

WHENEVER the history of the Oxford or Tractarian Movement comes to be written, the *Life of W. G. Ward* (1), and the account of his connection with it as given us by his son Wilfrid Ward, will be accounted a valuable contribution thereto. W. G. Ward was one of the prime movers in a matter which has had a considerable effect upon his own and the next generation. The Oxford Movement has set its mark on the ecclesiastical and national history of the century; and the labours of Mr. Wilfrid Ward have made us realise both the personality of a man who had a great influence over those with whom he came in contact, and also an epoch which is in many ways memorable. Mr. W. Ward has done his work well; his affection for his father is visible in the work, and yet that affection has not been allowed to becloud his judgment. The faults and failings of W. G. Ward's character are portrayed, as well as his virtues, which are by no means few or inconsiderable. The account given of the Oxford Movement shows clearly enough its Romanistic tendency: W. G. Ward, Newman, and others did not see their way to staying within the pale of the Church of England while they held all the Roman doctrine, so they went whither their propensities led them; Frowde, Clough, Pattison, and others were so dissatisfied with the ideas connected with the Movement, and yet made by those very ideas so dissatisfied with their old notions, that their faith "was weakened and destroyed, instead of being fortified." We expect that the life of W. G. Ward will be widely read, because it has so intimate a connection with much that interests everybody in some way or other. W. G. Ward was, from our point of view, mistaken; but he was, at least, honest. His mind was of such a nature as to drive him onward towards the logical conclusion of things, and that with an impetuosity which startled his companions. At first he seems to have been greatly under the influence of Arnold, and then of Newman; afterwards Newman seems to have been greatly under Ward's influence. We cannot look upon either Ward or Newman as successful men; if each of them had attached greater importance to God's Word written and less to Church authority than he did, we might probably have been able to claim both among the brightest and best of the sons of the Church of England.

(1) *William George Ward and the Oxford Movement*. By Wilfrid Ward. London: Macmillan & Co., 1889.

Henderson & Spalding, Printers, Marylebone Lane, London, W.

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