

Chapter 1 : William George Ward | Catholic Answers

*William George Ward and the Catholic revival [Wilfrid Philip Ward] on calendrierdelascience.com *FREE* shipping on qualifying offers. Lang: eng, Pages Reprinted in with the help of original edition published long back[].*

He was educated at Winchester College and at Christ Church, Oxford, matriculated at the university in 1842. Though he confessed to a lack of appreciation of the finer branches of letters and poetry, he took a second class in them as well as in mathematics in 1843. He was a musician of no small attainments, a distinguished mathematician, and a profound philosopher. Indeed, though there is no lack of a straightforward and rugged elegance in his writings, especially in those of later date, his metaphysical bias may be always recognized. In 1844 he was elected to a scholarship at Lincoln College and, in the following year, was admitted to the degree of B. A. As mathematical tutor at the latter college he found himself in a position in which his strong intellectual influence soon became a power in the university. His keen perception and logical faculty, trained to no small extent by debates in the Oxford Union, gave weight to his opinions, while his growing power in the metaphysical sciences was fitting him for the unique part which he had to play later. The Tractarian Movement began in 1845. At this time Ward was a follower of Dr. Arnold, a latitudinarian in his principles, and thoroughly out of touch with the views of the newer school. But, in 1846, he definitively changed his position, and, from standing aloof with suspicion and almost with contempt, he became a fervent supporter of the movement. He joined the party then led by Dr. Pusey. What he did he did thoroughly; and, having taken his place among the Tractarians, he lost no occasion of employing his skill as a dialectician. Not only among men of his own standing, but even in his mathematical classes, which not seldom ended in religious discussions, was the force of his trenchant logic felt. So much so that the authorities took fright, and after the appearance of the famous tract he was deprived of his tutorship. Thenceforward, his attitude was one in which ultimate submission to Rome seemed to be inevitable. When Newman retired to Littlemore, Ward became the most prominent figure among the Tractarians. In his contributions to the *British Critic* he advocated a policy of gradual assimilation of Catholic doctrine by which the way should be paved for corporate reunion. In 1847 he published his work entitled "The Ideal of a Christian Church considered in comparison with existing practice", in which he further elaborated his views. From this work he acquired the sobriquet of "Ideal" Ward. Shortly after the appearance of this book, on 13 Feb. 1848, Ward retired to Old Hall, near Ware; and after holding the chair of moral philosophy there for a year was professor of dogmatic theology in St. John's College, Oxford, in the latter year he published "On Nature and Grace" a Theological Treatise", containing the substance of his theological lectures. As a contributor to, and later on as editor of, the "Dublin Review", of which he was offered the editorial chair by Cardinal Wiseman in 1849, he was a strenuous defender of papal authority, against Dollinger principally, and a subtle critic of the tenets of the "Experience School" as exemplified in the teaching of John Stuart Mill and Alexander Bain. After the death of Cardinal Wiseman, Dr. Ward, keenly alive to the circumstances and needs of the restored hierarchy, strongly advocated the appointment of Dr. Pusey as Archbishop of Canterbury. He was a prominent member and, indeed, a co-founder with Mr. James Knowles, of the Metaphysical Society; of which, in the following year, he became the president. This society embraced representatives of almost every possible shade of thought and intellectual bias. In 1850, his health compelled him to resign the important post which he held as editor of the historic "Dublin Review," using his great gifts in defense of the Church and the philosophical bases of the Faith. His contributions to the philosophy of Theism are valuable and solid. In his attitude he may be described as a thorough representative of the demonstrative school: He follows Newman, and especially Kleutgen, in tracing the genesis of certitude:

William George Ward and the Catholic revival. by Ward, Wilfrid Philip, Publication date Topics Ward, William George, , Catholic Church.

He was educated at a private school at Brook Green, Hammersmith; at Winchester College, which he entered in and left in , taking with him the gold medal for Latin prose; and at Oxford, where he matriculated from Christ Church on 26 Nov. He took holy orders in due course. At school Ward evinced extraordinary aptitude for mathematics—he even discovered and applied for himself the principle of logarithms. He exhibited, too, a marked preponderance of the reflective over the imaginative faculty; a singular sensibility to music, a lively interest in dramatic performances of all kinds, and a vein of unobtrusive and deep piety—characteristics which he retained throughout life in their original proportion. He was also a member of the short-lived Rambler Club. In these disputations his principal antagonist was Archibald Campbell Tait, afterwards archbishop of Canterbury, with whom an ever widening divergence of opinions by no means impaired the cordiality of his friendship. Though only lecturer in mathematics and logic, he was early associated with Tait in the work of superintending the moral and religious training of the undergraduates. He had the faculty of winning the confidence of his juniors, and his conversation was felt as a potent stimulus by men of a fibre very unlike his own—by Benjamin Jowett, by Arthur Penrhyn Stanley [q. Evangelical dogmatism he loathed, and communicated his disgust to his friend, Frederick Oakeley [q. For Ward, therefore, submission to ecclesiastical guidance in some form or another very soon came to present itself as the only alternative to limitless rationalism. In his melancholy, his devoutness, and his union of a severely logical intellect with a craving for more concrete assurance in matters spiritual than reason can afford, he closely resembled Pascal, and could never have rested content with theism. While thus occupied he visited Arnold , and opened his mind to him. Ward started on his new quest unembarrassed by insular prejudices or Anglican traditions, in profound ignorance of history and the inductive sciences, and without systematic theological training of any kind. Satisfied by Newman that no form of protestantism could possibly have developed into catholicism, he strode straight to the conclusion that the Tridentine decrees were authoritative, and that the church of England must therefore reconcile her articles with them, or abandon her pretension to be a branch of the catholic church. On account of these pamphlets Ward was deprived of his lectureships and quasi tutorial position at Balliol, a degradation to which he submitted with great good humour. He was appointed, however, junior bursar in and senior bursar in . The evident exultation with which he instituted his comparisons with the protestant communions was peculiarly odious to English churchmen of all parties. It was not, however, until the book had been widely read, reviewed, and discussed that the universities determined to take action. Ward was cited 30 Nov. He was allowed three days to make up his mind, and on 3 Dec. The vice-chancellor thereupon censured 13 Dec. This censure was formally adopted by convocation assembled in the Sheldonian theatre on 13 Feb. A subsequent resolution condemnatory of Tract xc. Of the legality of the degradation there was grave doubt; but Ward, instead of applying for a mandamus for his restitution, resigned his fellowship, married, and took a cottage at Rose Hill, near Oxford. With his wife he was received into the Roman communion in the jesuit chapel, Bolton Street, London, on 5 Sept. In the following year he took up his quarters in a small house built for him by Pugin near St. He found at first no work in the college; but he turned his leisure to good account in theological study and religious exercise; nor did he lose touch of wider interests. In October Ward was appointed lecturer in moral philosophy, and in the following year professor—though his modesty declined any higher title than that of assistant-lecturer in dogmatic theology—in St. This anomalous position he owed to Cardinal Wiseman, by whom he was sustained in it, against a strong opposition both within and without the college. At Rome, where Ward had a staunch and influential friend in Monsignor Talbot, the appointment was approved, and in Ward received from the pope the diploma of Ph. Ward resigned his lectureship at St. From the irksome business of managing his property he found relief in occasional visits to London, where he became intimate with Frederick William Faber [q. His startling conclusions he enunciated with the serenity of a philosopher and defended with the vehemence of a fanatic. The mortification caused him

by the triumph of the moderate party at the Vatican council was salved by a brief conveying the papal commendation and benediction 4 July The heat evolved in this controversy, and also the part he took in frustrating the scheme for a catholic hall at Oxford, strained his relations with Newman, for whom he nevertheless retained in secret his old veneration. His horror of liberalism carried him to the verge of obscurantism. He gravely proposed to dethrone the classics from their place of honour in the higher culture, and suggested that the progress of science would probably be accelerated by the submission of hypotheses to papal censorship. As a philosopher Ward throughout life exhibited a largeness of mind, a temperateness of tone, and a generosity of temper in striking contrast to his theological narrowness and intolerance. Wilfrid Ward, London, , 2 vols. In these remarkable prolegomenaâ€”the substantive argument was never cast into shapeâ€”Ward substitutes for the appeal to experience a canon of certitude essentially Cartesian; but while maintaining that the ultimately indubitable is necessarily true, he declines to admit that the ultimately inconceivable is necessarily false. There, after a prolonged and painful illness, he died on 6 July His remains rest beneath a stone octagon base supporting a Gothic cross in Weston Manor catholic churchyard. His best epitaph is by Tennyson Demeter and other Poems, edit. Farewell, whose living like I shall not find, Whose faith and work were bells of full accord, My friend, the most unworldly of mankind, Most generous of all ultramontanes, Ward, How subtle at tierce and quart of mind with mind, How loyal in the following of thy Lord. Besides the works mentioned above, Ward was the author of: Manning, 2nd series, London, , 8vo.

Chapter 3 : Wilfrid Philip Ward - Wikipedia

*William George Ward and The Catholic Revival [Wilfrid Philip Ward] on calendrierdelascience.com *FREE* shipping on qualifying offers. This is a pre historical reproduction that was curated for quality.*

He was educated at Winchester College and at Christ Church, Oxford, matriculated at the university in 1847. Though he confessed to a lack of appreciation of the finer branches of letters and poetry, he took a second class in them as well as in mathematics in 1848. He was a musician of no small attainments, a distinguished mathematician, and a profound philosopher. Indeed, though there is no lack of a straightforward and rugged elegance in his writings, especially in those of later date, his metaphysical bias may be always recognized. In 1849 he was elected to a scholarship at Lincoln College and, in the following year, was admitted to the degree of B. A. As mathematical tutor at the latter college he found himself in a position in which his strong intellectual influence soon became a power in the university. His keen perception and logical faculty, trained to no small extent by debates in the Oxford Union, gave weight to his opinions, while his growing power in the metaphysical sciences was fitting him for the unique part which he had to play later. The Tractarian Movement began in 1845. At this time Ward was a follower of Dr. Arnold, a latitudinarian in his principles, and thoroughly out of touch with the views of the newer school. But, in 1847, he definitively changed his position, and, from standing aloof with suspicion and almost with contempt, he became a fervent supporter of the movement. He joined the party then led by Dr. Pusey. What he did he did thoroughly; and, having taken his place among the Tractarians, he lost no occasion of employing his skill as a dialectician. Not only among men of his own standing, but even in his mathematical classes, which not seldom ended in religious discussions, was the force of his trenchant logic felt. So much so that the authorities took fright, and after the appearance of the famous tract he was deprived of his tutorship. Thenceforward, his attitude was one in which ultimate submission to Rome seemed to be inevitable. When Newman retired to Littlemore, Ward became the most prominent figure among the Tractarians. In his contributions to the *British Critic* he advocated a policy of gradual assimilation of Catholic doctrine by which the way should be paved for corporate reunion. In 1848 he published his work entitled "The Ideal of a Christian Church considered in comparison with existing practice", in which he further elaborated his views. From this work he acquired the sobriquet of "Ideal" Ward. Shortly after the appearance of this book, on 13 Feb. 1849, Ward retired to Old Hall, near Ware; and after holding the chair of moral philosophy there for a year was professor of dogmatic theology in St. John's College, Oxford. In the latter year he published "On Nature and Grace -- a Theological Treatise", containing the substance of his theological lectures. After the death of Cardinal Wiseman, Dr. Ward, keenly alive to the circumstances and needs of the restored hierarchy, strongly advocated the appointment of Dr. Pusey as Archbishop of Westminster. He was a prominent member and, indeed, a co-founder with Mr. James Knowles, of the Metaphysical Society; of which, in the following year, he became the president. This society embraced representatives of almost every possible shade of thought and intellectual bias. In 1851, his health compelled him to resign the important post which he held as editor of the historic "Dublin Review," using his great gifts in defense of the Church and the philosophical bases of the Faith. His contributions to the philosophy of Theism are valuable and solid. In his attitude he may be described as a thorough representative of the demonstrative school: He follows Newman, and especially Kleutgen, in tracing the genesis of certitude:

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An English writer and convert, eldest son of William Ward, Esq. He was educated at Winchester College and at Christ Church, Oxford, matriculated at the university in 1827. Though he confessed to a lack of appreciation of the finer branches of letters and poetry, he took a second class in them as well as in mathematics in 1828. He was a musician of no small attainments, a distinguished mathematician, and a profound philosopher. Indeed, though there is no lack of a straightforward and rugged elegance in his writings, especially in those of later date, his metaphysical bias may be always recognized. In 1829 he was elected to a scholarship at Lincoln College and, in the following year, was admitted to the degree of B. As mathematical tutor at the latter college he found himself in a position in which his strong intellectual influence soon became a power in the university. His keen perception and logical faculty, trained to no small extent by debates in the Oxford Union, gave weight to his opinions, while his growing power in the metaphysical sciences was fitting him for the unique part which he had to play later. The Tractarian Movement began in 1833. At this time Ward was a follower of Dr. Arnold, a latitudinarian in his principles, and thoroughly out of touch with the views of the newer school. But, in 1834, he definitively changed his position, and, from standing aloof with suspicion and almost with contempt, he became a fervent supporter of the movement. He joined the party then led by Dr. Pusey. What he did he did thoroughly; and, having taken his place among the Tractarians, he lost no occasion of employing his skill as a dialectician. Not only among men of his own standing, but even in his mathematical classes, which not seldom ended in religious discussions, was the force of his trenchant logic felt. So much so that the authorities took fright, and after the appearance of the famous tract he was deprived of his tutorship. Thenceforward, his attitude was one in which ultimate submission to Rome seemed to be inevitable. When Newman retired to Littlemore, Ward became the most prominent figure among the Tractarians. In his contributions to the *British Critic* he advocated a policy of gradual assimilation of Catholic doctrine by which the way should be paved for corporate reunion. In 1836 he published his work entitled "The Ideal of a Christian Church considered in comparison with existing practice", in which he further elaborated his views. From this work he acquired the sobriquet of "Ideal" Ward. Shortly after the appearance of this book, on 13 Feb. 1837, Ward retired to Old Hall, near Ware; and after holding the chair of moral philosophy there for a year was professor of dogmatic theology in St. John's College, Oxford. After the death of Cardinal Wiseman, Dr. Ward, keenly alive to the circumstances and needs of the restored hierarchy, strongly advocated the appointment of Dr. Pusey as Archbishop of Canterbury. He was a prominent member and, indeed, a co-founder with Mr. James Knowles, of the Metaphysical Society; of which, in the following year, he became the president. This society embraced representatives of almost every possible shade of thought and intellectual bias. In 1841, his health compelled him to resign the important post which he held as editor of the historic "Dublin Review," using his great gifts in defense of the Church and the philosophical bases of the Faith. His contributions to the philosophy of Theism are valuable and solid. In his attitude he may be described as a thorough representative of the demonstrative school: He follows Newman, and especially Kleutgen, in tracing the genesis of certitude: About this page APA citation. In *The Catholic Encyclopedia*. Robert Appleton Company, 1909. This article was transcribed for New Advent by Michael T. Dedicated to those who defend the Catholic Faith. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 5 : William George Ward and the Catholic revival. - CORE

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Ward had a gift for pure mathematics but for history, applied mathematics or anything outside the exact sciences, he felt contempt. He was endowed with a strong sense of humour and a love of paradox carried to an extreme. His examination for mathematical honours exhibited some of the peculiarities of his character and mental powers. Four out of his five papers on applied mathematics were sent up absolutely blank. Honours, however, were not refused him, and in he obtained an open fellowship at Balliol. In the previous year the Tractarian movement had been launched: Ward was attracted to it by his hatred of moderation and what he called "respectability". He was repelled by the conception he had formed of John Henry Newman, whom he regarded as a mere antiquary. When, however, he was at length persuaded by a friend to go and hear Newman preach, he at once became a disciple. But he had, as Newman afterwards said of him, "struck into the movement at an angle. He treated the question at issue as one of pure logic: Bust of Ward, by Mario Raggi. In Ward became editor[citation needed] of the *British Critic*, the organ of the Tractarian party, and he excited suspicion among the adherents of the party by his violent denunciations of the Church to which he still belonged. In he urged the publication of the celebrated Tract 90, and wrote in defence of it. From that period Ward and his associates worked undisguisedly for union with the Church of Rome, and in he published his *Ideal of a Christian Church*, in which he openly contended that the only hope for the Church of England lay in submission to the Church of Rome. This publication brought to a height the storm which had long been gathering. The University of Oxford was invited, on 13 February, to condemn Tract 90, to censure the *Ideal*, and to deprive Ward from his degrees. The two latter propositions were carried with Ward being deprived of his tutorship and Tract 90 only escaped censure by the non-placet of the proctors, Guillemard and Church. Ward left the Church of England in September, and was followed by many others, including Newman himself. After his reception into the Church of Rome, Ward devoted himself to ethics, metaphysics and moral philosophy. He wrote articles on free will, the philosophy of theism, on science, prayer and miracles for the *Dublin Review*. He also dealt with the condemnation of Pope Honorius I, carried on a controversial correspondence with John Stuart Mill, and took a leading part in the discussions of the *Metaphysical Society*, [3] founded by James Knowles, of which Alfred Lord Tennyson, T H Huxley and James Martineau were also prominent members. He was an opponent of Liberal Catholicism and defender of papal authority. In he became editor of the *Dublin Review* " He supported the promulgation of the dogma of Papal Infallibility in After his admission into the Roman Catholic Church he had married, and for a time had to struggle with poverty. But his circumstances later improved.

Chapter 6 : William George Ward and the Catholic revival., by Wilfrid Ward | The Online Books Page

William George Ward and the Catholic revival. -- Author: Ward, Wilfrid Philip, Publication info: London and New York: Macmillan and co.,

London, England, March 21, ; d. He was educated privately in part and at Winchester College, where he won the gold medal for Latin prose. At Oxford he was first a commoner of Christ Church, then a scholar at Lincoln, and finally a fellow of Balliol, when he took minor orders in the Anglican church. He had early manifested great ability in mathematics and made positive contributions to the science of logarithms, but he had as well a keen aptitude for philosophy. He took a leading part in debate in the Oxford Union and became its president in . At Balliol he showed a zest for controversy, his chief opponent being Archibald Campbell Tait, later archbishop of Canterbury. Ward was one of the strongest opponents of the Evangelicals Low Church Anglicans ; but he was equally opposed to the new Broad Church, represented by Jowett, Richard Whately , and Thomas Arnold , being progressively convinced of the importance of ecclesiastical authority. He was ordained in , but his pamphlets in support of John Henry Newman resulted in deprivation of his lectureship and tutorial position in Balliol , though he was allowed to continue as bursar. Ward began to frequent Catholic seminaries and colleges, where he felt instinctively at home. He was summoned before university authorities; and when he refused to disavow the work or even parts of it, the book was formally censored and Ward was degraded by the vote of a large majority of convocation. He then resigned his fellowship, settled near Oxford, and was received into the Roman church on Sept. The following year he began to lecture in philosophy at St. He published his lectures as a book, *On Nature and Grace* , only part of a more ambitious work he had planned. The same year he resigned his lectureship and retired to his inherited estates in the Isle of Wight. Henry Edward Manning, his friend and protector. Deeply upset at the influence of the moderate party at vatican council i, Ward was further distressed when the all-embracing definition of papal infallibility that he hoped was not forthcoming. He sided with Manning against Newman in holding that Catholics should not be exposed to the "corrupting influences" of Oxford and Cambridge, and was instrumental in the foundation of the Metaphysical Society in . Despite the vehement expression of his extreme views, Ward was singularly good-tempered and managed to retain friendship even with his most vigorous adversaries. He was a stout, genial, easy man, though it was said he did not care to see anything of his children until they were old enough to argue with him. He retired in his later years to the Isle of Wight, where he was the neighbor and close friend of Tennyson; but he came to Hampstead for the musical entertainment that London offered. He was buried in the Isle of Wight where he had a large property. Some Reactions in England Louvain

Chapter 7 : Full text of "William George Ward and the Catholic revival"

An English writer and convert, eldest son of William Ward, Esq., born in London, 21 March, ; died 6 July, He was educated at Winchester College and at Christ Church, Oxford, matriculated at the university in

Chapter 8 : CATHOLIC ENCYCLOPEDIA: William George Ward

William George Ward (21 March - 6 July) was an English theologian and mathematician. A Roman Catholic convert, his career illustrates the development of religious opinion at a time of crisis in the history of English religious thought.

Chapter 9 : William George Ward - Wikipedia

From the Catholic Encyclopedia An English writer and convert, eldest son of William Ward, Esq., born in London, 21 March, ; died 6 July, He was educated at Winchester College and at Christ Church, Oxford, matriculated at the university in