

Dr. John Ward's Trust.

BY an indenture made in the "28th year of the reign of our Sovereign Lord George the Second, by the grace of God, King of Great Britain, France and Ireland, and in the year of our Lord, 1754," John Ward, Doctor of Laws and Rhetoric Professor in Gresham College, London, bequeathed £1,200 Bank of England Stock, the interest of which was to be used for two Baptist students. The two young men were to be between the ages of fourteen and eighteen, sons of Protestant Dissenters, (Baptists by preference), living in England.

The students chosen must "have made a good proficiency in Latin and Greek." After continuing for two years, or less, in some good Grammar School, "for their further improvement in the said languages, and their gaining some knowledge in the Hebrew tongue," they were to be sent to some University in Scotland (a preference to be given to the University of Edinburgh), "to reside there for the space of four years in order to their still greater improvement in the knowledge of the Latin, Greek and Hebrew languages together with their course of such other studies, in which according to the usage of such University, Students are employed who are designed for the profession of Divinity either as Ministers or Tutors." After four years of diligent application to studies the student was to be maintained "during the further space of one whole year in order to give him a competent time to prepare himself after quitting the University for future usefulness to the publick." The Trustees were to deduct five and twenty shillings from the income for an annual dinner!

The preference for Baptists is explained by the fact that John Ward was the son of a Baptist Minister who died in 1717, at the age of eighty-one. His epitaph, composed by his son, speaks of him as a man "who had suffered much for the sake of integrity and religion, and borne it with a valiant and lofty spirit."

Our John Ward was a most remarkable man, and there is an excellent biography of him, together with a fine photograph, in the *Transactions* of the Baptist Historical Society for April, 1914. It was prepared by the Rev. Wm. Brock, Secretary of the Trust from 1899-1919.

A SCOTTISH UNIVERSITY.

The choice of "some University in Scotland" is due to the fact that Dissenters were shut out from English Universities. That was not an unmixed evil! "Early in the reign of George III, 1760-1820, a foreign visitor to Oxford witnessed a degree examination which filled him with amazement. And well it might! The Examiner, candidate and others concerned passed the statutory time in perfect quiet, reading novels and other entertaining works. When Lord Eldon graduated at Oxford in 1770, he was asked only two questions by way of examination, viz., "What is the Hebrew for the place of a skull?" and "Who founded University College?" By replying "Golgotha," and "King Alfred," he satisfied the examiners. Not until 1800 was any effective system of examination established at Oxford."¹

"As things went in England in 1793, "wrote Augustine Birrell, "Hackney College was a better Studium Generale than either Oxford or Cambridge at the same date."

While the earliest scholars were sent to Aberdeen, Dr. Ward's preference for Edinburgh may not only have been due to the fact that it was from that University in 1751 that he received the LL.D., but because it was so desirable a centre of learning. "By 1771 Edinburgh had become a hot-bed of talent, the merit of which the South was quick to acknowledge. An admiring visitor said: 'I stand at the Cross of Edinburgh, and can in a few minutes take fifty men of genius by the hand.' London might sneer at her, but the metropolis was forced to buy the books of her scholars—Hume and Ferguson and Robertson in history, Hume and Reid in Philosophy, Adam Smith in political economy. In 1783 Scott matriculated at the town's college of Edinburgh . . . an ancient, shabby place of small courts and dingy class-rooms, where world-famous professors lectured to lads of thirteen and fourteen. He attended the Latin or Humanity Class, where he forgot most of what he had learned at school, for that class seems to have been 'the constant scene of unchecked idleness and disrespectful mirth.' He attended the first Greek class under Dalzell . . . He was also a pupil in the logic class. In 1787 he sat under Dugald Stewart in moral philosophy. The Napoleonic Wars, having closed the Continent to travel, had sent many scions of great English houses to Edinburgh to study at the University, and this had introduced an agreeable cosmopolitanism, which in 1820 had not wholly disappeared. Many of the great academic figures had gone, but Dugald Stewart and John Playfair were alive; there was a national school of science and philosophy as well as of letters

¹ McLachlan's *English Education under the Test Acts*, pp. 41, 42.

... Edinburgh was a true capital, a clearing-house for the world's culture and a jealous repository of Scottish tradition."²

The Scots were not without their Baptist critics. When Robert Robinson (1735-1789), of Cambridge (and John Turner, of Abingdon), wanted to found a Baptist University the former referred to John Ward, remarking that the exhibitions for Aberdeen were very few. And he went on to say: "Scotch Universities oblige us to exchange religion for learning: we value the last, but not so highly, as to purchase it at such a price . . . If we could take about six boys, and educate them at Cambridge, so that they might have all the literary advantages of the university, without the shackles, and vices . . .!"

FIRST TRUSTEES AND ACCOUNTS.

In leaving money for a well-educated ministry, Dr. Ward followed in the footsteps of Edward Terrill, Robert Bodenham and the churches and individual givers of the latter part of the seventeenth century. In 1717 both the London and Bristol Funds were started to provide, among other objects, for a "succession of able and well-qualified ministers."

Dissenters were not only excluded from English Universities, but they were badly treated in other ways. In the very year when Dr. Ward made his will a member of the Little Wild Street Church, London, was fined for refusing to be a Sheriff of the City of London because as such he would have had to take the Sacrament according to the custom of the Established Church. "He appealed to the House of Lords: and there the Chancellor, Lord Mansfield, in a famous judgment, pronounced in his favour." His minister, Dr. Joseph Stennett, was one of the first five Trustees appointed by Dr. Ward.

The other four Trustees were "Benjamin Avery, of Southwark, in the County of Surrey, Doctor of Laws; Thomas Watson, of South Lambeth, in the County of Surrey, Esquire; Nathanael Neal, of the Million Bank, London, Gentleman; and John Ward, of Cornhill, London, Bookseller." Dr. Avery was a Trustee of Dr. Williams's Library and Secretary of the newly-formed Body of Dissenting Deputies. Thomas Watson was a wealthy calico printer, a member of the Baptist Church at Curriers' Hall, and a "hospitable friend to Nonconformist Ministers."

By the time Nathanael Neal was a Trustee, the Million Bank had become quite reputable! It lasted from 1694-1796 and it received its striking name because it accepted, as capital, the tickets or shares of the Million Adventure—the Million Lottery Loan of 1694. It was a device in which 100,000 lottery tickets

² John Buchan's *Life of Scott*.

were issued for sale at £10 each. It arose from the Government's Million Act of 1693 and 1694 "a measure for the raising of £1,000,000 upon the security of the duties on salt, beer, ale, and other liquors." The Bank soon gave up this kind of business and became amalgamated with the Government Fund for Annuities.

The Founder of the Trust died on October 17th, 1758, in his eightieth year. He was pre-deceased in the same year, on February 7th, by Dr. Joseph Stennett, the Minister of Little Wild Street Church, personally known to George II, "who cherished a warm regard for him," and a friend of Dr. Gibson, Bishop of London. It was he who, in 1745, "on behalf of the Ministers of the Three Denominations in London, presented an address to the King congratulating him on his return to England, on the triumph of his arms in America, and on his successes on the Continent of Europe." Dr. Stennett was also one of the Founders of the Society for Promoting Religious Knowledge. His son, Dr. Samuel Stennett, his assistant and successor at Little Wild Street for forty-seven years, became a Trustee in 1769, on October 3rd, succeeding Mr. Watson who died on September 20th. He remained on the Trust until his death in 1795.

The oldest record of the Trust is an exercise book, ruled for accounts. On page one the first entries are:—

"The State of the Trust for Dr. Ward's Charity—
1758—

Oct. 17—Died John Ward LL.D. Rhet. Prof: in Greshm. College—The sum left for the support of Students—£1200—B.S.

Trustees—Benj. Avery LL.D—Thos Watson Esqr
Nat. Neal—Thos Llewelin and John Ward—gents—

1759.

Sept. 29. The first yearly Dividend became due on the above Stock and was received by Mr. J. Ward—
—About the same time Messrs Caleb Evans & Jos. Jenkins were admitted students under this Trust and assigned to the care of Dr Jno Walker—

1760

June—Mr. John Ward one of the Trustees died & Mr. William Stead was chose Trustee in His Room—

1761

Michaelmass—The above mentioned students were sent to King's College—Aberdeen and particularly referred to the care of Dr. Thos Reid—

Upon the death of Mr. J. Ward, above-named Thos Llewelin was desired by the rest of the

Trustees to receive Dividends and to pay Moneys in the Name of the Trust—whose Account is as follows. . . .”

Pages two and three give the Receipts and Payments from 1760-1764.

A year's dividend amounted to £54 but by 1764 it was £60.

Among the entries are:—“One year's Dividend due at Michaelmas 1759 received at the Bank by Mr. Ward and now of his Executrix—(first deducting £1 5s pd by him for a dinner—£52.15.0.)”

At the earliest opportunity an addition was made to capital. The entry for Oct. 7, 1761, is:—“One year's Interest on a £50 India Bond bought with the unapplied Dividend of the Stock—one half year at 4—the other half at 5 per cent—£2.5.0.”

The Account Book was also the Minute Book before proper Minutes were kept, for at the foot of the second page is a note in brackets—

(Nov. 22 1764 Mr. Thos Lucas attended for the first time being chose in the Room of Dr. Avery decd.)

The first payments are recorded on the third page.
1760

Nov. 5—Dr. Walker for one year's Board & Tuition of E & J—£40

11—Trustees' Dinner—& a Porter employed—£1.7.0.

The next year Dr. Walker was paid £40 and the Trustees' Dinner cost £1 5s. 0d. On October 10th, Evans and Jenkins were given ten guineas “for travelling Expenses to Aberdeen.”

In 1762 Dr. Reid was paid £27 “being the half-yearly allowance of E and J at Aberdeen.” In December of 1763, Dr. Reid was given five guineas for Jenkins “On Account of Journey.”

By November, 1764, the half-yearly allowance for E and J was increased to £30 and paid to Dr. Gerard.

After five years the first audit was held and this entry is recorded at the bottom of the third page:—“Allowed this Acct 22 Nov 1764

Thos Watson

Nath: Neal

Thos Lucas William Stead.”

In June 1765 Dr. Gerard was given £9 since he had paid that sum to “Jenkins on His Leaving College.”

TRUSTEES' DINNERS.

The first was held in 1759, at a cost of £1 5s. 0d., the sum allowed by the Trust and the usual amount spent. It varied at times. In 1764, April 19, it was £1 1s. 6d. Usually the dinner was in November. Sometimes the name of the place is given. In 1765 it was at King's Head, Poultry. In the following year it was at the Antwerp Tavern. In 1768 the London Tavern was the rendezvous. The next year they went back to the King's Head, Poultry. When, in 1765, £1 9s. 1d. was spent, the Trustees gave 4/1 to make up the difference. They were not so particular in 1820 for they made no contribution, although £3 9s. 6d.—the largest sum ever so spent—was used for the dinner! It seems to have been a special feast, for there was a Turtle that cost £1 4s. 0d. and the dinners cost £1. Nothing was spent on port though an entry is made, but sherry cost 14/-. Porter was 1/- and Punch and Lemons 4/6. The waiters had 2/6.

We have twenty detailed receipts showing what the Trustees had to eat and drink and what they gave to the waiters. Most receipts are headed No. 15, probably the number of the room. Two are headed No. 13. Four have King's Head, Poultry. The earliest is 1796 and the latest 1820.

This is the copy of the first :

No. 15

	£	s.	d.
Bread and beer ... ..	...	1	8
Butter and cheese ... ..	...		10
Dinners for 5 at 3/- ... ..	...	15	0
Port ... ..	...	7	0
Lisbon ... ..	...	3	6
Strong beer ... ..	...	1	0
Orange ... ..	...	0	3
Servt. Dinner ... ..	...	1	0
Coffee and Tea ... ..	...	5	0
Tobacco ... ..	...		9
		<hr/>	
		£1	16 0
Waiters ... ..	...	3	0
		<hr/>	
		£1	19 0
		<hr/>	

Paid May 17th 1796—

In 1812 the Paper (newspaper) cost 3d. In 1817 Cheese butter and stilton cost 2/-.

In 1822, instead of the word "dinner" the entry is "By refreshments at the Tavern—£1 7. 6."

The first meetings were held at the Tavern where the annual dinner was served. In 1764 the Account was "allowed" on the same day that the dinner took place. Seven shillings and sixpence was paid for the rent of Room, No. 2, at the King's Head, Poultry, on 11 Decr. 1818. There are one or two other entries for rent.

With some exceptions, when the business was conducted by correspondence or the Trustees were individually consulted, the Trustees met once a year. In 1884 there were four meetings. From 1835-1853 the meetings were generally held in the home of the Treasurer, William Brodie Gurney, of Denmark Hill. Sometimes ill-health prevented his receiving the Trustees, and sometimes a date could not be found to suit all the Trustees. After Mr. Gurney's death in 1855 the Trustees met at the Baptist Mission House, Moorgate Street. When J. Tritton, of Messrs. Barclay, Bevan, Tritton's Banking House Co., was Treasurer, the meeting was held at the Bank 54, Lombard Street from 1856-1886. (Once before it had been held there in 1837.) On the death of Mr. Tritton the B.M.S. (then at Furnival Street), gave hospitality to the Trustees, from 1887-1897; 1900-1903; and 1919-1942. In 1898-1899 the meeting was held in Dr. Green's room at the Religious Tract Society, 56, Paternoster Row, E.C. Mr. C. J. Angus provided a meeting-place in his Office, 10, Walbrook, E.C. from 1903-1917. No meeting was held in 1918.

E. J. TONGUE.

(To be continued.)

The ter-centenary issue of the *Trafodion Cymdeithas Hanes Bedyddwyr Cymru* (i.e. Transactions of the Welsh Baptist Historical Society) contains a challenging article by the Editor, Dr. Thomas Richards, strongly protesting against what he regards as the neglect of Wales and its religious developments by English historians, not excepting English Baptist writers, of whom he cites W. T. Whitley and A. C. Underwood as examples. Dr. Richards also writes on the origins of the Baptist movement in Wales. Mrs. L. E. Elwood (in English), on "Simon Butler and His Descendants," throws some light upon the Welsh Baptists of Pennsylvania, while Dr. R. T. Jones discusses Vavasor Powell's attitude to Baptism. The beginnings of the Welsh and English Education Society and its college at Abergavenny are described by Rev. Emlyn Davies.

G.W.H.