

MORAL AND RELIGIOUS EDUCATION

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Moral and religious education by Sophie Bryant

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SOPHIE BRYANT

**MORAL AND
RELIGIOUS
EDUCATION**

Educational
Teach.
B.

THE MODERN EDUCATOR'S LIBRARY

General Editor.—Prof. A. A. Cook.

MORAL AND RELIGIOUS EDUCATION

BY

SOPHIE BRYANT

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EDITOR'S PREFACE

THE *Modern Educator's Library* has been designed to give considered expositions of the best theory and practice in English education of to-day. It is planned to cover the principal problems of educational theory in general, of curriculum and organisation, of some unexhausted aspects of the history of education, and of special branches of applied education.

The Editor and his colleagues have had in view the needs of young teachers and of those training to be teachers, but since the school and the schoolmaster are not the sole factors in the educative process, it is hoped that educators in general (and which of us is not in some sense or other an educator?) as well as the professional schoolmaster may find in the series some help in understanding precept and practice in education of to-day and to-morrow. For we have borne in mind not only what is but what ought to be. To exhibit the educator's work as a vocation requiring the best possible preparation is the spirit in which these volumes have been written.

No artificial uniformity has been sought or imposed, and while the Editor is responsible for the series in general, the responsibility for the opinions expressed in each volume rests solely with its author.

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AUTHOR'S PREFACE

THIS volume is written in the belief that, in order to produce the best result over the widest area, the teaching of morality through the development of religious faith and its teaching by direct appeal to self-respect, reason, sympathy, and common sense are both necessary. Children, like adults, differ much in range of susceptibility to each of these appeals. Some appear to understand little and care less about the direct personal and moral appeal, but are deeply stirred by the thought of the cosmic unity, of God manifest in the development of the universe, and calling each man to work with Him for its consummation. There are others in whom the cool analytic habit of intellect habitually prevails over the impassioned impulse towards a central thought. These have to think their way, perhaps with much labour, towards such a centre; and meanwhile the appeal to religious sanctions leaves them almost untouched. The claim of their individual human nature for a well-ordered personal life they understand: to the claims of social duty, brotherly affection, justice between man and man, they respond willingly and with intelligence. But they do not as yet lay hold of the idea that the purpose of God is the source and the end of their personal righteousness, in such a way as to have practical effect on them in these early years. Nevertheless it is, in the end, the pure in heart who sees all the goodness of God pass before him and, by means of the union with Divine Will expressed in that goodness, sees his way to God.

The modern student of paedagogy is familiar with the necessity of preparation as the first stage of the lesson. The Hebrew mind applied the same thought on a large scale, as we are applying it here, to the teaching of religion. "The preparation of the Kingdom" — so the Hebrew thought phrased it; and the Baptist preached it as moral righteousness, a getting ready of the mind for a higher flight, by practice in good works, in generosity, in abstinence from besetting sins. Indeed the whole trend of the Old Testament history points to inadequacy of moral development as the chief impediment to true religion. In every age this has been so, and surely it is so to-day. The ground needs to be tilled, the preparation accomplished by all the means that paedagogic science, philosophic insight, and common sense can discover.

SOPHIE BRYANT.

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