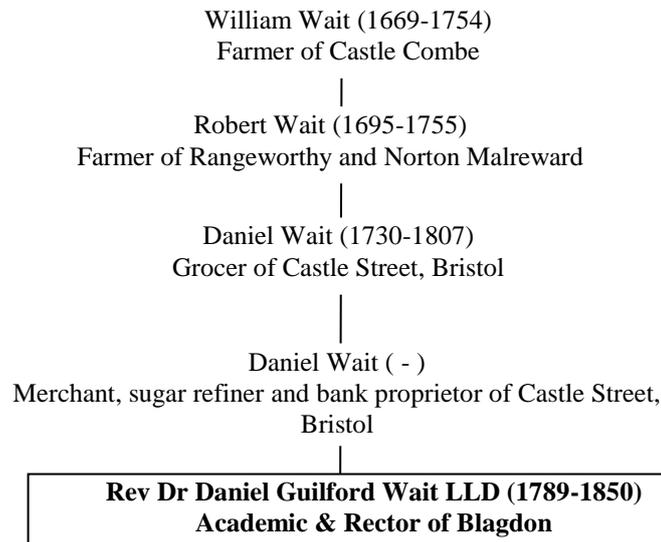


Rev. Dr. Daniel Guilford Wait LL.D.

1789 - 1850

*Clergyman, Cambridge academic, Hebrew scholar orientalist and religious writer.
Bankrupt and inmate of the Fleet prison.
Rector of Blagdon in Somerset*

by
Geoffrey Audcent © 2014, Mendip Road, Yatton, North Somerset



Abstract - Daniel Guilford Wait was born in 1789, the son of a prosperous Bristol merchant. In 1809 he went up to university, first Oxford and then Cambridge, graduating from the latter in 1819 and receiving a doctorate in 1824. Although he had not graduated at the time he embarked on a career in the Anglican church in 1812, serving first as a curate at Whitchurch, Pucklechurch and then Marshfield, before becoming the Rector of Blagdon in 1819.

In 1814 he was married at Westbury-on-Trym, near Bristol, to Priscilla Morgan Thorne. Following her death he was married for a second time, in 1819 at Burrington, to Eliza Wylde.

Daniel gained a national reputation as a Hebrew scholar and religious writer, with his first article published in 1811, when still only twenty-years-old. In this he used Hebrew texts to refute claims (current at the time) that the temptation of Eve in the garden of Eden was brought about by a monkey rather than a serpent. In 1812 he won the John Hulse prize at Cambridge, and by the 1820s he was the author of numerous published books and articles on 'sacred criticism'. He was also an early member of the Royal Asiatic Society of Great Britain.

During 1825-26 he was resident in Cambridge having been appointed by the university senate to compile a catalogue of the Oriental manuscripts in the university library. Later that year he delivered a series of sermons before the

university and in October 1825 he was elected to the university's ruling body, the Caput. At this point Daniel's reputation as a clergyman and academic was beyond reproach but he then suffered a series of academic, personal and financial calamities that left his reputation in ruins.

Things started to go wrong in 1826 with the devastating news that he would not receive the large legacy that he had anticipated from his mother, and against which he had run up large debts. The following year he translated and published a German work on the *New Testament* which was derided by the critics because of his incompetent translation.

By 1829 he was an insolvent debtor, leading one of his creditors to obtain a writ authorising sequestration of his residence in Blagdon, as well as all his income from the tithes paid by the parishioners. Over the next five years Daniel was embroiled in a series of lawsuits as he desperately sought a way through what turned into a financial and legal quagmire. In 1832 the Court of King's Bench ruled in Daniel's favour, setting aside the sequestration order on a legal technicality. This proved to be a hollow victory because it did not alter the fact that Daniel remained insolvent and his debts were unpaid.

In October 1832 Daniel was arrested and sent to the Fleet, a notorious debtors prison in London. He was released the following year after reaching a settlement with the Bishop of Bath and Wells and two creditors. However, the terms of settlement were vague and the villagers at Blagdon found themselves faced with competing demands for payment of tithes. The interminable legal proceedings left the village in an intolerable position - not only with an absent rector and an unpaid curate but also competing demands for payment of the tithes. It was not clear who had the right to collect the tithes and in the confusion some of villagers ended up paying twice.

In 1835 Daniel won a further court case heard before the Court of Exchequer. That same year his exasperated parishioners presented a petition to the House of Lords, calling for an inquiry into affairs of the parish, which they were sure would disclose many abuses.

Around the same time Daniel suffered one final humiliation when it was reported in the press that the officers of the parish of St George, in Hanover Square, London, had obtained a bastardy order against him. It was alleged that he had fathered an illegitimate child around 1831 and was refusing to contribute towards the child's care. He did not deny that he been in a relationship with the mother but doubted he was the father. The Magistrates ordered him to pay arrears of £17, and the sum of 2 shillings weekly to the mother.

In 1835 Daniel became chaplain to Lord Langford (Hercules Langford Rowley, Baron Langford, 1795-1839). From then on Daniel gradually descended into obscurity, remaining in London until around 1845 before moving back to Blagdon, where he died on 30 July 1850 aged 61. He was buried at Blagdon.

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Early Life of Daniel Guilford Wait

Daniel Guilford Wait was born in 1789 in the city of Bristol, and baptised in the church of St Werburgh on 3 December 1789, the son of Daniel Wait and his wife Mary (née Jago). His middle name was sometimes spelt Guildford (without a middle 'd').

Raised in Bristol where his father and grandfather were prosperous merchants and businessmen. He went up to University College, Oxford, matriculating on 20 October 1809. In February 1812 he moved over to St. John's College, Cambridge, and was then associated with Cambridge for the next twenty years - dividing his time between the university town and his native West County. He graduated from the University of Cambridge with a bachelor's degree in civil law (LLB) in 1819, before gaining his doctorate in civil law (LLD) in 1824.¹

In addition to his academic pursuits Daniel took holy orders, being ordained a deacon in the Church of England in the chapel of the bishop's palace at Wells, by Bishop Beadon, on 19 December 1812. The following day he was licensed to serve as curate at Whitchurch (where his Russell cousins lived). He was ordained a priest by Bishop Beadon in the palace chapel a year later, on 19 December 1813.² After eight months as the curate at Whitchurch he moved to Pucklechurch, where he was licenced as curate in June 1814.³ A year later, on 24 May 1815, he again moved, to Marshfield as stipendiary curate, where he was paid £100 per annum payable quarterly, plus surplice fees.⁴

Marriages and children

In 1813 he received an inheritance of £5,000 upon the death of his father, and a year later he married the daughter of one of his father's business partners. His first wife, whom he married on 10 February 1814 at Westbury-on-Trym near Bristol, was Priscilla Morgan Thorne, the daughter of George Thorne Esq of Bristol.⁵ She brought him a handsome dowry of £10,000 but died five years later. Daniel married for a second time on 15 December 1819 at Burrington, near Blagdon. His second wife was Eliza Wylde. She was the daughter of the Rev Sydenham Teast Wylde, Rector of Ubley and Perpetual Curate of Burrington, but brought with her no fortune.

Daniel had the following children, born at Blagdon, Cambridge and Lambeth:

¹ Alumni Oxoniensis (1715-1886), Volume 4, page 1480, and Alumni Cantabrigienses, Part 2, Volume 6, page 307.

² SRO, BD/D/BS/14 (Subscription Book).

³ GRO, GDR 334B.

⁴ GRO, GDR 341.

⁵ She was the daughter of George THORNE, co-founder with Daniel's father of Castle Bank - his will is at BRO – ref 6098/16 1832 April 26.

1. Daniel George Thorne WAIT. Disinherited by his father “in consequence of the long career of villainies he has pursued towards me & others.” Died in Wellington Road, Bromley, 14 November 1856 (The Gentleman's Magazine (1856) page 98)
2. Edward/Edwin Thorne WAIT. MD. Fellow of the Botanical Society, 1841. Died aged 25 on 29 May 1844 at the residence of Samuel James Esq, in Cotham Hill, Bristol (The Gentleman's Magazine (1844).
3. Priscilla Thorne WAIT. She died March quarter 1851 Clifton. Married September quarter at Clifton to (Wm) Henry J BELL of Bristol drowned 1847.
4. Guildford Wylde WAIT. Born 24 October 1820 at Blagdon, Somerset. He was privately baptised on 2 November 1820 and was publically baptised at Blagdon on 18 October 1821 by his grandfather (Rev Wylde). He died March quarter 1888 at Hackney, London, Middlesex. Residing at Redcliffe Crescent, Bristol in 1851, as a fund holder and unemployed clerk.
5. Eliza Mary Wylde WAIT. Born 1 October 1821 at Blagdon, and baptised at Blagdon on 18 October 1821 by her grandfather (Rev Wylde).
6. Catherine Wait. Born Possibly residing at Somerset Square, Bedminster, Somerset in 1861 (Catherine W WAIT Head U 37 1824 Cambridge Fundholder) and 1871 as an Annuitant. In 1881 at 9 Redcliffe Parade, Bristol (boarder aged 57, born, Cambridgeshire Lady Visitor (Sick)), in 1891 at Bedminster, with the REES family and in 1901 at Bristol with the HAYWARD family.
7. Leila Kennedy Wylde Wait. Born 21 September 1829 and baptised at Blagdon on 7 October 1829;
8. Charles Winter Newman Wylde WAIT . Born 12 December 1832 [Blagdon, Somerset?]
9. Alicia/Alice Agnes Wylde Wait. Born 19 June 1836 at Lambeth, Surrey. Died June quarter 1901 at Hastings.
10. Clara Albinia Wylde Wait. Born 24 October 1838 at Lambeth
11. Anne Wylde Wait. Born 31 March 1841 Surrey. Married September quarter 1867 Clutton to William Eldred HARRIS
12. Ada Wylde WAIT 27 April 1845 London-Dec Q 1918 Bristol. ex ES. 1869 a codefendant - see under sp of William Piquenit WAIT [162].m Jun 1867 Clifton 6a 242 sp-Arthur James G PIGGOTT 1834 St Michaels, Bristol 4 chn 1881 13 Springfield Rd, Bristol St James and St Paul Out, Gloucestershire

Rector of Blagdon in Somerset

Following the death of his first wife, his father-in-law purchased for him the rectory of Blagdon. As ‘rector’ he was the parish priest in possession of the tithe income (the right to this income being known as a ‘Living’). Daniel was formally instituted as rector of Blagdon on 12 March 1819.⁶ He remained the incumbent for the next thirty years, although often spent long periods of time away from his parish in pursuit of his academic interests at Cambridge. His signatures in the parish registers at Blagdon reveal that he was resident there between 1819 and 1821, and intermittently during the 1820s, but that much he spent much time away from the parish. Between 1836 and 1845 it would appear he resided at Lambeth in London.⁷ In 1841 he was resident with his wife and children at Langley Lane in Lambeth. He also spent time at Cambridge. The parish registers at Blagdon show that he returned to live in his parish in 1845 and remained there until his death in 1850.

His parochial duties at Blagdon were frequently delegated to curates, but this was not without its problems and frustrations - in March 1822 he added a note to the parish registers to the affect that “I

⁶ SRO, D/D/B/Reg 33 (Beardon Register) (Episcopal Register).

⁷ Four of his children were born at Lambeth/Surrey/London during these years.

wish to observe that many persons proved to have been baptised were not registered by Mr Staghams [his curate]”. The situation had not improved seven months later when Daniel added a further note “Mr Straghams continually made mistakes in the register and omitted names”. The next curate was little better, since in January 1824 Daniel corrected and annotated an entry “This is one of the many blunders in the register.” His irritation with the sloppy record keeping was palpable.

Daniel's income from the tithes at Bladon averaged £450 per annum, and his Living was augmented by his wife's separate income of around the same amount. His income was considerably more than the £100 per annum he had received as a curate, but was still insufficient to fund his extravagant lifestyle. For example, he spent the enormous sum of £5,000 on improvements after taking possession of the rectory at Bladon in 1819, safe in the knowledge (or so he thought) that he would inherit a fortune of £20,000 from his mother.

Academic career at Cambridge

Daniel developed an early interest in scripture and had a talent for languages, speaking Hebrew, Arabic and a little German. He quickly gained a reputation as an orientalist, Hebrew scholar and religious writer, and by the 1820s was well known as the author of numerous books and articles on ‘sacred criticism’, many of which had appeared in the pages of the *Classical Journal*.

In 1816 Daniel donated an East Indian fan of feathers, saved from the wreck of the Alexandria, to the Museum of the Bristol Baptist College in Stokes Croft, Bristol. It is not clear how he acquired this fan, but he would have been keen to support the museum because of his interest in Asian culture. The small museum contained one of the finest collections of Asiatic cultural material outside London, on account of the role played by Bristol's Dissenters in the early evangelical movement and missionary work.⁸ Daniel later became an early (possibly founding) member of the Royal Asiatic Society of Great Britain. The Society was founded in 1823 to encourage science, literature and the arts in relation to Asia.

Daniel's first publication, entitled *A Defence of a Critique of the Hebrew Word Nachash, against the Hypothesis of Dr. Adam Clarke*, appeared in 1811, when he was still only twenty two years old. In this he demonstrated, through an analysis of Hebrew texts and oriental languages, that the temptation of Eve in the Garden of Eden was effected by a serpent, and not - as Dr Adam Clarke ludicrously claimed - a monkey of the orangutan species (a claim which even then had a propensity to excite ridicule).⁹

His next work, a dissertation entitled *An Inquiry into the Religious Knowledge which the Heathen Philosophers derived from the Jewish Scriptures*, followed in 1813. With this dissertation Daniel won the John Hulse prize, which was awarded to the “best dissertation in the English Language, on the Evidences in general, or on the Prophecies or Miracles in particular, or on any other particular argument, whether the same be direct or collateral proofs of the Christian religion, in order to evince its truth and excellence.” The prize money (of at least £40) was used to defray the costs of publication, and Daniel dedicated the work to the Master and Fellows of St. John's College, Cambridge.¹⁰

⁸ Daniel E. White, *From Little London to Little Bengal: Religion, Print, and Modernity in Early British India, 1793-1835* (2013), pages 77-78 and a footnote on page 203, which refers to this entry in the museum's accession list for 1816: “An East Indian fan of Feathers, saved from the wreck of the Alexandria, by the Rev. Daniel Wait, Bristol”

⁹ Thomas Hartwell Horne, *An introduction to the critical study and knowledge of the Holy Scriptures*, Volume 2 (1833).

¹⁰ The Cambridge University Calendar for the year 1841 (1841), page 140.

In 1814 he published *A Comparison of certain Traditions found in the Thalmud, Targumiy and Rabbinical Writers, with circumstances in the Life of our Saviour*, and five years later *A Critical Examination of some few Scripture Texts, which maintain the Doctrine of a Trinity in Unity*.

Daniel's best known work was *Jewish, Oriental, and Classical Antiquities; containing Illustrations of the Scriptures, and Classical Records, from Oriental Sources*, volume I of which was published in 1823. This work, compiled following detailed research, sought to illustrate Biblical and Classical antiquities from oriental writings. The first volume was (according to one observer) "exclusively devoted to a demonstration of the coincidence which subsists between these different departments of study: and that coincidence, the author has satisfactorily shown by various examples. The subsequent volumes are announced to contain disquisitions on detached subjects, and elucidations of the text and assertions of those Greek writers, who have treated of Eastern History, or alluded to eastern customs."

On 11 May 1825 "the Rev Dr Wait of St John's College" was appointed by the university senate to compile a descriptive catalogue of the Oriental manuscripts in the library at Cambridge.¹¹ Although he stayed at Cambridge over the winter of 1825-6, this project seems to have come to nothing.¹² However, he did preach a series of five sermons there in 1825, which he published as a collection the following year in *A Course of Sermons preached before the University of Cambridge in the year 1825*. The sermons were highly academic and covered a range of subjects - the first considered evidence to show that the law of Moses was a divine revelation, and not borrowed from the Egyptians. Another sermon was on St John the Baptist and a further sermon looked at the advent of Christ, and the effects of his mission.

On 12 October 1825 the "Rev D G Wait, LL.D., St John's College, Law" was appointed (following election by fellow academics) as a member of the Caput (the council or ruling body of the University of Cambridge).¹³

Until 1826 his reputation as a clergyman and academic theologian was beyond reproach, but from then onwards he suffered a series of academic, personal and financial calamities that more or less ruined his reputation. Things started to go wrong in 1826, when he received the devastating news that he would not inherit the fortune from his mother that he had been anticipating.

The following year, in 1827, he published an translation of Johann Leonhard von Hug's *An Introduction to the Writings of the New Testament*, translating himself from German into English. Unfortunately his command of the German language did not match that of Hebrew, and his translation was roundly criticised as incompetent. One critic (in 1836) wrote that his translation was very imperfect, as he not only missed, but occasionally reversed, the sense of the original. It was said that his translation "exhibits, moreover, not only such a deficiency of acquaintance with the German language as is culpable in any one who undertakes to translate such a work, but also a want of practice, or at least of skill, even in English composition Some of the mis-translations are such as appear to be absolutely ludicrous....[and] A perusal of the English, even without reference to the German, would satisfy every person competent to judge, that the translation is very defective."¹⁴

¹¹ The Bury and Norwich Post: Or, Suffolk and Norfolk Telegraph, Essex, Cambridge, & Ely Intelligencer, 18 May 1825.

¹² Cambridge University Library, *Hebrew Manuscripts at Cambridge University Library: A Description and Introduction* (1997), PAGE 21.

¹³ The London Magazine (1825), page 432.

¹⁴ Comment by Professor Moses Stuart in *Hug's introduction to the New Testament* (1836) page iii.

In 1829 it was widely reported that “the Rev. Dr. Wait, of Cambridge”, was about to commence publication of a journal entitled *Repertorium Theologicum, or Critical Record of Theological Literature*.¹⁵ The periodical would cover various theological matters including translations of ancient texts, and abstracts of foreign works on divinity, “thus providing a complete work of reference for the Biblical scholar.” Daniel was the journal’s editor and the highly ambitious aim was to produce six editions per year. However, the journal ceased publication after only a few editions. This marked the end of his academic career, although in 1848, shortly before his death, he published one final work entitled *A Selection from the Psalms, prepared for Congregational use; from the Hebrew*.

Financial troubles and insolvency

During the late-1820s and early-1830s Daniel was less concerned with his Biblical studies and more pre-occupied with finding a way to avoid financial ruin, after his mother left him only £300 instead of the £20,000 he was expecting. He had started to incur large debts from 1825, when he granted an annuity to John Britten, of Clapham Common, using his benefice at Blagdon (right to collect the tithes) as collateral. By 1828 the annuity had fallen into arrears and John Britten applied for and obtained sequestration against the rectory house as well as continuing to collect the tithes. Consequently Daniel had lost not only his regular source of income (the tithes) but also his principle residence (the rectory). Over the next five years Daniel was engaged in a series of lawsuits as he desperately sought a way through a financial and legal quagmire. In 1832 he was taken to court again by John Britten (in Britten-V-Wait), although on 8 May 1832 the Court of King’s Bench ruled in Daniel’s favour. The court set aside the sequestration order against him on a legal technicality - because the debt had been charged on the benefice of a clergyman, which was contrary to statute law. However, this proved to be a hollow victory because it did not alter the fact that Daniel remained an insolvent debtor because his debts could not be repaid. At this date only persons engaged in trade or business could be declared bankrupt, but insolvent debtors could still be jailed until they cleared their debts or reached an arrangement with the creditors.

Around October 1832 Daniel was arrested and sent to prison, where he was incarcerated until 22 February 1833.¹⁶ The *Alumni Cantabrigienses* records that he was a prisoner in the Fleet prison, London.¹⁷ Debtors prisons often contained reputable men and women who had fallen on hard times.

On 10 October 1832 Daniel filed a petition with the Court for the Relief of Insolvent Debtors, seeking a discharge from his debts. His creditors opposed the petition, chiefly because of the lack of information he had provided. This was reported in *The Morning Chronicle*, on 5 December 5th 1832:¹⁸

INSOLVENT DEBTORS COURT: The Rev Daniel Guilford WAIT DD, the author of several elaborate works on Jewish and other antiquities and Rector of Blagdon, near Bristol, was opposed by Mr. BARRY on the part of a number of creditors residing at Cambridge and Bristol. The debts of the Rev Gentleman amounted to £8,336, contracted from 1820 up to the present time. His receipts as rector averaged £450 per annum and his wife had a separate income of the same amount. The cause of his insolvency was extravagance. His father, Alderman WAIT died in 1813, leaving him £5000 and in 1826 his mother died, leaving him only £300 when he had expected £20,000. He had married twice and on his first

¹⁵ For example, in Blackwood’s Magazine and the Evangelical Magazine & Missionary Chronicle.

¹⁶ Reports of cases argued and determined in the King’s Bench Practice Court: with the points of practice decided in the courts of Common Pleas and Exchequer, from Mich. Term, 1830 to 1841, pages 234-243 (states he was in prison on 10 October 1832).

¹⁷ *Alumni Cantabrigienses*, Part 2, Volume 6, page 307

¹⁸ *The Morning Chronicle*, on 5 December 1832, discovered by Elaine Findlay (Elaine@fsa.co.uk).

marriage, his wife had £10,000 settled on her. On her death in 1819 his father in law purchased for him the rectory of Blagdon. He married again in the same year, but received no fortune with his wife to whom he demised his Rectory. In 1828 he was insolvent and his living was sequestered for £1,600 since which period he had not officiated at Blagdon. On taking possession of the Rectory, the repairs cost him £5,000. It appeared that in the balance sheet there was no current account and the creditors complained that the schedule afforded them no information. Mr COOKE said that his client could give no further account having been engaged all his life in antiquarian researches and, like most scholars, no man of the world.

Mr Commissioner HARRIS decided that the creditors were entitled to an account current and adjourned the case.

On 22 February 1832 Daniel was questioned minutely about his voluminous accounts in court. The next day, having executed a deed assigning his estate and effects over to the Bishop of Bath and Wells and two creditors (John Britten and John Nokes), the Court discharged from his debts and released him from prison. However, this was by no means the end of the legal wrangling.

Impact of Daniel's insolvency on his parishioners

In September 1832 Daniel attempted to collect the tithes that had become due from the tithepayers in Blagdon, but it was unclear whether he had the legal right to do so, and some of them refused to pay. Daniel then commenced legal action against three of parishioners. The situation was further complicated in January 1834 when the Bishop of Bath and Wells granted a sequestration of the benefice in favour of one of Daniel's creditors, John Nokes, notice of which was duly published in the parish church at Blagdon. This then called into question whether the arrears claimed by Daniel rightfully belonged to him as the rector, or the assignees of his estate under the Insolvent Debtors Act, or to John Nokes. In 1834 the matter was considered by the Court of Kings Bench (Daniel Guilford Waite, Clerk -v- William Bishop, Joseph Lawrence, Charles Brooke, and John). The court ruled in Daniel's favour, and ordered that his legal costs be paid by the Bishop and creditors.¹⁹

Although he remained the rector of Blagdon and won the 1834 court case, his benefice remained under sequestration with all future income it generated from the Living going to John Nokes. Daniel therefore stayed in London with his wife and children until at least 1845.

For the long-suffering parishioners of Blagdon the interminable legal proceedings were simply too much. In April 1835 they submitted a petition to the House of Lords, calling for an inquiry into affairs of the parish, which they were sure would disclose many abuses. The petition "from the Parishioners of Blagdon, for an Inquiry into the Sequestration of their Rectory" was presented to the House by the Earl of Carnarvon on 6 April 1835.²⁰ The parishioners were aggrieved because many of the villagers had been obliged to pay the tithes twice over - once to the rector and again to his creditors whilst others had been sued for non-payment.²¹ The parishioners had every right to feel

¹⁹ See (a) *The Morning Post*, February 23, 1833; (b) *Reports of cases argued and determined in the King's Bench Practice Court: with the points of practice decided in the courts of Common Pleas and Exchequer, from Mich. Term, 1830 to 1841*, pages 234-243 (which states he was released from prison on 23 February 1833); (c) *Reports of cases argued and determined in the courts of Exchequer & Exchequer chamber: from Trinity term, 4 Will. IV. to [Michaelmas term, 6 Will. IV.] ... both inclusive [1834-1835]; with tables of cases and principal matters, Volume 2*, pages 507-519; and (d) *The Law Journal Reports*, Volume 4 (1835), page 52. See also (e) the *Law Journal Report for the year 1832* (Comprising Reports of Cases in the Courts of Chancery, King's Bench, and Common Pleas, from 1822 to 1835: and (f) *Law Journal Reports divided into Equity and Bankruptcy Cases. Common Law Cases 1836-1858*), Volume 10, page 268.

²⁰ Hansard, House of Lords, 6 April 1835 vol 27 c828.

²¹ Letter to *The Times*, 23 April, 1835.

angry - not only were they paying out more than they should, but their Rector was absent and the long-suffering curate had not received his stipend for nearly three years.

Warrant of bastardy issued against Daniel

In 1834 Daniel suffered one further humiliation. On 8 January 1834 the parish officers of St George's church in Hanover Square, London, applied for a warrant of bastardy against him. The Magistrates agreed to issue a warrant and Daniel was "captured" later that same evening. It was alleged that he had fathered a illegitimate child around 1831 and had refused to contribute anything towards the child's care. The mother, a very genteel young female aged about 25 years, complained that Daniel had totally abandoned his offspring. Daniel did not deny that "an illicit intercourse" had taken place between them, but rather doubted he was the father. The Magistrates ordered Daniel to pay the arrears of £17 that had accumulated to the parish, and to pay the sum of 2 shillings weekly to the mother. This was a huge embarrassment for Daniel, and although attempts were made to avoid publicity, the story was reported in the pages of *The Examiner* on 12 January 1834, as follows: ²²

BENEFIT OF CLERGY- The Rev. D.G. WAIT, rector of Blagdon in Somersetshire was brought before Messrs. DYER and CONANT, in the private room, on a warrant of bastardy, obtained by the officers of St George, Hanover Square. On Weds evening the Rev Gentleman was captured and brought before Mr. CONANT, but as the case was not ready for investigation, it was postponed till the following day and all parties adjourned to a neighbouring public house where the evening was spent in those enjoyments which such places of entertainment afford.

On Thursday, the parties being in attendance, the parish officer, who appeared rather solicitous that the circumstances of the case should not obtain publicity, took the case into the private room where the following particulars transpired.

The child was affiliated by Miss EDMONDS, the mother, a very genteel young female, (apparently about 25 years of age) about three years ago from which period the parish officers had in vain sought to obtain a settlement from the defendant. An arrear of about £17 had accumulated and as the child was still chargeable, the parish ought to be indemnified for the outlay, and also to have orders for a weekly sum made on the defendant. The mother of the child said she should not have come forward had not the defendant totally abandoned his offspring.

The defendant, who is somewhat about fifty years of age, did not deny that an illicit intercourse had taken place between him and the mother of the child, but appeared to doubt the statement of Miss EDMONDS relative to his being the father.

The Magistrates, Messrs DYER and CONANT, made an order on the defendant for the amount claimed by the parish and also for a sum of 2s to be paid by him weekly. - This story is thanks to Elaine FINDLAY.

In 1835 the "Rev. Dr. D. G. Wait" was appointed chaplain to Lord Langford (Hercules Langford Rowley, 2nd Baron Langford, 1795-1839).²³ This was probably a sinecure from one of his aristocratic friends, to provide him with a modest income.

In 1841

²² The Examiner, Sunday, January 12, 1834.

²³ Gentleman's Magazine and Historical Chronicle (1835), page 654.

1841 Langley Lane, Lambeth, Surrey:

Daniel WAIT	50	1791	not Surrey	Clergyman	1511
Guildford WAIT	20	1821	not Surrey	Cl. British Museum	15114
Eliza WAIT	40	1801	not Surrey	Wife of	1511
Eliza WAIT	15	1826	not Surrey		15115
Catherine WAIT	15	1826	not Surrey		15116
Leila WAIT	10	1831	not Surrey		15117
Charles WAIT	5	1836	not Surrey		15118
Alicia WAIT	4	1837	Surrey		15119
Clara WAIT	2	1839	Surrey		1511 (10)
Anne WAIT	2 Mo	.1.1841	Surrey		1511 (11)

1851 visiting 1621 William Piquinet WAIT:

Eliza WAIT Visitor 50 1801 Barrington, Somerset Clergyman's widow

1861 Swiss Cottage, Chewstoke, Somerset:

Eliza WAIT	Head W	60	1801	Barrington, Somerset	Clergyman's widow
Eliza M W WAIT	Daur U	39	1822	Blagdon, Somerset	Clergyman's daur 15115
Clara A W WAIT	Daur U	22	1839	South Lambeth, Surrey	Clergyman's daur 1511 (10)
Eliza MAPSTONE	Serv U	13			

From then on Daniel gradually descended into obscurity, remaining in London until around 1845 and eventually moving back to Blagdon - although it is doubtful his parishioners felt any great fondness towards him, given the problems he had caused them. However, he was not entirely forgotten by Biblical scholars, and was mentioned in an article that appeared in *The North British Review*, lamenting the way that even eminent scholars were treated by the Church. The article read:²⁴

...we content ourselves with one more name, that of Dr. Daniel Guilford Wait. Many of our readers may not know this name. His works are few - none of them recent. Many suppose him dead, and reckon his works among things of the past. But he lives; and we will undertake to say that his work on Jewish, Oriental, and Classical Antiquities, published in 1823, exhibits a combination of attainments in Hebrew, Oriental, and classical literature, almost without a modern parallel in this country. What has been done for him ? What high advancement has he attained ? None. The moderate country living, of private gift, which he held near thirty years ago, before his works were produced, he holds now. Nothing more. Bishops have passed him by. The eyes of chancellors have not rested on him. From these facts, relating to the clergy of the Church of England, best "seen" in Biblical learning, it will be perceived that the favour and patronage of the Establishment does not rest on this branch of literature. The rich endowments - the incomes over a thousand pounds, the high places of the synagogue, are all given to others; and the greatest benefit and reward which the most eminent men in Biblical scholarship can expect is a lean prebend, and the income of a decent commercial clerk, or of a London tailor's foreman.

One of Daniel's close friends during the 1820s was Samuel Wesley (1766-1837), a child prodigy who was later to be acclaimed as England's finest extempore organist (he was son of Charles Wesley and nephew of John Wesley, the founders of Methodism).²⁵

J. and J. B. Burke in 'Encyclopædia of Heraldry' state that Daniel borne arms of "Ar. a chev. betw. three bugle horns sa. garnished or. Crest - A bugle horn sa. garnished or."²⁶ This blazon appears on the monument erected for Daniel's father in 1813 inside the church of St James.

²⁴ W.P. Kennedy, *The North British review*: Volumes 11-12 (1849), page 101.

²⁵ Michael Kassler, Philip Olleson, *Samuel Wesley (1766-1837): a source book* (2001).

Daniel died on 30 July 1850 aged 61, and was buried at Blagdon. His grave may have been marked by a monument, but if so it no longer survives.

Information to follow up:

Somerset Heritage Centre - Ref No DD\FS/82/1 - Title Solicitors' fee book, leather bound and labelled 'Journal 4'. Description Indexed by client and with summary accounts for each year at end of volume. Business includes Publow Copper Works (Messrs Daniel and Company), Nisbet estate, Dowling estate at Chew Magna, Stanton Drew and Hinton Blewett, Lower Wookey Paper Mill (Joseph Coles), sequestration of Blagdon rectory (assignees of the Rev. Wait). Date 1845-1846

²⁶ According to J. and J. B. Burke in their 'Encyclopædia of Heraldry, Or General Armory of England, Scotland and Ireland: Comprising a Registry of All Armorial Bearings from the Earliest to the Present Time, Including the Late Grants by the College of Arms' (1844): "Wait (as borne by the Rev. D. G. Wait, LL.D. F.A.S, Rector of Blagdon.co. Somerset; descended, in the female line, from the Killigrews, old Cornish baronets). Arms, same as Wayte, co. Hants, viz. Ar. a chev. betw. three buglehorns sa. garnished or. Crest - A buglehorn sa. garnished or."





Williams cost of arms according to J. and J. B. Burke

(source - 'Encyclopædia of Heraldry' published in 1844: "Ar. a chev. betw. three buglehorns sa. garnished or. Crest - A bugle horn sa. garnished or.")



The parish church at Bladgon in Somerset, where Daniel was rector



The Old Rectory at Blagdon, the rebuilding of which caused Daniel to become insolvent

ed before
 s. Illustrations; of
 characters of
 advent of our

Saviour. Accompanied with Critical Notes.
 By the Rev. DANIEL GUILDFORD WAIT, LL.D.
 Member of St. John's College, Rector of Blagdon, Somersetshire,
 and Member of the Royal Asiatic Society of Great Britain.
 Printed for C. and J. Rivington, St. Paul's Churchyard, and
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An advertisement for some of Daniel's works in 'The Literary Gazette: A Weekly Journal of Literature, Science, and the Fine Arts', Volume 11 (1827), page 288.



St John's
where
student,
and later
academic



College,
Cambridge,
Daniel was an
undergraduate
an university

An examination before his Creditors Court of King's Bench,
where Daniel was examined in 1832.
From Ackermann's Microcosm (1808)



The Fleet prison for bankrupts and debtors, London, where Daniel was imprisoned 1832-1833.
From Ackermann's Microcosm (1808)