

gotten "Ideal of a Christian Church." The authorities at Oxford were at last obliged to act; they summoned convocation to deprive Ward of his degree, which he had received on condition that he would sign and hold the thirty-nine articles. They claimed the book was inconsistent with such subscription and Ward frankly acknowledged that it was. His defence was that they were not only inconsistent with different parts of the prayer book but also with themselves. It was not Ward who was at fault but the whole "illogical piecemeal system." But amidst this strange anomaly and inconsistency there happens to be one point on which the Anglican Church speaks clearly. "The Church of Rome has erred," and it was just in this erring body he had found his ideal. At his trial he was allowed to defend himself, and those who heard him declared his speech to be a masterpiece, during which he repeated several times, "I believe the whole cycle of Roman doctrine." Thus defied, nothing remained for the Oxford authorities to do but to condemn the book. It was in the month of September, 1845.

Those who have followed step by step the struggles of Mr. Ward's mind will in some sense understand the new world that now opened up before him. He was always willing to have a field of action marked out for him and to avoid forbidden ground. The quicksand of Anglican Church authority stifled him. It disowned infallibility yet it claimed obedience. It said we may wrong, but you must think we are right. There was no finality in such a position. It left everything unsettled and a thousand questions unanswered. The idea, however, of certain matters decided by authority on which detailed questioning was forbidden *because* the authority was infallible supported him. It marked out his sphere and left him freedom in that sphere.

During the seven years that followed his conversion, Ward taught theology to the students of St. Edmund's College, near Old Hall. That he was qualified for this all important charge may be seen from the following tribute from Father O'Reilly, the Jesuit theologian. "For breadth, depth and thoroughness of theological reading or knowledge, I have never met his equal." Ward began his greatest work

as a Catholic layman in 1862, when he assumed the editorship of the *Dublin Review* at the earnest request of Cardinal Manning. He has stated that all articles passed under the judgment of three censors, who were charged to examine their bearing on faith, morals and ecclesiastical prudence. From the time he undertook the office of editor, he threw himself into it as the work and way in which as a layman he was to serve the church. He contributed to it not only his talents and all his time, but also large means for its support. He possessed an intellectual characteristic rarely to be found—an absolutely fearless reasoning out of principles, without ever allowing sentiment to stand in his way. His whole mind, ever busy in studying the intellectual wants of Catholics, and always on the alert to defend truth and assail error, found expression in its pages. Such was the *Dublin Review* during sixteen years. His was a case of all but the identity of an editor with his periodical. His wonderful intellectual powers and vivacity of mind impressed upon the work a dominant character which, while rendering the *Review* uninteresting for the generality of readers added much to its intrinsic value, for the articles if not as varied, light and interesting, as are generally sought for, were, however serious, solid, and of enduring importance. If we would appreciate at its true value the great service that Dr. Ward has rendered the Catholics of England, we must realize the many dangers to which they were exposed by their peculiar position, for it was to combat these dangers that he labored incessantly. Just a few years before, in 1829, the Emancipation Act had launched Catholics upon that wide waste of laxity in theory and practice known as freedom of thought, which now reigned supreme in England. It is foolishness to deny that this opened up many dangers which formerly did not exist. From the time of the so-called Reformation until over fifty years ago the English Catholics were deprived of all colleges and schools, and were consequently obliged to seek higher education for priesthood and laity on the continent. If this separation from the political and social life of their native land narrowed their range of thought, it preserved in a singular manner the unity of the faith, and the intellectual