

IN MEMORIAM, WILLIAM HAYES WARD

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In Memoriam

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(1835-1916)

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At the meeting of the American Oriental Society held during Easter week, 1916, in Washington, D. C., it was decided to dedicate a volume of the *JOURNAL* to William Hayes Ward, a former president of the Society and for many years an active member, in order to mark by this tribute the eightieth anniversary of his birth. Before the volume was issued Dr. Ward passed away, and it now appears as a memorial to him in grateful recognition of his valuable services in furthering Oriental research in this country. It seems fitting to add a biographical sketch of his career, so as to have a permanent record of one who had endeared himself to his associates and colleagues during an intercourse extending over many years and who well deserves to be remembered.

William Hayes Ward was born in Abington, Mass., on June 25, 1835. He came from a family in which the clerical life had become almost a tradition. His great-grandfather and grandfather were ministers of the first church of Plymouth, N. H., and his father, James Wilson Ward, was for twenty-one years pastor of the First Congregational Church at Abington. His mother was Hetta Lord Hayes, oldest daughter of Judge William Allen Hayes and Susan Lord of South Berwick, Maine. There was a close intimacy between the Ward and Hayes families, and all the children of both were at some time pupils of the Berwick Academy, adjoining the Hayes house. Mrs. Ward died when William was seven years old, so that the care and education of the five children devolved largely on the father, from whom William received his first instruction at a very early age in Hebrew, Greek, and Latin. After a subsequent training at various schools, including a term at Phillips Academy, Andover, Mass., William entered Amherst College, from which he graduated with distinction in 1856. After teaching for a short time,

he entered Union Theological Seminary, New York, whence after a short stay he went to the Theological School of Yale College; and then after a brief interval of teaching at Beloit College, Wisconsin, he entered the Senior class at the Andover Theological Seminary in July, 1858, and graduated in 1859. In thus passing from one seminary to the other, he was following his father's advice to get the "cream" of all three institutions. He was licensed to preach in January, 1859, by the Middlesex South Association, and on August 6th of the same year married Ellen Maria Dickinson, whom he had met during his stay in Beloit. The American Board of Missions having rejected an offer of his services because of the delicate health of his wife, he applied to the Congregational Home Missionary Society and was sent to Oskaloosa, Kans., where he and his wife spent two years amidst many hardships and privations. He again took to teaching for his livelihood, first at an Academy in Utica and subsequently till 1868 at Ripon College in Wisconsin. During all these years he carried on his studies in various fields, read widely, and we may assume laid the foundations for the profound interest in Oriental research which became the main inspiration of his later career. He also maintained his interest in church affairs, preaching frequently and becoming active on various church and missionary Boards. An offer from Mr. Henry C. Bowen, the proprietor of *The Independent*, to take a position on the editorial staff was the immediate occasion of his moving to New York. That post he retained until his death—during a period of almost half a century. His wife died in 1873, and in 1875 he moved to Newark, thereafter making the trip daily to New York. Retiring from active service on *The Independent* in 1914, though still continuing to write for it, he passed the two closing years of his long life at the old home of the Hayes family in South Berwick—thus returning to the associations of his early boyhood. A carriage accident in the summer of 1915 brought on paralysis of the arms from which he never fully recovered. His strength began to fail, and for five months before the end he was quite helpless. He passed away peacefully on August 28, 1916, and was buried at Berwick.

These skeleton outlines of his life convey little idea of how usefully this life was spent, and how full it was of varied activities. His active participation in church and missionary work continued throughout his life and occupied much of his time.

He served on the American Committee for Bible Revision and on the Simplified Spelling Board. He was for many years a Trustee of Amherst College, was deeply interested in negro colleges in the South, and was a regular attendant at the Mohonk conferences, charged for many years with preparing the platform. His editorial duties on *The Independent* increased as the years went on and consumed his working hours during the daytime. Despite all this, he found time to carry on his studies in the Old and New Testament and in Oriental archæology, gradually extending his sphere to include the Hittites and the civilization of Babylonia and Assyria, in which during the last thirty years of his life he became deeply versed. How he managed to keep himself abreast with the researches of European and American scholars in these various fields was a source of amazement to his friends. His evenings, spent at his home in Newark, were given to these favorite studies, and such was his diligence, steadily maintained, that little of any moment ever escaped his notice. Becoming a member of the American Oriental Society in 1869, he rarely failed to attend the meetings, held semi-annually until 1890 and after that annually; and he generally came prepared to lay the results of his researches before his fellow workers. He became one of the most active workers, was for many years a Director of the Society, and was twice honored by election to the Presidency, first in 1890 and again in 1909. His first paper before the Society was published in the Proceedings in 1870. He was also an active member of the Society of Biblical Literature, attending the annual meetings regularly. The breadth of his knowledge was particularly manifest in his discussions of the papers read, which were always fertile in suggestion. His strong wish to see this country take a share in the excavations of Babylonian and Assyrian cities led him to accept the Directorship of the Catharine Lorillard Wolfe Expedition to Babylonia in 1884. Several months were spent in examining a number of mounds in the region with a view to further excavations, and it was the stimulus given by this expedition that ultimately led to the organization of a committee of Philadelphians under the leadership of Dr. William Pepper, then Provost of the University of Pennsylvania, and of the Rev. John P. Peters, then Professor of Hebrew at the same institution. This movement culminated in the expedition sent out by the University of Pennsylvania to Nippur from 1888 to 1900, first under

the direction of Dr. Peters and then under the leadership of the late John Henry Haynes, whose service to the cause of Babylonian archæology should not be forgotten. Dr. Ward had the satisfaction of seeing a second American expedition sent to Babylonia with Dr. E. J. Banks as Director, under the auspices of the University of Chicago.

Dr. Ward's chief interest in the field of Oriental research became more and more concentrated on the study of the Seal Cylinders of Babylonia and Assyria, of which large numbers had turned up in the course of the excavations and private diggings of native Arabs. While the importance of these cylinders, both because of the designs on them and because of the short descriptions which frequently accompanied the design, had been recognized, chiefly through the work of the French Assyriologist, Joachim Ménéant, Dr. Ward was the first to systematize the study by a determination of the groups into which they fell. He also established, by careful investigation of the workmanship on the seals and the character of the designs, more definite criteria for their division into periods. Hittite seals became sharply differentiated from Babylonian cylinders, and these again from Assyrian cylinders and from still later specimens of the Persian period. His eye became sharpened to distinguish many details on the objects which had escaped the attention of others. He showed the importance of the designs as illustrations of Babylonian-Assyrian myths and popular tales, and also utilized them in elucidating the views held of the gods and goddesses. These results, first communicated in a series of papers appearing in various journals, led to two fundamental works on the subject: (1) 'Cylinders and other Ancient Oriental Seals in the Library of J. Pierpont Morgan,' (New York, 1909); and (2) 'Seal Cylinders of Western Asia,' published under the auspices of the Carnegie Institution (Washington, 1910). The former work contains detailed descriptions of 323 Seal Cylinders with a most valuable introduction, in which the results of his study of Mr. Morgan's splendid collection are summed up, while the latter is recognized in every sense of the word as covering the entire period. In the preparation of this *magnum opus*, Dr. Ward ransacked the museums and private collections of Europe and this country. Realizing that for a detailed study no process of photographic reproduction could bring out all the features of the designs, which were often so faint and worn as to be

scarcely distinguishable, he had careful drawings made of the 1315 specimens included in the volume. With a broad division of the Seal Cylinders into Babylonian, Assyrian, Syro-Hittite, and Persian, he grouped together the specimens that showed the same designs, traced the development and modifications of these designs, and thus gave scholars for the first time a comprehensive and thoroughly scholarly view of the large and steadily increasing field. His work laid down the canons to be followed in the study of the Seal Cylinders, and it is safe to predict that his contribution will retain for a long time to come the position that it now holds of being *the source* for the subject, and a monument at the same time to Dr. Ward's industry, acumen, and learning in many fields. Dr. Ward's extensive readings in many fields, as well as his knowledge of botany—a favorite study with him ever since boyhood days—and other natural sciences appear throughout his work, and enabled him to propose satisfactory solutions for some of the designs on the seals that had baffled others before him.

Outside of the Oriental field his contributions in the form of articles, editorials, and reports of all kinds, published chiefly in *The Independent*, were in the nature of things of a fleeting character, but mention should be made here of his share in calling attention to the poetry of Sidney Lanier. Many of Lanier's poems first saw the light of day in *The Independent*. After the poet's early death it was through the exertions of Dr. Ward that Scribners issued, in 1884, a volume of Lanier's verse, to which Dr. Ward contributed a biographical memoir. Dr. Ward's last large work was an exceedingly interesting and finely written 'confession of faith,' published in 1915 under the title of "What I Believe, and Why." He had lived through a period marked by discoveries in the realms of natural science and by researches in the field of Old and New Testament studies and the bearings of archæology on Palestinian customs and beliefs, that had largely changed the point of view of thinkers towards religious doctrines and beliefs. As a genuine scholar, Dr. Ward faced the conflict thus aroused between established tradition and the postulates of scientific activity boldly and frankly. He solved the problem for himself, and in the autobiography of his own intellectual and spiritual life sets down the solution for others. The book is a reflection of the man as he appeared to those who were brought into association with him—intensely

sympathetic with all earnest efforts, whether in the field of scholarship or public service, excessively modest in the estimate of his own achievements, while generous towards those of his colleagues, always ready to give his time and strength to any good cause, having a broad grasp of any subject in which he became interested, keen in his interpretation of scientific material and always fertile in thought.

Material for this sketch was kindly placed at my disposal by Dr. Ward's sister, Miss Susan Hayes Ward, to whom I beg to express my deep obligation.

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* Abbreviations:

AJA = American Journal of Archaeology.

AJSL = American Journal of Semitic Languages.

BS = Bibliotheca Sacra.

H = Hebraica.

JAOS = Journal of the American Oriental Society.

JBL = Journal of Biblical Literature.

PAOS = Proceedings of the American Oriental Society.

SST = Sunday School Times.

ZA = Zeitschrift für Assyriologie.

First notation after abbreviation indicates vol.; the second notation, the page or pages.

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