

WARD

Other denominations soon supported this social creed, and in modified form the Methodist Church remains committed to its principles. Ward quickly became a national leader of the Social Gospel movement, joining Walter RAUSCHENBUSCH and Washington GLADDEN.

In 1913 Ward was appointed as the first professor of social service at Boston University's School of Theology. In 1918 he became professor of Christian ethics at Union Theological Seminary in New York City, and taught there until retiring in 1941. Remaining active in the Progressive movement and a voice for democratic socialism, he was a leader of the Methodist Church's Federation for Social Service, and a co-founder and chair of the American Civil Liberties Union. In 1932 Ward also helped to found the American League against War and Fascism (later called the League for Peace and Democracy), which was a powerful organization promoting a pacifist approach to international relations, lasting until World War II. After the war, Ward continued to speak and write about his social causes. Ward died on 9 December 1966 in Palisades, New Jersey.

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John R. Shook

WARD, Lester Frank (1841-1913)

Lester Frank Ward was born on 18 June 1841 in Joliet, Illinois, the youngest of ten children. His father was a jack-of-all-trades working as a millwright, farmer, and mechanic. Since the Ward family was neither wealthy, nor situated in places with well-developed school systems, but rather close to the frontier, Lester did not receive a formal education. Ward's initial experience with education was as an autodidact; he attended school with enthusiasm, whenever possible. However, schools were open only intermittently, and only for a few weeks at a time. The experience of life on the frontier did, however, shape Ward's outlook from early on. In 1855 the Wards moved to Iowa. In

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January 1857 Ward's father, Justus Ward, died, and the remainder of the family returned to Illinois. The following year he joined one of his older brothers in Myersburg, Pennsylvania. In 1861 he enrolled at Susquehanna Collegiate Institute in Towanda, Pennsylvania. After the Civil War broke out, he joined a local Pennsylvania regiment in 1862, and was seriously wounded in 1864.

From the war's end until 1905 Ward worked for the federal government and continued his education. Between 1865 and 1881 he worked for the United States Treasury Department, and studied at Columbian College (now George Washington University), receiving the BA in 1869, an LLB degree, and an MA degree in 1872. From 1882 until 1906 he worked for the US Geological Survey, initially as an assistant geologist, after 1889 as a geologist, and after 1892 as a paleontologist. In 1882 he also was appointed honorary curator of the department of fossil plants in the US National Museum. He was appointed professor of sociology at Brown University in 1906 and held that position until his death. In 1905 he became the editor of the *American Journal of Sociology*, and in 1907 he served as the first President of the American Sociological Society (now the American Sociological Association). Ward died on 18 April 1913 in Washington, D.C.

Ward was one of the first American sociologists and frequently is considered the father of American sociology. However, during the twentieth century his contributions seemed to warrant little more than an occasional footnote in sociological books and articles. His most important works include *Dynamic Sociology* (1883), *Outlines of Sociology* (1898), *Pure Sociology* (1903), and *Applied Sociology* (1906), and the collection of his diverse writings in six volumes, *Glimpses of the Cosmos*.

Ward's writings were inspired by his notion that it is possible to identify social laws, and that these laws must be harnessed and controlled for the benefit of humanity. He

regarded universal education as the means *par excellence* for achieving equality among human beings. This assumption led to the development of his theory of "Telesis" or planned progress. Ward thought that it was possible to control social evolution through the careful administration of education in order to nurture the type of intellect necessary to direct future social progress. His theories of social engineering represent one of two dominant trends in nineteenth-century American sociology, diverging from the laissez-faire perspective of his contemporary, William Graham SUMNER, who had instead concluded that the power of the norms and folkways developed over the course of human evolution made them immune to social reform.

In these as in many other regards, Ward was ahead of his contemporaries, including many of the early sociologists of his time. Still, the question remains: how did one of the founders of American sociology subsequently become one of the most neglected sociologists and social theorists? The answer may lie in his commitment to social justice. He was a strong supporter of equality between men and women, and also ahead of his time as a critic of economic as well as racial inequality. To Ward, the horizon for studying social reality must not be confined merely to the past and the present, but must include the future. Indeed, in order for social research, and sociology, to be meaningful activities relating to social, political, and cultural life, visions of future conditions of existence that will realize to an increasing extent – and be more compatible with – the norms and values that inform and inspire our actions and lives today, are crucial. Without such visions of future conditions that are qualitatively superior, not only to past conditions, but also and especially to present circumstances, social research and sociology are much more likely to reinforce those features of modern societies that are problematic and causally related to sustaining structures of inequality, rather than pointing beyond those increasingly problematic features.

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Harry F. Dahms

WARFIELD, Benjamin Breckinridge
(1851–1921)

Benjamin Breckinridge Warfield was born on 5 November 1851 at Gasmere, a country estate near Lexington, Kentucky, to a family rich with American and religious heritage. His mother, Mary Cabell Breckinridge, was the daughter of the prominent Presbyterian preacher-theologian Robert Jefferson Breckinridge, and a descendent of John B. Breckinridge, a United States Senator and Attorney General under President Thomas Jefferson. Warfield's father, William Warfield, was descended from English Puritan ancestors who had fled to America to avoid persecution. Warfield received his BA from the College of New Jersey at Princeton in 1871, where President James McCOSH was an early influence. After study at universities in Edinburgh and Heidelberg in 1872–3, Warfield graduated from Princeton Theological Seminary in 1876, and then studied at Leipzig in 1876–7. He served as an assistant pastor in Baltimore, Maryland in 1877–8.

In 1878 Warfield accepted a call to teach New Testament at Western Theological Seminary near Pittsburgh, Pennsylvania. He soon became professor of New Testament literature and exegesis, winning a reputation as a careful Biblical exegete of outstanding theological insight. He attracted notice internationally very early in his career by his defense of the genuineness and canonicity of Peter's second letter. Early on in his career he produced a widely respected textbook on New Testament textual criticism and was writing articles on a wide range of exegetical and historical studies. This all grounded him well for a long career as professor of theology, although some lamented his shift in direction complaining that he would have become one of the great biblical commentators of that era.

However, by proceeding from New Testament to theology, Warfield was following in the footsteps of his former Princeton professor and predecessor, Charles HODGE.