

**John Locke**



*Some Thoughts  
Concerning  
Education*

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# **Some Thoughts Concerning Education**



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# TABLE OF CONTENTS

[Part I](#)

[Part II](#)

[Part III](#)

[Part IV](#)

[Part V](#)

[Part VI](#)

[Part VII](#)

[Part VIII](#)

[Part IX](#)

[Part X](#)

[When Grammar should be taught?](#)

# Part I

## Table of Contents

Section 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, will be but little the better for any thing else. Men's 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 men's constitutions of body and mind so vigorous, and well fram'd by nature, that they need not much assistance from others; but 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 this kind 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, or 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 in channels, that make them take quite contrary courses; and by this direction given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places.

Section 2. I imagine the minds of children as easily turn'd 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 therefore begin with the case, and consider first the health of the body, as that which perhaps you may rather expect from that study I have been thought more peculiarly to have apply'd my self to; and that also which will be soonest dispatch'd, as lying, if I guess not amiss, in a very little compass.

Section 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.

Section 4. The consideration I shall here have of health, shall be, not what a physician ought to do with a sick and crazy child; but what the parents, without the help of physick, should do for the preservation and improvement of an healthy, or at least not sickly constitution in their children. And this perhaps might be all dispatch'd 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 possibly 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 spoil'd, or at least harm'd, by cockering and tenderness.

Section 5. The first thing to be taken care of, is, that children be not too warmly clad or cover'd, 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 expos'd to the sharp winter air? My face is us'd to it, said the Athenian. Think me all face, reply'd the Scythian. Our bodies will endure any thing, that from the beginning they are accustom'd to.

An eminent instance of this, though in the contrary excess of heat, being to our present purpose, to shew what use can do, I shall set down in the author's words, as I meet with it in a late ingenious voyage.

"The heats, says he, are more violent in Malta, than in any part of Europe: they exceed those of Rome itself, and are perfectly stifling; and so much the more, because there are seldom any cooling breezes here. This makes the common people as black as gypsies: but yet the peasants defy the sun; they work on in the hottest part of the day, without intermission, or sheltering themselves from his scorching rays. This has convinc'd me, that nature can bring itself to many things, which seem impossible, provided we accustom ourselves from our infancy. The Malteses do so, who harden the bodies of their children, and reconcile them to the heat, by making them go stark naked, without shirt, drawers, or any thing on their heads, from their cradles till they are ten years old."

Give me leave therefore to advise you not to fence too carefully against the cold of this our climate. There are those in England, who wear the same clothes winter and summer, and that without any inconvenience, or more

sense of cold than others find. But if the mother will needs have an allowance for frost and snow, for fear of harm, and the father, for fear of censure, be sure let not his winter clothing be too warm: And amongst other things, remember, that when nature has so well covered his head with hair, and strengthen'd it 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 headaches, colds, catarrhs, coughs, and several other diseases, than keeping the head warm.

Section 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.

Section 7. I will also advise his feet to be wash'd every day in cold water, and to have his shoes so thin, that they might leak and let in water, whenever he comes near it. Here, I fear I shall have the mistress and maids too against me. One will think it too filthy, and 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, 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 reconcil'd 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 us'd to go bare-foot, whilst his hands were constantly wrapt up in warm mittins, and cover'd with hand-shoes, 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 great many others. The way to prevent this, is, to have his shoes made so as to leak water, and his feet wash'd constantly every day in cold water. It is recommendable for its cleanliness; but that which I aim at in it, is health; and therefore I limit it not precisely to any time of the day. I have known it us'd every night with very good success, and that all the winter, without the omitting it so much as one night in extreme cold weather; when thick ice cover'd the water, the child bathed his legs and feet in it, though he was of an age not big enough to rub and wipe them himself, and when he began this custom was puling and very tender. But the great end being to harden those parts by a frequent and familiar use of cold water, and thereby to prevent the mischiefs that usually attend accidental taking wet in the feet in those who are bred otherwise, I think it may be left to the prudence and convenience of the parents, to chuse either night or morning. The time I deem indifferent, so the thing be effectually done. The health and hardiness procured by it, would be a good purchase at a much dearer rate. To which if I add the preventing of corns, that to some men would be a very valuable consideration. But begin first in the spring with luke-warm, and so colder and colder every time, till in a few days you come to perfectly cold water, and

then continue it so winter and summer. 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.

How fond mothers are like to receive this doctrine, is not hard to foresee. What can it be less, than to murder their tender babes, to use them thus? What! put their feet in cold water in frost and snow, when all one can do is little enough to keep them warm? A little to remove their fears by examples, without which the plainest reason is seldom hearken'd to: Seneca tells us of himself, Ep. 53, and 83, that he used to bathe himself in cold spring-water in the midst of winter. This, if he had not thought it not only tolerable, but healthy too, he would scarce have done, in an exorbitant fortune, that could well have borne the expence of a warm bath, and in an age (for he was then old) that would have excused greater indulgence. If we think his stoical principles led him to this severity, let it be so, that this sect reconciled cold water to his sufferance. What made it agreeable to his health? For that was not impair'd by this hard usage. But what shall we say to Horace, who warm'd not himself with the reputation of any sect, and least of all affected stoical austerities? yet he assures us, he was wont in the winter season to bathe himself in cold water. But, perhaps, Italy will be thought much warmer than England, and the chillness of their waters not to come near ours in winter. If the rivers of Italy are warmer, those of Germany and Poland are much colder, than any in this our country, and yet in these, the Jews, both men and women, bathe all over, at all seasons of

the year, without any prejudice to their health. And every one is not apt to believe it is miracle, or any peculiar virtue of St. Winifred's Well, that makes the cold waters of that famous spring do no harm to the tender bodies that bathe in it. Every one is now full of the miracles done by cold baths on decay'd and weak constitutions, for the recovery of health and strength; and therefore they cannot be impracticable or intolerable for the improving and hardening the bodies of those tho are in better circumstances.

If these examples of grown men be not thought yet to reach the case of children, but that they may be judg'd still to be too tender, and unable to bear such usage, let them examine what the Germans of old, and the Irish now, do to them, and they will find, that infants too, as tender as they are thought, may, without any danger, endure bathing, not only of their feet, but of their whole bodies, in cold water. And there are, at this day, ladies in the Highlands of Scotland who use this discipline to their children in the midst of winter, and find that cold water does them no harm, even when there is ice in it.

Section 8. I shall not need here to mention swimming, when he is of an age able to learn, and has any one to teach him. 'Tis that saves many a man's life; and the Romans thought it so necessary, that they rank'd it with letters; and it was the common phrase to mark one ill-educated, and good for nothing, that he had neither learnt to read nor to swim: *Nec literas didicit nec natare*. But, besides the gaining a skill which may serve him at need, the advantages to health by often bathing in cold water during the heat of summer, are so many, that I think nothing need be said to

encourage it; provided this one caution be us'd, that he never go into the water when exercise has at all warm'd him, or left any emotion in his blood or pulse.

Section 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 as 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 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 sun without a hat, I doubt whether it could be borne. 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 expos'd 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 altho' 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.

Section 10. Playing in the open air has but 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 anything 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 establish'd habits, which is the 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 either in this, or any other case, farther than practice has establish'd them into habits.

Section 11. One thing the mention of the girls brings into my mind, which must not be forgot; and that is, that your son's clothes be never made strait, especially about the breast. Let nature have scope to fashion the body as she thinks best. She works of herself 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-shap'd that are strait-lac'd, or much tamper'd with. This consideration should, methinks, keep busy 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 least and meanest is made. And yet 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.

Section 12. Narrow breasts, short and stinking breath, ill lungs, and crookedness, are natural and almost constant effects of hard bodice, and clothes that pinch. That way of making slender wastes, 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 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 lately a pair of China shoes, which I was told were for a grown woman: they were so exceedingly disproportion'd to the feet of one of the same age among us, that they would scarce have been big enough for one of our little girls. Besides this, 'tis observ'd, that their women are also very little, and short-liv'd; 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 hinder'd, and the growth and health of the whole body suffers. And how often do we see, that some small part of the foot being injur'd by a wrench or a blow, the whole leg or thigh thereby lose their strength and nourishment, and dwindle away? How much greater inconveniences may we expect, when the thorax, wherein is placed the heart and seat of life, is unnaturally compress'd, and hinder'd from its due expansion?

Section 13. As for his diet, it ought to be very plain and simple; and, if I might advise, flesh should be forborne as long as he is in coats, or at least till he is two or three years old. But whatever advantage this may be to his present and future health and strength, I fear it will hardly be consented to by parents, misled by the custom of eating too much flesh themselves, who will be apt to think their children, as they do themselves, in danger to be starv'd, if they have not flesh at least twice a-day. This I am sure, children would breed their teeth with much less danger, be freer from diseases whilst they were little, and lay the foundations of an healthy and strong constitution much surer, if they were not cramm'd so much as they are by fond mothers and foolish servants, and were kept wholly from flesh the first three or four years of their lives.

But if my young master must needs have flesh, let it be but once a day, and of one sort of a meal. Plain beef, mutton, veal, &c. without other sauce 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 inconveniences.

Section 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 season'd 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-season'd meats. Our palates grow into a relish and liking of the seasoning and cookery which by custom 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-bak'd 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 wholesome, and will make him as strong a man as greater delicacies; and if he be used to it, it will be as pleasant to him. If he at any time calls for victuals 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 and stomachs too are pleased with the things we are used to. 2. Another good you will gain hereby is, that you will not teach him to eat more nor oftener 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 gormands and gluttons 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 by a constant usage, like larums, to call on them for four or five. The Romans usually fasted till supper, the only set meal even of those who eat more than once a-day; and those who us'd breakfast, as some did, at eight, some at ten, others at twelve of the clock, and some later, neither eat flesh, nor had any thing made ready for them. Augustus, when the greatest monarch on the earth, tells us, he took a bit of dry bread in his chariot. And Seneca, in his 83rd Epistle, giving an account how he managed himself, even when he was old, and his age permitted indulgence, says, that he used to eat a piece of dry bread for his dinner, without the formality of sitting to it, tho' his estate would as well have paid for a better meal (had health requir'd it) as any subject's in England, were it doubled. The masters of the world were bred up with this spare diet; and the young gentlemen of Rome felt no want of strength or spirit, because they eat but once a day. Or if it happen'd by chance, that any one could not fast so long as till supper, their only set meal, he took nothing but a bit of dry bread, or at most a few raisins, or some such slight thing with it, to stay his stomach. This part of temperance was found so necessary both for health and business, that the custom of only one meal a day held out against that prevailing luxury which their Eastern conquests and spoils had brought in amongst them; and those who had given up their old frugal eating, and made feasts, yet began them not

till the evening. And more than one set meal a-day was thought so monstrous, that it was a reproach as low down as Caesar's time, to make an entertainment, or sit down to a full table, till towards sun-set; and therefore, if it would not be thought too severe, I should judge it most convenient that my young master 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.

Section 15. As to his meals, I should think it best, that as much as it can be conveniently avoided, they should not be kept constantly to an hour: for when custom has fix'd his eating to certain stated periods, his stomach will expect victuals at the usual hour, and grow peevish if he passes it; either fretting itself into a troublesome excess, or flagging into a downright want of appetite. Therefore I would have no time kept constantly to for his breakfast, dinner and supper, but rather vary'd almost every day. And if betwixt these, which I call meals, he will eat, let him have, as often as 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 dwindle for want of nourishment, who, besides flesh at dinner, and spoon-meat, or some such other thing, at supper, may have good bread and beer as often as he has a stomach. For thus, upon second thoughts, I should judge it best for children to be order'd. The morning is generally design'd for study, to which a full stomach is but an ill preparation. Dry bread, though the best nourishment, has the least temptation; and no body would have a child cramm'd at breakfast, who has any regard to his mind or

body, and would not have him dull and unhealthy. 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 design'd 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, or the age he lives in.

Section 16. His drink should be only small beer; and that too he should never be suffer'd to have between meals, but after he had eat a piece of bread. The reasons why I say this are these.

Section 17. I. 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 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.

## Part II

### Table of Contents

Section 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 wean'd 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. 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 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 liv'd in a house, where, to appease a forward child, they gave him drink as often as he cry'd; so that he was constantly bibbing. And tho' he could not speak, yet he drank 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 accustom'd to such unseasonable drinking.

Section 19. Above all, take great care that he seldom, if ever, taste any wine 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 watch'd 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 children's being us'd to strong drink, especially to drink in private with the servants.

Section 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 it; and 'tis no wonder our children cannot stand the temptation, tho' 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 unwholesome for them; by which strict way, they make them but the more ravenous after it, and to eat good or bad, ripe or unripe, all that they can get, whenever they come at it. Melons, peaches, most sorts of plums, and all sorts of grapes in England, I think children should be wholly kept

from, as having a very tempting taste, in a very unwholesome juice; so that if it were possible, they should never so much as see them, or know there were any such thing. But strawberries, cherries, gooseberres, or currants, when thorough ripe, I think may be very safely allow'd 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, and children should have them for their breakfast. 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, 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 allow'd them would content them, whenever 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 thorough ripe, and have been gather'd 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 dry'd without sugar, I think very wholesome. But sweet-meats of all kinds are to be avoided; which whether they do more harm to the maker or eater, is not easy 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.

Section 21. Of all that looks soft and effeminate, nothing is more to be indulg'd 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 'em 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 easy and familiar to him, will not, when he is a man, waste the best and most useful part of his life in drowsiness, and lying a-bed. If children therefore are to be call'd up early in the morning, it will follow of course, that they must go to bed betimes; whereby they will be accustom'd to avoid the unhealthy and unsafe 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 midnight. You are now, by the accustoming of his tender years, to indispose him to those inconveniences as much as you can; and it 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 midnight-revels. But if it should not reach so far, but fashion and company should prevail, and make him live as others do above 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.

Though I have said, a large allowance of sleep, even as much as they will take, should be made to children when they are little; yet I do not mean, that it should always be continued to them in so large a proportion, and they suffer'd to indulge a drowsy laziness in their bed, as they grow up bigger. But whether they should begin to be restrained at seven or ten years old, or any other time, is impossible to be precisely determined. Their tempers, strength, and constitutions, must be consider'd. But some time between seven and fourteen, if they are too great lovers of their beds, I think it may be seasonable to begin to reduce them by degrees to about eight hours, which is generally rest enough for healthy grown people. If you have accustom'd him, as you should do, to rise constantly very early in the morning, this fault of being too long in bed will easily be reform'd, and most children will be forward enough to shorten that time themselves, by coveting to sit up with the company at night; tho' if they be not look'd after, they will be apt to take it out in the morning, which should by no means be permitted. They should constantly be call'd up and made to rise at their early hour; but great care should be taken in waking them, that it be not done hastily, nor with a loud or shrill voice, or any other sudden violent noise. This often affrights children, and does them great harm; and sound sleep thus broke off, with sudden alarms, is apt enough to discompose any one. When children are to be waken'd out of their sleep, be sure to begin with a low call, and some gentle motion, and so draw them out of it by

degrees, and give them none but kind words and usage, 'till they are come perfectly to themselves, and being quite dress'd you are sure they are thoroughly awake. The being forc'd from their sleep, how gently so ever you do it, is pain enough to them; and care should be taken not to add any other uneasiness to it, especially such that may terrify them.

Section 22. Let his bed be hard, and rather quilts than feathers. Hard lodging strengthens the parts; whereas being bury'd every night in feathers melts and dissolves the body, is often the cause of weakness, and forerunner 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 down-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 bed or the hard boards. 'Tis sleep only that is the thing necessary.

Section 23. One thing more there is, which has a great influence upon the health, 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 easy 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 them than removing the evil.

Section 24. It being an indisposition 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 course, and proceeded by rational steps.

1. Then I consider'd, that going to stool, was the effect of certain motions of the body; especially of the peristaltick motion of the guts.

2. I consider'd 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 endeavour'd to be constantly produced.

3. I had observ'd some men, who by taking after supper a pipe of tobacco, never fail'd of a stool, and began to doubt with myself, whether it were not more custom, than the tobacco, that gave them the benefit of nature; or at least, if