

**THE EDUCATION OF THE
FEELINGS: A MORAL SYSTEM,
REVISED AND ABRIDGED FOR
SECULAR SCHOOLS**

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The Education of the Feelings: A Moral System, Revised and Abridged for Secular Schools by Charles Bray

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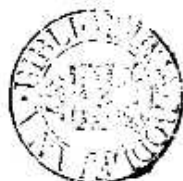
CHARLES BRAY

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BY CHARLES BRAY.



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PREFACE.

THERE exist in all of us certain natural impulses, feelings, or affections, which point to the Duties we have to perform in life. These at present have received no systematical development and training, neither have they at present received proper guidance, so far as regards the community at large. And yet we must *know* what is right in order to *do* what is right. A few moral maxims have been taught, and in order to teach them Religion has hitherto been dragged into the dirt and contaminating influence of our Common Schools, to the injury of Religion and Morality. As Zschokke, the great Swiss Reformer, remarks, "Nothing in the Christian world has so greatly contributed to the decline of Christianity as the reigning practice of imparting the higher ideas of religion to children at an age when their memory only, and not their understanding, is capable of receiving them; and in which a solemn and touching office has been degraded to a merely social custom, mechanically partaken of from habit and decorum."

But whether this be so or not, it is very desirable that in our Common Schools, supported by a common rate, our Duty to God and our Duty to our Neighbour should be taught separately, inasmuch as we can agree as to the

latter, but we are all more or less at variance as to what the direct worship and service of God consist in; and surely all our duties in this world may be clearly set forth without mixing them up in any way with duties that belong to a world to come. Children must be taught to do what is right for the love of what is right, and for that alone. We must be careful, however, not to confound moral feeling with moral principle, for in order to do what is right we must know what is true. Hence the necessity for the cultivation of the intellect. But education has hitherto been too exclusively confined to the cultivation of the intellect. The formation of the disposition, or the cultivation of the feelings, is of equal, if not of more importance.

The clearest analysis of our Mental Constitution, both Feelings and Intellectual Faculties, is that presented by Phrenology; and in the previous Editions of this work the Phrenological nomenclature was adopted. This, however, was by no means necessary, and in the present Edition it has not been retained, as the technicality has been found to interfere with the usefulness of the work.

As political power has now been placed in the hands of the majority—that is, of the lowest and most ignorant class, and as they ultimately must rule, it is quite time that a systematic training of the Moral Feelings should begin in our Common Schools.

The questions and answers which have been added to this Edition are not so much for the pupils, as to enable the teachers at once to seize the point of what has been previously laid down. The teacher also will be expected to furnish illustrations of the duties inculcated, since little more than

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principles can be expected in a small work like the present. Mr. Samuel Smiles' books on "Character," "Self Help," &c., will be found useful for this purpose. If teachers in this way carefully prepare such lessons, they may be made the most interesting, as well as the most valuable of the daily course.

COVENTRY, Oct., 1872.

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