberty and Pleasures he takes himself. Or if you would have it thought,
it

Example.

it is a Liberty belonging to riper Years, and not to a Child, you add but a new Temptation, since you must always remember, that Children affect to be Men earlier than is thought: And they love Breeches, not for their Cut, or ease, but because the having them is a Mark of a Step towards Manhood. What I say of the Father's Carriage before his Children, must extend it self to all those who have any Authority over them, or for whom he would have them have any Respect.

Punishment

§. 70. Thus all the Actions of Childishness, and unfashionable Carriage, and whatever Time and Age will of it self be sure to reform, being exempt from the Discipline of the Rod, there will not be so much need of beating Children, as is generally made use of. To which if we add learning to Read, Write, Dance, Foreign Languages, &c. as under the same privilege, there will be but very rarely any Occasion for Blows or Force in an ingenuous Education. The right way to teach them those things is, to give them a Liking and Inclination to what you propose to them to be learn'd; and that will engage

gage their Industry and Application. *Punish-*
 This I think no hard Matter to do, if *ment.*
 Children be handled as they should be,
 and the Rewards and Punishments a-
 bove-mentioned be carefully applied,
 and with them these few Rules ob-
 served in the Method of Instructing
 them.

§. 71. I. None of the Things they *Task.*
 are to learn should ever be made a Bur-
 then to them, or imposed on them as a
Task: Whatever is so proposed, pre-
 sently becomes irksome; the Mind
 takes an Aversion to it, though before
 it were a Thing of Delight or Indif-
 ferency. Let a Child be but ordered
 to whip his Top at a certain Time e-
 very Day, whether he has, or has not
 a Mind to it; let this be but required
 of him as a Duty, wherein he must
 spend so many Hours Morning and
 Afternoon, and see whether he will
 not soon be weary of any Play at this
 Rate. Is it not so with grown Men?
 What they do chearfully of themselves,
 do they not presently grow sick of, and
 can no more endure, as soon as they
 find it is expected of them, as a Duty?
 Children have as much a Mind to shew
 that

Task.

that they are free, that their own good Actions come from themselves, that they are absolute and independent, as any of the proudest of your grown Men, think of them as you please.

Disposition.

§. 72. 2. As a Consequence of this, they should seldom be put upon doing even those Things you have got an Inclination in them to, but when they have a Mind and *Disposition* to it. He that loves Reading, Writing, Musick, &c. finds yet in himself certain Seasons wherein those things have no Relish to him: And if at that Time he forces himself to it, he only pothers and wears himself to no purpose. So it is with Children: This Change of Temper should be carefully observed in them, and the favourable *Seasons of Aptitude and Inclination* be heedfully laid hold of, to set them upon any Thing. By this Means a great Deal of Time and Tiring would be saved; for a Child will learn three times as much when he is *in tune*, as he will with double the Time and Pains, when he goes awkwardly and unwillingly to it. If this were minded as it should, Children might be permitted to weary them-

themselves with Play, and yet have *Disposition*.
Time enough to learn what is suited to
the Capacity of each Age. And if
Things were order'd right, Learning
any thing, they should be taught, might
be made as much a Recreation to their
Play, as their Play is to their Learning.
The Pains are equal on both Sides: Nor
is it that which troubles them, for they
love to be busie, and the Change, and
Variety is that which naturally delights
them; the only Odds is, in that which
we call Play, they act at liberty; and
employ their Pains (whereof you may
observe them never sparing) freely;
but what they are to learn, they are
driven to it, called on, or compelled.
This is that that at first Entrance
balks and cools them; they want
their Liberty: Get them but to ask
their Tutor to teach them, as they do
often their Play-fellows, instead of this
Calling upon them to learn, and they
being satisfied that they act as freely in
this, as they do in other Things, they
will go on with as much Pleasure in it,
and it will not differ from their other
Sports and Play. By these Ways, care-
fully pursued, I guess, a Child may be
brought

Disposition. brought to desire to be taught any Thing, you have a Mind he should learn. The hardest Part, I confess, is with the first, or eldest; but when once he is set right, it is easie by him to lead the rest whether one will.

§. 73. Though it be past doubt, that the fittest Time for Children to learn any Thing, is, when their *Minds* are *in tune, and well disposed* to it, when neither Flagging of Spirit, nor Intentness of Thought upon something else makes them awkward and averse; yet two Things are to be taken care of: 1. That these Seasons either not being warily observed, and laid hold on, as often as they return; or else, not returning as often as they should, (as always happens in the ordinary Method and Discipline of Education, when Blows and Compulsion have raised an Aversion in the Child to the Thing he is to learn,) the Improvement of the Child be not thereby neglected, and so he be let grow into an habitual Idleness, and confirmed in this Indisposition. 2. That though other Things are ill learned when the Mind is either indisposed, or otherwise taken up, yet it is a great Matter,

Matter, and worth our Endeavours, to *Disposition* teach the Mind to get the Mastery over it self; and to be able, upon Choice, to take it self off from the hot Pursuit of one Thing, and set it self upon another with facility and Delight; or at any Time to shake off its Sluggishness, and vigorously employ it self about what Reason, or the Advice of another shall direct. This is to be done in Children by trying them sometimes, when they are by Laziness unbent, or by Avocation bent another Way, and endeavouring to make them buckle to the Thing proposed. If by this Means the Mind can get an habitual Dominion over it self, say by *Idea's*, or Business, as Occasion requires, and betake it self to new and less acceptable Employments, without Reluctancy or Discomposure, it will be an Advantage of more *Consequence* than Latin or Logick, or most of those Things Children are usually required to learn.

§. 74. Children being more active and busie in that Age than any other *Compulsion* Part of their Life, and being indifferent to any Thing they can do, so they may be but doing, *Dancing* and *Scotch-hoppers*

Compulsion. *pers* would be the same thing to them, were the Encouragements and Discouragements equal. But to Things we would have them learn, the great and only Discouragement I can observe is, that they are called to it, 'tis *made their Business*, they are *teas'd* and *bid* about it, and do it with Trembling and Apprehension; or, when they come willingly to it, are kept too long at it, till they are quite tired: All which intrenches too much on that natural Freedom they extremely affect, and 'tis that Liberty alone which gives the true Relish and Delight to their ordinary Play Games: Turn the Tables, and you will see they will soon change their Application; especially if they see the Examples of others, whom they esteem and think above themselves: And if the Things they see others do be ordered so, that they are persuaded it is the Privilege of an Age or Condition above theirs, then Ambition, and the Desire still to get forward, and higher, and to be like those above them, will give them an Inclination which will set them on work in a Way wherein they will go on with Vigour and Pleasure,

Pleasure, enjoying in it their dearly be-
 loved Freedom; which, if it brings *Compulsion*
 with it also the Satisfaction of Credit
 and Reputation, I am apt to think, there
 will need no other Spur to excite their
 Application and Assiduity as much as
 is necessary. I confess, there needs
 Patience and Skill, Gentleness and At-
 tention, and a prudent Conduct to at-
 tain this at first. But, why have you
 a Tutor, if there needed no pains?
 But when this is once established, all
 the rest will follow more easily, than
 in any more severe and imperious Di-
 scipline; and I think it no hard mat-
 ter, to gain this Point; I am sure it
 will not be, where Children have no
 ill Examples set before them. The
 great danger therefore I apprehend, is
 only from Servants, and other ill-orde-
 red Children, or such other vicious or
 foolish People, who spoil Children,
 both by the ill pattern they set before
 them in their own ill manners, and by
 giving them together, the two things
 they should never have at once, I
 mean, vicious Pleasures and Commen-
 dation.

Chiding.

§. 75. As Children should very seldom be corrected by Blows; so, I think, frequent, and especially, passionate *Chiding*, of almost as ill consequence. For it lessens the Authority of the Parents, and the Respect of the Child, for I bid you still remember, they distinguish early between Passion and Reason; and as they cannot but have a Reverence for what comes from the latter, so they quickly grow into a contempt of the former; or if it causes a present Terrour, yet it soon wears off, and natural Inclination will easily learn to slight such Scare-crows, which make a noise, but are not animated by Reason. Children being to be restrained by the Parents only in vicious (which, in their tender Years, are only a few) things, a Look or Nod only ought to correct them, when they do amiss: Or, if Words are sometimes to be used, they ought to be grave, kind and sober, representing the ill, or unbecomingness of the Fault, rather than a *hasty rating* of the Child for it, which makes him not sufficiently distinguish, whether your Dislike be not more directed to him, than his Fault.

§. 76.

§. 76. I fore-see here it will be objected to me; what then, Will you have Children never Beaten nor Chid for any Fault? This will be to let loose the Reins to all kind of Disorder. Not so much, as is imagined, if a right Course has been taken in the first Seasoning of their Minds, and implanting that Awe of their Parents above-mentioned. For Beating, by constant Observation, is found to do little good, where the Smart of it is all the Punishment is feared, or felt in it; for the influence of that quickly wears out, with the memory of it. But yet there is one, and but one Fault, for which, I think, Children should be Beaten; and that is, *Obstinacy* or *Rebellion*, and in this too, I would have it ordered so, if it can be, that the Shame of the Whipping, and not the Pain, should be the greatest part of the Punishment. Shame of doing amiss, and deserving Chastisement, is the only true Restraint belonging to Vertue. The Smart of the Rod, if Shame accompanies it not, soon ceases, and is forgotten, and will quickly, by use, lose its Terrour. I have known the

Obstinacy.

Children of a Person of Quality kept in awe, by the fear of having their Shoes pulled off, as much, as others by apprehensions of a Rod hanging over them. Some such Punishment, I think, better than Beating; for, 'tis Shame of the Fault, and the Disgrace that attends it, that they should stand in fear of, rather than Pain, if you would have them have a Temper truly ingenuous. But *Stubbornness*, and an *obstinate Disobedience*, must be mastered with Force and Blows, for this there is no other Remedy. Whatever particular Action you bid him do, or forbear, you must be sure to see your self obey'd, no Quarter in this case, no resistance; for when once it comes to be a Trial of Skill, a Contest for Mastery betwixt you, as it is if you command, and he refuses, you must be sure to carry it, whatever Blows it costs, if a Nod or Words will not prevail, unless, for ever after, you intend to live in obedience to your Son. A prudent and kind Mother, of my Acquaintance, was, on such an occasion, forced to whip her little Daughter, at her first coming home from Nurse,

eight

eight times successively, the same *Obstinacy.* Morning, before she could master her *Stubbornness*, and obtain a compliance in a very easy and indifferent matter. If she had left off sooner, and stop'd at the seventh Whipping, she had spoiled the Child for ever, and by her unprevailing Blows, only confirmed her *refractoriness*, very hardly afterwards to be cured: But wisely persisting, till she had bent her Mind, and suppled her Will, the only end of Correction and Chastisement, she established her Authority throughly in the very first occasion, and had ever after, a very ready Compliance and Obedience in all things from her Daughter. For as this was the first time, so I think, it was the last too she ever struck her.

§. 77. This, if well reflected on, would make People more wary in the use of the Rod and the Cudgel; and keep them from being so apt to think Beating, the safe and universal Remedy to be applied at Random, on all occasions. This is certain however, if it does no good, it does great harm; if it reaches not the Mind, and makes not the Will supple, it hardens

obstinacy.

the Offender, and whatever pain he has suffered for it, it does but indear to him his beloved *stubbornness*, which has got him this time the victory, and prepares him to contest and hope for it for the future. This, I doubt not, but by ill order'd Correction many have been taught to be *obstinate* and *refractory*, who otherwise would have been very pliant and tractable. For if you punish a Child, so as if it were only to revenge the past Fault, which has raised your Choler, What operation can this have upon his Mind, which is the part to be amended? If there were no *sturdy wilfulness* of Mind mixed with his Fault, there was nothing in it, that needed the severity of Blows: A kind or grave Admonition would have been enough, to remedy the Faults of frailty, Forgetfulness, or inadvertency, as much as they needed. But if there were a *perverse-ness* in the Will, if it were a designed, resolved Disobedience, the Punishment is not to be measured by the greatness or smallness of the Matter, wherein it appeared, but by the opposition it carries, and stands in, to that

that Respect and Submission is due to the Father's Orders, and must always be rigorously exacted, and the Blows, by pauses, laid on till they reach the Mind, and you perceive the Signs of a true Sorrow, Shame, and resolution of Obedience. This, I confess, requires something more than setting Children a Task, and whipping them without any more ado, if it be not done, and done to our Phanny: This requires Care, Attention, Observation, and a nice study of Children's Tempers, and weighing their Faults well before we come to this sort of Punishment: but is not that better, than always to have the Rod in hand, as the only Instrument of Government? And by frequent use of it on all Occasions misapply and render inefficacious this last and usefull Remedy, where there is need of it. For what else can be expected, when it is promiscuously used upon every little slip, when a Mistake in Concordance, or a wrong Position in Verse, shall have the severity of the Lash, in a well-temper'd and industrious Lad, as surely, as a willfull Crime, in an obstinate and perverse

Obstinacy.

Obstinacy.

Offender? How can such a way of Correction be expected to do good on the Mind, and set that right, which is the only thing to be looked after; and when set right, brings all the rest, that you can desire, along with it?

§. 78. Where a *wrong bent of the Will*, wants not amendment, there can be no need of Blows. All other Faults, where the Mind is rightly disposed, and refuses not the Government and Authority of the father or Tutor, are but Mistakes, and may often be over-looked; or when they are taken notice of, need no other, but the gentler Remedies of Advice, Direction and Reproof, till the repeated and willfull neglect of those, shews the Fault to be in the Mind, and that a manifest *perversness* of the Will, lies at the root of their Disobedience: But when ever *obstinacy*, which is an open defiance, appears, that cannot be winked at, or neglected, but must in the first instance, be subdued and master'd; only care must be had, that we mistake not, and we must be sure it is *Obstinacy* and nothing else.

§. 79.

§. 79. But since the Occasions of *obstinacy* Punishment, especially Beating, are as much to be avoided as may be, I think it should not be often brought to this Point: If the Awe I spoke of be once got, a Look will be sufficient in most Cases. Nor indeed, should the same Carriage, Seriousness, or Application be expected from young Children, as from those of riper Growth: They must be permitted, as I said, the foolish and childish Actions suitable to their Years, without taking notice of them: Inadvertency, Carelessness and Gayety is the Character of that Age. I think the Severity I spoke of is not to extend it self to such unseasonable Restraints. Keep them from Vice, and vicious Dispositions, and such a kind of Behaviour in general will come with every Degree of their Age, as is suitable to that Age, and the Company they ordinarily converse with; and as they grow in Years, they will grow in Attention and Application. But that your Words may always carry Weight and Authority with them, If it shall happen, upon any Occasion, that you bid him leave off the Doing of any even Childish

Obstinacy.

dist thing, you must be sure to carry the Point, and not let him have the Mastery. But yet, I say, I would have the Father seldom interpose his Authority and Command in these Cases, or any other, but such as have a Tendency to vicious Habits: I think there are better Ways of prevailing with them; and a gentle Perswasion in Reasoning (when the first Point of Submission to your Will is got) will most Times do much better.

Reasoning.

§. 80. It will perhaps be wondered that I mention *Reasoning* with Children, and yet I cannot but think that the true way of dealing with them. They understand it as early as they do Language; and, if I mis-observe not, they love to be treated as Rational Creatures sooner than is imagined. 'Tis a Pride should be cherished in them, and, as much as can be, made the great Instrument to turn them by.

But when I talk of *Reasoning*, I do not intend any other, but such as is suited to the Child's Capacity and Apprehension. No Body can think a Boy of Three or Seven Years old should be argued with, as a grown Man: Long Dis-

Discourses, and Philosophical Reasonings, at best, amaze and confound, but do not instruct Children. When I say therefore, that they must be treated as *Rational Creatures*, I mean, that you should make them sensible by the Mildness of your Carriage, and the Composure even in your Correction of them, that what you do is reasonable in you, and useful and necessary for them: And that it is not out of *Capricchio*, Passion, or Fancy, that you command or forbid them any Thing. This they are capable of understanding; and there is no Virtue they should be excited to, nor Fault they should be kept from, which I do not think they may be convinced of; but it must be by such *Reasons* as their Age and Understanding are capable of, and those proposed always in very few and plain Words. The Foundations on which several Duties are built, and the Fountains of Right and Wrong, from which they spring, are not perhaps easily to be let into the Minds of grown Men, not used to abstract their Thoughts from common received Opinions: Much less are children capable of *Reasonings*

Reasoning. *sonings* from remote Principles; they cannot conceive the Force of long Deductions: The *Reasons* that move them must be *obvious*, and level to their Thoughts, and such as may (if I may so say) be felt, and touched. But yet if their Age, Temper and Inclinations be considered, there will never want such Motives as may be sufficient to convince them. If there be no other more particular, yet these will always be intelligible, and of force to deter them from any Fault fit to be taken notice of in them, (*viz.*) That it will be a Discredit and Disgrace to them, and displease you.

Examples. §. 81. But of all the ways whereby Children are to be instructed, and their Manners formed, the plainest, easiest, and most efficacious, is, to set before their Eyes the *Examples* of those Things you would have them do, or avoid. Which, when they are pointed out to them, in the Practice of Persons within their Knowledge, with some Reflection on their Beauty, or Unbecomingness are of more force to draw or deter their Imitation, than any Discourses can be made to them.

Vertues

Vertues and Vices can by no Words be *Examples.* so plainly set before their Understandings, as the Actions of other Men will shew them, when you direct their Observation, and bid them view this or that good or bad Quality in their Practice. And the Beauty or Uncomeliness of many Things in good and ill Breeding will be better learnt, and make deeper Impressions on them, in the *Examples* of others, than from any Rules or Instructions can be given about them.

This is a Method to be used, not only whilst they are young, but to be continued even as long as they shall be under another's Tuition or Conduct. Nay, I know not whether it be not the best Way to be used by a Father, as long as he shall think fit, on any Occasion, to reform any Thing he wishes mended in his Son: Nothing sinking so gently, and so deep, into Men's Minds, as *Example*. And what Ill they either over-look, or indulge in themselves, they cannot but dislike, and be ashamed of, when it is set before them in another.

§. 82. It may be doubted concerning *Whipping*, when, as the last Remedy, it comes to be necessary; at what Time, and by whom it should be done; whether presently upon the Committing the Fault, whilst it is yet fresh and hot; and whether Parents themselves should beat their Children. As to the First, I think it should *not* be done *presently*, lest Passion mingle with it, and so, though it exceed the just Proportion, yet it lose the Authority: For even Children discern when we do Things in Passion; but, as I said before, that has most Weight with them, that appears sedately to come from their Parents Reason; and they are not without this Distinction. Next, If you have any discreet Servant capable of it, and has the Place of governing your Child (for if you have a Tutor, there is no doubt) I think it is best the *Swart* should come more immediately *from another's Hand*, though by the Parents Order, who should see it done; whereby the Parent's Authority will be preferred, and the Child's Aversion for the Pain it suffers rather be turned on the Person that

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immediately inflicts it. For I would have a *Father seldom strike his Child*, but upon very urgent Necessity, and as the last Remedy; and then perhaps it will be fit to do it so, that the Child should not quickly forget it.

§. 83. But, as I said before, *Beating* is the worst, and therefore the last Means to be used in the Correction of Children; and that only in Cases of Extremity, after all gentler Ways have been tried, and proved unsuccessful; which, if well observed, there will be very seldom any need of Blows. For it not being to be imagined that a Child will often, if ever, dispute his Father's present Command in any particular Instance; and the Father not rigorously interposing his Authority in positive Rules concerning Childish or indifferent Actions, wherein his Son is to have his Liberty; nor concerning his Learning or improvement, wherein there is no Compulsion to be used; there remains only the Prohibition of some vicious Actions, wherein a Child is capable of *Obstinacy*, and consequently can deserve Beating: And so there will be but very few Occasions of that

Whipping.

that Discipline to be used by any one, who considers well, and orders his Child's Education as it should be. For the first Seven Years, What Vices can a Child be guilty of, but Lying, or some ill-natur'd Tricks; the repeated Commission whereof, after his Father's direct Command against it, shall bring him into the Condemnation of *Obstinacy*, and the Chastisement of the Rod? If any vicious Inclination in him be, in the first Appearance and Instances of it, treated as it should, first with your Wonder, and then if returning again a second Time, discountenanced with the severe Brow of the Father, Tutor, and all about him, and a Treatment suitable to the State of Discredit before-mentioned; and this continued till he be made sensible, and ashamed of his Fault, I imagine there will be no need of any other Correction, nor ever any Occasion to come to Blows. The Necessity of such Chastisement is usually the Consequence only of former Indulgencies, or Neglects. If vicious Inclinations were watched from the Beginning, and the first Irregularities they caused corrected by

by those gentler Ways, we should seldom have to do with more than one Disorder at once, which would be easily set right without any Stir or Noise, and not require so harsh a Discipline as *Whipping*. Beating. Thus one by one as they appear'd, they might all be weeded out without any Signs or Memory that ever they had been there. But we letting their Faults (by Indulging and Humouring our little Ones) grow up till they are Sturdy and Numerous, and the Deformity of them makes us ashamed and uneasy, we are fain to come to the Plough and the Harrow, the Spade and the Pick-ax must go deep to come at the Roots; and all the Force, Skill, and Diligence we can use, is scarce enough to cleanse the vitiated Seed-Plat over-grown with Weeds, and restore us the hopes of Fruits to reward our Pains in its season.

§ 84. This Course, if observed, will spare both Father and Child the trouble of repeated Injunctions and multiplied Rules of Doing and Forbearing. For, I am of Opinion, that of those Actions which tend to vicious Habits (which are those alone
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whipping.

that a Father should interpose his Authority and Commands in) none should be forbidden Children till they are found Guilty of them. For such untimely Prohibitions, if they do nothing worse, do at least so much towards teaching and allowing them, that they suppose that Children may be guilty of them; who would possibly be safer in the Ignorance of any such Faults. And the best Remedy to stop them, is, as I have said, to shew *Wonder and Amazement* at any such Action, as hath a vitious Tendency, when it is first taken Notice of in a Child. For Example, When he is first found in a Lye or any ill natur'd Trick, the first Remedy should be to talk to him of it as a *strange, monstrous Matter*, that it could not be imagin'd he would have done, and so shame him out of it.

§. 85. It will be ('tis like) objected, That whatever I fantasie of the Tractableness of Children, and the prevalence of those softer Ways of Shame and Commendation, yet there are many who will never apply themselves to their Books, and to what they ought

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to Learn, unless they are scourged to ^{Whipping.} it. This I fear is nothing but the Language of ordinary Schools and Fashion which has never suffered the other to be tried as it should be, in Places where it could be taken Notice of. *Why, else, does the Learning of Latin and Greek need the Rod, when French and Italian needs it not?* Children learn to Dance and Fence without whipping; nay, Arithmetick, Drawing, &c. they apply themselves well enough to without beating, which would make one suspect, that there is something strange, unnatural and disagreeable to that Age, in the Things requir'd in Grammar-Schools, or the methods used there, that Children cannot be brought to, without the severity of the Lash, and hardly with that too, or else that it is a mistake, that those Tongues could not be taught them without Beating.

§. 86. But let us suppose, some so Negligent or Idle, that they will not be brought to learn by the gentler Ways proposed; for we must grant that there will be Children found of all Tempers, yet it does not thence follow, that the rough Discipline of

whipping.

the Cudgel is to be used to all ; nor can any one be concluded unmanagable by the *milder Methods* of Government, till they have been *thoroughly tried* upon him ; and if they will not prevail with him to use his Endeavours, and do what is in his Power to do, we make no Excuses, for the obstinate Blows are the proper Remedies for those ; but Blows laid on in a way different from the ordinary. He that wilfully neglects his Book, and stubbornly refuses any thing he can do, required of him by his Father, expressing himself in a positive serious Command, should not be Corrected with two or three angry Lashes, for not performing his Task, and the same Punishment repeated again and again upon every the like Default. But when it is brought to that pass, that wilfulness evidently shews it self, and makes Blows necessary, I think the Chastisement should be a little more Sedate and a little more Severe, and the Whipping (mingled with Admonitions between) so continued, till the Impressions of it on the Mind were found legible in the Face, Voice and Submission of the Child, not
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so sensible of the Smart as of the Fault *whipping*. he has been guilty of, and melting in true Sorrow under it. If such a Correction as this tried some few times at fit Distances, and carried to the utmost Severity, with the visible Displeasure of the Father all the while, will not work the Effect, turn the Mind, and produce a future Compliance, What can be hoped from *Blows*, and to what purpose should they be any more used? *Beating*, when you can expect no good from it, will look more like the Fury of an enraged enemy, than the good will of a compassionate Friend; and such Chastisements carries with it only Provocation without any prospect of amendment. If it be any Father's Misfortune to have a Son thus perverse and untractable, I know not what more he can do but pray for him. But, I imagine, if a right Course be taken with Children from the beginning, very few will be found to be such, and when there are any such Instances, they are not to be the Rule for the Education of those who are better Natur'd, and may be managed with better Usage.

Tutor

§. 87. If a *Tutor* can be got, that thinking himself in the Father's place, charged with his Care, and relishing these Things, will at the beginning apply himself to put them in practice, he will afterwards find his Work very easy; and you will, I guess, have your Son in a little time a greater Proficient in both Learning and Breeding, than perhaps you imagine. But let him by no means Beat him, at least without your Consent and Direction. He must be sure also to shew him the Example of the Things, he would have the Child practise, and carefully to preserve him from the influence of ill Precedents, especially the most dangerous of all, that of the Servants, from whose Company he is to be kept, not by prohibitions, for that will but give him an Itch, but by other Ways I have mentioned.

Gouverneur.

§. 88. In all the whole Business of Education, there is nothing like to be less hearken'd to, or harder to be well observed, than what I am now going to say, and that is, that I would from their first beginning to talk, have some *Discreet, Sober; nay, Wise* Person about Children

Children, whose Care it should be to Governour. Fashion them aright, and keep them from all ill, especially the infection of bad Company. I think this Province requires great *Sobriety, Temperance, Tenderness, Diligence and Discretion, Qualities* hardly to be found united in Persons that are to be had for ordinary Salaries, or easily to be found any where. As to the Charge of it, I think it will be the Money best laid out, that can be, about our Children; and therefore though it may be Expensive more than is ordinary, yet it cannot be thought dear. He that at any Rate procures his Child a good Mind, well principled, temper'd to Vertue and Usefulness, and adorned with Civility and good Breeding, makes a better purchase for him, than if he laid out the Money for an addition of more Earth to his former Acres. Spare it in Toys and Play-Games, in Silk and Ribbons, Laces and other useles Expences, as much as you please; but be not sparing in so necessary a Part as this. 'Tis not good Husbandry to make his Fortune rich, and his Mind poor. I have often with great Admiration seen

Governour. People lavish it profusely in tricking up their Children in fine Clothes; Lodging and Feeding them Sumptuously, allowing them more than enough of useless Servants, and yet at the same time starve their Minds, and not take sufficient Care to cover that, which is the most shameful Nakedness, *viz.* their natural wrong Inclinations and Ignorance. This I can look on as no other than a Sacrificing to their own Vanity; it shewing more their Pride than true Care of the good of their Children. Whatsoever you employ to the Advantage of your Son's Mind will shew your true Kindness, though it be to the lessening of his Estate. A Wise and Good Man can hardly want either the Opinion or Reality of being Great and Happy. But he, that is Foolish or Vicious, can be neither Great nor Happy, what Estate soever you leave him: And I ask you, Whether there be not Men in the world, whom you had rather have your Son be with 500 *l. per Annum*, than some other you know with 5000 *l.*

§. 89. The Consideration of Charge ought not therefore to deterr those who
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are able ; the great Difficulty will be where to find a *proper Person*. For those of small Age, Parts and Vertue, are unfit for this Employment ; and those that have greater, will hardly be got to undertake such a Charge. You must therefore look out early, and enquire every where ; for the World has People of all sorts ; and I remember, *Montaigne* says in one of his Essays, That the Learned *Castalio* was fain to make Trenchers at *Basle* to keep himself from starving, when his Father would have given any Money for such a Tutor for his Son, and *Castalio* have willingly embraced such an Employment upon very reasonable Terms, but this was for want of Intelligence.

§. 90. If you find it difficult to meet with such a Tutor as we desire, you are not to wonder ; I only can say, Spare no Care nor Cost to get such an one ; all things are to be had that way, and I dare assure you, that if you get a good one, you will never repent the Charge, but will always have the Satisfaction to think it the Money of all other the best laid out. But be sure take no Body upon Friends or Charitable,

Gouverneur.

table, no nor bare great Commendations: Nor will the Reputation of a Sober Man with Learning enough (which is all usually that is required in a Tutor) serve the turn. In this Choice be as Curious as you would in that of a Wife for him: For you must not think of Trial or Changing afterwards, that will cause great Inconvenience to you, and greater to your Son. When I consider the Scruples and Cautions I here lay in your way, methinks it looks as if I advised you to something, which I would have offer'd at, but in Effect not done. But he that shall consider how much the Business of a Tutor rightly imployed lies out of the Road, and how remote it is from the Thoughts of many, even of those who propose to themselves this Imployment, will perhaps be of my Mind, that one fit to Educate and Form the Mind of a Young Gentleman is not every where to be found; and that more than ordinary Care is to be taken in the Choice of him, or else you may fail of your End.

Familiarity.

§.91. But to return to our method again. Tho' I have mentioned the Severity

verity of the Father's Brow, and the *Familiarity* Awe settled thereby in the Mind of Children when young, as one main Foundation, whereby their Education is to be managed: Yet I am far from being of an Opinion, that it should be continued all a long to them, whilst they are under the Discipline and Government of Pupilage. I think it should be relaxed as fast as their Age, Discretion, and Good behaviour could allow it, even to that degree, that a Father will do well, as his Son grows up, and is capable of it, to *talk familiarly* with him; nay, *ask his Advice, and Consult* with him about those things, wherein he has any knowledge, or understanding. By this, the Father will gain two things, both of great moment. The one is, That it will put serious Considerations into his Son's Thoughts, better than any Rules or Advices he can give him. The sooner you *treat him as a Man*, The sooner he will begin to be one: And if you admit him into serious Discourses sometimes with you, you will insensibly raise his Mind above the usual Amusements of Youth, and those trifling Occu-

*Familia-
ry.*

Occupations it is commonly wasted in: For it is easie to observe, that many young Men continue longer in the Thoughts and Conversation of School-Boys, than otherwise they would, because their parents keep them at that distance, and in that low Rank, by all their Carriage to them.

§. 92. Another thing of greater consequence, which you will obtain by such a way of treating him, will be *his Friendship*. Many Fathers, though they proportion to their Sons liberal Allowances, according to their Age and Condition; yet they keep them as much unacquainted with their Estates, and all other Concernments, as if they were Strangers. This if it looks not like Jealousie, yet it wants those Marks of Kindness and Intimacy, which a Father should shew to his Son; and, no doubt, often hinders, or abates, that Cheerfulness and Satisfaction, wherewith a Son should address himself to, and rely upon his Father; and I cannot but often wonder to see Fathers, who love their Sons very well, yet so order the matter by a constant Stiffness, and a mien of
 Autho-

Authority and distance to them ^{alt} *Familia-*
 their Lives, as if they were never to ^{rity.}
 enjoy or have any comfort from those
 they love best in the World, till they
 had lost them, by being removed in-
 to another. Nothing cements and e-
 stablishes Friendship and Good-will,
 so much as *confident Communication* of
 Concernments and Affairs. Other
 Kindnesses without this, leave still some
 Doubts; but when your Son sees you
 open your Mind to him, that you in-
 terest him in your Affairs, as Things you
 are willing should in their turn come
 into his Hands, he will be concerned
 for them, as for his own; wait his
 Season with Patience, and Love you in
 the mean time, who keep him not at
 the distance of a Stranger. This will
 also make him see, that the Enjoyment
 you have is not without Care, which
 the more he is sensible of, the less will
 he envy you the Possession, and the
 more think himself Happy under the
 Management of so favourable a Friend,
 and so careful a Father. There is scarce
 any Young Man of so little Thought,
 or so void of Sense, that would not be
 glad of a *sure Friend*, that he might
 have

*Familia-
rity.*

have recourse to, and freely Consult on occasion. The Reservedness and Distance, that Fathers keep, often deprives their Sons of that refuge, which would be of more Advantage to them, than an hundred Rebukes and Chidings, Would your Son engage in some Frolick, or take a Vagary, were it not much better he should do it with, than without your Knowledge? For since Allowances for such things must be made to Young Men, the more you know of his Intrigues and Designs, the better will you be able to prevent great Mischiefs; and by letting him see what is like to follow, take the right way of prevailing with him to avoid less Inconveniencies. Would you have him open his Heart to you, and ask your Advice? You must begin to do so with him first, and by your Carriage beget that Confidence.

§. 93. But whatever he Consults you about, unless it lead to some fatal and irremediable Mischief, be sure you advise only as a Friend of more Experience; but with your Advice mingle nothing of Command or Authority, no more than you would to your

your Equal, or a Stranger. That *Familiarity* would be to drive him for ever from any farther demanding or receiving Advantage from your Counsel. You must consider, that he is a Young Man, and has Pleasures and Fancies, which you are pass'd. You must not expect his Inclinations should be just as yours, nor that at Twenty he should have the same Thoughts you have at Fifty. All that you can wish is, that since Youth must have some Liberty, some Out-leaps, they might be with the Ingenuity of a Son, and *under the Eye of a Father*, and then no very great harm can come of it. The way to obtain this, as I said before, is (according as you find him capable) to talk with him about your Affairs, propose Matters to him *familiarity*, and ask his Advice; and when he ever lights on the Right, follow it as his, and if it succeeds well, let him have the Commendation. This will not at all lessen your Authority, but increase his Love and Esteem of you. Whilst you keep your Estate, the Staff will still be in your own Hands, and your Authority the surer, the more it is strengthen'd with

Familiarity.

with *Confidence* and *Kindness*. For you have not that Power, you ought to have over him, till he comes to be more afraid of offending so good a Friend, than of losing some part of his future Expectation.

Reverence.

§. 94. When, by making your Son sensible that he depends on you, and is in your Power, you have establish'd your Authority; and by being inflexibly severe in your Carriage to him; when obstinately persisting in any ill natur'd Trick, you have forbidden especially Lying, you have imprinted on his Mind that awe, which is necessary: And on the other side, when, by permitting him the full Liberty due to his Age, and laying no restraint in your Presence to those childish Actions and gaiety of Carriage, which, whilst he is very Young, is as necessary to him as Meat or Sleep, you have reconcil'd him to your Company, and made him sensible of your Care and Love of him by Indulgence and Tendernefs, especially, Careffing him on all Occasions wherein he does any thing well, and being kind to him after a Thousand fashions suitable to his

his Age, which Nature teaches Parents better than I can; when, I say, by these Ways of Tenderness and Affection, which Parents never want for their Children, you have also planted in him a particular Affection for you, he is then in the State you could desire, and you have formed in his Mind that true *Reverence*, which is always afterwards carefully to be increased and maintained in both the Parts of it, *Love* and *Fear*, as the great Principle, whereby you will always have hold upon him, to turn his Mind to the ways of Vertue of Honour.

§. 95. When this Foundation is once well laid, and you find this Reverence begin to work in him, the next thing to be done is carefully to consider his *Temper*, and the particular Constitution of his Mind. Stubbornness, Lying and ill natur'd Actions are not (as has been said) to be permitted in him from the beginning, whatever his Temper be: Those Seeds of Vices are not to be suffered to take any root, but must be suppress'd in their appearance; and your Authority is to be establish'd from the very dawning of any Knowledge

Temper.

ledge in him, that it may operate as a natural Principle, whereof he never perceived the beginning, never knew that it was or could be otherwise. By this, if the *Reverence* he owes you be establish'd early, it will always be Sacred to him, and it will be as hard for him to resist it as the Principles of his Nature.

§. 96. Having thus very early established your Authority, and by the gentler Applications of it, shamed him out of what leads towards any immoral Habit, as soon as you have observed it in him (for I would by no means have chiding used, much less Blows, till *Obstinacy* and *Incorrigibleness* make it absolutely necessary) it will be fit to consider which way the natural make of his *Mind* inclines him. Some Men by the unalterable Frame of their Constitutions are *Stout*, others *Timorous* some *Confident*, others *Modest*, *Tractable* or *Obstinate*, *Curious* or *Careless*. There are not more Differences in Men's Faces, and the outward Lineaments of their Bodies, than there are in the Makes and Tempers of their Minds, only there is this Difference, that the
 distin-

distinguishing Characters of the Face, and the Limaments of the Body grow more plain and visible with Time and Age, but the peculiar *Physiognomy of the Mind* is most discernable in Children, before Art and Cunning hath taught them to hide their Deformities and conceal their all Inclinations under a dissembled outside.

§. 97, Begin therefore betimes nicely to observe your Son's *Temper*, and that when he is under least restraint. See what are his *predominant Passions* and *prevailing Inclinations*, whether he be *Fierce* or *Mild*, *Bold* or *Bashful*, *Compassionate* or *Cruel*, *open* or *Reserved*, &c. For as these are different in him, so are your Methods to be different, and your Authority must hence take measures to apply it self different ways to him. These *native Propensities*, these prevalencies of Constitution are not to be cured by Rules, or a direct Contest, especially those of the meaner sort, that proceed from fear and lowness of Spirit; though with Art they may be much mended, and turned to good purposes. But this, be sure, after all is done,

Temper.

done, the Bias will always hang on that side, that nature first placed it: And if you carefully observe the Characters of this Mind now in the first Scenes of his Life, you will ever after be able to judge, which way his Thoughts lean, and what he aims at, even hereafter, when, as he grows up, the Plot thickens, and he puts on several Shapes to act it.

Dominion.

§. 98. I told you before that Children love Liberty, and therefore they should be brought to do the things are fit for them, without feeling any restraint laid upon them. I now tell you, they love some thing more, and that is *Dominion*, and this is the first Original of most vicious habits, that are ordinary and natural. This Love of Power and dominion shews it self very early and that in these Two Things:

§. 99. 1. We see Children (as soon almost as they are born (I am sure long before they can speak) cry, grow peevish, fallen, and out of humour, for nothing but to have their *Wills*. They would have their Desires submitted to by others; they contend for a ready compliance from all about them, especially

especially from those that stand near or beneath them in Age or Degree, as soon as they come to consider others with those distinctions. Dominion.

§. 100. Another thing wherein they shew their love of Dominion, is, their desire to have things to be theirs; they would have *Propriety* and Possession, pleasing themselves with the Power that seems to give, and the Right they thereby have to dispose of them as they please. He, that has not observed these two Humours working very betimes in Children, has taken little notice of their Actions: And he, that thinks that these two Roots of almost all the Injustice and Contention, that so disturb humane Life, are not early to be weeded out, and contrary Habits introduced, neglects the proper Season to lay the Foundations of a good and worthy Man. To do this, I imagine, these following things may somewhat conduce.

§. 101. 1. That a Child should never be suffered to have what he *craves*, Craving. or so much as *speaks for*, much less if he *cries for it*. What then, would you not have them declare their Wants?

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Yes,

proving

Yes, that is very fit; and 'tis as fit, that with all tenderness they should be hearken'd to, and supplied, at least whilst they are very little. But 'tis one thing to say, I am hungry; another to say, I would have Roast-Meat. Having declared their Wants, their natural Wants, the pain they feel from Hunger, Thirst, Cold, or any other necessity of Nature, 'tis the Duty of their Parents, and those about them, to relieve them: But Children must leave it to the choice and ordering of their Parents, what they think properest for them, and how much; and must not be permitted to chuse for themselves, and say, I would have Wine, or White-bread; the very naming of it should make them lose it.

§. 102. This is for natural Wants, which must be relieved: But for all *Wants of Fancy and Affectation*, they should never, if once declar'd, be hearken'd to, or complied with. By this means they will be brought to get a mastery over their Inclinations, and learn the Art of stifling their Desires, as soon as they rise up in them, and before

fore they take vent, when they are easiest to be subdued, which will be of great use to them in the future course of their Lives. By this I do not mean, that they should not have the things, that one perceives would delight them: 'T would be Inhumanity, and not Prudence, to treat them so. But they should not have the liberty to *crave*, or *crave* any thing to themselves; they should be exercised in keeping their Desires under, till they have got the habit of it, and it be grown easie; they should accustom themselves to be content in the want of what they wished for: And the more they practised Modesty and Temperance in this, the more should those about them study to reward them with what is suited and acceptable to them: which should be bestowed on them, as if it were a natural consequence of their Good-Behaviour, and not a Bargain about it. But you will lose your Labour, and what is more, their Love and Reverence too, if they can receive from others, what you deny them. This is to be kept very stanch, and carefully to be watched.

Craving. And here the Servants come again in my way.

Curiosity. §. 103. If this be begun betimes, and they accustom themselves early to silence their Desires, this usefull habit will settle in them; and as they come to grow up in Age and Discretion, they may be allowed greater liberty, when reason comes to speak in them, and not Passion. For when ever Reason would speak, it should be hearken'd to. But as they should never be heard, when they speak for any thing they would *have*, unless it be first propos'd to them; so they should always be heard, and fairly and kindly answered, when they ask after any thing they would *know*, and desire to be inform'd about. *Curiosity* should be as carefully *cherished* in Children, as other Appetites suppressed.

Complaints. §. 104. 2. Children who live together often strive for mastery, whose Will shall carry it over the rest; whoever begins the *Contest*, should be sure to be Crossed in it: But not only that, but they should be taught to have all the *Deference*, *Complaisance*, and *Civility* one for another imaginable. This
when

when they see it procures them respect, and that they lose no Superiority by it; but on the Contrary, they grow into love, and esteem with every body, they will take more pleasure in, than in insolent Domineering; for so plainly is the other. *Complains.*

The *Complaints* of Children one against another, which is usually but the desiring the assistance of another to revenge them, should not be favourably received, nor hearken'd to: It weakens and effeminates their Minds to suffer them to *Complain*: And if they endure sometimes crossing, or pain from others, without being permitted to think it strange or intolerable, it will do them no harm to learn Sufferance, and harden them early. But though you give no countenance to the *Complaints* of the *Querulous*, yet take care to suppress all Insolence and Ill-nature. When you observe it your self, reprove it before the injured Party: But if the *Compliant* be of something really worthy your notice, and prevention another time, then reprove the Offender by himself alone, out of sight of him that complained, and
make

Complaisance. make him go and ask pardon, and make reparation. Which coming thus, as it were, from himself, will be the more cheerfully performed, and more kindly received, the Love strengthened between them, and a custom of Civility grow familiar amongst your Children.

Liberality. §. 105. 3. As to the having and possessing of Things, teach them to part with what they have easily and freely to their Friends; and let them find by experience, that the most *liberal* has always most plenty, with Esteem and Commendation to boot, and they will quickly learn to practise it. This I imagine will make Brothers and Sisters kinder and civiller to one another, and consequently to others, than twenty Rules about good Manners, with which Children are ordinarily perplexed and cumbered. Covetousness and the desire of having in our possession, and under our Dominion, more than we have need of, being the root of all Evil, should be early and carefully weeded out, and the contrary Quality of a readiness to impart to others, implanted. This should be encouraged by

by great Commendation and Credit, *Liberality* and constantly taking care, that he loses nothing by his *Liberality*. Let all the Instances he gives of such freeness be always repaid, and with interest; and let him sensibly perceive, that the Kindness he shews to others, is no ill husbandry for himself, but that it brings a return of Kindness both from those that receive it, and those who look on. Make this a Contest among Children, who shall out-do one another this way; and by this means, by a constant practice, Children having made it easie to themselves to part with what they have, good Nature may be settled in them into an Habit, and they may take pleasure and pique themselves in being *kind, liberal, and civil* to others.

§. 106. *Crying* is a fault that should *Crying.* not be tolerated in Children, not only for the unpleasant and unbecoming Noise it fills the House with, but for more considerable Reasons in reference to the Children themselves, which is to be our aim in Education.

Their *Crying* is of two sorts; either *stubborn and domineering, or querulous and whining.*

1. Their

Crying.

L. Their *crying* is very often a contention for Mastery, and an open declaration of their Insolence, or Obstinacy, when they have not the power to obtain their Desire, they will by their *Clamour* and *Sobbing*, maintain their Title and Right to it. This is an open justifying themselves, and a sort of Remonstrance of the unjustness of the Oppression, which denies them, what they have a mind to.

S. 107. 2. Sometimes their *crying* is the effect of Pain, or true Sorrow, and a *bemoaning* themselves under it.

These Two if carefully observed may by the Mien, Looks and Actions, and particularly by the Tone of their *Crying* be easily distinguished, but neither of them must be suffer'd, much less encourag'd.

1. The obstinate or *stomachful crying* should by no means be permitted, because it is but another way of flattering their Desires, and encouraging those Passions, which 'tis our main Business to subdue: And if it be, as often it is, upon the receiving any Correction, it quite defeats all the good Effects of it: For a Punishment, which leaves them

them in this declar'd Opposition, only *crying*. serves to make them worse. The Restraints and Punishments laid on Children are all misapplied and lost, as far as they do not prevail over their Wills, teach them to submit their Passions, and make their Minds supple and pliant, to what their Parents Reason advises them now, and so prepare them to obey, what their own Reasons shall advise hereafter. But if, in any thing wherein they are crossed, they may be suffer'd to go away *crying*, they confirm themselves in their Desires, and cherish the ill Humour with a Declaration of their Right, and a Resolution to satisfy their Inclination the first Opportunity. This therefore is another Reason why you should seldom Chastise your Children, for, whenever you come to that extremity, 'tis not enough to whipp or Beat them, you must do it till you find you have subdued their Minds; till with Submission and Patience they yield to the Correction, which you shall best discover by their *crying* and their ceasing from it upon your bidding. Without this, the beating of Children is but a passio-

Crying passionate Tyranny over them, and it
 is mere Cruelty and not Correction to
 put their Bodies in Pain, without do-
 ing their Minds any good. As this
 gives us a Reason why Children should
 seldom be corrected, so it also prevents
 their being so. For if when ever they
 are chastised, it were done thus with-
 out Passion, soberly and yet effectual-
 ly, so laying on the Blows and smacks
 not all at once, but slowly with
 Reasoning between, and with Ob-
 servation how it wrought, stopping
 when it had made them smart, pain-
 rent and yielding: they would seldom
 need the like Punishment again, be-
 ing made Carefull to avoid the Fault
 that deserved it. Besides, by this
 means, as the Punishment would not be
 lost for being too little, and not effectu-
 al, so it would be kept from being
 too much, if we gave off as soon as
 we perceived that it reach'd the
 Mind, and that was better'd. For
 since the Chiding or Beating of Chil-
 dren should be always the least, that
 possible may be: that which is laid on
 in the heat of Anger, seldom ob-
 serves that measure, but is commonly
 more

more than it should be, though it prove less than enough.

§. 108. Many Children are apt to Cry upon any little Pain they suffer, and the least Harm that befalls them puts them into Complaints and Bawling. This few Children avoid, for it being the first and natural Way to declare their Sufferings or Wants, before they can speak, the Compassion that is thought due to that tender Age, foolishly incourages and continues it in them long after they can speak. 'Tis the Duty, I confess, of those about Children to compassionate them, when ever they suffer any Hurt; but not to shew it in pitying them. Help and ease them the best you can, but by no means bemoan them. This softens their Minds, and makes the little harms, that happen to them, sink deep into that part, which alone feels; and make larger Wounds there, than otherwise they would. They should be harden'd against all Sufferings, especially of the Body, and have a tenderness only of Shame and of Reputation. The many Troubles which this Life is expos'd to, require we should

Crying.

not be too sensible of every little hurt. What our Minds yield not to, makes but a slight impression, and does us but very little harm: 'Tis the suffering of our Spirits that gives and continues the Pain. This brawniness and insensibility of Mind is the best Armour, we can have, against the common Evils and Accidents of Life; and being a Temper that is to be got by Exercise and Custom, more than any other way, the practice of it should be begun betimes, and happy is he that is taught it early. That effeminacy of Spirit, which is to be prevented or cured, as nothing; that I know, so much increases in Children as *Crying*, so nothing, on the other side, so much checks and restrains, as their being hindred from that sort of *Complaining*. In the little harms they suffer from Knocks and Falls, they should not be pitied for falling, but bid do so again, which is a better way to cure their falling, than either chiding or bemoaning them. But let the hurts they receive, be what they will, stop their *Crying*, and that will give them more quiet and ease at present, and harden them for the future. §. 109.

§. 109. The former sort of *Crying* ^{*Crying.*} requires severity to silence it, and where a Look or a positive Command will not do it, Blows must. For it proceeding from Pride, Obstinacy, and Willfulness, the Will, where the Fault lies, must be bent, and made to comply by a Rigour sufficient to subdue it: But this latter being ordinarily from softness of Mind, a quite contrary Cause, ought to be treated with a gentler Hand. Persuasion, or diverting the Thoughts another way, or laughing at their whining, may perhaps be at first the proper Method. But for this the circumstances of the thing, and the particular Temper of the Child must be considered; no certain unvariable Rules can be given about it, but it must be left to the Prudence of the Parents or Tutor. But this I think I may say in general, that there should be a constant discountenancing of this sort of *Crying* also; and that the Father by his Looks, Words and Authority, should always stop it, mixing a greater Degree of roughness in his Looks or Words, proportionably as the Child is of a greater Age, or a sturdier

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Crying.

dier Temper: But always let it be enough to Master the Disorder.

Cruelty.

§. 110. One thing I have frequently observed in Children, that when they have got possession of any poor Creature, they are apt to use it ill: They often torment, and treat very roughly young Birds, Butterflies, and such other poor Animals, which fall into their Hands, and that with a seeming kind of Pleasure. This I think should be watched in them, and if they incline to any such Cruelty; they should be taught the contrary Usage. For the custom of tormenting and killing of Beasts will, by degrees, harden their Minds even towards Men; and they who delight in the suffering and destruction of inferiour Creatures, will not be apt to be very compassionate or benigne to those of their own kind. Our Practice takes notice of this in the exclusion of *Butchers* from Juries of Life and Death. Children should from the beginning be bred up in an abhorrence of killing, or tormenting any living Creature; and be taught not to spoil or destroy any thing, unless it be for the preservation or advantage of some other

other that is Nobler. And truly, if the preservation of all mankind, as much as in him lies, were every one's persuasion, as indeed it is every one's Duty, and the true Principle to regulate our Religion, Politicks and Morality by, the world would be much quieter, and better natur'd than it is. But to return to our present Business, I cannot but commend both the Kindness and prudence of a Mother I knew, who was wont always to indulge her Daughters, when any of them desired Dogs, Squirils, Birds or any such things, as young Girls use to be delighted with. But then, when they had them, they must be sure to keep them well, and look diligently after them, that they wanted nothing, or were not ill used: For if they were negligent in their Care of them, it was counted a great Fault, which often forfeited their Possession, or at least they fail'd not to be rebuked for it; whereby they were early taught Diligence and good Nature. And indeed, I think People should be accustomed, from their Cradles, to be tender to all sensible Creatures, and to spoil or waste

Cruelty.

nothing at all. This delight they take in *doing of mischief*, whereby I mean spoiling of any thing to no purpose; but more especially the Pleasure they take to put any thing in Pain, that is capable of it, I cannot persuade my self to be any other than a foreign and introduced Disposition, an habit borrowed from custom and Conversation. People teach Children to strike, and laugh, when they hurt, or see harm come to others: And they have the Examples of most about them, to confirm them in it. All the Entertainments and talk of History is of nothing almost but Fighting and Killing: And the Honour and Renown, that is bestowed on Conquerours (who for the most part are but the great Butchers of Mankind) farther misleads growing youth, who by this means come to think Slaughter the laudable Business of Mankind, and the most Heroick Vertue. This Custom plants unnatural Appetites, and reconciles us to that, which it has laid in the way of Honour. Thus by Fashion and Opinion that comes to be a Pleasure, which in it self neither is,
nor

nor can be any. This ought carefully to be watched, and early remedied, so as to settle and cherish the contrary and more natural Temper of Benignity and *Compassion* in the room of it: But still by the same gentle Methods, which are to be applied to the other two Faults before mentioned. But pray remember, that the Mischiefs, or Harms, that come by Play, Inadvertency, or Ignorance, and were not known to be Harms, or designed for Mischief's sake, though they may perhaps be sometimes of considerable damage, yet are not at all, or but very gently to be taken notice of. For this, I think, I cannot too often inculcate, That whatever miscarriage a Child be guilty of, and whatever be the consequence of it, the thing to be regarded in taking notice of it, is only, what root it springs from, and what habit it is like to establish; and to that the Correction ought to be directed, and the Child not to suffer any punishment for any harm may have come by his play or inadvertency. The Faults to be amended lie in the Mind; and if they are such as

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either

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either Age will cure, or no ill habits will follow from the present Action, whatever displeasing Circumstances it may have, is to be passed by without any animadversion.

Curiosity.

§. 111. Curiosity in Children (which I had occasion just to mention §. 103) is but an appetite after Knowledge, and therefore ought to be encouraged in them, not only as a good sign, but as the great Instrument, Nature has provided, to remove that Ignorance they were born with; and which, without this busie *Inquisitiveness*, will make them dull and useles Creatures. The ways to encourage it, and keep it active and vigorous, are, I suppose, these following:

1. Not to check or discountenance any *Enquiries* he shall make, nor suffer them to be laugh'd at; but to answer all his *Questions*, and explain the Matters, he desires to know, so, as to make them as much intelligible to him, as suits the capacity of his Age and Knowledge. But confound not his Understanding with Explications or Notions, that are above it, or with the variety or number of Things, that are

are not to his present purpose. Mark *Curiosity.* what 'tis his Mind aims at in the *Question*, and not what Words he expresses it in: And when you have informed and satisfied him in that, you shall see how his Thoughts will proceed on to other things, and how by fit Answers to his Enquiries, he may be led on farther than perhaps you could imagine: For Knowledge to the Understanding is acceptable, as Light to the Eyes; and Children are pleased and delighted with it exceedingly, especially if they see, that their *Enquiries* are regarded, and that their desire of Knowing is encouraged and commended. And I doubt not, but one great reason, why many Children abandon themselves wholly to silly play, and spend all their time in trifling, is, because they have found their *Curiosity* balk'd, and their *Enquiries* neglected. But had they been treated with more Kindness and Respect, and their *Questions* answered, as they should, to their satisfaction, I doubt not, but they would have taken more pleasure in learning and improving their Knowledge, where-

Curiosity.

in there would be still newness and variety, which is what they are delighted with, than in returning over and over to the same Play and Play-things.

§. 112. 2. To this serious answering their Questions, and informing their Understandings, in what they desire, as if it were a matter that needed it, should be added some peculiar ways of *Commendation*. Let others whom they esteem, be told before their faces of the knowledge they have in such and such things; and since we are all, even from our Cradles, vain and proud Creatures, let their Vanity be flattered with Things, that will do them good; and let their Pride set them on work on something which may turn to their advantage. Upon this ground you shall find, that there cannot be a greater spur to the attaining what you would have the eldest learn, and know himself, than to set him upon *teaching it his younger Brothers and Sisters*.

§. 113. 3. As Children's *Enquiries* are not to be slight; so also great care is to be taken that they *never receive deceitful and eluding Answers*.

They

They easily perceive when they are slighted, or deceived, and quickly learn the trick of Neglect, Dissimulation, and Falshood, which they observe others to make use of. We are not to intrench upon Truth in any Conversation, but least of all with Children; since if we play false with them, we not only deceive their Expectation, and hinder their Knowledge, but corrupt their Innocence, and teach them the worst of Vices. They are Travellers newly arrived in a strange Country, of which they know nothing: We should therefore make conscience not to mis-lead them. And though their *Questions* seem sometimes not very material, yet they should be seriously answer'd: for however they may appear to us (to whom they are long since known) Enquiries not worth the making, they are of moment to those who are wholly ignorant. Children are strangers to all we are acquainted with; and all the things they meet with, are at first unknown to them, as they once were to us; and happy are they who meet with civil People, that will comply with their Ignorance, and help them

to

Curiosity

Curiosity.

to get out of it. If you or I now should be set down in *Japan*, with all our Prudence and Knowledge about us, a Conceit whereof makes us perhaps so apt to slight the Thoughts and *Enquiries* of Children ; should we, I say, be set down in *Japan*, we should, no doubt (if we would inform our selves of what is there to be known) ask a thousand Questions, which, to a supercilious or inconsiderable *Japaner*, would seem very idle and impertinent ; and yet to us would be natural : And we should be glad to find a Man so kind and humane, as to answer them, and instruct our Ignorance. When any new thing comes in their way, Children usually ask, the common *Question* of a Stranger, *What is it ?* Whereby they ordinarily mean nothing but the Name ; and therefore to tell them how it is call'd, is usually the proper Answer to that Demand. The next *Question* usually is, *What is it for ?* And to this it should be answered truly and directly ; the use of the thing should be told, and the way explained, how it serves to such a Purpose, as far as their Capacities can comprehend it : And so of any other
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Circumstances they shall ask about it, *Curiosity*, not turning them going, till you have given them all the satisfaction they are capable of; and so leading them by your Answers into farther Questions. And perhaps to a grown Man, such Conversation will not be altogether so idle and insignificant, as we are apt to imagine. The native and untaught Suggestions of inquisitive Children, do often offer things, that may set a considering Man's Thoughts on work. And I think there is frequently more to be learn'd from the unexpected Questions of a Child, than the Discourses of Men, who talk in a road according to the Notions they have borrowed, and the Prejudices of their Education.

§. 114. 4. Perhaps it may not sometimes be amiss to excite their Curiosity, by bringing strange and new things in their way on purpose to engage their Enquiry, and give them occasion to inform themselves about them: And if by chance their Curiosity leads them to ask, what they should not know, it is a great deal better to tell them plainly, That it is a thing that belongs
not

Curiosity. not to them to know, than to pop them off with a Falshood, or a frivolous Answer.

§. 115. *Pertness*, that appears sometimes so early, proceeds from a Principle, that seldom accompanies a strong Constitution of Body, or ripens into a strong Judgment of Mind. If it were desirable to have a Child a more brisk Talker, I believe there might be ways found to mak him so: But, I suppose, a wise Father had rather that his Son should be able and useful when a Man, than pretty Company, and a Diversion to others, whilst a Child: Though if that too were to be consider'd, I think I may say there is not so much pleasure to have a Child prattle agreeably, as to reason well. Encourage therefore his *Inquisitiveness* all you can, by satisfying his Demands, and informing his Judgment as far as it is capable. When his Reasons are any way tolerable, let him find the Credit and Commendation of it; and when they are quite out of the way, let him, without being laugh'd at for his Mistake, be gently put into the right; and take care as much as you can,

can, that in this Inclination, he shews *Curiosity* to reasoning about every thing, no body bauk, or Inpose upon him. For when all is done, this, as the highest and most important Faculty of our Minds, deserves the greatest Care and Attention in cultivating it; the right improvement and exercise of our Reason, being the highest Perfection that a Man can attain to in this Life.

§. 116. Contrary to this busie inquisitive Temper there is sometimes observable in Children, a *listless carelessness*, a want of regard to any thing, and a sort of *trifling* even at their Business. This *Sauntring* Humour I look on as one of the worst Qualities can appear in a Child, as well as one of the hardest to be cured where it is natural. But it being liable to be mistaken in some Cases, care must be taken to make a right Judgment concerning that trifling at their Books or Business, which may sometimes be complained of in a Child. Upon the first suspicion a Father has, that his Son is of a *Sauntring* Temper, he must carefully observe him, whether he be *listless* and *indifferent* in all

Sauntring.

Sauntering. all his Actions, or whether in some things alone he be slow and sluggish, but in others vigorous and eager. For though he find that he does loyter at his Book, and let a good deal of the time he spends in his Chamber or Study run idly away, he must not presently conclude, that this is from a *sauntering* Humour in his Temper. It may be childishness, and a preferring something to his Study which his Thoughts run on; and he dislikes his Book, as is natural, because it is forced upon him as a Task. To know this perfectly, you must watch him at play, when he is out of his Place and time of Study following his own inclinations, and see there, whether he be vigorous and active; whether he designs any thing, and with labour and eagerness pursues it, till he has accomplished what he aimed at; or whether he *lazily and listlessly dreams away his time*. If this sloth be only, when he is about his book, I think it may be easily cured. If it be in his Temper it will require a little more Pains and Attention to remedy it.

§. 117. If you are satisfied by his earnestness at play or any thing else, he

he sets his Mind on, in the intervals between his hours of Business, that he is not of himself inclin'd to *laziness*, but only want of relish of his Book makes him negligent and *sluggish* in his application to it. The first step is to try by talking to him kindly of the folly and inconvenience of it, whereby he loses a good part of his time which he might have for his diversion; But be sure to talk calmly and kindly, and not much at first, but only these plain Reasons in short. If this prevails you have gain'd the point by the most desirable Remedy, which is Reason and Kindness. If it prevails not, try to shame him out of it, by laughing at him for it, asking every day, if there be no Strangers there, when he comes to Table, how long he was that Day about his Business, and if he has not done it in the time he might be well supposed to have dispatch'd it, expose and turn him into ridicule for it, but mix no chiding, only put on a pretty cold Brow towards him, and keep it till he reform and let his Mother, Tutor and all about him do so too. If this work not the effect you desire, then

Saustring. then tell him, he shall be no longer troubled with a Tutor; to take care of his Education, you will not be at the Charge to have him spend his time idly with him; But since he prefers this or that [whatever Play he delights in] to his Book, that only he shall do, and so in earnest set him on work on his beloved play, and keep him steadily and in earnest to it Morning and Afternoon, till he be fully surfeited, and would at any rate change it for some hours at his Book again. But when you thus set him a Task of his Play, you must be sure to look after him your self, or set some-body else to do it, that may constantly see him employ'd in it, and that he be not permitted to be idle at that too. I say, your self look after him, for it is worth the Father's while, whatever Business he has, to bestow Two or Three Days upon his Son, to cure so great a Mischief as is *Saustring* at his Business.

§. 118. This is what I propose, if it be *Idleness* not from his general Temper, but a peculiar or acquir'd aversion to Learning, which you must be careful

careful to examine and distinguish, which you shall certainly know by the way above propos'd. But though you have your Eyes upon him, to watch what he does, with the time he has at his own disposal, yet you must not let him perceive, that you, or any body else do so. For that may restrain him from following his own Inclination, and that being the thing his Head or Heart is upon, and not daring to prosecute it for fear of you, he may forbear doing other things, and so seem to be idle and negligent; when in truth it is nothing, but being intent on that, which the fear of your Eye or Knowledge keeps him from executing. You must therefore, when you would try him, give full Liberty: But let some body, whom you can trust, observe what he does, and it will be best he should have his Play-day of Liberty, when you, and all, that he may suspect to have an Eye upon him, are abroad, that so he may without any check follow his natural Inclination. Thus by his employing of such times of Liberty, you will easily discern, whether it be *listlessness* in his Temper, or aver-

L

fion

Sauntering. sion to his Book, that makes him *saunter* away his time of Study.

§. 119. If *listlessness* and dreaming be his natural Disposition. This unpromising Temper is one of the hardest to be dealt with, because it generally carrying with it an indifferency for future things, may be attributed to want of fore-sight and want of desire: and how to plant or increase either of these, where Nature has given a cold or contrary Temper, is not I think very easie. As soon as it is perceived, the first thing to be done, is to find out his most predominate Passion, and carefully examine, what it is, to which the greatest bent of his Mind has the most steady and earnest Tendency: And when you have found that, you must set that on work to excite his Industry to any thing else. If he loves Praise or Play or fine Cloths, &c. or, on the other side, dreads Shame and Disgrace, your Displeasure, &c. whatever it be that he loves most, except it be Sloth (for that will never set him on work) let that be made use of to excite him to activity. For in this *listless Temper*, you are not to fear an excess of Appetite

tite (as in all other cases) by cherishing it: 'Tis that which you want, and therefore must labour to stir up and increase. For where there is no Desire, there will be no Industry. *Sauntering.*

§. 120. If you have not hold enough upon him this way to stir up Vigor and Activity in him, you must employ him in some constant bodily Labour, whereby he may get an habit of doing something. The keeping him hard to some Study were the better way to get him an habit of exercising and applying his Mind: But because this is an invisible Attention; and no body can tell, when he is, or is not idle at it, you must find bodily employments for him, which he must be constantly busied in, and kept to: And if they have some little hardship and shame in them, it may not be the worse, to make them the sooner weary him, and desire to return to his Book. But be sure, when you exchange his Book for his other Labour, set him such a Task, to be done in such a time, as may allow him no opportunity to be idle: Only after you have by this way brought him to be Attentive and Industrious

Sauntring. at his Book, you may, upon his dispatching his Study within the time set him, give him, as a Reward, some respite from his other Labour, which you may diminish, as you find him grow more and more steady in his Application, and at last wholly take off, when his *sauntring* at his Book is cured.

Compulsion.

§. 121. We formerly observed, that Variety and Freedom was that, that delighted Children, and recommended their Plays to them: And that therefore their Book, or any thing, we would have them learn, should not be enjoined them *as Business*. This their Parents, Tutors, and Teachers are apt to forget; and their impatience to have them busied in what is fit for them to do, suffers them not to deceive them into it; but by the repeated Injunctions they meet with, Children quickly distinguish between what is required of them, and what not. When this Mistake has once made his Book uneasy to him, the Cure is to be applied at the other end: And since it will be then too late to endeavour to make it a play to him, you must

must take the contrary course; observe what Play he is most delighted with; enjoin that, and make him play so many Hours every Day, not as a punishment for playing, but as if it were the business required of him. This, if I mistake not, will, in a few Days, make him so weary of his most beloved Sport, that he will prefer his Book, or any thing to it, especially if it may redeem him from any part of the task of play is set him, and he may be suffered to employ some part of the time, destined to his *Task of Play*, in his Book, or such other Exercise as is really useful to him. This I at least think a better Cure, than that Forbidding (which usually increases the Desire) or any other Punishment should be made use of to remedy it. For when you have once glutted his Appetite (which may safely be done in all things but eating and drinking) and made him surfeit of what you would have him avoid, you have put into him a Principle of Aversion, and you need not so much fear afterwards his longing for the same thing again.

Compu-
tion.

§, 122. This I think is sufficiently evident, That Children generally hate to be idle. All the care then is, that their busie Humour should be constantly imploy'd in something of use to them; which if you will attain, you must make, what you would have them do, a Recreation to them, and not a *Business*. The way to do this, so that they may not perceive you have any hand in it, is this propos'd here; *viz.* To make them weary of that, which you would not have them do, by enjoyning, and making them under some pretence or other do it, till they are surfeited. For example: Does your Son play at Top, and scourge too much? Enjoin him to play so many Hours every Day, and look that he do it; and you shall see he will quickly be sick of it, and willing to leave it. By this means making the Recreations you dislike a *Business* to him, he will of himself with delight betake himself to those things, you would have him do, especially if they be propos'd as Rewards for having performed his *Task* in that Play is commanded him. For if he be order'd

red every Day to whip his top so long as to make him sufficiently weary, do you not think he will apply himself with eagerness to his Book, and wish for it, if you promise it him as a Reward of having whipped his Top lustily, quite out all the time that is set him? Children, in the things they do, if they comport with their Age, find little difference so they may be doing; the esteem they have for one thing above another, they borrow from others: So that what those about them make to be a Reward to them, will really be so. By this Art it is in their Governour's choice, whether *Scotch-hoppers* shall reward their *Dancing*, or *Dancing* their *Scotch-hoppers*; whether *Peg-top*, or *Reading*; playing at *Trap*, or studying the *Globes*, shall be more acceptable and pleasing to them. All that they desire being to be busie, and busie, as they imagine, in things of their own choice, and which they receive as Favours from their parents, or others, for whom they have respect, and with whom they would be in credit. A Sett of Children thus ordered, and kept from

*Compul-
sion.*

the ill example of others, would all of them I suppose, with as much earnestness and delight, learn to read, write, and what else one would have them, as others do their ordinary Plays: And the eldest being thus entered, and this made the fashion of the Place, it would be as impossible to hinder them from learning the one, as it is ordinarily to keep them from the other.

*Play-
Games.*

§. 123. Play-things I think Children should have, and of all sorts, but still to be in the keeping of their Tutors, or some body else, whereof the Child should have in his power but one at once, and should not be suffered to have another, but when he restor'd that. This teaches them betimes to be carefull of not losing, or spoiling the things they have, whereas plenty and variety in their own Keeping, makes them wanton and careless, and teaches them from the beginning to be Squanderers and Wasters. These, I confess, are little things and such as will seem beneath the Care of a Governour; but nothing, that may form Children's Minds, is to be over-look'd and neglected,

glected, and whatsoever introduces *Play-Games.*
 Habits, and settles Customs in them, deserves the Care and attention of their Governours, and is not a small thing in its consequences.

§. 124. *Lying* is so ready and cheap a *Lying.*
 Cover for any Miscarriage, and so much in fashion amongst all sorts of People, that a Child can hardly avoid observing the use is made of it on all occasions; and so can scarce be kept, without great care, from getting into it: But it is so ill a Quality, and the mother of so many ill ones that spawn from it, and take shelter under it, that a Child should be brought up in the greatest abhorrence of it imaginable. It should be always (when occasionally it comes to be mentioned) spoke of before him with the utmost detestation, as a Quality so wholly incompetent with a Gentleman, that no body of any Credit can bear the imputation of a Lye, that it is proper only to beggar-Boys, and the abhorr'd Rascality, and not tolerable in any one, who would converse with People of Condition, or have any Esteem or Reputation in the World: And the first time

Lying.

time he is found in a *Lye*, it should rather be wondered at as a monstrous Thing in him, than reproved as an ordinary Fault. If that keeps him not from relapsing, the next time he must be sharply rebuked, and fall into the state of great Displeasure of his Father and Mother, and all about him, who take notice of it. And if this way work not the Cure, you must come to blows. For after he has been thus warned, a premeditated *Lye* must always be looked upon as obstinacy, and never be permitted to 'scape unpunished.

Excuses.

§. 125. Children, afraid to have their Faults seen in their naked Colours, will, like the rest of the Sons of *Adam*, be apt to make *Excuses*. This is a Fault usually bordering upon, and leading to untruth, and is not to be indulged in them. But yet it ought to be cured rather with shame than roughness. If therefore when a Child is questioned for any thing, his first Answer be an *Excuse*, warn him soberly to tell the truth; and then if he persists to shuffle it off with a *Falseness*, he must be chastised. But if he directly confess, you must commend

mend his Ingenuity, and pardon the Fault, be it what it will; and pardon it so, that you never so much as reproach him with it, or mention it to him again. For if you would have him in love with Ingenuity, and by a constant practice make it habitual to him, you must take care, that it never procure him the least inconvenience; but on the contrary, his own Confession bringing always with it perfect Impunity, should be besides encouraged by some Marks of Approbation. If his *Excuse* be such at any time, that you cannot prove it to have any Falshood in it, let it pass for True, and be sure not to shew any Suspicion of it. Let him keep up his Reputation with you as high as is possible; for when once he finds he has lost that, you have lost a great and your best hold upon him. Therefore let him not think he has the Character of a Liar with you, as long as you can avoid it without flattering him in it. Thus some slips in Truth may be over-looked. But after he has once been corrected for a *Lye*, you must be sure never after to pardon it in him, when

Excuses. when ever you find, and take notice to him, that he is guilty of it. For it being a Fault, which he has been forbid, and may, unless he be wilful, avoid, the repeating of it is perfect perverseness, and must have the chastisement due to that Offence.

§. 126. This is what I have thought concerning the general Method of Educating a young Gentleman, which though I am apt to suppose may have some influence on the whole course of his Education, yet I am far from imagining it contains all those particulars, which his growing Years, or peculiar Temper may require. But this being premised in general, we shall in the next place descend to a more particular Consideration of the several parts of his Education.

§. 127. That which every Gentleman (that takes any care of his Education) desires for his Son, besides the Estate he leaves him, is contain'd, I suppose, in these four Things, *Virtue, Wisdom, Breeding* and *Learning*. I will not trouble my self whether these words do not some of them sometimes stand for the same thing, or really include

clude one another. It serves my turn *Excuses.* here to follow the popular use of these Words, which I presume, is clear enough to make me be understood, and I hope there will be no difficulty to comprehend my Meaning.

§. 128. I place *Vertue* as the first *Vertue.* and most necessary of those Endowments, that belong to a Man or a Gentleman, as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself; without that, I think, he will neither be happy in this, nor the other World.

§. 129. As the Foundation of this, *God.* there ought very early to be imprinted on his Mind a true Notion of *God*, as of the independent Supreme Being, Author and Maker of all Things, from whom we receive all our Good, that loves us, and gives us all Things; and consequent to it a Love and Reverence of him. This is enough to begin with, without going to explain this matter any farther, for fear, least, by talking too early to him of Spirits, and being unseasonably forward to make him understand the incomprehensible Nature of that infinite Being,
his

God.

his Head be either fill'd with false, or perplexed with unintelligible Notions of him. Let him only be told upon occasion of *God*, that made and governs all Things, hears and sees every Thing, and does all manner of Good to those, that love and obey him. You will find that being told of such a *God*, other Thoughts will be apt to rise up fast enough in his Mind about him, which, as you observe them to have any mistakes, you must set right; and I think it would be better if Men generally rested in such an Idea of *God*, without being too Curious in their Notions about a Being, which all must acknowledge incomprehensible, whereby many, who have not strength and clearness of Thought, to distinguish between what they can, and what they cannot know, run themselves into Superstition or Atheism, making *God* like themselves, or (because they cannot comprehend any thing else) none at all.

Spirits.

§. 130. Having by gentle degrees, as you find him capable of it, settled such an Idea of *God* in his Mind, and taught him to pray to him, forbear any

any Discourse of other *Spirits*, till the *Spirits* mention of them coming in his way upon occasion hereafter to be set down, and his reading the Scripture-History, put him upon that enquiry.

§. 131. But even then, and always *Goblins* whilst he is Young, be sure to preserve his tender Mind from all Impressions and Notions of *Sprites* and *Goblins*, or any fearful Apprehensions in the dark. It being the usual Method of Servants to awe Children, and keep them in subjection, by telling them of *Rav-Head* and *Bloody-Bones*, and such other Names, as carry with them the Idea's of some hurtful terrible Things, inhabiting darkness. This must be carefully prevented. For though by this foolish way, they may keep them from little Faults, yet the Remedy is much worse than the Disease, and there is stamped upon their Minds Idea's, that follow them with Terror and Affrightment. For such *Bug-bear* Thoughts once got into the tender Minds of Children, sink deep there, and fasten themselves so, as not easily, if ever, to be got out again, and whilst they are there, frequently haunt them
with

Goblins.

with strange Visions, making Children dastards when alone, and afraid of their Shadows and Darkness all their Lives after. For it is to be taken notice, that the first Impressions sink deepest into the Minds of Children, and the Notions, they are possess'd with when young, are scarce by any Industry or Art ever after quite wiped out. I have had those complain to me, when Men, who had been thus used when young, that though their Reason corrected the wrong Idea's, they had then taken in; and though they were satisfied, that there was no cause to fear invisible Beings more in the Dark, than in the Light; yet that these Notions were apt still upon any occasion to start up first in their prepossess'd Fancies, and not to be removed without some Pains. And to let you see, how lasting frightful Images are, that take place in the Mind early, I shall here tell you a pretty remarkable but true Story. There was in a Town in the West, a Man of a disturb'd Brain, whom the Boys used to teaze, when he came in their way: This Fellow one Day seeing in the Street one of those Lads, that

that used to vex him, step'd into a *Cant-^{Goblins.}* Shop he was near, and there seizing on a naked Sword, made after the Boy, who seeing him coming so armed, betook himself to his Feet, and ran for his Life; and by good luck, had Strength and Heels enough to reach his Father's House, before the Mad-man could get up to him: The Door was only latch'd, and when he had the Latch in his Hand, he turn'd about his Head to see how near his pursuer was, who was at the entrance of the Porch with his Sword up ready to strike, and he had just time to get in and clap to the Door to avoid the Blow, which though his Body escaped, his Mind did not. This frightening Idea made so deep an Impression there, that it lasted many Years, if not all his Life after. For, telling this Story when he was a Man, he said, That after that time till then, he never went in at that Door (that he could remember) at any time, without looking back, whatever Business he had in his Head, or how little soever, before he came thither, he thought of this Mad-man.

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If

Goblins.

If Children were let alone, they would be no more afraid in the Dark, than of the broad Sun-shine: They would in their turns as much welcome the one for Sleep, as the other to Play in: and there should be no distinction made to them by any Discourse of more danger or *terrible Things* in the one than the other; but if the folly of any one about them should do them this Harm, to make them think there is any difference between being in the dark and waking, you must, get it out of their Minds as soon as you can, and let them know, That God, who made all Things good for them, made the Night that they might sleep the better and the quieter; and that they being under his Protection, there is nothing in the dark to hurt them. What is to be known more of God and Good Spirits, is to be defer'd till the time we shall hereafter mention, and of Evil Spirits, 'twill be well if you can keep him from wrong Fancies about them, till he is ripe for that sort of Knowledge.

Trimb.

§. 123. Having laid the Foundations of Vertue in a true Notion of a God, such

such as the Creed wisely teaches, as far as his Age is capable, and by ac-^{Trust.} customing him to pray to him. The next thing to be taken Care of, is to keep him exactly to speaking of *Truth*, and by all the ways imaginable, inclining him to be *good natur'd*. Let him know that Twenty Faults are sooner to be forgiven than the *straining of Truth* to cover any one by an *Excuse*. And to teach him betimes to love, and be *good natur'd* to others, is to lay early the true Foundation of an honest Man: All Injustice generally springing from too great Love of our selves, and too little of others.

This is all I shall say of this Matter in general, and is enough for laying the first Foundations of Vertue in a Child. As he grows up, the Tendency of his natural Inclination must be observed, which, as it inclines him, more than is convenient, on one or t'other side from the right Path of Vertue, ought to have proper Remedies applied. For few of *Adam's* Children are so happy, as not to be born with some Byass in their natural Temper which it is the Business of Educa-

Truth.

tion either to take off, or counter-balance; but to enter into the Particulars of this, would be beyond the Design of this short Treatise of Education. I intend not a Discourse of all the Vertues and Vices, and how each Vertue is to be attained, and every particular Vice by its peculiar Remedies cured. Though I have mentioned some of the most ordinary Faults, and the ways to be used in correcting them.

wisdom.

§. 133. *Wisdom*, I take in the popular acceptation, for a Man's managing his Business ably, and with fore-sight in this World. This is the product of a good natural Temper, application of Mind, and Experience together, and not to be taught Children. The greatest Thing that in them can be done towards it, is to hinder them, as much as may be, from being *Cunning*, which being the ape of *Wisdom*, is the most distant from it that can be, and as an Ape, for the likeness it has to a Man, wanting what really should make him so, is by so much the uglier. *Cunning* is only the want of Understanding, which, because it cannot

cannot compass its ends by direct ways, *wisdom.* would do it by a Trick and Circumvention; and the Mischief of it is, a *cunning* Trick helps but once, but hinders, ever after. No cover was ever made either so big or so fine as to hide its self. No Body was ever so *cunning* as to conceal their being so; and when they are once discovered, every body is shie, every Body distrustful of *crafty* Men, and all the World forwardly joyn to oppose and defeat them. Whilst the open, fair, *wise* Man has every Body to make way for him, and goes directly to his business. To accustom a Child to have true Notions of things, and not to be satisfied till he has them. To raise his Mind to great and worthy Thoughts, and to keep him at a distance from falshood and Cunning which has always a broad mixture of Falshood in it, is the fittest preparation of a Child for *Wisdom*, which being to be learn'd from Time, Experience, and Observation, and an Acquaintance with Men, their Tempers, and designs, are not to be expected in the ignorance and inadvertency of Childhood, or the inconsiderate heats and

Wisdom.

unwariness of Youth: All that can be done towards it, during this unripe Age, is, as I have said, to accustom them to Truth, and submission to Reason; and, as much as may be, to reflection on their own Actions.

Breeding.

§. 134. The next good Quality belonging to a Gentleman, is *good Breeding*. There are Two Sorts of *ill Breeding*, The one a *sheepish Bashfulness*, and the other a *mis-becoming Negligence and Disrespect* in our Carriage, both which are avoided by duly observing this one Rule, *Not to think meanly of our selves, and not to think meanly of others.*

§. 135. The first Part of this Rule must not be understood in opposition to Humility, but to assurance: We ought not to think so well of our selves, as to stand upon our own Value, or assume a Preference to others, because of any Advantage, we may imagine, we have over them; but Modestly to take what is offered, when it is our due. But yet we ought to think so well of our selves, as to perform those Actions, which are incumbent on, and expected of us, without discomposure,

of

or disorder, in whose presence soever *Breeding.* we are, keeping that respect and distance, which is due to every one's Rank and Quality. There is often in People, especially Children, a clownish shamefac'dness before Strangers, or those above them: They are confounded in their Thoughts, Words, and Looks; and so lose themselves in that confusion, as not to be able to do any thing, or at least not to do it with that freedom and gracefulness, which pleases, and makes them acceptable. The only cure for this, as for any other Miscarriage, is by use to introduce the contrary Habit. But since we cannot accustom our selves to converse with Strangers, and Persons of Quality, without being in their company, nothing can cure this part of *Ill-breeding*, but change and variety of Company, and that of Persons above us.

§. 136. As the before-mentioned consists in too great a concern, how to behave our selves towards others; so the other part of *Ill-breeding*, lies in the appearance of too *little care* of pleasing, or *shewing respect* to those we have to

Breeding.

do with. To avoid these, two things are requisite: First, a disposition of the Mind not to offend others; and, secondly, the most acceptable, and agreeable way of expressing that Disposition. From the one, Men are called *Civil*; from the other *Well fashion'd*. The latter of these is, that decency and gracefulness of Looks, Voice, Words, Motions, Gestures, and of all the whole outward Demeanour, which pleases in Company, and makes those easie and delighted, whom we Converse with. This is, as it were, the Language, whereby that internal Civility of the Mind is expressed; and being very much governed by the Fashion and Custom of every Country, as other Languages are, must, in the Rules and Practice of it, be learn'd chiefly from observation, and the Carriage of those, who are allow'd to be exactly well-bred. The other part, which lies in the Mind, is that general Goodwill and Regard for all people, which makes any one have a care not to shew, in his carriage, any contempt, disrespect, or neglect o them; but to express according to the Fashion and
Way

way of that Country, a respect and value for them, according to their Rank and Condition. *Breeding.*

§. 137. There is another, fault in good Manners, and that is *excess of Ceremony*, and an obstinate persisting to force upon another, what is not his due, and what he cannot take without folly or shame. This seems rather a design to expose than oblige: Or at least looks like a contest for mastery, and at best is but troublesome, and so can be no part of *Good Breeding*, which has no other use nor end, but to make people easie and satisfied in their conversation with us. This is a fault few young People are apt to fall into; but yet if they are ever guilty of it, or are suspected to encline that way, they should be told of it, or warned of this *mistaken Civility*. The thing they should endeavour and aim at in Conversation, should be to shew Respect, Esteem, and Good-will, by paying to every one that common Ceremony and regard which is in civility due to them. To do this, without a suspicion of Flattery, Dissimulation, or Meanness, is a great Skill, which

Breeding. which good Sense, Reason, and good Company can only teach; but is of so much use in civil Life, that it is well worth the studying.

§. 138. Though the managing our selves well, in this part of our Behaviour, has the name of *Good-Breeding*, as if peculiarly the effect of Education; yet, as I have said, young Children should not be much perplexed about it; I mean about putting off their Hats, and making Legs modishly. Teach them Humility, and to be good-natur'd, if you can, and this sort of Manners will not be wanting; *Civility* being, in truth, nothing but a care not to shew any slighting, or contempt, of any one in Conversation. What are the most allow'd and esteem'd ways of expressing this, we have above observed. It is as peculiar and different, in several Countries of the World, as their Languages; and therefore if it be rightly considered, Rules and Discourses, made to Children about it, are as useless and impertinent, as it would be now and then to give a Rule or two of the *Spanish* Tongue, to one that converses only with *English*-men. Be as
 busie

busie as you please with Discourses of *Breeding.*
Civility to your Son, such as is his Com-
pany, such will be his Manners. A
Plough-man of your Neighbourhood,
that has never been out of his Parish,
read what Lectures you please to him,
will be as soon in his Language as his
Carriage a Courtier; that is, neither
will be more polite than of those he
uses to converse with: And therefore
of this, no other care can be taken.
And, in good earnest, if I were to
speak my Mind freely, so Children
do nothing out of Obstinacy, Pride,
and Ill-nature, 'tis no great matter
how they put off their Hats, or make
Legs. If you can teach them to love
and respect other People, they will,
as their Age requires it, find ways to
express it acceptably to every one, ac-
cording to the Fashions they have been
used to: And as to their Motions and
Carriage of their Bodies, a Dancing-
Master, as has been said, when it is
fit, will teach them what is most be-
coming. In the mean time, when
they are young, People expect not that
Children should be over-mindful of
these Ceremonies; Carelessness is al-
low'd

Breeding. low'd to that Age, and becomes them as well as Complements do grown People: Or at least, if some very nice People will think it a fault, I am sure it is a fault, that should be over-look'd and left to Time and Conversation only to cure. And therefore I think it not worth your while to have your Son (as I often see Children are) molested or chid about it: But where there is *Pride* or *Ill-nature* appearing in his Carriage, there he must be persuaded or shamed out of it.

Company. §. 139. This that I have said here, if it were well reflected on, would, perhaps, lead us a little farther, and let us see of what influence *Company* is. 'Tis not the Modes of Civility alone, that are imprinted by *Conversation*: The tincture of *Company* sinks deeper than the out-side; and possibly if a true estimate were made of the morality and Religions of the World, we should find, that the far greater part of Mankind received even those Opinions and Ceremonies they would die for, rather from the Fashions of their Country, and the constant practice of those about them, than

than from any conviction of their Rea-^{Company.}sons. I mention this only to let you see of what moment, I think, Com-pany is to your Son, in all the parts of his Life, and therefore how much that one part is to be weighed, and provided for; it being of greater force to work upon him, than all you can do besides.

§. 140. You will wonder, perhaps,^{Learning.} that I put *Learning* last, especially if I tell you I think it the least part. This will seem strange in the mouth of a bookish Man; and this making usually the chief, if not only bustle and stir about Children, this being almost that alone, which is thought on, when People talk of Education, makes it the greater Paradox. When I consider what a-do is made about a little *Latin* and *Greek*, how many Years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking, that the Parents of Children still live in fear of the School-masters Rod, which they look on as the only Instrument of Education, as a Language or two to be its whole Business. How else is it possible that a Child should

Learning.

should be chain'd to the Oar, Seven, Eight, or Ten of the best Years of his Life to get a Language or Two, which I think, might be had at a great deal cheaper rate of Pains and Time, and be learn'd almost in playing.

Forgive me therefore, if I say; I can not with Patience think, that a young Gentleman should be put into the Herd, and be driven with Whip and Scourge, as if he were to run the Gantlet through the several Classes, *ad capiendam ingenii cultum*. What then, say you, would you not have him Write and Read? Shall he be more ignorant than the Clerk of our Parish, who takes *Hopkins* and *Sternhold* for the best Poets in the World; whom yet he makes worse, than they are, by his ill Reading? Not so, not so fast, I beseech you. Reading, and Writing, and Learning, I allow to be necessary, but yet not the chiefest Business. I imagine you would think him a very foolish Fellow, that should not value a Vertuous or a Wise Man, infinitely before a great Scholar: Not but that I think Learning a great help to both in well dispos'd Minds; but yet it must be

be confes'd also, that in others not so dispos'd, it helps them only to be the more foolish or worse Men. I say this, that when you consider of the Breeding of your Son, and are looking out for a School-Master, or a Tutor, you would not have (as is usual) *Latin* and *Logick* only in your Thoughts. Learning must be had, but in the second place, as subservient only to greater Qualities: Seek out some-body, that may know how discreetly to frame his Manners: Place him in Hands, where you may, as much as possible, secure his Innocence cherish and nurse up the Good, and gently correct and weed out any Bad Inclinations, and settle in him good Habits. This is the main Point, and this being provided for, *Learning*, may be had into the Bargain, and that, as I think, at a very easie rate, by Methods that may be thought on.

§. 141. When he can talk; 'tis time he should begin to *learn to read*. But as to this, give me leave here to inculcate again, what is very apt to be forgotten, *viz.* That a great Care is to be taken, that it be never made as a Business

Reading.

liness to him, nor he look on it as a Task. We naturally, as I said, even from our Cradles, love Liberty, and have therefore an aversion to many Things, for no other Reason, but because they are enjoyn'd us. I have always had a Fancy, that *Learning* might be made a Play and Recreation to Children; and that they might be brought to desire to be taught, if it were propos'd to them as a thing of Honour, Credit, Delight and Recreation, or as a Reward for doing something else; and if they were never chid or corrected for the neglect of it. That which confirms me in this Opinion, is, that amongst the *Portugueses*, 'tis so much a Fashion, and Emulation, amongst their Children, to *learn to Read*, and Write, that they cannot hinder them from it: They will learn it one from another, and are as intent on it, as if it were forbidden them. I remember that being at a Friend's House, whose younger Son, a Child in Coats, was not easily brought to his Book (being taught to *Read* at home by his Mother) I advised to try another way, then requiring it of him

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as his Duty; we, therefore, in a Discourse on purpose amongst our selves, in his hearing, but without taking any notice of him, declared, That it was the Privilege and Advantage of Heirs and Elder Brothers, to be Scholars; that this made them fine Gentlemen, and beloved by every body: And that for Younger Brothers, 'twas a Favour to admit them to Breeding; to be taught to *Read* and Write, was more than came to their share; they might be ignorant Bumpkins and Clowns, if they pleased. This so wrought upon the Child, that afterwards he desired to be taught; would come himself to his Mother to *learn*, and would not let his Maid be quiet till she heard him his Lesson. I doubt not but some way like this might be taken with other Children; and when their Tempers are found, some Thoughts be instilled into them, that might set them upon desiring of *Learning* themselves, and make them seek it, as another sort of Play or Recreation. But then, as I said before, it must never be imposed as a Task, nor made a trouble to them. There may be Dice and Play-

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things,

Reading.

things, with the Letters on them, to reach Children the *Alphabet* by playing; and twenty other ways may be found, fuitable to their particular Tempers, to make this kind of *Learning a Sport* to them.

§. 142. Thus Children may be cozen'd into a Knowledge of the Letters; be *taught to read*, without perceiving it to be any thing but a Sport, and play themselves into that others are whipp'd for. Children should not have any thing like Work, or serious, laid on them; neither their Minds nor Bodies will bear it. It injures their Healths; and their being forced and tied down to their Books in an Age at enmity with all such restraint, has, I doubt not, been the reason, why a great many have hated Books and Learning, all their Lives after: 'Tis like a Surfeit, that leaves an Aversion behind not to be removed.

§. 143. I have therefore thought, that if *Play-things* were fitted to this purpose, as they are usually to none, Contrivances might be made *to teach Children to Read*, whilst they thought they were only Playing. For example,

ample, What if an *Ivory-Ball* were made like that of the Royal-Oak Lottery, with Thirty two sides, or one rather of Twenty four, or Twenty five sides; and upon several of those sides pasted on an A, upon several others B, on others C, and on others D. I would have you begin with but these four Letters, or perhaps only two at first; and when he is perfect in them, then add another; and so on till each side having one letter, there be on it the whole Alphabet. This I would have others play with before him, it being as good a sort of Play to lay a Stake; who shall first throw an A or B, as who upon Dice shall throw Six or Seven. This being a play amongst you, tempt him not to it, lest you make it Business; for I would not have him understand 'tis any thing but a play of older People, and I doubt not but he will take to it of himself. And that he may have the more reason to think it is a play, that he is sometimes in favour admitted to, when the Play is done, the Ball shall be laid up safe out of his reach, that so it may not, by his having it in his keeping at any time,

Reading.

grow stale to him. To keep up his eagerness to it, let him think it a Game belonging to those above him: And when by this means he knows the Letters, by changing them into Syllables, he may *learn to Read*, without knowing how he did so, and never have any chiding or trouble about it; nor fall out with Books, because of the hard usage and vexation they have caused him. Children, if you observe them, take abundance of pains to learn several Games, which if they should be enjoined them, they would abhor as a Task and Business. I know a Person of great Quality (more yet to be honoured for his Learning and Vertue, than for his Rank and high Place) who by passing on the six Vowels (for in our language Y is one) on the six sides of a Die, and the remaining eighteen Consonants on the sides of three other Dice, has made this a play for his Children, that he shall win, who at one cast throws most Words on these four Dice; whereby his eldest Son, yet in Coats, has *play'd himself into Spelling* with great eagerness, and without once having been chid for it, or forced to it.

§. 144. I have seen little Girls exercise whole Hours together, and take abundance of pains to be expert at *Distiches*, as they call it: Whilst I have been looking on, I have thought, it wanted only some good Contrivance, to make them employ all that Industry about something that might be more useful to them; and methinks 'tis only the fault and negligence of elder People, that it is not so. Children are much less apt to be idle, than Men; and Men are to be blamed, if some part of that busy Humour be not turned to useful Things, which might be made usually as delightful to them, as those they are employ'd in, if Men would be but half so forward to lead the way, as these little Apes would be to follow. I imagine some wise *Portuguese* heretofore began this Fashion amongst the Children of his Country, where, I have been told, as I said, it is impossible to hinder the Children from *learning to Read* and Write: And in some parts of *France* they teach one another to Sing and Dance from the Cradle.

Reading.

§. 145. The Letters pasted upon the sides of the Dice, or Polygon, were best to be of the size of those of the Folio Bible to begin with, and none of them Capital Letters; when once he can read what is printed in such Letters, he will not long be ignorant of the great ones: And in the beginning, he should not be perplexed with variety; with this Die, also, you might have a Play just like the Royal-Oak, which would be another variety, and play for Cherries or Apples, &c.

§. 146. Besides these, Twenty other Plays might be invented, depending on Letters, which those, who like this way, may easily contrive and get made to this use if they will. But the Four Dice above-mentioned, I think so easy, and useful, that it will be hard to find any better, and there will be scarce need of any other.

§. 147. Thus much for *Learning to read*, which let him never be driven to, nor chide for; cheat him into it if you can, but make it not a Business for him; 'tis better it be a Year later before he can read, than that he should this way get an aversion to Learning.

If

If you have any Contests with him, *Reading*, let it be in Matters of Moment, of Truth, and good Nature; but lay no Task on him about A B C. Use your Skill to make his Will supple and pliant to Reason; teach him to love Credit and Commendation; to abhor being thought ill or meanly of, especially by You and his Mother, and then the rest will come all easily. But I think, if you will do that, you must not shackle and tie him up with Rules about indifferent Matters, nor rebuke him for every little Fault, or perhaps some, that to others would seem great ones: But of this I have said enough already.

§. 148. When by these gentle ways he begins to be able to *read*, some easy pleasant Book suited to his Capacity, should be put into his Hands, wherein the entertainment, that he finds, might draw him on, and reward his Pains in Reading, and yet not such as should fill his Head with perfectly useless trumpery, or lay the principles of Vice and Folly. To this purpose, I think, *Æsop's Fables* the best, which being Stories apt to delight and

Reading.

entertain a Child, may yet afford useful Reflections to a grown Man. And if his Memory retain them all his life after, he will not repent to find them there amongst his manly Thoughts, and serious Business. If his *Aesop* has Pictures in it, it will entertain him much the better, and encourage him to read, when it carries the increase of Knowledge with it. For such visible Objects Children hear talked of in vain and without any satisfaction, whilst they have no Idea's of them; those Idea's being not to be had from Sounds, but either the things themselves, or their Pictures. And therefore I think, as soon as he begins to spell, as many Pictures of Animals should be got him, as can be found, with the printed names to them, which at the same time will invite him to read, and afford him Matter of Enquiry and Knowledge. *Rajnard the Fox*, is another Book, I think, may be made use of to the same purpose. And if those about him will talk to him often about the Stories he has read, and hear him tell them, it will, besides other Advantages, add Incouragement, and delight

light to his *Reading*, when he finds ~~Reading~~ there is some use and pleasure in it, which in the ordinary Method, I think Learners do not till late; and so take Books only for fashionable amusements or impertinent troubles good for nothing.

§. 149. The Lord's Prayer, the Creeds, and Ten Commandments, 'tis necessary he should learn perfectly by heart, but I think, not by reading them himself in his Primer, but by some-body's repeating them to him, even before he can read. But learning by heart, and *learning to read*, should not I think be mixed, and so one made to clog the other. But his *learning to read* should be made as little trouble or business to him as might be.

What other *Books* there are in *English* of the kind of those above-mentioned, fit to engage the liking of Children, and tempt them to read, I do not know: But am apt to think that Children, being generally delivered over to the Method of Schools, where the fear of the Rod is to inforce, and not any pleasure of the *Employment* to invite them to learn, this sort of useful Books amongst the

Reading.

the number of silly ones, that are of all sorts, have yet had the fate to be neglected; and nothing that I know has been consider'd of this kind out of the ordinary Road of the Horn-Book, Primer, Psalter, Testament, and Bible.

§. 150. As for the *Bible*, which Children are usually employ'd in, to exercise and improve their Talent *in Reading*, I think, the promiscuous reading of it through, by Chapters, as they lie in order, is so far from being of any Advantage to Children, either for the perfecting their *Reading*, or principling their Religion, that perhaps a worse could not be found. For what Pleasure or Encouragement can it be to a Child to exercise himself in reading those Parts of a Book, where he understands nothing? And how little are the Law of *Moses*, the Song of *Solomon*, the Prophecies in the Old, and the Epistles and *Apocalypse* in the New Testament, suited to a Child's Capacity? And though the History of the Evangelists, and the Acts, have something easier; yet taken altogether, it is very disproportionate to the understanding of

of Childhood. I grant, that the Principles of Religion are to be drawn from thence, and in the Words of the Scripture: yet none should be propos'd to a Child, but such, as are suited to a Child's Capacity and Notions. But 'tis far from this to read through *the whole Bible*, and that for reading's sake. And what an odd jumble of Thoughts must a Child have in his Head, if he have any at all such as he should have concerning Religion, who in his tender Age, reads all the Parts of the *Bible* indifferently, as the Word of God without any other distinction. I am apt to think, that this in some Men has been the very Reason, why they never had clear and distinct Thoughts of it all their Life-time.

§. 154. And now I am by chance fallen on this Subject, give me leave to say, that there are some Parts of the *Scripture*, which may be proper to be put into the Hands of a Child, to engage him to read; such as are the Story of *Joseph*, and his Brethren, of *David* and *Goliath*, of *David* and *Jonathan*, &c. And others, that he should be made to read for his Instruction, as
That,

Reading.

That, *What you would have others do unto you, do you the same unto them*; and such other easy and plain moral Rules, which being fully chosen, might often be made use of, both for Reading and Instruction together: But the Reading of the whole Scripture indifferently, is what I think very inconvenient for Children, till after having been made acquainted with the plainest Fundamental Parts of it, they have got some kind of general view of what they ought principally to believe and practise, which yet, I think, they ought to receive in the very Words of the Scripture, and not in such, as Men prepossess'd by Systems and Analogies, are apt in this case to make use of, and force upon them. Dr. *Worthington*, to avoid this, has made a Catechism, which has all its Answers in the precise Words of the Scripture. A thing of good Example, and such a sound Form of Words, as no Christian can except against, as not fit for his Child to learn, of this, as soon as he can say the Lord's Prayer, Creed, and Ten Commandments by heart, it may be fit for him to learn a Question every Day,

Day, or every Week, as his understanding is able to receive, and his Memory to retain them. *Reading.* And when he has this Catechism perfectly by heart, so as readily and soundly to answer to any Question in the whole Book, it may be convenient to lodge in his Mind the Moral Rules scattered up and down in the Bible, as the Best Exercise of his Memory, and that which may be always a Rule to him ready at hand, in the whole Conduct of his Life.

§. 152. When he can read English *Writing.* well, it will be seasonable to enter him in *Writing*: And here the first thing should be taught him is, to hold his Pen right; and this he should be perfect in, before he should be suffered to put it to paper: For not only Children, but any body else, that would do any thing well, should never be put upon too much of it at once, or be set to perfect themselves in two parts of an Action at the same time, if they can possibly be separated. When he has learn'd to hold his Pen right (to hold it betwixt the Thumb and Fore-finger alone, I think best; but in this, you should Consult some good Wri-

Writing.

Writing-master, or any other person who writes well and quick) then next he should learn how to *lay his paper, and place his Arm and Body to it.* These Practices being got over, the way to teach him to Write, without much trouble, is to get a Plate graved, with the Characters of such an Hand as you like best: But you must remember to have them a pretty deal bigger than he should ordinarily write; for every one naturally comes by degrees to write a less Hand, than he at first was taught, but never a bigger. Such a Plate being graved, let several Sheets of good Writing-paper be printed off with Red Ink, which he has nothing to do but to go over with a good Pen fill'd with Black Ink, which will quickly bring his Hand to the formation of these Characters, being at first shewed where to begin, and how to form every Letter. And when he can do that well, he must then exercise on fair Paper; and so may easily be brought to *Write* the Hand you desire.

Drawing.

§. 153. When he can Write well, and quick, I think it may be convenient, not only to continue the exercise

cise of his Hand in Writing, but also *Drawing*; to improve the use of it farther in *Drawing*, a thing very useful to a Gentleman in several occasions; but especially if he travel, as that which helps a Man often to express, in a few Lines well put together, what a whole Sheet of Paper in Writing, would not be able to represent, and make intelligible. How many Buildings may a Man see, how many Machines and Habits meet with, the Idea's whereof would be easily retain'd and communicated, by a little Skill in *Drawing*; which being committed to Words, are in danger to be lost, or at best but ill retained in the most exact Descriptions? I do not mean, that I would have your Son a *perfect Painter*; to be that to any tolerable degree, will require more time than a young Gentleman can spare from his other Improvements of greater importance: But so much insight into *Perspective*, and skill in *Drawing*, as will enable him to represent tolerably on Paper any thing he sees, except Faces, may, I think, be got in a little time, especially if he have a Genius to it: But where that is wanting, unless
it

Drawing. it be in things absolutely necessary, it is better to let him pass them quietly, than to vex him about them to no purpose: And therefore in this, as in all other things not absolutely necessary, the Rule holds, *Nihil invita Minerva.*

French.

§. 154. As soon as he can speak *English*, 'tis time for him to learn some other Language: This no body doubts of, when *French* is proposed. And the Reason is, because People are accustomed to the right way of teaching that Language: which is by talking it into Children in constant Conversation, and not by Grammatical Rules. The *Latin* Tongue would easily be taught the same way if his Tutor, being constantly with him, would talk nothing else to him, and make him answer still in the same Language. But because *French* is a Living Language, and to be used more in speaking, that should be first learn'd, that the yet pliant Organs of Speech might be accustomed to a due formation of those Sounds, and he get the habit of pronouncing *French* well, which is the harder to be done the longer it is delay'd.

§. 155.

§. 155. When he can speak and read *French* well, which in this Method is usually in a Year or two, he should proceed to *Latin*, which 'tis a wonder Parents, when they have had the experiment in *French*, should not think ought to be learn'd the same way, by talking and reading. Only Care is to be taken whilst he is learning these Foreign Languages, by speaking and reading nothing else with his Tutor, that he do not forget to read *English*, which may be preserv'd by his Mother, or some-body else, hearing him read some chosen Parts of the Scripture, or other *English* Book every Day.

§. 156. *Latin*, I look upon as absolutely necessary to a Gentleman, and indeed, Custom, which prevails over every thing, has made it so much a Part of Education, that even, those Children are whipp'd to it, and made spend many Hours of their precious time uneasily in *Latin*, who, after they are once gone from School, are never to have more to do with it as long as they live. Can there be any thing more ridiculous, than that a Father should

Latin.

LXX.

should waste his own Money, and his Son's time, in setting him to learn the *Roman Language*, when at the same time he designs him for a Trade, wherein he having no use of *Latin*, fails not to forget that little, which he brought from School, and which 'tis Ten to One he abhors, for the ill use it procur'd him? Could it be believ'd, unless we had every where amongst us Examples of it, that a Child should be forced to learn the Rudiments of a Language, which he is never to use in the course of Life, he is designed to, and neglect all the while the writing a good Hand, and casting Account, which are of great Advantage in all Conditions of Life, and to most Trades indispensibly necessary? But though these Qualifications, requisite to Trade and Commerce, and the Business of the World, are seldom or never to be had at Grammar Schools, yet thither, not only Gentlemen send their younger Sons, intended for Trades; but even Tradesmen and Farmers fail not to send their Children, though they have neither Intention nor Ability to make them Scholars.

Latin.

Scholars. If you ask them why they do this, they think it as strange a Question, as if you should ask them, why they go to Church. Custom serves for Reason, and has to those who take it for Reason, so consecrated this Method, that it is almost Religiously observed by them, and they stick to it as if their Children had scarce an Orthodox Education unless they learn'd *Lily's Grammar*. *But how necessary soever Learning be to some, and is Thought to be to others, to whom it is of no manner of Use or Service; yet the ordinary way of Learning is in a Grammar School is that, which having had thoughts about I cannot be forward to encourage. The Reasons against it are so evident, and so gently that they have prevailed with some intelligent Persons, to quit the ordinary Road, not without success, though the Method made use of, was not exactly that which I Imagine the easiest, and in short is this: To trouble the Child with no Grammar at all but to have Latin, as English has been, without the perplexity of Rules talk'd into him; for if you will consider*

Latin.

it, *Latin* is no more unknown to a Child, when he comes into the World, than *English*: And yet he learns *English* without Master, Rule, or Grammar; and so might he *Latin* too, as *Tully* did, if he had some-body always to talk to him in this Language. And when we so often see a *French*-Woman teach a young Girl to speak and read *French* perfectly in a Year or Two, without any Rule of Grammar, or any thing else but prating to her, I cannot but wonder, how Gentlemen have over-seen this way for their Sons, and thought them more dull or incapable than their Daughters. If therefore a Man could be got, who himself speaks good *Latin*, who would always be about your Son, and talk constantly to him, and make him read *Latin*, that would be the true Genuine, and easy way of teaching him *Latin*, and that that I could wish, since besides teaching him a Language, without Pains or Chiding (which Children are wont to be whipp'd for at School Six or Seven Years together) he might at the same time, not only form his Mind and Manners, but instruct him also in several

several Sciences, such as are a good Part Latin. of *Geography, Astronomy, Chronology, Anatomy*, besides some Parts of *History*, and all other Parts of Knowledge of Things, that fall under the Senses, and require little more than Memory: For there, if we would take the true way, our Knowledge should begin, and in those Things be laid the Foundation; and not in the abstract Notions of *Logic* and *Metaphysics*, which are fitter to amuze, than inform the Understanding, in its first setting out towards Knowledge: In which abstract Speculations when young Men have had their Heads imploy'd a while without finding the Success and Employment or Use of it which they expected, they are apt to have mean Thoughts, either of Learning or themselves, to quit their Studies, and throw away their Books, as containing nothing but hard Words, and empty Sounds; or else concludng, that if there be any real Knowledge in them, they themselves have not Understandings capable of it; and that this is so, perhaps I could assure you upon my own Experience. Amongst other Things to

Latin.

be learn'd by a young Man in this Method, whilst others of his Age are wholly taken up with *Latin* and Languages, I may also set down *Geometry* for one, having known a Young Gentleman, bred something after this way, able to demonstrate several Propositions in *Euclid* before he was Thirteen.

§. 158. But if such a Man cannot be got, who speaks good *Latin*, and being able to instruct your Son in all these Parts of Knowledge, will undertake it by this Method; the next best is to have him taught as near this way as may be, which is by taking some easie and pleasant Book, such as *Aesop's Fables*, and writing the *English* Translation (made as literal as it can be) in one Line, and the *Latin* Words which answer each of them, just over it in another. These let him read every Day over and over again, till he perfectly understands the *Latin*. (But have a Care still, whatsover you are teaching him, of clogging him with too much at once; Or making any thing his Business but down-right Virtue; or reproving him for any Thing but Vice)

Vice) and then go on to another Fable Latin till he be also perfect in that, not omitting what he is already perfect in, but sometimes reviewing that, to keep it in his Memory. And when he comes to write, let these be set him for Copies, which with the exercise of his Hand, will also advance him in *Latin*. This being a more imperfect way than by *talking Latin* unto him; the formation of the Verbs first, and afterwards the declensions of the Nouns, and Pronouns perfectly learn'd by heart, may facilitate his acquaintance with the genius and manner of the *Latin Tongue*, which varies the signification of Verbs, and Nouns, not as the Modern Languages do by Particles prefix, but by changing the last Syllables. More than this of Grammar, I think he need not have till he can read himself *Sanctii Minerva* with *Scioppini's* Notes.

§. 159. When by this way of interlining *Latin* and *English* one with another, he has got a moderate Knowledge of the *Latin Tongue*, he may then be advanc'd a little farther to the reading of some other easie *Latin Book*,

Latin. such as *Justin* or *Eutropius*, and to make the reading and understanding of it the less tedious and difficult to him, let him help himself if he please with the *English* Translation. Nor let the Objection, that he will then know it only by roat (which is not when well consider'd of any moment against, but plainly for this way of learning a Language) fright any one. For Languages are only to be learn'd by roat; and a Man who does not speak *English* or *Latin* perfectly by roat, so that having thought of the thing he would speak of, his Tongue of course without thought of Rule or Grammar, falls into the proper Expressions and Idiom of that Language, does not speak it well, nor is Master of it. And I would fain have any one name to me that Tongue, that any one can learn, or speak as he should do by the Rules of Grammar. Languages were made not by Rules, or Art, but by Accident, and the common Use of the People. And he that will speak them well, has no other Rule but that; nor any thing to trust to, but his Memory, and the habit of speaking after the

the Fashion learn'd from those, that ^{Latin.} are allow'd to speak properly, which in other Words is only to speak by roat.

§. 160. For the exercise of his Writing, let him sometimes *translate Latin* into *English*: But the learning of *Latin*, being nothing but the learning of Words, a very unpleasant Business both to young and old, join as much other real Knowledge with it as you can, beginning still with that which lies most obvious to the Senses, such as is the Knowledge of *Minerals, Plants, and Animals*; and particularly *Timber and Fruit-Trees*, their parts and ways of propagation: Wherein a great deal may be taught a Child; which will not be useless to the Man. But more especially *Geography, Astronomy, and Anatomy*.

§. 161. But if, after all, his Fate be to go to School to get the *Latin Tongue*, 'tis in vain to talk to you concerning the method I think best to be observed in Schools; you must submit to that you find there; nor expect to have it changed for your Son: But yet by all means obtain, if you can, that he be
not

Latin. not employ'd in making *Latin Themes* and *Declamations*, and least of all *Verses* of any kind. You may insist on it if it will do any good, that you have no design to make him either a *Latin Orator*, or a *Poet*; but barely would have him understand perfectly a *Latin Author*; and that you observe, that those, who teach any of the modern *Languages*, and that with success, never amuse their *Scholars*, to make *Speeches*, or *Verses*, either in *French* or *Italian*, their *Business* being *Language barely* and not *Invention*.

Themes. §. 162. But to tell you a little more fully, why I would not have him exercis'd in making of *Themes* and *Verses*. 1. As to *Themes*, they have, I confess, the pretence of something useful, which is to teach *People* to speak handsomely and well, on any subject; which if it could be attained this way, I own, would be a great advantage; there being nothing more becoming a *Gentleman*, nor more useful in all the Occurrences of *Life*, than to be able, on any occasion, to speak well, and to the purpose. But this I say, That the making of *Themes*, as is usual in *Schools*,

Schools, helps not one jot toward it, *Themes*. For do but consider what 'tis in making a *Theme*, that a young Lad is employ'd about: 'Tis to make a speech on some *Latin* Saying; as, *Omnia vincit Amor*; or, *Non licet in Bello bis peccare*, &c. And here the poor Lad, who wants knowledge of these things he is to speak of, which is to be had only from Time and Observation, must set his Invention on the Rack to say something, where he knows nothing; which is a sort of *Egyptian* Tyranny, to bid them make Bricks, who have not yet any of the Materials: And therefore it is usual, in such cases, for the poor Children, to go to those of Higher Forms with this Petition, *Pray give me a little Sense*; which whether it be more reasonable, or more ridiculous, is not easie to determine. Before a Man can be in any capacity to speak on any subject, 'tis necessary to be acquainted with it: Or else 'tis as foolish to set him to discourse on it, as to set a blind Man to talk of Colours, or a deaf man of Musick. And would you not think him a little crack'd who would require another to make an Argument

Themes.

gument on a Moot Point, who understands nothing of our Laws? And what, I pray, do School-Boys understand concerning those matters, which are used to be proposed to them in their Themes, as Subjects to discourse on, to what and exercise their Fancies?

§. 163. In the next place consider the Language that their *Themes* are made in: 'Tis *Latin*, a Language foreign in their Country, and long since dead every-where: A Language, which your Son, 'tis a thousand to one, shall never have an occasion once to make a Speech in, as long as he lives, after he comes to be a Man; and a Language, wherein the manner of expressing ones self is so far different from ours, that to be perfect in that, would very little improve the Purity and Facility of his *English* Style. Besides that, there is now so little room, or use, for set Speeches in our own Language, in any part of our *English* Business, that I can see no pretence for this sort of Exercise in our Schools, unless it can be supposed, that the making of set *Latin* Speeches, should be the way, to teach Men to
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Speak well in *English extempore*. The *Themos.* way to that, I should think rather to be this: That there should be propos'd some rational and material Question to young Gentlemen, when they are of a fit age for such Exercise, which they should *extempore*, or after a little meditation in the place, speak to, without penning of any thing. For, I ask, if we will examine the effects of this way of learning to speak well, who speak best in any Business, when occasion calls them to it, upon any debate, either those who have accustomed themselves to compose and write down before-hand, what they would say; Or those, who thinking only of the matter, to understand that as well as they can, use themselves only to speak *extempore*? And he, that shall judge by this, will be little apt to think, that the accustoming him to studied Speeches, and set Compositions, is the way to fit a young Gentleman for Business.

§. 164. But, perhaps, we shall be told, 'Tis to improve and perfect them in the *Latin* Tongue. 'Tis true, that is their proper Business at School; but the

Themes: the making of *Themes* is not the way to let their perplexed Brains abound in invention of things to be said, nor about the Signification of Words to be learn'd. And when they are making a *Theme*, 'tis Thoughts they search and sweat for, and not Language. But the Learning and Mastery of a Tongue being uneasy and unpleasant enough in itself, should not be cumber'd with any other Difficulties, as is done in this way of proceeding. In fine, if boys invention be to be quick'n'd by such Exercises, let them make *Themes* in *English*, where they have facility, and a command of Words, and will better see what kind of Thoughts they have, when put into their own Language. And if the *Latin* Tongue be to be learn'd, let it be done the easiest way, without toiling and distressing the mind, by so uneasy an employment, as that of making *Speeches* join'd to it.

Verfes:

§. 165. If these may be any Reasons against Children's making *Latin Themes* at School, I have much more to say, and of more weight, against their making *Verse*; *Verfes* of any sort:

short! For if he has no *Genius* to *Poet* *Verses*.
try, 'tis the most unreasonable thing in
 the World, to torment a Child, and
 waste his time about that which can
 never succeed: And if he have a *Poe-*
tick Vein, 'tis to me the strangest thing
 in the World, that the Father should
 desire, or suffer it to be cherish'd, or
 improved. Methinks the Parents
 should labour to have it stifled, and
 suppressed, as much as may be; and I
 know not what reason a Father can
 have, to wish his son a Poet, who does
 not desire to have him bid defiance to
 all other Callings, and Business, which
 is not yet the worst of the case; for if
 he proves a successful Rhymers, and
 get once the reputation of a Wit, I
 desire it may be consider'd what Com-
 pany and Places he is Like to spend his
 Time in, nay, and Estate too. For
 it is very seldom seen, that any one
 discovers Mines of Gold or Silver in
Parnassus. 'Tis a pleasant Air, but
 a barren Soil; and there are very
 few instances of those, who have ad-
 ded to their Patrimony by any thing
 they have reaped from thence. Poetry
 and Gaming, which usually go toge-
 ther,

Verfes.

ther, are alike in this too, That they seldom bring any advantage, but to those who have nothing else to live on, Men of Estates almost constantly go away losers; and 'tis well if they escape at a cheaper rate than their whole Estates, or the greatest part of them. If therefore you would not have your Son the Fiddle to every jovial Company, without whom the Sparks could not relish their Wine, nor know how to pass an Afternoon idly; if you would not have him waste his Time and Estate, to divert others, and contemn the dirty Acres left him by his Ancestors, I do not think you will much care he should be a *Poet*, or that his School-master should enter him in Verfifying. But yet, if any one will think Poetry a desirable Quality in his Son, and that the study of it would raise his Fancy and Parts, he must needs yet confess, that to that end reading the excellent *Greek* and *Roman* Poets is of more use, than making bad Verses of his own, in a Language that is not his own. And he, whose design it is to excell in *English* Poetry, would not, I guess, think the way to it were to

to make his first Essays in *Latin* Verses.

§. 166. Another thing very ordinary in the Vulgar Method of Grammar-Schools there is, of which I see no use at all, unless it be to balk young Lads in the way to learning Languages, which, in my Opinion, should be made as easie and pleasant as may be; and that which was painful in it, as much as possible quite removed. That which I mean, and here complain of, is, their being forced to learn by Heart, great parcels of the Authors which are taught them; wherein I can discover no advantage at all, especially to the Business they are upon. Languages are to be learn'd only by reading, and talking, and not by scraps of Authors got by Heart; which when a Man's Head is stuffed with, he has got the just Furniture of a Pedant, and 'tis the ready way to make him one; than which, there is nothing less becoming a Gentleman: For what can be more ridiculous, than to mix the rich and handsome Thoughts and Sayings of others, with a deal of poor Stuff of his own; which is thereby the more exposed,

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Memoriter.

Memoriser. posed, and has no other grace in it, nor will otherwise recommend the Speaker, than a thread-bare, russet Coat would, that was set off with large Patches of Scarlet, and glittering Brocard. Indeed, where a Passage comes in the way, whose matter is worth remembrance, and the expression of it very close and excellent (as there are many such in the ancient Authors) it may not be amiss to lodge it in the Mind of young Scholars, and with such admirable Stroaks of those great Masters, sometimes exercise the Memory of School-boys. But their learning of their Lessons by heart, as they happen to fall out in their Books, without choice or distinction, I know not what it serves for, but to mispend their Time and Pains, and give them a disgust and aversion to their Books, wherein they find nothing but useless trouble.

Latin.

§. 167. But under whose Care so ever a Child is put, to be taught, during the tender and flexible Years of his Life, this is certain, it should be one, who thinks *Latin* and *Language* the least part of Education; one who know-

knowing how much Vertue, and a well-temper'd Soul is to be preferr'd to any sort of *Learning* or *Language*, makes it his chief Business to form the Mind of his Scholars, and give that a right disposition, which if once got, though all the rest should be neglected, would, in due time, produce all the rest; and which, if it be not got, and settled, so as to keep out ill and vicious Habits, *Languages* and *Sciences*, and all the other Accomplishments of Education will be to no purpose, but to make the worse, or more dangerous Man. And, indeed, whatever stir there is made about getting of *Latin*, as the great and difficult business, his Mother may teach it him herself, if she will but spend two or three hours in a day with him, and make him read the Evangelists in *Latin* to her: For she need but buy a *Latin* Testament, and having got somebody to mark the last Syllable but one, where it is long, in Words above two Syllables (which is enough to regulate her Pronunciation and Accenting the Words) read daily in the *Gospels*, and then let her avoid Understanding them in *Latin* if she can. And when she under-

Latin.

stands the Evangelists in *Latin*, let her, in the same manner, read *Aesop's Fables*, and so proceed on to *Entropius*, *Justin*, and other such Books. I do not mention this, as an Imagination of what I fantasie may do, but as of a thing I have known done, and the *Latin* Tongue with ease got this way.

But to return to what I was saying: He that takes on him the charge of bringing up young Men, especially young Gentlemen, should have something more in him than *Latin*, more than even a Knowledge in the Liberal Sciences: He should be a Person of eminent Vertue and Prudence, and with good Sense, have good Humour, and the skill to carry himself with gravity, ease, and kindness, in a constant Conversation with his Pupils.

§. 168. At the same time that he is learning *French* and *Latin*, a Child, as has been said, may also be enter'd in *Arithmetick*, *Geography*, *Chronology*, *History*, and *Geometry* too. For if these be taught him in *French* or *Latin*, when he begins once to understand either of these Tongues, he will get a knowledge in these Sciences, and the Language to boot. Geo-

Geography, I think, should be begun *Geography*, with: For the learning of the Figure of the *Globe*, the Situation and Boundaries of the Four Parts of the World, and that of particular Kingdoms and Countries, being only an exercise of the Eyes and Memory, a child with pleasure will learn and retain them: And this is so certain, that I now live in the House with a Child, whom his Mother has so well instructed this way in *Geography*, that he knew the Limits of the Four Parts of the World, could readily point being asked, to any County upon the *Globe*, or any Country in the Map of *England*, knew all the great Rivers, Promontories, Straits, and Bays in the World, and could find the Longitude and Latitude of any Place, before he was six Years old. These things, that he will thus learn by sight, and have by roat in his Memory, is not all, I confess, that he is to learn upon the *Globes*. But yet it is a good step and preparation to it, and will make the remainder much easier, when his Judgment is grown ripe enough for it: Besides, that it gets so much time now; and by the pleasure of knowing things, leads him on insensibly to the gaining of Languages.

Arithmetick
sick.

§. 169. When he has the natural Parts of the Globe well fix'd in his Memory, it may then be time to begin *Arithmetick*. By the natural Parts of the Globe, I mean the several Positions of the Parts of the Earth, and Sea, under different Names and Distinctions of Countries, not coming yet to those Artificial and imaginary Lines, which have been invented, and are only suppos'd for the better improvement of that Science.

§. 170. *Arithmetick*, is the easiest, and consequently the first sort of abstract Reasoning, which the Mind commonly bears, or accustoms it self to; and is of so general use in all parts of Life and Business, that scarce any thing is to be done without it: This is certain, a Man cannot have too much of it, nor too perfectly; he should therefore begin to be exercis'd in *counting*, as soon, and as far, as he is capable of it; and do something in it every Day, till he is Master of the Art of *Numbers*. When he understands *Addition* and *Subtraction*, he may then be advanced farther in *Geography*, and after he is acquainted with
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the Poles, Zones, parallel Circles and ^{Astronomick.} Meridians, be taught Longitude and Latitude, and the use of Maps, and by that time he is perfected in these Circles of the Globe, with the Horizon and the Ecliptick, he may be taught the same thing also on the ^{Astronomy.} Celestial Globe, with the Figure and Position of the several Constellations, which may be shewed him first upon the Globe, and then in the Heavens. But in this as in all other parts of Instruction, great Care must be taken with Children, to begin with that, which is plain and simple, and to teach them as little as can be at once, and settle that well in their Heads, before you proceed to the next, or any thing new in that Science, whereby Children scape being amazed and confounded; by which way of giving them first one simple Idea, and taking Care that they took it right and perfectly comprehended it before you went any farther, and then adding some of their simple Idea (which lay next in your way to what you aim'd at) and no more to it, and so proceeding by gentle and insensible steps, Children

Astronomy. have had early righter Apprehensions, and their Thoughts extended farther, than could have been expected. And when he has learn'd any thing himself, there is no such way to fix it in his Memory, and to encourage him to go on, as to set him to teach it others.

Geometry. §. 171. When he has once got such an acquaintance with the Globes, he may be fit to be tried a little in *Geometry*; wherein I think the six first Books of *Euclid* enough for him to be taught. For I am in some doubt, whether more to a Man of Business be necessary or useful. At least if he have a Genius and Inclination to it, being enter'd so far by his Tutor, he will be able to go on of himself without a Teacher.

The *Globes* therefore must be studied, and that diligently, and I think, may be begun betimes, if the Tutor will but be careful to distinguish, what the Child is capable of knowing, and what not; for which this may be a Rule that perhaps will go a pretty way (*viz.*) that Children may be taught any thing, that falls under their Senses, especially their sight, as
far

far as their Memories only are exercised: *Geometry.* And thus a Child very young may learn, which is the *Æquator*, which the *Meridian*, &c. which *Europe* and which *England* upon the Globes, as soon almost as he knows the Rooms of the House he lives in, if Care be taken not to teach him too much at once, nor to set him upon a new Part, till that, which he is upon, be perfectly learn'd and fix'd in his Memory.

§. 172. With Geography, *Chronology* ought to go hand in hand, I mean the general part of it, so that he may have in his Mind a view of the whole current of time, and the several considerable *Epochs* that are made use of in History. Without these two History, which is the great Mistress of Prudence and Civil Knowledge; and ought to be the proper Study of a Gentleman, or Man of Business in the World, without *Geography* and *Chronology*, I say, History will be very ill retained, and very little useful; but be only a jumble of Matters of Fact, confusedly heaped together without Order or Instruction. 'Tis by these

Chronology. these two, that the Actions of Mankind are ranked into their proper Places of Times and Countries, under which Circumstances, they are not only much easier kept in the Memory, but in that natural Order, are only capable to afford those Observations, which make a Man the better and the abler for reading them.

§. 172. When I speak of *Chronology* as a Science he should be perfect in, I do not mean the little Controversies, that are in it. These are endless, and most of them of so little importance to a Gentleman, as not to deserve to be inquir'd into, were they capable of an easy Decision. And therefore all that learned Noise and Dust of the Chronologist is wholly to be avoided. The most useful Book I have seen in that part of Learning, is a small Treatise of *Strachius*, which is printed in Twelves, under the Title of *Breviarum Chronologium*, out of which may be selected all that is necessary to be taught a young Gentleman concerning *Chronology*; for all that is in that Treatise a learner need not be cumbred

cumbered with. He has in him the most remarkable or usual *Epochs* reduced all to that of the *Julian Period*, which is the easiest and plainest, and surest Method, that can be made use of in *Chronology*. To this Treatise of *Stranchius*, *Helvicus's* Tables may be added as a Book to be turned to on all occasions.

§. 173. As nothing teaches, so nothing delights more than History. The first of these recommends it to the Study of Grown-Men, the latter makes me think it the fittest for a young Lad, who as soon as he is instructed in Chronology, and acquainted with the several *Epochs* in use in this part of the World, and can reduce them to the *Julian Period*, should then have some *Latin History* put into his Hand. The choice should be directed by the easiness of the Style; for where-ever he begins, Chronology will keep it from Confusion; and the pleasantness of the Subject inviting him to read the Language will insensibly be got, without that terrible vexation and uneasiness, which Children suffer, where they are put into Books beyond their Capacity, such

History.

such as are the *Roman* Orators and Poets, only to learn the *Roman* Language. When he has by reading Master'd the easier, such perhaps as *Justin, Eutropius, Quintus Curtius, &c.* the next degree to these, will give him no great Trouble: And thus by a gradual Progress from the plainest and easiest *Historians*, he may at last come to read the most difficult and sublime of the *Latin* Authors, such as are *Tully, Virgil,* and *Horace.*

Ethicks.

§. 174. The Knowledge of *Vertue*, all along from the beginning, in all the Instances he is capable of, being taught him, more by Practice than Rules; and the love of Reputation instead of satisfying his Appetite, being made habitual in him, I know not whether he should read any other Discourses of Morality, but what he finds in the Bible; or have any System of *Ethicks* put into his Hand, till he can read *Tully's Offices*, not as a School-Boy to learn *Latin*, but as one that would be informed in the Principles and Precepts of *Vertue*, for the Conduct of his Life.

§. 175.

§. 175. When he has pretty well *Civil-Law* digested *Tully's Offices*, it may be reasonable to set him upon *Grotius de Jure Belli & Pacis*, or which I think, is the better of the two, *Puffendorf de Jure naturali & Gentium*; wherein he will be instructed in the natural Rights of Men, and the Original and Foundations of Society, and the Duties resulting from thence. This *general Part of Civil-Law* and History, are Studies which a Gentleman should not barely touch at, but constantly dwell upon, and never have done with. A Vertuous and well behaved young Man, that is well versed in the *general Part of the Civil-Law* (which concerns not the chicane of private Cases, but the Affairs and Intercourse of civilized Nations in general, grounded upon Principles of Reason) understands *Latin* well, and can write a good hand, one may turn loose into the World, with great assurance, that he will find Employment and Esteem every where.

§. 176. It would be strange to suppose an *English* Gentleman should be ignorant of the *Law* of his Country.

This,

Law.

This, whatever station he is in, is so requisite, that from a Justice of the Peace, to a Minister of State, I know no Place he can well fill without it. I do not mean the chicanery or wrangling and captious part of the *Law*; a Gentleman, whose Business it is to seek the true measures of Right and Wrong, and not the Arts how to avoid doing the one, and secure himself in doing the other, ought to be as far from such a study of the *Law*, as he is concerned diligently to apply himself to that, wherein he may be serviceable to his Country. And to that purpose, I think the right way for a Gentleman to study *Our Law*, which he does not design for his Calling, is to take a view of our *English Constitution and Government*, in the ancient Books of the *Common Law*; and some more modern Writers, who out of them have given an account of this Government. And having got a true Idea of that, then to read our *History*, and with it join in every King's Reign the *Laws* then made. This will give an insight into the reason of our *Statutes*, and shew the true ground upon which they came

to be made, and what weight they ought to have.

§. 177. *Rhetorick* and *Logick* being *Rhetorick.*
Logick. the Arts that in the ordinary method usually follow immediately after Grammar, it may perhaps be wondered that I have said so little of them: The reason is, because of the little advantage young People receive by them: For I have seldom or never observed any one to get the Skill of reasoning well, or speaking handsomly by studying those Rules, which pretend to teach it: And therefore I would have a young Gentleman take a view of them in the shortest Systems could be found, without dwelling long on the contemplation and study of those Formalities. Right Reasoning is founded on something else than the *Predicaments* and *Predicables*, and does not consist in talking in *Modes* and *Figures* it self. But 'tis besides my present Business to enlarge upon this Speculation: To come therefore to what we have in hand; if you would have your Son Reason well, let him read *Chillingworth*; and if you would have him speak well, let him be conversant in *Tully*, to give him the

Rhetorick.
Logick.

the true *Idea* of *Eloquence*; and let him read those things that are well writ in *English*, to perfect his Style in the purity of our Language. If the use and end of right Reasoning, be to have right Notions and a right Judgment of things; to distinguish betwixt Truth and Falshood, Right and Wrong, and to act accordingly; be sure not to let your Son be bred up in the Art and Formality of Disputing, either practising it himself; or admiring it in others; unless instead of an able Man, you desire to have him an insignificant Wrangler, Opiniater in Discourse, and priding himself in contradicting others; or, which is worse, questioning every thing, and thinking there is no such thing as truth to be sought, but only Victory in Disputing. Truth is to be found and maintained by a mature and due Consideration of Things themselves, and not by artificial Terms and Ways of Arguing, which lead not Men so much into the discovery of Truth, as into a captious and fallacious use of doubtful Words, which is the most useless and disingenuous Way of talking, and most unbecoming

a Gentleman or a lover of Truth of any thing in the World.

Natural Philosophy, as a speculative Science, I think we have none, and perhaps, I may think I have reason to say we never shall. The Works of Nature are contrived by a Wisdom, and operate by ways too far surpassing our Faculties to discover, or Capacities to conceive, for us ever to be able to reduce them into a Science. *Natural Philosophy* being the Knowledge of the Principles, Properties and Operations of Things, as they are in themselves, I imagine there are Two Parts of it, one comprehending Spirits with their Nature and Qualities; and the other *Bodies*. The first of these is usually referr'd to *Metaphysics*, but under what Title soever the consideration of *Spirits* comes, I think it ought to go before the study of Matter, and Body, not as a Science that can be methodized into a System, and treated of upon Principles of Knowledge; but as an enlargement of our Minds towards a truer and fuller comprehension of the intellectual World to which we are led both by Reason and

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Natural
Philosophy.

Revelation And since the clearest and largest Discoveries we have of other *Spirits* besides God and our own Souls is imparted to us from Heaven by Revelation, I think the information, that at least young People should have of them, should be taken from that Revelation. To this purpose, I think, it would be well if there were made a good History of the Bible for young People to read, wherein every thing, that is fit to be put into it, being laid down in its due Order of Time, and several things omitted, which were suited only to riper Age, that Confusion, which is usually produced by promiscuous reading of the Scripture, as it lies now bound up in our Bibles, would be avoided. And also this other good obtained, that by reading of it constantly, there would be instilled into the Minds of Children, a Notion and Belief of *Spirits*, they having so much to do in all the Transactions of that History, which will be a good Preparation to the study of *Bodies*, for without the Notion and allowance of *Spirits*, our Philosophy will be lame and defective in one
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main Part of it, when it leaves out the Contemplation of the most Excellent and Powerful Part of the Creation. Natural
Philosophy.

§. 179. Of this *History of the Bible*, I think too it would be well if there were a short and plain Epitome made, containing the chief and most material Heads, for Children to be conversant in as soon as they can read. This, though it will lead them early into some Notion of *Spirits*, yet is not contrary to what I said above, That I would not have Children troubled whilst young with Notions of *Spirits*, whereby my meaning was, that I think it inconvenient, that their yet tender Minds should receive early Impressions of *Goblins, Spectres, and Apparitions*, wherewith their Maids and those about them are apt to fright them into a compliance with their Orders, which often proves a great inconvenience to them all their Lives after, by subjecting their Minds to Frights, fearful Apprehensions, Weakness, and Superstition, which, when coming abroad into the World, and Conversation, they grow weary and

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asham'd of, it not seldom happens, that to make as they think, a through Cure, and ease themselves of a load has fate so heavy on them, they throw away the thoughts of all *Spirits* together, and so run into the other but worse extrem.

§. 180. The Reason why I would have this premised to *the study of Bodies*; and the Doctrine of the Scriptures well imbibed, before young Men be entered in *Natural Philosophy*, is, because Matter being a thing, that all our Senses are constantly conversant with, it is so apt to possess the Mind, and exclude all other Beings, but Matter, that prejudice grounded on such Principles often leaves no room for the admittance of Spirits, or the allowing any such things as *immaterial Beings*, *in rerum natura*, when yet it is evident that by mere Matter and Motion, none of the great Phœnomena of Nature can be resolved, to instance but in that common one of Gravity, which I think impossible to be explained by any natural Operation of Matter or any other Law of Motion, but the positive Will of a Superiour Being, so ordering

ordering it. And therefore since the Deluge cannot be well explained without admitting something out of the ordinary course of Nature, I propose it to be considered whether God's altering the Center of gravity in the Earth for a time (a thing as intelligible as gravity it self, which, perhaps a little variation of Causes unknown to us would produce) will not more easily account for *Noah's Flood*, than any *Hypothesis* yet made use of to solve it. But this I mention by the by, to shew the necessity of having recourse to something beyond bare Matter and its Motion in the explication of Nature, to which the Notions of Spirits and their Power, to whose Operation so much is attributed in the Bible, may be a fit preparative reserving to a fitter opportunity, a fuller explication of this *Hypothesis*, and the application of it to all the Parts of the Deluge, and any Difficulties can be supposed in the History of the Flood as recorded in the Bible.

§. 181. But to return to the study of *Natural Philosophy*, though the World be full of Systems of it, yet I

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cannot

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cannot say, I know any one which can be taught a young Man as a Science, wherein he may be sure to find truth and certainty, which is what all Sciences give an expectation of. I do not hence conclude that none of them are to be read: It is necessary for a Gentleman in this learned Age to look into some of them, to fit himself for Conversation. But whether that of *Des Cartes* be put into his Hands, as that which is most in Fashion; or it be thought fit to give him a short view of that and several other also. I think the Systems of *Natural Philosophy* that have obtained in this part of the World, are to be read, more to know the *Hypotheses*, and to understand the Terms and Ways of Talking of the several Sects, than with hopes to gain thereby a comprehensive scientific and satisfactory Knowledge of the Works of Nature: Only this may be said, that the Modern *Corpuscularians* talk in most Things more intelligibly than the *Peripateticks*, who possessed the Schools immediately before them. He that would look farther back, and acquaint himself with the
several

several Opinions of the Ancients, may Natural
Philosophy. consult Dr. *Cudworth's Intellectual System*; wherein that very learned Author hath with such Accurateness and Judgment collected and explained the Opinions of the Greek Philosophers, that what Principles they built on, and what were the chief *Hypotheses*, that divided them, is better to be seen in him, than any where else that I know. But I would not deterr any one from the study of Nature, because all the Knowledge we have, or possibly can have of it, cannot be brought into a Science. There are very many things in it, that are convenient and necessary to be known to a Gentleman: And a great many other, that will abundantly reward the Pains of the Curious with Delight and Advantage. But these, I think, are rather to be found amongst such, as have employed themselves in making rational Experiments and Observations, than in writing barely speculative Systems. Such Writings therefore, as many of Mr. *Boyles* are, with others, that have writ of *Husbandry, Planting, Gardening*, and the like, may be fit for a Gentleman,

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Natural
Philosophy.

tleman, when he has a little acquainted himself with some of the Systems of the *Natural Philosophy* in Fashion.

§. 182. Though the Systems of *Physick*, that I have met with, afford little encouragement to look for Certainty or Science in any Treatise, which shall pretend to give us a body of *Natural Philosophy* from the first Principles of Bodies in general, yet the incomparable Mr. *Newton*, has shewn how far *Mathematicks*, applied to some Parts of Nature, may, upon Principles that matter of fact justify, carry us in the knowledge of some, as I may so call them, particular Provinces of the incomprehensible Universe. And if others could give us so good and clear an account of other parts of *Nature*, as he has of this our Planetary World, and the most considerable *Phænomena* observable in it, in his admirable Book, *Philosophiæ naturalis principia Mathematica*, we might in time hope to be furnished with more true and certain Knowledge in several Parts of this stupendious Machin, than hitherto we could have expected. And though there are very few, that have

Mathe-

Natural
Philosophy

Mathematicks enough to understand his Demonstrations, yet the most accurate Mathematicians, who have examined them, allowing them to be such, his Book will deserve to be read, and give no small light and pleasure to those, who willing to understand the Motions, Properties, and Operations of the great Masses of Matter, in this our Solar System, will but carefully mind his Conclusions, which may be depended on as Propositions well proved.

§. 183. This is, in short, what I *Greek* have thought concerning a young Gentleman's Studies; wherein it will possibly be wondred, that I should omit *Greek*, since amongst the *Greeks* is to be found the Original, as it were, and Foundation of all that Learning which we have in this part of the World. I grant it so; and will add, That no Man can pass for a Scholar, that is ignorant of the *Greek* Tongue. But I am not here considering of the Education of a profess'd Scholar, but of a Gentleman, to whom *Latin* and *French*, as the World now goes, is by every one acknowledged to be necessary.

Grec.

fary. When he comes to be a Man, if he has a mind to carry his Studies farther, and look into the *Greek Learning*, he will then easily get that Tongue himself: And if he has not that Inclination, his learning of it under a Tutor will be but lost Labour, and much of his Time and Pains spent in that, which will be neglected and thrown away, as soon as he is at liberty. For how many are there of an hundred, even amongst Scholars themselves, who retain the *Greek* they carried from School; or ever improve it to a familiar reading, and perfect understanding of *Greek Authors*?

§. 184. Besides what is to be had from Study and Books, there are other *Accomplishments* necessary to a Gentleman, to be got by exercise, and to which time is to be allowed, and for which Masters must be had.

Dancing.

Dancing being that which gives *grateful Motions* all the life, and above all things Manliness, and a becoming Confidence to young Children, I think it cannot be learn'd too early, after they are once of an Age and Strength capable of it. But you must be

be sure to have a good Master, that *Dancing.* knows, and can teach, what is graceful and becoming, and what gives a freedom and easiness to all the Motions of the Body. One that teaches not this, is worse than none at all, Natural Unfashionableness being much better, than a pish, affected Postures; and I think it much more passable to put off the Hat, and make a Leg, like an honest Country-Gentleman, than like an ill-fashion'd Dancing-Master. For as for the jigging part and the Figures of Dances, I count that little or nothing farther, than as it tends to perfect *graceful Carriage.*

§. 185. *Musick* is thought to have *Musick.* some affinity with Dancing, and a good Hand, upon some Instruments, is by many People mightily valued; but it wastes so much of a young Man's time, to gain but a moderate Skill in it, and engages often in such odd Company, that many think it much better spared: And I have, amongst Men of Parts and Business, so seldom heard any one commended, or esteemed for having an Excellency in *Musick*, that amongst all those things that ever came into the

the

Mystick.

the List of Accomplishments, I think I may give it the last place. Our short Lives will not serve us for the attainment of all things; nor can our Minds be always intent on something to be learn'd: The weakness of our Constitutions, both of Mind and Body, requires that we should be often unbent, and he, that will make a good use of any part of his Life, must allow a large Portion of it to Recreation. At least this must not be denied to young People, unless whilst you, with too much haste, make them old, you have the displeasure to see them in their Graves, or a second Childhood, sooner than you could wish. And therefore, I think, that the Time and Pains allotted to serious Improvements, should be employ'd about Things of most use and consequence, and that too in the Methods the most easie and short, that could be, at any rate obtained: And perhaps it would be none of the least Secrets in Education, to make the Exercises of the Body and the Mind, the *Recreation* one to another. I doubt not but that something might be done in it, by a prudent Man,

that

that would well consider the Temper *Musick.* and Inclination of his Pupil. For he that is wearied either with Study, or Dancing, does not desire presently to go to sleep; but to do something else, which may divert and delight him. But this must be always remembred, that nothing can come into the account of *Recreation*, that is not done with delight.

§. 186. *Fencing* and *Riding* the *Great Horse*, are look'd upon as so necessary parts of Breeding, that it would be thought a great *omission* to neglect them: The latter of the two being for the most part to be learn'd only in Great Towns, is one of the best Exercises for Health which is to be had in those Places of Ease and Luxury; and upon that account makes a fit part of a young Gentleman's Employment during his abode there. And as far as it conduces to give a Man a firm and graceful Seat on Horseback; and to make him able to teach his Horse to stop and turn quick, and to rest on his Haunches, is of use to a Gentleman both in Peace and War. But whether it be of moment enough to be made a Business of, and deserve to take up more of his time than

Musick.

than should barely for his Health be employed at due intervals in some such vigorous Exercise, I shall leave to the Discretion of Parents and Tutors, who will do well to remember, in all the Parts of Education, that most time and application is to be bestowed on that which is like to be of greatest consequence, and frequentest use, in the ordinary course and occurrences of that Life the young Man is designed for.

Fencing.

§. 187. As for *Fencing*, it seems to me a good Exercise for Health, but dangerous to the Life. The confidence of it being apt to engage in Quarrels, those that think they have some Skill, and to make them more touchy than needs, on Points of Honour, and slight Occasions. Young Men in their warm Blood are forward to think, they have in vain learned to Fence, if they never shew their Skill and Courage in a Duel, and they seem to have Reason. But how many sad Tragedies that Reason has been the Occasion of, the Tears of many a Mother can witness. A Man that cannot *Fence* will be the more careful to keep out of Bullies and Game-

Gamesters Company, and will not be half so apt to stand upon Punctilio's, nor to give Affronts, or fiercely justify them when given, which is that, which usually makes the Quarrel. And when a Man is in the Field, a moderate Skill in Fencing rather exposes him to the Sword of his Enemy, than secures him from it. And certainly a Man of Courage who cannot *Fence* at all, and therefore will put all upon one thrust, and not stand parrying, has the odds against a moderate Fencer, especially if he has Skill in *Wrestling*, and therefore if any Provision be to be made against such Accidents, and a Man be to prepare his Son for Duels, I had much rather mine should be a good *Wrestler* than an ordinary *Fencer*, which is the most a Gentleman can attain to in it, unless he will be constantly in the Fencing-School, and every Day exercising. But since *Fencing* and *Riding* the great Horse, are so generally looked upon as necessary Qualifications in the breeding of a Gentleman, it will be hard wholly to deny any one of that rank these Marks of Distinction. I shall leave it

Fencing.

it therefore to the Father, to consider how far the Temper of his Son, and the Station he is like to be in, will allow or encourage him to comply with Fashions, which having very little to do with civil Life, were yet formerly unknown to the most Warlike Nations, and seem to have added little of Force or Courage to those who have received them, unless we will think Martial Skill or Prowess, have been improved by *Duelling*, with which *Fencing* came into, and with which I presume it will go out of, the World.

§. 188. These are my present Thoughts concerning *Learning* and *Accomplishments*. The great Business of all is *Vertue* and *Wisdom*.

Nullum numen abest si sit prudentia.

Teach him to get a Mastery over his Inclinations, and *submit his Appetite to Reason*. This being obtained, and by constant practice settled into Habit, the hardest part of the Task is over. To bring a young Man to this, I know nothing which so much contributes, as the love of Praise and Commendation.

tion, which should therefore be instilled into him by all Arts imaginable. *Fencing.* Make his Mind as sensible of Credit and Shame as may be: And when you have done that, you have put a Principle into him, which will influence his Actions, when you are not by, to which the fear of a little smart of a Rod is not comparable, and which will be the proper Stock, whereon afterwards to graft the true Principles of Morality and Religion.

§. 189. I have one Thing more to *Trade* add, which as soon as I mention, I shall run the danger to be suspected to have forgot what I am about, and what I have above written concerning Education; which has all tended towards a Gentleman's Calling, with which a *Trade* seems wholly to be inconsistent. And yet, I cannot forbear to say, I would have him *learn a Trade, a Manual Trade*; nay, two or three, but one more particularly.

§. 190. The busy Inclination of Children being always to be directed to some thing, that may be useful to them. The Advantage may be considered of two Kinds; 1. Where the *R Skill*

Trade.

Skill it self, that is got by exercise, is worth the having. Thus Skill not only in Languages, and learned Sciences, but in Painting, Turning, Gardening, Tempering, and Working in Iron, and all other useful Arts is worth the having. 2. Where the Exercise it self, without any other Consideration, is necessary, or useful for Health. Knowledge in some Things is so necessary to be got by Children whilst they are young, that some part of their time is to be allotted to their improvement in them, though those Employments contribute nothing at all to their Health: Such are Reading and Writing and all other sedentary Studies, for the improvement of the Mind, and are the unavoidable Business of Gentlemen quite from their Cradles. Other *Manual Arts*, which are both got and exercised by Labour, do many of them by their Exercise contribute to our Health too, especially, such as employ us in the open Air. In these, then, Health and Improvement may be joyn'd together, and of these should some fit ones be chosen, to be made the Recreations of one, whose chief Business

Business is with Books and Study. In ^{Trade.} this Choice, the Age and Inclination of the Person is to be considered, and Constraint always to be avoided in bringing him to it. For Command and Force may often create, but can never cure an Aversion: And whatever any one is brought to by compulsion, he will leave as soon as he can, and be little profited, and less recreated by, whilst he is at it.

§. 191. That which of all others ^{Painting.} would please me best, would be a *Painter*, were there not an Argument or two against it not easie to be answered. First, ill *Painting* is one of the worst things in the World; and to attain a tolerable degree of Skill in it, requires too much of a Man's Time. If he has a natural Inclination to it, it will endanger the neglect of all other more useful Studies, to give way to that, and if he have no inclination to it, all the Time, Pains, and Money shall be employ'd in it, will be thrown away to no purpose. Another Reason why I am not for *Painting* in a Gentleman, is, Because it is a sedentary Recreation, which more employs the

Painting. Mind than the Body. A Gentleman's more serious Employment I look on to be Study; and when that demands relaxation and refreshment, it should be in some Exercise of the Body, which unbends the Thought, and confirms the Health and Strength. For these two Reasons I am not for *Painting*.

Gardning. §. 192. In the next place, for a Country-Gentleman, I should propose one, or rather both these; *viz.* *Gardening*, and working in Wood, as a *Carpenter*, *Joyner*, or *Turner*, as being fit and healthy Recreations for a Man of Study, or Business.

Joyner.

For since the Mind endures not to be constantly employ'd in the same Thing, or Way; and sedentary or studious Men, should have some Exercise, that at the same time might divert their Minds, and employ their Bodies; I know none that could do it better for a Country-Gentleman, than these two, the one of them affording him Exercise, when the Weather or Season keeps him from the other. Besides, that by being skill'd in the one of them, he will be able to govern and teach his Gardener; by the other, contrive and make a great

great many Things both of delight and use: though these I propose not as the chief end of his Labour, but as Temptations to it; Diversion from his other more serious Thoughts and Employments, by useful and healthy manual Exercise, being what I chiefly aim at in it. *Jaynes.*

§. 193. Nor let it be thought that I mistake, when I call these or the like Trades, Diversions or *Recreations*: For *Recreation* is not being idle (as every one may observe) but easing the wearied part by change of Business: And he that thinks *Diversion* may not lie in hard and painful Labour, forgets the early rising, hard riding, heat, cold and Hunger of Huntsmen, which is yet known to be the constant Recreation of Men of the greatest Condition. *Delving, Planting, Inoculating*, or any the like profitable Employments, would be no less a *Diversion*, than any of the idle Sports in fashion, if Men could but be brought to delight in them; which Custom and Skill in any Trade will quickly make any one do. And I doubt not, but there are to be found those, who being frequently

Recreation.

call'd to Cards, or any other Play, by those they could not refuse, have been more tired with these *Recreations*, than with any the most serious Employment of Life, though the Play has been such, as they have naturally had no aversion to, and with which they could willingly sometimes divert themselves.

§. 194. Though when one reflects on these and other the like *Pastimes*, (as they are call'd,) one finds they leave little satisfaction behind them, when they are over; and most commonly give more vexation than delight to People, whilst they are actually engaged in them; and neither profit the Mind, nor the Body. They are plain instances to me, that Men cannot be perfectly idle; they must be doing something. The Skill should be so to employ their time of Recreation, that it may relax and refresh the part, that has been exercised, and is tired, and yet do something, which besides the present Delight and Ease, may produce what will afterwards be profitable. It has been nothing but the Vanity and Pride of Greatness and Riches,

Riches, that has brought unprofitable and dangerous *Pastimes* into fashion, and persuaded People into a belief, that the learning or putting their hands to any thing, that was useful, could not be a *Diversion* fit for a Gentleman. This has been that which has given *Cards, Dice,* and *Drinking* so much Credit in the World: And a great many throw away their spare Hours in them, through the prevalency of Custom, and want of some better Employment to pass their time, more than from any real delight is to be found in them, only because it being very irksome and uneasy to do nothing at all, they had never learn'd any laudable manual Art wherewith to divert themselves; and so they betake themselves to those foolish, or ill ways in use, to help off their Time, which a rational Man, till corrupted by Custom, could find very little pleasure in.

§. 195. I say not this, that I would never have a young Gentleman accommodate himself to the innocent *Diversions* in fashion, amongst those of his Age and Condition. I am so far from having him austere and morose to that

state

degree, that I would persuade him to more than ordinary complaisance for all the Gaieties and *Diversions* of those he converses with, and be averse or resty in nothing, they should desire of him, that might become a Gentleman and an honest Man. But allowance being made for *idle and jovial Conversation*, and all fashionable becoming Recreations; I say, a young Man will have time enough, from his serious and main Business, to learn almost any *Trade*. 'Tis want of application, and not of time, that Men are not skillful in more *Arts* than one; and an Hour in a Day, constantly employ'd in such a way of *Diversion*, will carry a Man, in a short time, a great deal farther than he can imagine: which if it were of no other use, but to drive the common, vicious, useles, and dangerous Pastimes out of fashion; and to shew there was no need of them, would deserve to be encouraged. If Men from their youth were weaned from that sauntering Humour, wherein some, out of Custom, let a good part of their Lives run uselesly away, without either Business or Recreation, they would find

find time enough to acquire *dexterity* ^{Trade.} and skill in hundreds of Things; which though remote from their proper Callings, would not at all interfere with them. And therefore, I think, for this, as well as other Reasons before-mentioned, a lazie, listless Humour, that idly dreams away the time, is of all others the least to be indulged, or permitted in young People. It is the proper state of one sick, and out of order in his Health, and is tolerable in no body else, of what Age or Condition soever.

§. 196. To the Arts above-mentioned, may be added *Perfumung*, *Karnt-shing*, *Grawing*, and several sorts of working in *Iron*, *Brass*, and *Silver*: And if, as it happens to most young Gentlemen, that a considerable part of his Time be spent in a great Town, he may learn to cut, polish, and set *precious Stones*, or employ himself in grinding and polishing *Optical Glasses*. Amongst the great variety there is of ingenious *Manual Arts*, 'twill be impossible that no one should be found to please and delight him, unless he be either idle or debauch'd, which is not
to

Trade.

to be supposed in a right way of Education. And since he cannot be always employ'd in Study, Reading, and Conversation, there will be many an Hour, besides what his Exercises will take up, which, if not spent this way, will be spent worse: For, I conclude, a young Man will seldom desire to sit perfectly still and idle; or if he does, 'tis a fault that ought to be mended.

197. But if his mistaken Parents, frighted with the disgraceful Names of *Mechanick* and *Trade*, shall have an aversion to any thing of this kind in their Children; yet there is one thing relating to Trade, which when they consider, they will think absolutely necessary for their Sons to learn.

*Merchants
Accompts.*

Merchants Accompts, though a Science not likely to help a Gentleman to get an Estate, yet possibly there is not any thing of more use and efficacy, to make him preserve the Estate he has. 'Tis seldom observed, that he who keeps an Account of his Income and Expences, and thereby has constantly under view the course of his domestick Affairs, lets them run to
ruine:

ruin'd: And I doubt not but many a *Merchants*
 Man gets behind-hand, before he is a-*Accomptes.*
 ware, or runs further on, when he is
 once in, for want of this Care, or the
 Skill to do it. I would therefore advice
 all Gentlemen to learn perfectly *Mer-*
chants Accounts, and not think it is a
 Skill, that belongs not to them, be-
 cause it has received its Name, and
 has been chiefly practis'd by Men of
 Traffick.

§. 198. When my young Master has
 once got the Skill of *keeping Accounts*
 (which is a Business of Reason more
 than Arithmetick) perhaps it will not
 be amiss, that his Father, from thence-
 forth, require him to do it in all his
 Concernments: Not that I would have
 him set down every Pint of Wine, or
 Play, that costs him Money, the gene-
 ral Name of Expences will serve for
 such things well enough, nor would I
 have his Father look so narrowly into
 these Accounts, as to take occasion from
 thence to criticize on his Expences.
 He must remember that he himself was
 once a young Man, and not forget
 the Thoughts he had then, nor the
 Right his Son has to have the same:
 and

Merchants and to have allowance made for them.
Accounts. If therefore, I would have the young Gentleman obliged to keep an Account, it is not at all to have that way a check upon his Expences (for what the Father allows him, he ought to let him be fully Master of) but only, that he might be brought early into the Custom of doing it, and that that might be made familiar and habitual to him betimes, which will be so useful and necessary to be constantly practised the whole Course of his Life. A Noble *Venetian*, whose Son wallowed in the Plenty of his Father's Riches, finding his Son's Expences grow very high and extravagant, ordered his Cashier to let him have for the future, no more Money, than what he should count, when he received it. This one would think no great restraint to a young Gentleman's Expences, who could freely have as much money, as he would tell. But, yet this, to one who was used to nothing but the pursuit of his Pleasure, proved a very great trouble, which at last ended in this sober and advantageous Reflection. If it be so much
Pains

Pains to me barely to count the Money, I would spend, What Labour and Pains did it cost my Ancestors, not only to count, but get it? This rational Thought, suggested by this little pains impos'd upon him, wrought so effectually upon his Mind, that it made him take up, and from that time forwards, prove a good Husband. This at least every body must allow, that nothing is likelier to keep a Man within compass, than the having constantly before his Eyes, the state of his Affairs in a regular course of *Accounts*.

§. 199. The last Part usually in Education is *Travel*, which is commonly thought to finish the Work, and compleat the Gentleman. I confess *Travel* into Foreign Countries has great Advantages, but the time usually chosen to send young Men abroad is, I think, of all other, that which renders them least capable of reaping those Advantages. Those which are propos'd, as to the main of them, may be reduced to these Two, first Language, secondly an Improvement in Wisdom and Prudence, by seeing

Travel.

ing Men, and conversing with People of Tempers, Customs, and Ways of living, different from one another; and especially from those of his Parish and Neighbourhood. But from Sixteen to One and Twenty, which is the ordinary *time of Travel*, Men are of all their Lives, the least suited to these Improvements. The first Season to get Foreign Languages, and from their Tongue to their true Accents, I should think, should be from Seven to Fourteen or Sixteen; and then too a Tutor with them is useful and necessary, who may with those Languages teach them other things. But to put them out of their Parents view at a great distance, under a Governour, when they think themselves too much Men to be governed by others, and yet have not Prudence and Experience enough to govern themselves, what is it, but to expose them to all the greatest Dangers of their whole Life, when they have the least Fence and Guard against them? Till that boiling boisterous part of Life comes in, it may be hoped, the Tutor may have some Authority. Neither
the

the stubbornness of Age, nor the Temptation or Examples of others can take him from his Tutor's conduct, till Fifteen or Sixteen: But then, when he begins to consort himself with Men, and think himself one; when he comes to relish, and pride himself in manly Vices, and thinks it a shame to be any longer under the Controul and Conduct of another, what can be hoped from even the most careful and discreet Governour, when neither he has Power to compel, nor his Pupil a disposition to be perswaded; but on the contrary, has the advice of warm Blood, and prevailing Fashion, to hearken to the Temptations of his Companions, just as wise as himself, rather than to the perswasions of his Tutor, who is now looked on as the Enemy to his Freedom? And when is a Man so like to miscarry, as when at the same time he is both raw and unruly? This is the Season of all his Life, that most requires the Eye and Authority of his Parents, and Friends to govern it. The flexibleness of the former part of a Man's Age, not yet grown up to be head-strong, makes it

Travel.

Tract.

it more governable and safe; and in the after part, Reason and Fore-sight begin a little to take place, and raise a Man of his Safety and Improvement. The time therefore I should think the fittest for a young Gentleman to be sent abroad, would be, either when he is younger, under a Tutor, whom he might be the better for: Or when he was some Yeats older, without a Governour, when he was of Age to govern himself, and make Observations of what he found in other Countries worthy his Notice, and that might be of use to him after his return: And when too, being thoroughly acquainted with the Laws and Fashions, the natural and moral Advantages and Defects of his own Country, he has something to exchange, with those abroad, from whose Conversation he hoped to reap any Knowledge.

§. 200. The ordering of *Travel* otherwise is that, I imagine, which makes so many young Gentlemen come back so little improved by it. And if they do bring home with them any Knowledge of the Places and People, they

they have seen, it is often an admiration of the worst and vaineſt Faſhions they met with abroad, retaining a reliſh and memory of thoſe Things wherein their Liberty took its firſt ſwing, rather than of what ſhould make them better and wiſer after their return. And indeed how can it be otherwiſe, going abroad at the Age they do, under a Governour, who is to provide their Neceſſaries, and make their Obſervations for them? Thus under the Shelter and Pretence of a Governour, thinking themſelves excuſed from ſtanding upon their own Legs, or being accountable for their own Conduct, they very ſeldom trouble themſelves with Enquiries, or making uſeful Obſervations of their own. Their Thoughts run after Play and Pleaſure; wherein, they take it as a leſſening, to be controul'd; but ſeldom trouble themſelves to examine the Deſigns, obſerve the Addreſs, and conſider the Arts, Tempers and Inclinations of Men, they meet with; that ſo they may know how to Comport themſelves towards them. Here he that Travels with them, is to ſcreen
S them;

Travel.

them; get them out when they have run themselves into the Briars; and in all their Miscarriages be answerable for them. I confess, the Knowledge of Men is so great a Skill, that it is not to be expected, that a young Man should presently be perfect in it; But yet his *going abroad* is to little purpose, if *travel* does not somewhat open his Eyes, make him cautious and wary, and accustom him to look beyond the out-side, and, under the inoffensive Guard of a civil and obliging Carriage, keep himself free and safe in his Conversation with Strangers, and all sorts of People, without forfeiting their good Opinion. He that is sent out to *travel* at the Age, and with the Thoughts of a Man designing to improve himself, may get into the Conversation and Acquaintance of Persons of Condition where he comes; which though a thing of most advantage to a Gentleman that travels, yet I ask amongst our young Men, that go abroad under Tutors, what one is there of an hundred, that ever visits any Person of Quality? much less makes an Acquaintance with such, from whose Conversation he may learn,

learn, what is good Breeding in that *Travel.* Country, and what is worth observation in it: Though from such Persons it is, one may learn more in one Day, than in a Years rambling from one *Place* to another. Nor indeed is it to be wondered; for Men of Worth and Parts; will not easily admit the Familiarity of Boys, who yet need the care of a Tutor; though a young Gentleman and a Stranger, appearing like a Man, and shewing a desire to inform himself in the Customs, Manners, Laws, and Government of the Country he is in; will find welcome assistance and entertainment; amongst the best and most knowing Persons everywhere, who will be ready to receive, encourage, and countenance an ingenious and inquisitive Foreigner.

§. 201. This, how true soever it be, will not, I fear alter the Custom, which has cast the time of Travel upon the worst part of a Man's Life; but for Reasons not taken from their Improvement. The young Lad must not be ventured abroad at Eight or Ten, for fear what may happen to the tender Child, though he then runs ten times

Travel.

less risque than at Sixteen or Eighteen. Nor must he stay at home till that dangerous heady Age be over, because he must be back again by One and twenty to marry and propagate. The Father cannot stay any longer for the Portion, nor the Mother for a new Sett of Babies to play with; and so my young Master, whatever comes on't must have a Wife look'd out for him, by that time he is of Age; though it would be no prejudice to his Strength, his Parts, nor his Issue, if it were respited for some time, and he had leave to get, in Years and Knowledge, the start a little of his Children, who are often found to tread too near upon the heels of their Fathers, to the no great Satisfaction either of Son or Father. But the young Gentleman being got within view of Matrimony, 'tis time to leave him to his Mistress.

§. 202. Though I am now come to a Conclusion of what obvious Remarks have suggested to me concerning Education, I would not have it thought that I look on it as a just Treatise on this Subject: There are a thousand other things that may need consideration,

sideration, especially if one should take ^{Travel.} in the various Tempers, different Inclinations, and particular Defaults, that are to be found in Children, and prescribe proper Remedies : The variety is so great, that it would require a Volume ; nor would that reach it. Each Man's Mind has some peculiarity, as well as his Face, that distinguishes him from all others ; and there are possibly scarce two Children, who can be conducted by exactly the same method. Besides, that I think a Prince, a Nobleman, and an ordinary Gentleman's Son, should have different ways of Breeding. But having had here only some general Views, in reference to the main End and Aims in Education, and those designed for a Gentleman's Son, who being then very little, I considered only as white Paper, or Wax, to be moulded and fashioned as one pleases ; I have touch'd little more than those Heads, which I judged necessary for the Breeding of a young Gentleman of his Condition in general ; and have now published these my occasional Thoughts with this Hope, That though this be far from being

a compleat Treatise on this Subject, or such, as that every one may find what will just fit his Child in it, yet it may give some small light to those, whose Concern for their dear Little Ones, makes them so irregularly hold, that they dare venture to consult their own Reason, in the Education of their Children, rather than wholly to rely upon Old Custom.

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