

ed them as a Man chastens his Son, Deut. 8. 5. i. e. with Tenderneſs and Affection; and kept them under no ſeverer Diſcipline, than what was abſolutely beſt for them, and had been leſs Kindneſs to have ſlacken'd. This is that Power to which *Children* are commanded *Obedience*, that the Pains and Care of their Parents may not be increaſed, or ill rewarded.

§ 68. On the other ſide, *Honour* and *Support*, all that which Gratitude requires to return for the Benefits received by and from them, is the indiſpenſible Duty of the Child, and the proper Privilege of the Parents. This is intended for the Parents Advantage, as the other is for the Child's; tho' Education, the Parents Duty, ſeems to have moſt Power, becauſe the Ignorance and Infirmities of Childhood ſtand in need of Reſtraint and Correſtion; which is a viſible Exerciſe of Rule, and a kind of Dominion. And that Duty which is comprehended in the Word *Honour*, requires leſs Obedience, tho' the Obligation be ſtronger on grown than younger Children. For who can think the Command, *Children obey your Parents*, requires in a Man that has Children of his own, the ſame Submiſſion to his Father, as it does in his yet young Children, to him; and that by this Precept he were bound to obey all his Father's Commands, if, out of a Conceit of Authority, he ſhould have the Indiſcretion to treat him ſtill as a Boy?

§ 69. The firſt part then of *paternal Power*, or rather Duty, which is *Education*, belongs ſo to the Father, that it terminates at a certain Seafon; when the Buſineſs of Education is over, it ceaſes of it ſelf, and is alſo alienable before. For a Man may put the Tuition of his Son in other Hands; and he that has made his Son an *Apprentice* to another, has diſcharged him, during that Time, of a great part of his Obedience both to himſelf and to his Mother. But all
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