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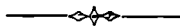
The revision has done its work, and in the main we may surely say the substance of our Communion Book is unaltered.

Still we look in vain for the restoration of such expressions as before 1552 looked most like a corporal Presence. Still we look in vain for any Invocation of the Holy Spirit on the Elements,<sup>1</sup> Still we look in vain to find in the Consecration Prayer any asking for any such inherent change in God's creatures as the objective theory<sup>2</sup> requires. Still we look in vain for any such sacrificial language as the maintainers of that theory desire. Still we look in vain for any such adoration as we are told the "real objective Presence" demands.

Some concluding observations must be reserved for another month.

N. DIMOCK.

(To be continued.)



#### ART. V.—THE RELIGION OF THE OXFORD UNDERGRADUATE.

IN a recent number of the *Nineteenth Century* Mr. A. C. Deane has brought forward a somewhat violent indictment against Oxford and Cambridge Undergraduates on the score of their religious opinions. A criticism of this description assails a very large body of men; and it is natural to suppose that many 'Varsity men of a former generation, and parents who intend to send their sons to Oxford, may receive something akin to a mental shock when they find a writer, who claims to be thoroughly conversant with the question before him, maintaining, in the most sweeping way, that the average undergraduate is an agnostic. "With sorrow and reluctance it must be confessed," says Mr. Deane, "that the majority of Oxford and Cambridge undergraduates are without, or, at least, profess to be without, any religious beliefs at all. It is sad, it is deplorable, but it is true." I have no wish to enter the lists with a rhetorical sermon on Mr. Deane's lines, nor to complicate matters by introducing any consideration as to the

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variations in doctrine. At the foot of the entire list we find the words, "These are all the material alterations. The rest are only verbal, or the changing of some rubrics for the better performing of the service, or the new moulding of some of the Collects."

<sup>1</sup> See "Eucharistic Presence," pp. 559-561, 553.

<sup>2</sup> It is significant that no room was found in the Consecration prayer for even the very modest addition (suggestive or admitting of a *μνημόσυνον* sense) which appears in the MSS. proposals of Bishop Wren (see Jacobson's "Fragmentary Illustrations," p. 81).

intention of the Divine will with respect to undergraduate theology; my sole intention is to demonstrate from current facts the utterly baseless character of Mr. Deane's statements about, and criticisms upon, the religious condition of the resident members of our University, senior and junior alike.

The lay mind is generally—whether rightly or wrongly—rather suspicious of formal clerical censures upon lay morality. There is frequently about such strictures a flavour of the professional critic. Nor is such a suspicion decreased when one discovers in the article before us that the writer does not even realize the meaning of the evils which he combats. Throughout his diatribe Mr. Deane evidently regards “agnosticism” and “unorthodoxy” as identical terms. For the attitude of mind represented by his promiscuous employment of such terms he evinces no shadow of sympathy. From his point of view, the undergraduates of this generation are, with the exception of a few Evangelicals who steer a middle course of “misguided enthusiasm,” to be divided into High Churchmen and Agnostics, the latter enjoying a vast numerical preponderance. He is one of those persons who, amid the atmosphere of theological colleges and ritualistic services, appear quite unable to see the good side of that honesty which prevents a man from openly professing in its entirety a belief, the certainty of which he is unable intellectually to maintain. Nothing can be more absurd than Mr. Deane's remark that cultivated agnostics are invariably “priggish, egotistical and introspective.” As to the two former epithets, he flatly contradicts himself a few lines further on, where the average undergraduate, *ex hypothesi* an agnostic, is represented as docile and unaffected. As to “introspection,” one is again led to believe that, like young undergraduates in their essays, Mr. Deane occasionally employs words whose full connotation he does not grasp. What, in the name of reason, is the peculiar connection of “introspection” with agnosticism? If the Churchman is not “introspective” so much the worse for him! One honest and reverent agnostic is worth a score of those young men who accept certain tenets either because they are merely told to do so, or else in spite of intellectual misgivings. In short, it is well for Christians to remember that amongst those whom the Founder of our religion singles out for blessedness in His graphic pictures of a future judgment are the agnostics who had done good in spite of their ignorance.

As to the liberalism which Mr. Deane persists in confusing with agnosticism, it would ordinarily be regarded as a waste of time in these days to demonstrate that a failure to accept certain non-essential dogmas does not necessarily involve any

severance of one's loyal membership in the Church of England. It is worth while, however, to repeat what has become a truism for Mr. Deane's benefit, inasmuch as it is clear that he mourns over the absence amongst undergraduates, not so much of religion, as of definite High Church tendencies. This is in reality the keynote of his attack. His desideratum is not so much Christianity as devotion to the tenets of a certain section of Churchmen. Hence we find, in the midst of his pessimistic lament over the decay of religion in Oxford, a sneer—strangely out of place—at the Evangelical undergraduates who hold open-air meetings at the Martyrs' Memorial and in the Cambridge "backs."

We may now consider some facts of University life which, so far from countenancing Mr. Deane's pessimism, tend to show that there exists amongst our senior and junior members a very large amount of sound religious feeling. By religion I mean Christianity, not necessarily a devotion to the doctrines of our Church as such—though this is happily very prevalent—but a sincere attachment to the teaching of the Gospels, and a desire to act in accordance with God's will as revealed through Christ. I believe, in direct opposition to Mr. Deane, that abundant signs exist to show that our University life was never more Christian than at present.

Mr. Deane has much to say in depreciation of both "compulsory chapels" and "rollers," but, like many drastic reformers, he fails to suggest any other system to take the place of the two institutions which incur his displeasure. There is certainly an ugly sound about "compulsory chapels," but, in the first place, such things are non-existent—at any rate in Oxford; and secondly, if they did exist, the evil complained of is greatly exaggerated. The line of demarcation between the schoolboy and the Varsity man is not a very rigid one. If the presence of the former is universally required in his school chapel, why should the maintenance of a similar rule in the case of the young undergraduate be objected to so strongly? Mr. Deane's vehement tirade on this subject is full of mistakes, and verges on the ludicrous, as, for example, when he ranks college chapel-going amongst the principal causes of the prevailing "agnosticism." Agnosticism is almost always arrived at by a slow and bitter process, after much agony of mind and many painful strivings to hope against hope. It is not a phase of thought which can be induced by twenty-four compulsory chapels per term. Further, there is little warrant for the statement that "college sermons are usually on some obscure point of Biblical criticism which profits the hearers about as much as would half an hour's reading aloud of 'Bradshaw's Railway Guide.'"

The ordinary college sermon—in Oxford, at any rate—is essentially practical in its tone, and even if a little information is occasionally given to the undergraduate about the latest results of archaeological or critical research, surely this is not an evil to be deplored. At the same time, one can quite well understand that Biblical criticism is not a peculiarly agreeable topic to the type of ecclesiastic represented by the writer of the article before us—men who bury their heads in the dry sand of the “Speaker’s Commentary,” and think themselves safe from the pursuit of modern enlightenment.

Again, with regard to college services, how arbitrary is the assumption on Mr. Deane’s part that “the majority of those present are so, not from any desire to offer prayers and thanksgivings to God, but simply in order that they may escape being ‘gated’ by the college authorities.” It is impossible to correctly analyze people’s real feelings in this drastic manner; and the fact that a large proportion of undergraduates “keep” chapels instead of “rollers,” and that in many colleges the evening services, which do not “count” for the term, are well attended, does not lend support to Mr. Deane’s contention. But a still more decisive indication of a widespread Churchmanship is afforded by the crowds of undergraduates who attend the services of the more important parish churches in the city. St. Mary’s, *e.g.*, and St. Barnabas’s are frequently filled to overflowing by members of the University, and of these enormous congregations the men who intend to take orders certainly constitute the minority.

Mr. Deane would further have us believe that celebrations of the Holy Communion in college are attended by a very small percentage of the undergraduates, and that “earnest men” are compelled (in consequence, I suppose, of the scarcity of such celebrations) to seek them elsewhere in the town.

It is, of course, useless to deny that in some colleges a comparatively small number of men are present at the early service; but this is not the case universally by any means. It is probably a fair estimate of the number of communicants in Oxford to reckon them at from one-half to two-thirds of the entire body of undergraduates. This, it is needless to say, represents an average very far above that of the non-University laymen of the same social class. Again, it is difficult to see what grounds Mr. Deane has for suggesting that college celebrations are too few in number. There is, I believe, no college in Oxford where the Communion is not celebrated every Sunday morning, as well as on the usually recognised festivals and saints’ days. No apparent reason exists, therefore, why earnest men should be ordinarily driven to attend

celebrations outside the walls of their own colleges. In fact, the only instances of such a practice I have personally met with were those in which the "earnest men" meant certain individuals who, utterly unmindful of the essentially social character of the rite, openly declared that the Communion partaken of with their fellow-collegians was not "Catholic" enough for them, because it was administered in a quiet manner, without an excess of extraneous *καλλωπίσματα*, and the college authorities did not encourage the so-called "non-communitating attendance."

We may find a further indication of the religious sympathies of the undergraduate in the numerous Church societies and Bible-reading societies which abound on every side. Nearly every college and hall in Oxford contains one and frequently several associations of this kind, which are well supported, and exert a powerful, if unobtrusive, influence for good.

In discussing the possibility of counteracting the pernicious liberalism of the day, Mr. Deane has most justly eulogized the good work of the Pusey House. Every fair-minded Churchman must rejoice with him at the unselfish and successful energy displayed by the clerical and lay members of this institution. The house forms a valuable centre of religious life, and the privileges it affords are welcomed by a large and increasing body of undergraduates; nor would any of its members, I feel sure, be at all inclined to share Mr. Deane's gloomy views of the religious condition of our University.

From a somewhat different standpoint Wycliffe Hall does its best to deepen and strengthen the religion of our junior members. Its evangelical adherents work on parallel, if distinct, lines from the more Catholic societies; and the only instance of the *odium theologicum* one can remember happened in a football match between Wycliffe Hall and Cuddesdon, when a stalwart forward of the former club, with a zeal recalling the vigorous orthodoxy of the Councils period, repeatedly uttered a loud shout of "No Popery!" as he charged over his antagonists. The Inter-collegiate Christian Union, in touch with Wycliffe Hall, is a large and vigorous society; and even if it is difficult to feel unqualified sympathy with their theology and their methods, the evangelical piety and moral courage of these youthful enthusiasts must excite admiration, and help to contradict the wholesale denunciations of Mr. Deane.

Of course, the value of the above testimony would be seriously discounted were these various societies recruited almost exclusively from men who intended to take orders. But this is far from being the case. A very large proportion are undergraduates who will continue to be lay members of

the Church. And even amongst those who do not attach themselves to any definite society, or take up any definite Church work, there exists plenty of sympathy in the right direction. The average well-meaning young Englishman who is labelled by Mr. Deane as an agnostic is in reality nothing of the sort. He doubtless shares that reserve in things personal which attaches in a peculiar degree to our countrymen; but if one lives and moves amongst undergraduates, one realizes that underneath this reserve there is often a deep substratum of genuine Christian belief and practice. When a college is fortunate enough to possess the right sort of clerical Fellow, who can earn the respect and affection of his lay juniors, such a man discovers how many of the undergraduates, ordinarily regarded as indifferent, rowdy, or worse, evince in quiet conversation with himself a sincere attachment to Christian ideals, and are so far from posing as anti-clerical or aggressively agnostic, that they frequently of their own accord, or with very slight inducement, resort to him for advice in difficulties, and encouragement in their efforts to lead a Christian life. Of these facts it is naturally almost impossible to afford in print concrete examples; but I feel sure that clerical dons whom I could name in Oxford would amply bear out the truth of my remarks.

From the point of view of practical Christianity the pronounced success in Oxford of the Christian Social Union is very significant. The University branch possesses a strong executive, and has on its books some three hundred resident members in addition to a large number of non-residents. Again, the generous support accorded to the Oxford House in Bethnal Green, an institution based on Church principles, the success of the various missions attached to colleges, the valuable help given by many undergraduates to the parish clergymen of the city, the assistance so readily afforded at charitable entertainments or boys' clubs, like the Oxford Institute—such activities as these are surely not compatible with "almost universal agnosticism and indifference."

No one, again, who is really acquainted with university life in Oxford would hesitate to assert that the general *morale* of undergraduates has reached a much higher level than that existing, say, twenty years ago. Partly, it is true, from the diminished wealth of our upper classes, but chiefly owing to a better tone which pervades the community, drunken orgies are much less frequent. In most of the social clubs a heavy fine is inflicted for intoxication at their meetings, and a chronic offender would speedily be given the cold shoulder by the "best men" in all colleges. Further, it is a fact which any proctor of the last ten years could easily corroborate, that

amongst undergraduates sexual immorality in Oxford is now extremely rare. As to the flippant and irreverent jests, which, according to Mr. Deane, are almost universally prevalent amongst all members of the University, I can only surmise that his Oxford friends, upon whose conduct, coupled with his brief residence at Cuddesdon, he bases his inductions, must have been exceptionally irreverent. Ordinarily in the University blasphemous or grossly irreligious remarks would be speedily resented, nor does it ever occur to the average undergraduate that there is any necessity to exercise his wit in this direction.

In short, the conception of the undergraduate presented to our view in Mr. Deane's rhodomontade is altogether inadequate and distorted. Take, for example, the following graphic picture of the freshman: "Rejoicing in his new-found freedom, he is only too ready to cavil at authority in any form. What wonder, then, he obeys his natural impulses, scoffs at religion, and looks upon his agnosticism (which he is careful to proclaim on every occasion) as, like his cigar, the symbol of intellectual manhood." Is not this rather like claptrap? Fancy an ordinary public-school boy possessing a "natural impulse to scoff at religion," and immediately upon his arrival at the University equipping himself with agnosticism as he does with new furniture, wine and cigars! Why, the ordinary healthy-minded English boy of eighteen does not even know what agnosticism means. This deplorable result, due to contact with wicked sceptics amongst the second and third year men, might, Mr. Deane thinks, have been so easily counteracted. "A very small amount of guidance, a very little influence, would suffice to make him adhere to his early beliefs." The requisite guidance can, it seems, proceed solely from High-Church clergymen of a certain type, since the lay dons are hopelessly indifferent or antagonistic towards religion. Yet fancy, again, an undergraduate of real ability being diverted from the liberalism which he has, rightly or wrongly, imbibed from, say, "*Literæ Humaniores*," by the arguments of gentlemen like the writer, whose academic distinctions consist of a pass degree.

I should like to add a brief apology for the "don," in whom Mr. Deane is apparently unable to detect anything except a malignant antagonism towards Christianity. The picture of the "don" presented to us is full of grotesque exaggerations. The college don has frequently been misrepresented in literature, especially the literature of fiction. It is still, for example, occasionally believed that after dinner he drinks a great deal of port and discusses the immortality of the soul. A very slight acquaintance with Oxford Common Rooms would dispel



this, among other delusions. The don is sometimes underbred, badly dressed, or very dull ; but, with all his faults, he is certainly not a propagandist of agnosticism. Of the "modern young don" Mr. Deane says: "His opinions, his epigrams, are quoted everywhere, and if, as is too often the case, he is an open derider of religion, the force of his example leads many of the younger men to vie with one another in silly jests and flippant profanity concerning the creeds of the Church." His anti-religious epigrams are *not* quoted everywhere, firstly, because he seldom makes them; secondly, because, if made, they are probably so feeble as to be not worth quoting. That a don should go out of his way to instil agnostic doctrines into an undergraduate's mind is a thing practically unheard of. There are, in fact, very few college dons who openly profess agnostic tenets, and as an agnostic has no intention of saving other people's souls, and no feeling of contempt, but rather of envy, for those who honestly draw conclusions different to his own from the same data, he would in almost every instance leave the religious opinions of his undergraduate friends alone; while, if he is a gentleman, his good feeling will not permit him to jest about beliefs which his friends happen to cherish and respect. On the other hand, any college tutor whose religious attitude did not go beyond an "honorary membership in all religious systems" might fairly join issue with Mr. Deane and submit that in accepting his fellowship he did not in any way undertake the responsibility of instructing undergraduates in Church principles.

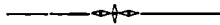
As a plain matter of fact, however, the "young modern don" is not at all anti-religious or anti-clerical. A very fair percentage take orders, and of those who remain laymen the vast majority are professed members and communicants of our Church. During the last few months some half-dozen fellowships and tutorships have been filled up in Oxford, and of the gentlemen elected to these posts every single one is an active member of the Church of England, while three will shortly be ordained. Nor is the Churchmanship of our young dons the mere perfunctory profession of an historically respectable creed. Very many of them are known as not only personally religious men, but always ready to sympathize with the religious life and problems of the undergraduate.

I have confined myself in these pages to my own University. Not having enjoyed the privilege of a few months' residence in any spot within five miles of Cambridge, I cannot claim that intimate knowledge of our sister University which in the case of Oxford was afforded to Mr. Deane by his brief sojourn at Cuddesdon. But, as Mr. Deane himself remarks, "the intellectual fashions of Oxford correspond pretty closely

with those of Cambridge." And, further, I have been informed by Cambridge men of recognised position that Mr. Deane's criticisms seem directed for the most part against a wholly imaginary condition of things, and correspond to nothing actually existing in the life of their University.

My object in writing these pages has been simply apologetic. Mr. Deane has, on the one hand, immensely exaggerated certain evils which must inevitably exist amongst a large number of persons devoted in various degrees to intellectual pursuits. On the other hand, he has perpetrated something akin to a libel in the unfounded charges he brings against a body of men who certainly do not merit such treatment. It is quite impossible in the present century to expect the University authorities to be *primarily* "not tutors and deans, but priests of God's Holy Church." Yet there exists no real cause for Mr. Deane's lugubrious pessimism, and I trust that my brief reply may help to convince those outside our University that Oxford still, and in a higher degree than ever before, continues to be the home of sound religion as well as of sound learning.

E. N. BENNETT.



#### ART. VI.—HOW CAN WE BRING THE MEN TO CHRIST?

**W**OMEN and children are both highly important classes in the field of ministerial work, but not so influential as men. Women do not as yet greatly produce our journalistic literature, nor the most considerable part of our books; they do not govern public life, or to any great extent manage our institutions. The thought of the country is for the most part done by men. There are, of course, exceptions to all this, but nobody can deny that this is the broad fact. Now, in how many of our churches do we not see a great preponderance of women? And, with regard to children, if the choice had to be made between holding a children's service or a men's service on Sunday afternoon, have not the children so far established their superior importance, according to our present practice and views, over the men, that there are not many clergymen who would have the courage to reverse the order of urgency?

Men, for the purposes of this paper, may be divided into two classes—those whom we commonly call the educated, and those who are known as the working classes. It is not a logical division, because many of the educated classes work as hard as the working classes, or harder still, and many of the working