

cm	abn95-391437	db	12/21/95	12/22/95	02/09/96	ANL-FLM	ANL:MS
MEPS	ad	Arundel, John T.,  1841-1919.					
TILAO	afh	Papers,  {c. 1921}; 1960 {manuscript}					
IMP	c	1921-1960.					
COL	aa	5 cm.  (3 folders).					
NOG	a	Manuscript reference no. : NLA MS 8904.					
NOG	a	Biography by Aimee Bright donated on condition that it never be published, due to its shortcomings.					
NOU	a	Available for reference. Not for loan.					
NOA	a	Material on John T. Arundel gathered by H.E. Maude: 1. Biography by journalist Aimee D. Bright, written at the request of Arundel and completed c. 1921, but not published because of its literary defects; 283 p. 2. Biography by Miss I.M. Fletcher, librarian of the London Missionary Society, 1960, concentrating on Arundel's relations with missionaries, and mostly composed of copies of letters and other documents; 88 pages, of which p. 67-81 are missing.					
NTB	a	Arundel, who was born on 1 September 1841 and died in					

death. He formed John T. Arundel and Co., which was absorbed into a larger company, the Pacific Islands Company Ltd of London. This in turn amalgamated with the Jaluit Gesellschaft of Hamburg to form the Pacific Phosphate Company in which Arundel held a managerial post. See "Pacific Islands Monthly", April 1974, p. 59-61.

SUPSL	ad	Arundel, John T.,  1841-1919.
SUCNL	axy	London Missionary Society History 19th century.
SUCNL	axz	London Missionary Society Missions Oceania.
SUCNL	ax	London Missionary Society Records and correspondence.
SUT-L	az	Businessmen Oceania.
SUT-L	az	Phosphate industry Oceania.
SUT-L	az	Phosphate mines and mining Oceania.
AEPS	a	Bright, Aimee D.
AEPS	a	Fletcher, I. M.
AEPS	aqd	Maude, H. E.   (Henry Evans) ,  1906-
GAC	aa	e-uk--- po-----
CAS	ac	ANL:MS ANL:MS
CROR	bb	d1921 d1960
LON	a	(atABN)12059203
IMM	a	abn95391436



2 [initials]

The attached letter will give you the details about the Aimee Bright biography. This has been copied by the National Library & the original returned & I send them to you herewith.

I also send the manuscript by Miss I.E. Fletcher on the close association between Arundel & the London Missionary Society; he always wanted to be a missionary rather than the tycoon of the Guano & later phosphate industries.

42/11 Namatjira Drive,  
Weston, ACT, 2611,  
19 April, 1995.

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John Aris has left a son but I hesitate to worry him in the matter for he has more important troubles on his plate, being married to Aung Son Suu Kyi, the Burmese opposition leader who has been under house arrest in Myanmar for the past ten years. It seems to me therefore that there can be little harm in permitting the Library to make a copy of the Bright Biography, if it still wants to do so and provided it undertakes not to publish the work.



2 [unclear]

42/11 Namatjira Drive,  
Weston, ACT, 2611,  
19 April, 1995.

Adrian Cunningham,  
National Library of Australia,  
Parkes Place,  
Canberra, ACT, 2600.

Dear Adrian,

The Arundel Diaries

Some time ago I had a letter from a member of the National Library staff requesting permission to make a copy of the Aimée Bright two volume manuscript Biography of John Thomas Arundel whose Diaries I presented, on behalf of his descendents, to the National Library of Australia for safe keeping.

The Aimée Bright Biography was written when she was a New Zealand journalist at the request of Arundel himself, who thought highly of her work. The two volumes, however, were not finished until after his death when they were sent to Mrs Sydney Aris, his daughter, who refused to allow them to be published because she did not consider her style and composition were good enough and that the work as a whole did not do her father justice. It was not, in her opinion, a creditable literary work. Since the Library's request was made after the death of Mrs Aris I referred it to her son John Aris, who agreed with his mother's views and considered that the manuscript should not be loaned to the Library for copying.

John Aris died, however, a few years ago, within a few days of receiving an article by me on the connexion between J.T. Arundel and Raine Island off the Queensland coast.

John Aris has left a son but I hesitate to worry him in the matter for he has more important troubles on his plate, being married to Aung Son Suu Kyi, the Burmese opposition leader who has been under house arrest in Myanmar for the past ten years. It seems to me therefore that there can be little harm in permitting the Library to make a copy of the Bright Biography, if it still wants to do so and provided it undertakes not to publish the work.



of 1 too/ I have read through the manuscript and agree with the views of Mrs Aris myself. It is indeed not well written and in my view unsuitable for publication for that reason and the fact that it fails to bring out the outstanding character and amazing life of a man who was arguably the most outstanding European to ever make a career in the Pacific Islands.

J.T. Arundel was rightly called the 'Cecil Rhodes' of the Pacific. A devout Christian who would rather have been a missionary, he lived an extraordinary life developing almost every guano island in the Pacific from Starbuck to Clipperton, planting coconut trees in place of the extracted deposits, and ending his unique career by becoming the founder of the Pacific Phosphate Company (later the British Phosphate Commission) and the developer of the world famous deposits on Ocean Island and Nauru.

Aimée Bright fails to produce the epic that such a pioneer deserves, but her biography does contain a mine of factual information, dates, names and events that would take months to extract from the diaries. In short it is an essential source book for the accomplished writer who will I feel one day produce the outstanding biography deserved by this eminent man.

I am prepared, therefore, to lend my copy of Aimée Bright's biography for copying and return and to have your copy desposited with the Arundel diaries under the above-mentioned condition. At the same time I am willing to lend a second manuscript, 'John Thomas Arundel', by Miss I.M. Fletcher, the devoted Librarian then in charge of the London Missionary Society's Archives at their London headquarters. It is a MS of 88 pages and deals with the all-important connection between J.T. Arundel and the London Missionary Society. Pages 67-81 are unfortunately missing and were missing when the copy was given to me by Miss Fletcher in 1960. I expect, however, that there is a complete copy in the Archives of the L.M.S., now deposited in the Library of the School of Oriental and African Studies in London, and that the Librarian would provide copies on request.

I am writing this letter to you because you are the only one I now know in the Library and as you once worked in the

Manuscripts section I should be grateful if you would be so kind as to send it on to the appropriate authority. If we are agreed on the above condition of deposit I will bring the two manuscripts for copying and hand them over personally as I should not care to entrust them to the post office or a delivery firm.

I hope you are enjoying your new position, and Honor joins me in sending our warm regards,

Yours sincerely,

*Harry To and*  
H.E. Maude



JOHN THOMAS  
ARUNDEL

The missing pages in this copy, with the exception of p. 5, are extracts from J. T.A.'s DIARIES, and papers now at A.N.U.

There are 2 complete copies. - Mrs. S. D. Aris has the one - the other is in the library of the London Missionary Society

J.T.

7.6.60.



MATERIAL GATHERED CONCERNING

JOHN THOMAS ARUNDEL

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*married at Bristol. April 1, 1882*

Notes: "Christ's faithful disciple first, and a great business man second." - W.E.Goward, March 11, 1904

Also concerning some of his forbears who contributed to making him the man he became; in particular, his grandfather, the Rev. John Arundel, first Home Secretary of the London Missionary Society.

John T. Arundel's diaries, 1870 to 1918, with other other papers, are now, by the courtesy of his daughter, Mrs. Aris, in the care of the Department of Pacific Studies, University of Canberra, Australia. These cover the whole of his business career, working guano islands, and, later, the phosphate deposits on Ocean Island and Nauru.

The material in this book - drawn in part from the diaries while they were housed in the Reference Library of the London Missionary Society (1957-1959) - is mainly about his connection with this Society, lest, when he becomes better known as the pioneer of honest business dealings in the South Pacific, the missionary enthusiasm inherent in his Christian character should be overlooked.

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## I N T R O D U C T I O N

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THE letter from Bernard Balding with which this book starts gives a sufficient idea of John Thomas Arundel's association with the Pacific for the present purpose. The closely written diaries, as yet unused by any historian, though awaiting such use, will surely bring to life this man whose name of ANERU (or Anelu) is still known and revered wherever trade is carried on and business transacted, from Honolulu to New Zealand. The white men he employed may not always have been morally above reproach, but this made no difference to Aneru's reputation for strict integrity and fair and honest dealing. The islanders trusted 'Aneru's Company' as they trusted no other firm that wanted to employ them. Aneru, though he never learned a word of any native language, was loved far and wide, and became almost a legend in his own lifetime. 'Aneru' meant a fair deal, someone who could be trusted. Islanders flocked just to see his boat, and always had a great concern for his safety.

His good works among sailors, his lifelong interest in missionaries, actively pursued by tract distribution and personal talk to the former, and a readiness to identify himself in Christian service, with quick recourse to his cheque book when business success made this possible, among the latter; - all this is to be found in the diaries and private papers, some of which are used here by permission of his daughter, Mrs. S. D. Aris. The compiler of this book only had time to read selected portions of the diaries. As the years passed they seem to be more and more exclusively a business record; though a historian's careful study will be sure to reveal much more than this about this strange, upright, pious man who came out of a London office in 1870 to spend his life in the Pacific. In 1909 he took his two daughters and their aunt out on the newly built yacht, 'Ocean Queen', to Makatea, - a phosphate island comparable to Ocean and Nauru, in the Tuamotus. This beautiful boat was shipwrecked off the island, and the shock of the tragedy broke his health, obliging him to retire, and he ended his earthly pilgrimage at Bournemouth in 1918. (1919?)

Fifty years later is an appropriate time to look back with historical perspective and rediscover this man whose amateur interest in geology determined his business career, but by itself, is quite insufficient to account for such an outstanding person. It is in heredity and environment <sup>is with an explanation</sup> that the answer is to be found, and an outline here will show the picture which this book is intended to fill in; of a great Christian with roots well down in the London Missionary Society, who served both his generation and his Lord in business.



John Thomas Arundel was seven years old when his grandfather, the Rev. John Arundel died. At that age a small boy can have absorbed a great deal from a home he must often have visited, <sup>with</sup> a grandmother whose early life was among seafaring people, and a grandfather in whose church he first learned to worship.

The Rev. John Arundel was ordained to his first charge, the Congregational Church at Whitby, on July 12, 1804, fresh from Rotherham College, where the principal, Rev. Edward Williams, D.D. imbued his students with such a missionary spirit that he was chided by the County Union (under whose auspices the college was run) because not enough of his men went into the Yorkshire churches in preference to overseas.

Margaret Lockwood joined the Church the same year, and within months married the minister. Her father, styled 'gentleman', was in a business with his brother in Whitby whose premises were close to the harbour in Flowergate. We must remember that Capt. Cook sailed round the world from Whitby, and died only eight years before Margaret was born; that his ships were built in Whitby yards near her home; and that Whitby was almost synonymous with seafaring and adventure. Her father's associates were sail makers, ship builders and sea captains, and he probably knew Captain Cook personally; and certainly knew the famous Scoresbys, family into which his second daughter married.

Richard Lockwood Arundel, the eldest son of the Rev. John and Margaret, was born on Dec. 13, 1805 and spent his first thirteen years in Whitby. His father's church, a little way up the hill on the west side of the harbour, still stands in Silver Street within a stone's throw of the water's edge, and close by the narrow streets where business to do with the sea was carried on. Looking across the harbour was the great Abbey church, high up against the sky line with a history going back to the early <sup>middle</sup> years of the 7th century, and below it the labyrinth of alleys where the fishermen lived. Richard came to London in 1818 and lived, with his brother and two sisters, and their parents, in Brixton. The Rev. John Arundel had been singled out from among all the Congregational ministers in the country for the new office of Home Secretary to the London Missionary Society; and for the rest of his days travelled vicariously to the ends of the earth in the men whom he passed as missionary candidates, and ministered to the local congregation at Union St. Borough (or Southwark), the precursor of the present Pilgrim Church, Southwark, from 1822 to 1844.

Richard Arundel is remembered by his granddaughter as having been in the men's outfitting trade, a partner in the firm of Bowering and Arundel, Bond St. W., but the baptismal entry of his first son, in 1839, gives his occupation then as that of a warehouseman. He married, in 1838, one Mary Izod, a member of his father's church, - whose family lived in Borough High Street - and the young couple settled in



Newington. (Elephant and Castle area) Mary had numerous brothers and sisters: her brother George recorded in his dairy that Emma and Martha were buried in the cemetery that gave its name to Deadman's Place, by the Rev. John Arundel. And William Izod is remembered by Mrs. Aris as having been an iron founder in Birmingham who took her father under his wing, introducing him to European travel as well as to Birmingham.

Mrs. Mary Arundel died in 1846, ~~xxxxxxxxxxxx~~, and some time after this Richard Arundel, with his two sons and a new wife, née Davison, moved to Gravesend. Here both Richard, and his brother-in-law Davison joined the Baptist Church in Windmill Street and became deacons there. So it was at Gravesend, another place where ships and a sense of adventure to the ends of the earth were ever present, that young John Thomas Arundel grew up, and in due course joined the Baptist Church to which his parents belonged. When his time came to go into business he made the daily train journey to the City, to the shipping firm of Houlder Brothers in Leadenhall Street. After a few years as a clerk he graduated to the top in their Emigration Department.

He was 'always a serious minded boy, much influenced by family traditions' (Mrs. Aris). To go to the other side of the world in his firm's ship "The Golden Horn", at the age of nineteen must almost have been worth the breakdown in health that prompted the Houlder Brothers to send him on a voyage to New Zealand. Here he met Captain Daldy, who had an interest in the guano deposits on Starbuck Island, after having had his own geological interest stimulated by seeing the nitrated deposits at the Cinchas on the way out.

John Thomas came back to London fired with the desire to explore for further guano deposits in the Pacific area, but had to wait some years before he was released from the office, and, backed by his employers to start out on his life's work.

He left England in 1870, engaged to Lillie Whibley, then of Gravesend, a member of a cultured family - two of her brothers became Cambridge professors, and a half-brother, also of education, though he became the black sheep of the family, ending his days on a small Pacific Island, kept as a trader by his nephew. Her two sisters were later, when Lillie died at the time twin sons were born, to bring up her sister's two small daughters, Lilian and Sydney Arundel. Lilian was born in New Zealand in 1882, soon after the ~~young~~ newly married couple arrived at Auckland on the "Explorer". Sydney Dorothy was born two years later on Sydney Island, in the Phoenix Group, which her father was then working, - hence her name, and also the fact that she was baptised by the two Island pastors who were with the labour gang.



When J.T.Arundel went out in 1870, after doing business in Australia, he chartered a boat at Auckland, and engaged two white men to work under him. His first call was at Rarotonga where he made friends, with an introduction from Dr.Mullens, the London Missionary Society's Foreign Secretary in London, with James Chalmers, a man of his own age. They became great friends, and the missionary, the first that J.T.A. had met in his mission setting, exercised a considerable influence on him. Soon after this, J.T.Arundel voiced his concern to Dr.Mullens as to whether or no he should change his occupation and become a missionary himself. It was at Rarotonga that he signed on his first labourers, after a week-end of sampling missionary life. He had trouble with ~~some of them~~ on Starbuck Island and had to return some of them. He discussed his action with Chalmers, who gave him confidence in the wisdom of his action, and Arundel never had any more labour difficulties.

It was after 1900, when W.E.Goward became resident missionary in the Gilberts, and the phosphate deposits on Ocean Island and Nauru had been discovered, that there was such intercourse between the two men as made Goward turn to Arundel for help in obtaining such things as better prices for copra than the miserable amount the Gilbertese then received. And it was in opening his heart and mind to his friend, in 1904, that Goward used the words that sum up the life and character of this John Thomas Arundel; "you are Christ's faithful disciple first and a great business man second."

At some period after his marriage J.T.A. became a member of the Church of England from belonging to an open Baptist Church. Yet there were no denominational or credal barriers in his life. The London Missionary Society remained firmly at the core of his being, and his Congregational ancestry may perhaps be seen dominant at the end in his friendship with the Rev.J.D.Jones, B.D. of Bournemouth.



Copy - London Missionary Society

A letter received in the Home Office, and put in the "Home Personal" file

Bernad F. Balding to Norman Goodall. (Mr. Balding was a member of the New Barnet Congl. Church, and N.G. had been his minister.)

Bonchurch, 43, Manor Road, Barnet, Herts.  
1st Novr. 1940

Dear Mr. Goodall,

It is very difficult these days for most people who are busy like yourself and myself to foregather during the restricted hours, but you have had a wonderful experience in the Pacific Islands and elsewhere. According to the accounts I have read and a film I saw at New Barnet, and some time I hope to hear more from your own lips;

On 13th October we had the Rev. Cecil Northcott, your Home Secretary as L.M.S. deputation in the evening at Barnet Congregational Church, and we were delighted with his visit, and he was good enough to call on us here next morning, as my wife is Treasurer of the L.M.S. Barnet Auxiliary, and he sent me "John Williams sails on" which contains references to Ocean and Nauru, with which I have been associated from the beginning of their phosphate discoveries, and before the formation of the Pacific Phosphate Co. Ltd., - of which I was a Director.

My old chief, Mr. Ebenezer Cayford, was an original Director with Mr. John Thomas Arundel (vice chairman) his close friend, who started the business and, having spent his whole business life in the Pacific was recognized as one of the best authorities on the Pacific Islands, very many of which he leased from the British Government for the shipment of Guano and for growing coconuts from the early sixties (before the discovery of phosphate) under the firm of John T. Arundel and Co. in which Mr. Cayford and Mr. Edwin Houlder, both late chairmen of Houlder Brothers and Co. were also partners with him. During Mr. Cayford's illness and until his death in 1908 I held his full power of Attorney, and thereafter that of Mr. Arundel, until his death in 1919, and handled both estates as Executor and Trustee.

They were the real pioneers of the Pacific Islands business of John T. Arundel and Co., afterwards, with other interests, forming the Pacific Islands Co. Ltd. and the The Pacific Islands Co (1902) Ltd. and finally, when Ocean Island was discovered, The Pacific Phosphate Co. Ltd. which soon afterwards got a long lease of Nauru (or Pleasant Island) from the German Government, which owing to the Mandate, had to be surrendered to the 3 Governments of Great Britain, Australia and New Zealand, after the last war, which caused us to surrender Ocean Island at the same time.



Mr. Cayford and Dr. Clifford met as young men at Praed Street Chapel, and were closely associated as Church Secretary and Pastor and intimate friends till the death of Mr. Cayford in 1908.

Mr. Arundel went as a very young man to New Zealand and from Auckland began his explorations into the Pacific. The Bishop of New Zealand wanted him to take orders in the Church, but he thought he could do more good as a man of business, preaching the simple gospel, and shewing a loving interest especially in young men wherever he went, in the ships and islands and countries bordering the Pacific, and though a <sup>(2)</sup>Churchman, taking a keen, ~~taking a keen~~ interest in the Free Churches and serving as he had opportunity. Dr. Wardlaw Thompson who met him in the Pacific described him very aptly to me as "one of Nature's gentlemen," and wherever he was known he was loved.

His sole surviving child was born on Sydney Island in the Phoenix group and named Sydney Dorothy Arundel, and married about 1918 Mr. Herbert Aris, a House Master at Winchester and now High Sheriff of Hampshire.

Thinking she might be interested, I sent her <sup>(3)</sup>"There's Another Country" and drew her attention to page 15 referring to the projected erection of Churches and schools on Hull, Sydney and Gardner islands, which her father worked and where some 900 Gilbertese are to be settled. To this she replied on 26th Oct.

"I am much interested in all the news you send of Makatea, and above all of the churches to be erected in the Phoenix Group. I would certainly like to have some association with the one on Sydney Island. Perhaps you would find out from Mr. Norman Goodall what would be appropriate.

Both my father and mother had such happy months on Sydney Island and I was the first white child to be born there, and have always considered it my special island.

Incidentally my great-grandfather, Dr. John Arundel, was Secretary of the London Missionary Society, I believe.

Could you find out any more details of him?"

I wonder if you can help me here? If so, I should be most grateful.

Mrs. Aris has given up her home at Lyndhurst for National use, and is now living at her country house, Manor Farm, Preston Candover, near Basingstoke.

I feel I have given you a long letter to read, but I wanted to give you some idea of Mr. Arundel's association with the Pacific and his interest in the spread of the Gospel there, making it acceptable both by his word and by his loveable, saintly life.



Dr. J. P. Jones used to visit him at the Savoy Hotel, Bournemouth, where he spent the last 5 years of his life, and could tell you something of him.

Yours sincerely,

Bernard Bolding

(1)

Notes: J.T. Arundel's diary starts in 1870, when he went to the Pacific for the third time, and on his own to work Guano. The first voyage was for health, and the third followed very quickly on the second, but I have no certainty as to what he did then. I.M.F.

(2)

X J.T.A. did not go over to the Church of England until after his marriage; I think his wife was C of E - he was a Congregationalist up to the time his first daughter, Lilian was born in New Zealand. One may surmise that the question of her christening may have been the reason for the changeover. I.M.F.

(3)

"There's Another Country" - L.M.S. Popular Report, 1940

X he is a member of a Baptist Church in Wimbledon St. Ground.



4

Some Notes re the Arundels, some from L.M.S. records, and books, and some verbally from Mrs.S.D.Aris, daughter of J.T.A.

---

Richard Lockwood Arundel and his brother John, sons of the Rev.J.Arundel, went to Mill Hill School when the family came to London. Both young men started out in life as shop assistants, probably apprenticed. Richard, J.T.A.'s father was put into the mens'wear shop of Bowering, in Bond Street, which, later on became Bowering and Arundel. (from Mrs.Aris)

The names of the Rev.J.A.'s family appear in a postscript to a letter from Mrs.John Hands, nee Maria Dale of Whitby, Canares Letters, A 4 2, July 9, 1828, as Richard, John, Eliza and Margaret. (Maria Dale figures in the Exam.Ctte.Minutes). L.M.S. Records.

Gaze sen. was sent to Sydney by the London Office, to manage the enlarged office there at the time of the development of Ocean and Nauru Islands.

Mrs. R.L.A. was a Mary Izod (the Izod's were members of Union St.Borough Congregational Church, see L.M.S. Annual Reports, subscription lists) She died and he married again, but it was Mary Izod who was J.T.A.'s mother. She may not have been actually one of the Church members, but perhaps a relative; or else the note on another page, referring to the Izod's as Warwickshire farmers refers to an earlier generation. (Mrs.Aris)

IMF 1959

Additional:

A missionary in the West Indies or British Guiana, at one time addressed the Rev.John as "Bishop Arundel".

"the patient and plodding Arundel" - Sermon,  
J.A.James, 1849 -



MEMOIR OF THE LATE REV. JOHN ARUNDEL

Home Secretary of the London Missionary Society

---

The record of departed worth is a distinguishing feature of this periodical; and most gratifying evidence is supplied, from month to month, of the acceptance and usefulness of this department of our labours. For more than half a century our plan has been adhered to; and, during that period, a large proportion of our standard-bearers, who have passed to their final reward, have found a niche in our Biographical museum.

To none of our fellow-labourers in the ministry, with whom we have been associated in works of usefulness, but who are now gone "to be with Christ, which is far better," do we more cheerfully assign the tribute of an affectionate memorial, than to our late revered and beloved friend, the REV. JOHN ARUNDEL, of whom it may be truly said, that "he was a good man, and full of faith and of the Holy Ghost."

Our departed and honoured brother was born at Selby, in Yorkshire, on the 10th December, 1778; and was introduced to business in the neighbouring town of Howden, at the early age of eleven. His childhood appears to have been spent in neglect of religion; but, five years after quitting the parental roof, God met with him in the perusal of a volume entitled "The Two Covenants," which became the instrument of his conversion. On the day of his ordination he referred to this interesting fact in the following terms:

"While reading that work, I had such a view of the spirituality, extent, and rectitude of the Divine law, as robbed me of every hope of mercy. While I thought of my atrocious guilt, of the anger of Almighty God, and of the eternal misery to which I was exposed, my soul was overwhelmed with anguish almost insupportable. But He who had caused grief, at last had compassion on me. He spoke peace to my troubled conscience, and said, 'Thy sins which are many are all forgiven thee.'"

While this incident, in the early history of one who was destined to such honourable service in the Christian church, illustrates the importance of placing suitable books in the hands of the young, it also accounts in some measure for the clear and orthodox views in theology by which the ministry of the deceased was so peculiarly distinguished. The work which had been so greatly blessed to him is remarkable for its sound and enlarged views of the entire economy of Divine grace; and for its forcible discriminations between the law and the gospel.



Though the young convert had only reached his sixteenth year, the change which had passed upon him became strikingly manifest to the whole circle of his acquaintance; "Old things had passed away; behold, all things had become new." He was an example of zeal and holiness to the youth around him; and that in circumstances which required no ordinary amount of decision to maintain his Christian standing.

In the month of April, 1799, when he had entered on his twenty-first year, it pleased God, in his providence, to place him in a position more favourable to the cultivation of his spiritual life. In the prosecution of his secular calling, his steps had been directed to Hull; where he was placed under the powerful ministry of that eminent servant of Christ, the late Rev. George Lambert, and where, at the date mentioned, he became a member of the church under his pastoral care. Here an inviting field opened before him for the display of his Christian zeal; and his heart was so full of compassion for his fellow-men, that he eagerly embraced every opportunity of usefulness which presented itself. The intensity of his desire at this time to do good to the ignorant, and them that were out of the way, plainly indicated that he was not long to be devoted to the pursuits of business.

In reference to this momentous period of his being, he has thus recorded his thoughts and feelings:

"After that the loving kindness of God appeared, in showing me my state by nature and my acceptance 'in the Beloved', my heart burned with unquenchable love to Christ and immortal Souls. My constant wish was for opportunities to warn perishing souls of their danger, and to point them to the only source of true happiness. It was powerfully impressed upon my mind that I was called of God to preach the gospel; but conscious of my liability to self-deception, I prayed and strove against such impressions; but all my efforts were like fuel added to the flame. By an irresistible impulse I was prompted to apply to such studies as would tend to prepare me for such an important work; and all this I did at a time when there was not the slightest human probability of my realizing the object of my desire."

Happy for this aspiring youth, and for the interests of the Christian church, he was surrounded by those who could enter into his sympathies and judge of his qualifications. Mr. Lambert and the officers of his church were not slow to perceive the promising tendencies of young Arundel's mind. They saw his zeal, they admired the consistency and devotedness of his life; and further inquiry convinced them that he had mental powers of a highly respectable order. They felt that he deserved to be taken in hand, and to be aided in carrying out the ardent purposes of his devoted mind. After wise and suitable deliberations, such as ought to be exercised in reference to all candidates for the Christian ministry, Mr. Arundel was introduced, in 1800, to the college at Rotherham,



on the strong and affectionate recommendation of Mr. Lambert and his deacons. At that time, and during the whole of Mr. Arundel's studies, the college at Rotherham was under the presidency of Dr. Williams, the most distinguished theologian of his age; and a man whose bland and condescending manners greatly endeared him to the students who sat at his feet.

From a very interesting private correspondence maintained by Mr. Arundel during his college life, which it has fallen to our lot to peruse, we find that he was much delighted with the course of study prescribed at Rotherham; that he enjoyed the full confidence of his revered tutor and the affection of his brethren, and that he was peculiarly watchful and exemplary in his Christian conduct. We have discovered also that his judgment was so matured, even at this early period of his career, that he was looked up to for counsel, in reference to entering the ministry, by men who have since carried weight in the Christian church. To one who thus appealed to him, while a student, he addressed a most discreet and sensible letter, the spirit of which may be judged of by the following extract:

"I have just risen from my knees, where I have endeavoured to carry the subject of your letter before the Lord, that I may be directed by him to make such a reply as shall ultimately tend to your advantage and the welfare of his church. I can sympathise with you, and will give you my thoughts fully."

A more judicious or appropriate communication to one seeking to enter the Christian ministry we have seldom read.

It is no matter of surprise that a youthful minister, possessing the rare excellencies of Mr. Arundel, should have become an early favourite with the churches. His first pulpit efforts were distinguishable by the admirable qualities of a well-digested theology, and great fervour in their delivery; and during the progress of his studies, he received several invitations from respectable churches, to the sole or joint exercises of the pastoral office. Among these may be enumerated Milton, in Yorkshire; Founders' Hall, in London; and Whitby, in the northern part of his own county. In considering the claims of these churches, he acted with great deliberation, and ultimately gave his decision for Whitby. The call which he accepted was to the co-pastorate with the late Mr. Brownfield; but before Mr. A's studies were completed his venerable predecessor entered into his rest, and he was ordained sole pastor of the church on the 12th of July, 1804. The occasion of his settlement was one of deep interest, and is memorable with some to the present day. The introductory discourse was delivered by the Rev. E. Parsons, of Leeds; the ordination prayer was offered up by Mr. A's tutor, the Rev. Dr. Williams; and the people were addressed by the Rev. S. Bottomley of Scarborough.



When Mr. Arundel accepted the call to Whitby, the cause had fallen into great decay; but, by the blessing of God on his active and devoted labours, it was speedily revived, and ultimately became very prosperous. In the Evangelical Magazine for 1804, we find the following announcement:

"The Independent cause at Whitby has been very low; but has lately been so much revived, that the place in which the congregation assembled for thirty-four years is now far too small. The people, therefore, with the aid of other Christian friends, are exerting themselves to erect a larger place of worship, hoping thereby to extend the boundaries of the Redeemer's kingdom."

In the year following we find in the same periodical a record of the success which had attended their efforts:

"On the 29th of August, a new and commodious place of worship, capable of accommodating 800 persons, was opened at Whitby, Yorkshire. In the morning, Mr. Lambert, of Hull, preached from Exodus XXV, 8; and in the evening two discourses were delivered, the former by Mr. Willoughby, of Pickering, on Zech. X. 8, - the latter by Mr. Bottomley, of Scarborough, from Eccles. V. 1. This cause, which was reduced to a low state, has been much revived during the last two years, under the ministry of Mr. John Arundel, late student at Rotherham. The inclination of the people to hear the gospel is much increased, and it is hoped that the glory of this latter house will be greater than that of the former."

We feel assured, from the statements of the deceased, that the fifteen years which he spent at Whitby were among the happiest of his public life. His ministry was greatly prospered; he lived in the affection and confidence of his flock; he saw the church under his care steadily increasing; he enjoyed the esteem and respect of his townsmen, and of the surrounding district; and he was honoured in greatly extending the interests of Congregationalism in the important county in which he was called to <sup>live and</sup> labour. To him the denomination is greatly indebted for his indefatigable exertions in connection with the erection of Lendal Chapel, York, where the Rev. James Parsons was first settled, and which has been followed by the spacious building in which he now ministers with still growing success. It is but justice to the memory of Mr. Arundel to say of him, that he was one of the most public-spirited men in Yorkshire, while he held his pastorate in the town of Whitby.

But Divine Providence was thus preparing him for a wider and more responsible sphere of action. In his occasional visits to the metropolis, he had become well known and highly respected as an earnest and faithful minister of the cross of Christ; and, in 1819, events transpired which compelled him to determine the question whether he should remain with his attached flock at Whitby, or listen to the voice which called him to the south. Almost simultaneously he was invited to take the pastoral



charge of the church and congregation assembling in Castle Street chapel, Reading, over which the Rev. James Sherman subsequently presided, and to become the Home Secretary of the London Missionary Society. We have seen the correspondences which passed upon both these important invitations, and we can truly say that they reflect the highest credit upon the prudence, piety, integrity, and Christian wisdom of our deceased brother. After much counsel and prayer, he declined the call to Reading, and accepted the warm invitation of the Board of Directors of the London Missionary Society.

The following is an extract from his letter, accepting office. It is dated, Whitby, 18th September, 1819:

"I do most cordially accept the office of Home Secretary, to which the Directors have appointed me. And though the important duties and responsibilities of the station are such as to ~~exercise~~ excite fear and trembling, yet I trust that He whose Providence has directed our deliberations, whose gracious hand [has opened and made plain the way of duty, will say, 'As thy day is, so shall thy strength be.'

Relying thus, my dear sir, on you for all necessary counsel and assistance, - on the Directors for co-operation, and earnest prayer, forbearance and Christian charity, - and, above all, on the Holy Spirit for his presence and gracious influence, - [I venture to accept the office."

Mr. A thus humbly and with Christian dignity entered upon his work in the Mission-house; and in the same spirit prosecuted it to the close of his public life.

In the year 1822, our departed friend received an invitation to become the pastor of the Congregational church assembling in Union St, Borough, jointly with his secretaryship in the Mission-house, which, with the concurrence of the Board of Directors, he accepted. In this venerable church he held office with great comfort and efficiency for more than twenty years, until he was compelled by continued and severe indisposition to resign his charge. During his ministry in Union Street, four hundred members were added to the church, and its various institutions for the extension of the gospel, both at home and abroad, maintained a degree of vigor and efficiency previously unknown.

In the year 1845, increasing disease and suffering often disabled our beloved friend for the laborious duties of his office; and in the spring of the following year he was constrained to present to the Directors his letter of resignation, of which the following are extracts:



"Brixton, May 25, 1846

To the Chairman of the Board of Directors.

Dear Sir,

..... And now in retiring from those labours which it has been my honour to render to your <sup>great</sup> Institution, and from those blessed Associations in which it has been my delight to join, allow me to consider myself still connected with you. In looking at the Journal of 1820, which records my appointment to office, I find that in reply to Mr. James, who moved the appointment, I said, in the presence of several thousands, in Great Queen Street Chapel, 'That while I have a heart to feel, or tongue to speak, or hands to labour, I shall continue the willing, the faithful, the constant servant of the Society.' Although, then, my hands hang down and are sometimes very feeble, yet I have continued to me a heart to feel, and I have a tongue to speak; and though I may not be able to speak to you and with you at the Board of business, yet I think I might preach occasionally, or speak to others of your great doings, your urgent claims, your pressing necessities; and I can, and trust I shall, speak in constant supplication to the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that nothing discouraged by disappointment or difficulty, you may be the honoured instruments of hastening on that millennial day, when the watchmen of Mount Zion shall see eye to eye; and when they shall teach no more every man his neighbour, saying, Know the Lord, for they shall all know him, from the least of them unto the greatest of them, saith the Lord.

I am, my dear friend,  
Ever gratefully and affectionately yours,  
(signed) JOHN ARUNDEL."

We have thus very briefly and inadequately sketched the public life of one "whose praise was in all the churches." Would that we could have done <sup>ampl</sup>er justice to his zeal his disinterestedness, and his noble consecration to the service of God! His memory, now that he sleeps in the dust, is so precious in the estimate of those who best know his worth, that we fear they will be disappointed at the efforts we have made to embalm it in the recollections of the faithful, and to transmit something of its freshness and fragrance to the generations that may follow. But we yield to none in respect and veneration for this "man of God," - this "good minister of Jesus Christ." We never met him but to increase our regard; - and as we saw, in his latter years, how gracefully he bore the cross which his Master laid upon him, we felt ourselves edified and improved, as well as comforted, by his holy fellowship.



There is no point of view from which we can look on the character of our departed friend, that does not afford us delight, and call forth thanksgiving to God.

Personally, Mr. Arundel was earnestly devout; and carried with him a tone and temper of mind which proved that he lived in the atmosphere of communion with God. Who ever found him indisposed to the most searching spiritual conversation? - yet he never spoke of himself but in terms of the profoundest humility; and never placed his own devotion in the foreground for the sake of disparaging that of others. His private memoranda, which we have been permitted to peruse, afford striking proof that he walked with God from day to day, and "sanctified" all his public engagements "by the word of God, and by prayer."

In social life, our departed brother had all the essential prerequisites for the most delicately-attuned friendship. He was not only warm-hearted, and sensitive to the least act of kindness done to him, but he knew how to speak to his brethren upon any point of difference which might arise, in such a phrase and with such a look of benevolence, as to prevent anything like the rising of anger or asperity. Hence, he was held in high esteem by all his fellow-Directors; and lived on terms of the most endeared friendship with his successive and honoured colleagues, Messrs. Burder, Orme, Ellis, Freeman, and Tidman.

In the family circle, Mr. Arundel's character shone forth with unwonted lustre. Never, perhaps, have the relative obligations of husband and parent been more deeply felt, or more happily illustrated. It was refreshing to see him at his own fireside, after all the excitements and fatigues of public life, shedding the mild radiance of his own amiable and lovely dispositions on all around him. One whom he has now met in paradise, and one who still survives, could bear witness to the fact, that never was husband more tender, more gentle, or more considerately kind. His children, when young, hung upon his smile; and, as they grew up into life, were bound up towards him in filial admiration and love. Never can any one in his circle cease to remember the assiduity and unwearied affection with which he watched over her who had been the wife of his youth, during those protracted scenes of bodily suffering through which she was called to pass; at a time, moreover, when he was himself the subject of great infirmity.

As a minister and pastor, Mr. Arundel won for himself the confidence and respect which are due to one "mighty in the Scriptures", and affectionately earnest in the performance of all the duties pertaining to the sacred office. His discourses were richly evangelical, orderly and harmonious in their arrangement, level to the meanest capacity, and forcibly directed to the human conscience. He had sat at the feet of Dr. Williams, and he was never found tripping in his theology. No one could have listened to him, when his faculties were in their full



<sup>major</sup> ~~major~~, without feeling that he was well acquainted with the Puritan divines, and that Owen, and Howe, and Baxter, were his favourite authors.

As it respects Mr. Arundel's official connection with the London Missionary Society, for more than a quarter of a century, it may be affirmed with confidence, that he carried with him to his laborious occupation a large measure of conscientious devotement. He was no hireling, performing his wonted round of service; but a disinterested, faithful officer of the Society, ever prompted by love to its best interests, and ever devoting himself to its varied and complicated concerns with the zeal and affection of one who acted for Christ in all that he did. It is but simple justice to say, that his whole soul was concentrated on his work, and that the duties of his office were well and efficiently discharged.

If we contemplate our honoured brother, finally, as a Christian sufferer, long trained in the school of adversity, our conviction of the lofty principles on which he acted, and by which he was sustained, will reach the highest possible confirmation. Few of Christ's servants have been called to endure a greater "fight of affliction" than fell to the lot of him who has now passed from his sufferings to his rest and his reward. He had a complication of bodily maladies, any one of which would have exhausted the patience and fortitude of one who had not been taught to "endure as seeing Him who is invisible". Under "the mighty hand of God," he was not only submissive, but peaceful. Those who visited him in his affliction, could not but feel that they were in converse with one who felt that "everlasting arms were underneath him." He never complained, and seldom was suffered to despond. Yet he exercised a strict watch over his own heart, and sought to know all its hidden workings of unbelief. His thoughts, recorded during his protracted trial, are the thoughts of a man who could trace the goodness and mercy of God in his most anguished conflicts.

The following copy of a letter addressed to his colleagues, exemplifies the strong consolation he enjoyed amidst intense and accumulated suffering:

"July, 1846

My sufferings have been during the past two weeks very, very agonizing; especially in the night season. Indeed, loss of appetite, loss of rest, and loss of all that vigour and elasticity which I had ever felt, led me this day week to think that the time of my departure was at hand. I mentioned it to my family. I wrote to my medical attendants. They have made a little change in the treatment of the case, which has been beneficial. One of my medical friends encourages me much; but says, I have much to endure. The other tells me, I have nothing before me but the most direful sufferings! Ah! but I have a covenant God ever with me, who sits as a refiner's fire. He knows the intensity of the



flame; and the instant the last remaining dross is consumed the flame will be extinct. I have Jesus ever before me, who has gone up into heaven where he appears in the presence of God, and where he saith, 'Father, I will that he whom thou hast given me be with me where I am, that he may behold my glory.' And I have the Spirit ever with me, ready to help my infirmities, to strengthen my principles, and bear witness with my spirit that I am a child of God, and if a child then an heir of God and a joint heir with Christ."

In a frame of mind such as this did our reverend and beloved brother meet and sustain his afflictions. His end was peace. He rests from his labours, and his works do follow him."



M E M O I R  
OF

THE LATE MRS. MARGARET ARUNDEL,  
wife of the Rev. John Arundel,

Pastor of the Congregational Church, Union St. Borough; and Home  
Secretary of the London Missionary Society.

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The humilith of this amiable and excellent lady was such, that, more than once, she expressed a wish that no notice might be taken of her after her decease; and when it was delicately urged by one whose counsel she was wont to regard, that the riches of Divine grace might be magnified by some careful reference by the way in which the Lord had led her in the wilderness, she replied, with the patirarch of old: "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth." So marked was the spirit of self-abasement evinced by her, on this and other occasions, that it was deemed proper to select these words as the basis of her funeral discourse, and to avoid any such eulogy of her Christian character as would have been likely to give pain to a mind ever oppressed with a sense of its remaining corruption in the sight of God. In the same spirit it is intended to draw up the following sketch, which it is hoped will stimulate not a few to follow our deceased friend as she followed Christ.

Mrs. Margaret Arundel was the eldest daughter of Richard Lockwood, Esq. of Whitby, in Yonkshire. Her natal day was the 2nd of November, 1787. She was born of religious parents, who took much pains to instil into her mind the principles of Divine truth, by fixing her attention on the word of God, by catechetical exercises, and by an exemplary regard to the ordinances of the Christian sanctuary. But though she was thus restrained from habits which, alas! are but too common among the young in families where the fear of God exerts but little control, her childhood exhibited but few symptoms of that piety which was destined to shed lustre on her early years.

At the tender age of twelve, she sustained an irreparable loss, in the removal, by death, of her beloved mother; an event which devolved upon her inexperienced youth the domestic management of her father's house, and the care of six children younger than herself. This was a severe test of the strength and excellence of her character; but it served only to develop those lovely female virtues, which, at a later period, so pre-eminently adorned her character, both as a wife and a mother.

When she had reached her seventeenth year, we find her joining herself in Christian fellowship with the church at Whitby, then under the pastoral care of that faithful minister of Christ, to whom she



was afterwards united in the tenderest of all earthly ties; and the written statement she then tendered to the church, of her religious sentiments and feelings, partook largely of those simple and realizing views of the Divine truth, which characterised the piety of her subsequent years.

In that document she speaks of her early and deep convictions of sin, and of the efforts she made to stifle them; till, under two sermons preached by the late Rev. Mr. Thomson, of Whitby, afterwards of Leeds, when she was about fourteen years of age, it pleased God, more effectually to convince her of the vanity of worldly pursuits, and to impart to her an earnest desire after those more refined pleasures which she believed to be the portion of all true Christians.

After this, however, she had many severe conflicts, and was often in danger of losing her powerful impressions of eternal things. But, in 1802, a sermon was preached by Mr. Thomson, from Acts XI. 26, "And the disciples were called Christians first at Antioch," which led her to perceive more of the beauty of Holiness than she had ever beheld before.

"I returned home," she said, "with a determination to seek and to serve the Lord. About the same time, by another sermon, from some part of Romans, in which were explained the nature and extent of the ten commandments, my self-righteous hopes were annihilated. I was convinced that I had broken every one of them; was led to seek to win Christ, as the only way of salvation, and was enabled by faith to cast myself upon him. He applied the healing balm of his atoning blood, to my guilty conscience, and infused celestial peace into my mind. The delight which I experienced in attending the prayer-meetings, at this period, is indescribable. My heart was indeed fixed, trusting in God."

In these and other suitable words did our deceased friend witness a good confession before many witnesses - a confession which she was enabled, through Divine grace, to sustain to the close of her earthly pilgrimage.

The solemn step of union to the Christian church is noticed by here with great tenderness and pathos in a diary which she was wont to keep at this early period of her spiritual history.

"In the strength of Jesus," she observes, "I have professed before many witnesses my attachment to his cause, and my dedication to his service. I know not how by words to express the gratitude I have felt, in reviewing all the way in which the Lord hath led me in the wilderness, and thus far brought me on the spiritual journey. How unworthy I feel of the privileges I have this night been made to partake. O, my God, may the leaf of



my profession be ever green! Forbid it, gracious Father, that I should ever bring a reproach on thy cause! Let me never live to dishonour thee, or draw the impious breath that would deny my Lord and Master! I have, in private, renewed my covenant with thee; and am now thine by a double tie. May the solemn resolutions I have made in thy strength, to fulfil the engagements into which I have entered, be kept most sacred! I commit my way unto thee, O Lord! 'Hold thou me up, and I shall be safe; and shall have respect unto thy statutes continually. Thou hast been better to me than my fears, and caused me to rejoice in thee.

'O happy day that fix'd my choice  
On thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.

'Tis done; the great transaction's done:  
I am my Lord's and he is mine:  
He drew me, and I follow'd on,  
Charm'd to confess the voice divine.

High heaven, that heard the solemn vow,  
That vow renew'd shall daily hear;  
Till in life's latest hour I bow,  
And bless in death a bond so dear.' "

We need not wonder that a Christian profession, thus deliberately and solemnly entered upon, should be distinguished by a large measure of Christian fruitfulness. For the space of fifteen years, our lamented friend honourably and usefully sustained the Christian character, in the midst of her kindred and early associates; and was esteemed by all who knew her, as a disciple of no ordinary degree of intelligence, consistency and zeal. She was an active promoter of the cause of Christ; and conducting her own affairs and those which pertained to the interests of religion in her native place, with marked wisdom, discretion, and piety, she drew towards herself a degree of honour and esteem, which her own modesty shrunk from accepting. She was eminently diligent in the pursuit of mental culture and spiritual prosperity; observing, as appears from her diary, repeated seasons for self-examination, earnest secret prayer, fasting, humiliation, and other acts of personal and intimate communion with God.

About twenty-three years ago, those events took place in the history of the London Missionary Society, which led to the removal of her husband to the Metropolis; but she quitted the scenes of her early years, amidst the regrets, the prayers, and best wishes of a numerous



circle of attached friends. On her arrival, however, in the Metropolis, she found herself surrounded by those who discovered her worth, and received her to their warm confidence and love. To those who knew her, nothing need be said of the attraction and loveliness of her Christian graces. She lived for the good of others, and ever sought to adorn the doctrine of God her Saviour. Without a particle of ostentation, she was "ready to every good word and work;" and many years will have rolled away, ere the acts of her devoted zeal are forgotten in the circle of her friends.

To sketch the outline of her "work of faith and labour of love," would be to trace the history of most of the religious and benevolent institutions connected with her husband's place of worship. At a very early period of her <sup>life</sup> relation to the church in Union-street, she commenced, in connection with two young friends, (one of whom has fallen asleep, the other yet survives,) the Sunday-school attached to that sanctuary; and the Ladies' Missionary Association, of which she was the zealous and devoted secretary, to the hour of her death, and which has paid into the treasury of the Parent Society, since its commencement, the sum of nearly £2,000.

Having, one year, attended the annual meeting of the Christian Instruction Society, and hearing the blessed results of direct personal efforts among the uninstructed poor, she, in walking home with one of the deacons of the church, urged the necessity of attempting something of the same kind in the densely peopled district of the Borough of Southwark; and never did she rest till an association was formed, in which, for several years, she was a constant visitor. This institution has been greatly blessed, in the conversion of not a few of the humble but neglected classes to the faith of Christ.

The poor will long and gratefully remember her acts of sympathy and kindness towards them. Not only did she employ a considerable portion of her time in making garments for them, in connexion with Union-street Dorcas Society, which she was the instrument in forming; but also in ministering to their necessities, from house to house, and in instructing them in the things pertaining to the kingdom of God.

Officially, too, and by a large measure of voluntary effort, she laboured to promote the interests both of the British and Foreign Bible Society, and the British and Foreign School Society; having been fervently desirous of the increased circulation of the word of God, and of the religious education of the poor. With habits unusually feminine and retiring, she possessed a large share of that public spirit which led her "to spend and be spent for Christ."

In the midst of these works of usefulness, ever proving herself to be the delight and solace of her own domestic circle, it pleased God to arrest her in her bright and blessed career. About a year and a half ago, symptoms of declining health began but too plainly to



indicate themselves; and, notwithstanding all that change of air and scene, attentive nursing, and eminent medical aid could effect, it became too apparent <sup>her</sup> ~~her~~ <sup>constitution</sup> ~~constitution~~ was sinking under the pressure of insidious disease. It was not, however, till the month of February last, that her anxious and deeply-attached family had begun seriously to apprehend the calamity which has now befallen them, although the beloved sufferer herself had frequently expressed a conviction, that her sickness was unto death. But the prospect ~~to~~ of her mind, though solemn, was by no means distressing. She was not reluctant to die; seeing, as she herself expressed it, "It is only going a little before, and 'departing to be with Christ, which is far better.'"

It would, indeed, be delightful to trace the sweet action of Christian graces through the whole of her painful and tedious sickness. The scene where she met her summons was privileged beyond what is common even among Christians of the highest standing; and those who stood as ministering spirits around her dying couch, will never forget the thrilling accents of holy love and piety which fell so repeatedly upon their ears, and sunk so deeply into their hearts. The last month in which she lingered on the confines of immortality, was a period of human destiny never to be forgotten. It would be difficult to conceive of a single sentiment or feeling peculiar to a child of God, in the dying hour, to which the deceased did not give distinct and emphatic utterance. But there was a watchful, ~~self~~ <sup>self</sup>-jealousy, which never forsook her in her most enraptured moments. She feared to trust a heart, which she knew to be "deceitful above all things, and desperately wicked". When most she realized her interest in the love and sympathy of God her Saviour, she still dwelt with profound humility on the thought of her own vileness and unworthiness.

How grateful were all her recollections of the Christian snactuary! On Sabbath morning, the 13th of March, her afflicted husband entered her room, to take leave of her before repairing to his official duties, when she evinced considerable emotion, and said to him, "I have loved the habitation of his house, and the place where his honour dwelleth.

'Beneath his smile my heart has lived,  
 And part of heaven possessed;  
 I'll praise his name for grace received,  
 And trust him for the rest.'"

How inestimable were the counsels ministered to her by her beloved and weeping children! On Tuesday morning, the 15th of March, as her two daughters were standing by her bedside; she said most tenderly and pathetically, "Oh, my dear children, seek holiness, - aim at a high standard of piety."



She evinced an admirable talent for the improvement of passing events! On Thursday, the 17th of March, the gardener came to prepare the garden for some seeds; and when she was told that they were all sown according to her directions, she said to one of her daughters, "Ah, my dear! it is very unlikely I shall ever see the flowers; but you must look at them and think of me." Then, lifting up her hands and eyes, in her own expressive manner, she said,-

'There everlasting spring abides,  
And never-withering flowers,  
Death, like a narrow sea divides  
This heavenly land from ours.'

How eagerly did she guard against all mistake as to her real state before God! Having first said to one of her beloved children, "My dear child! I hope you will be enabled to cleave closely to God;" and afterwards exclaimed with deep emotion, "I trust, I am not deceived. Blessed Jesus, be thou my helper. I trust I have given my heart to thee when in health."

How touching were her appeals to the filial affections of her children! On Monday, the 21st of March, she entreated that they would not leave her a moment, as she believed that her change would be very sudden. On assuring her, that they would remain with her, she added: "My dear children! you can go with me to the brink of the river, but I must die alone! This was said with much agony of feeling. A little after, she requested the 7th chapter of John's gospel to be read. On hearing the 20th verse, she wished that it might be read a second time. "It is I; be not afraid." Then, lifting up her eyes to heaven, she said: "O blessed Jesus! do thou come on the water to me, and take hold of my hand."

'When I tread the verge of Jordan,  
Bid my anxious fears subside.'

Her faith was vigorous in the Divine promise. On Tuesday, the 22nd of March, she said to her sorrowing husband, "This is the mortal strife, but -

'If sin be pardon'd, I'm secure.  
Death hath no sting beside.  
The law gives sin its damning power,  
But Christ my ransom died.'

I rest upon that ransom, and Jesus will not deceive me, will he?"

How much did she value the prayers of God's people! It appears that the church at Union-street met for special prayer, twice in the week for several weeks, in behalf of their beloved pastor and his suffering family. On being informed by one of her sons, of the first of these meetings, Mrs. A said, "God is a prayer-hearing God. Continue to pray for me, my dear children." On being asked, "What would you wish us to



pray for?" She said, "That I may be resigned to the will of God, whatever that will may be, and that I may have a safe and easy dismissal." And, surely, never was prayer more dignally answered, than in her state of mind during the whole period of her deep affliction, in which, from the report of a post mortem examination, her sufferings were inconceivably intense; yet a murmur never escaped her lips, but, sweetly acquiescing in the will of her heavenly Father, she would say, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

How fervent was her desire of love to Christ! "Blessed Jesus," said she, on the 23rd of March, "fill my heart with love to thee! I want to love thee more, - to cleave to thee with full purpose of heart." It was remarked, "It is very refreshing to see you resting on the sure foundation." She replied, "It is a mercy to be enabled to look up to Christ; we owe all our salvation to him, from first to last; and none but Christ will do when we come to this. He has said, 'Fear not, for I am with thee,' and though I cannot trust him so strongly as I would, yet I lean here - I lean. He knoweth our frame,

'And will no heavy loads impose,  
Beyond the strength which he bestows.'

How calm was her hope! On being asked by her affectionate husband, on the morning of the 25th of March, how she felt? She said, sweetly, "I'm waiting. All the days of my appointed time will I wait, till my change come. In waiting, sometimes the act seems tedious. Gracious Saviour! cast me not away. Oh! what a mercy! He will not. 'The Lord is my shepherd.'

On one occasion, when suffering from severe thirst, she said, "I often think of that passage, 'They shall hunger no more, neither thirst any more,'" repeating the text to the close.

Her humility was at all times truly conspicuous. "I don't want," observed she, "any thing to be said about me: mind that, my dear, (addressing herself to her husband.) I'm sure there's nothing that can be said." Then, with unutterable emotion, she repeated, "I'm sure there's nothing can be said, but that I deserve the wrath" - here her voice faltered. Mentioning what a near relative had said in a letter about the eleventh chapter of St. Joh, respecting those words, "I am the resurrection and the life," she said,

'These lively hopes we owe,  
To Jesu's dying love.'

How firm was her trust even to the last! After a season of great bodily weakness, and mental prostration, which it was feared would never be removed, her husband entered the room, when she exclaimed, with surprising energy, "O my dear, dear John! It is all right: it is all right! God is dealing with me as a child; he is chastening me for my good. He is preparing me for heaven. Some may say it is enthusiasm -  
rh



rhapsody! But it is long since you and I, my dear love, surrendered ourselves to Christ, in the entire possession of our faculties; and 'we have not followed cunningly devised fables;' we 'know in whom we have believed.' We must now part: you can accompany me to the brink of Jordan, but you can go no further. I must enter ther the flood alone. I shall leave you on the wilderness side of the river, but I shall depart to be with Christ, which is far better." Her husband said, "Yes, you go to the land of rest; we shall be left in the wilderness. She replied, "It is a wilderness, where I have been beset with snares and temptations." Her partner observed, "It is a mercy you have not been permitted to fall into outward sins, and thereby bring dishonour upon the cause of Christ." She replied with deep feeling, "Oh, but I have dishonoured my Saviour; I am a poor, vile, wretched creature." "But," said she, "the grace of God has sustained you, and enabled you to serve him." "Oh," said she, "not I, but the grace of God." "Him that cometh unto me I will in no wise cast out;" that text has been my sheet anchor, How often have I been supported and encouraged by that gracious word."

Soon after this, she said to her dear husband, with a sweet smile of love and serenity upon her countenance, "Oh, my dear, dear, DEAR John! we have enjoyed many an hour of sweet communion - spiritual intercourse; but it will be renewed. 'Beloved, now are we the sons of God; but it doth not yet appear what we shall be; but' - (Will you repeat it Margaret?)" On her beloved child doing so, when she reached the words, "We shall be like him, for we shall see him as he is," she exclaimed, "'like Him!' Oh! to be 'like Him!' and what will it be ti 'see Him as he is!'" Then, with great energy, she added,-

"Jesus, the vision of thy face,  
Doth sweet endearment bring," etc.

repeating two verses, and then requesting one of her daughters to read the whole, adding, "I have often sung that in the house of God;" lifting her hand gently at every line, and proving that she entered into every word. She concluded this conversation by repeating two passages from the writings of St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed," etc. and, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," etc.

Never can the members of her family forget the heavenly expression of peace which beamed in her pale, emaciated countenance, at this moment, as she went on to repeat, -

"The men of grace have found,  
Glory begun below;  
Celestial fruit on earthly ground,  
From faith and hope may grow."



"Faith and hope," said she, "those are the principles!" She then asked for the whole Hymn to be repeated. On one of her children doing so, she took up the verses which struck her most, saying,-

"This awful God is ours,  
Our Father and our love,  
He shall send down his heavenly powers,  
To carry us above.

There we shall see his face,  
And never never sin."

It was thus, and in many other forms, that this excellent and devoted Christian was enabled to bear her dying testimony to the love and faithfulness of her divine Redeemer, It was thus, too, that she was strengthened to minister unwonted consolation to those who were about to be deprived of her inestimable intercourse.

It is a plesing circumstance, that one of the last sentences she was heard distinctly to utter was, "I've no fear." As she had always expressed through life, some trembling anxiety in prospect of the mortal conflict, it was cheering beyond expression, to her sorrowing family, to see the king of terrors thus vanquished in his own dominions. Having expressed her humble trust in God her Saviour, the last sentiment which breathed from her lips, was an epithet of endearment, addressed to her beloved husband, thus proving, in the hour of dissolution, that sanctified human affections are in no way incompatible with the loftiest aspirations of devotion, and the most seraphic flights of faith and hope.

"About one o'clock," observes one of her beloved children, "on the morning of the 11th, her breathing becoming more easy and regular, my dear father said, 'she is in a sweet sleep;' but in coming nearer with the candle, about ten minutes after, we found her eyes were open, and moving. Dear papa begged her to raise her hand, if she knew us, and felt happy; but there was no sign - she was quite unconscious. From this time, the breathing was more and more gentle, - fainter and fainter; till, with the most heavenly smile, she closed her eyes, meekly bending her head on one side, as she lay resting on her right elbow, and breathed no more. Thus was the prayer of the loved one answered; for God, indeed, gave her a safe and easy dismissal."

"What an unutterable loss," said Dr. Morison, in her funeral discourse, "is the removal of such a wife, and such a mother! I am distressed for thee, my brother, when I think of the rich treasure God has taken from you. But, oh! forget not, that He who gave her and recalled her, possesses all things, and is able to fill up this sad blank in your domestic circle, by opening upon your smitten and withered heart such streams of heavenly consolation, as have never before been enjoyed, in your happiest moments. Be thankful that such a sweet counsellor



and companion was vouchsafed to you; that she was so long spared to you in this dying world; that she was not taken from you before your children had passed through the stages of infancy and childhood; that she was enabled to exhibit so fair an example of faith and holiness; and that her dying hour was so sweetly irradiated by the bright shining of the Sun of righteousness. Bless God that she has left behind her a memorial of Christian excellence, not speedily to be obliterated; that the church and the world have been the better that she lived; and that though the pang of separation has been severe, it is greatly alleviated by the thought, that 'we are not ignorant concerning that sleep;' and that the period of reunion is fast approaching, when we shall meet in a world 'where they neither marry nor are given in marriage, but are as the angels of God.'

But I can never forget how dutiful and affectionate children are acted upon by the death of a most tender and confiding mother. It is, indeed, an overwhelming bereavement that has overtaken the children of our deceased friend. The tie to such a mother is powerful and tender beyond expression. You cannot be reconciled to the event that has happened, but as you recognise in it God's awful sovereignty, and bow to His unerring will. Seek, O seek, in this hour of dread visitation, to catch the spirit of her you loved, and to follow her, as she followed Christ. Cherish the remembrance of her prayers, her oft-repeated counsels, her lovely graces, her holy and consistent walk, and the anxious solicitude she was wont to express that you might all be found, at last, among the friends of Jesus. Be sure to meet her in heaven. Let the voice which issues from her tomb, speak to you with undying pathos of those interests which belong to your everlasting peace; and while you feel it an honour to have had such a parent, 'be followers of her 'who, through faith and patience, now inherits the promises.'"

On Wednesday, April 20th, the mortal remains of the deceased were conveyed to the South Metropolitan Cemetery at Norwood, which had been selected a short time before as a place of sepulture. The funeral service was conducted by the early and warmly attached friend of the family, the Rev. George Collison, of Hackney, aided by the Rev. Thomas Lewis, of Islington, in the presence of a large number of the congregation at Union-street Chapel, and especially the poor members of the church, who, though about six miles distant, attended the burial, and made lamentations over her who lived in their sacred affections.

On the following Sabbath, the Rev. Dr. John Morison, whom the deceased highly esteemed, and who was well acquainted with her constitution of mind and general character, was invited to preach on the interesting occasion, not to eulogise the dead, but to benefit



the living, that, by contemplating the standard of Christian excellence which she was enabled to exhibit, they might be excited to aim, not at the minimum, but at the maximum, of Christian excellence, and thus to glorify God for the grace that was in her. The foundation of the discourse was Joh xl.4, delivered to a numerous, attentive and deeply impressed audience. In the discussion of the subject, the preacher most suitably described the elements of her religious character; while the essential doctrines of our holy religion were zealously maintained and forcibly set forth.

It would have been easy to have fixed upon other subjects more appropriate to the general character, and mental and moral attainments of the deceased; but her sorrowing husband felt himself shut up to this portion of holy Scripture by her own positive and solemn and dying charge, that, if anything was said, that was to be the subject.



Copy - Evangelical Magazine, 1819, December, p.524

Secretaryship of the London Missionary Society.

The business of this Institution having greatly increased, the Directors, at the suggestion of the Secretary, took into consideration the expediency of providing an officer whose special duty it should be to superintend the Domestic Correspondence, and attend to the numerous communications now made by the Auxiliary Societies, etc. Having determined on this measure, they looked out for a suitable person to undertake the office, and they trust they have been directed to a minister well qualified for it.

The Rev. John Arundel, of Whitby, has been prevailed upon to become the HOME SECRETARY, and has just entered upon the duties of the office. Mr. Arundel was led to accept this office on account of its peculiar importance; and the Church at Whitby, over which he presided for many years, was induced, by the same consideration, to part with him. It appears from a written declaration, signed ~~xxxxxxx~~ by the Deacons on behalf of the Church, that there was no discordance, nor any dereliction of Christian attachment, but the contrary; - nothing but the superior importance of the missionary cause could have led them to yield to the separation. It is highly honourable to them as a Christian society, that, with the expressions of the most ardent affection to Mr. Arundel, undiminished satisfaction with his labours, and an honourable testimony to his moral character, they consented to give him up to the Missionary Society.

LETTERS respecting Candidates for the Missionary work, and Communications from the Auxiliary Societies, are requested to be addressed to the Rev. John Arundel, Home Secretary, or to Mr. George Hodson, Assistant Secretary, Missionary Rooms, 8, Old Jewry, London.

LETTERS relating to the missions abroad, may be addressed, as before, to the Rev. Geo. Burder.



Copy - London Missionary SocietyBoard Minutes; Monday, June 21, 1819 - p.41

The Directors then proceeded to take into consideration the Report of the Committee appointed to consider Mr. Burder's letter, for which the Board was specially summoned in conformity with a Resolution at its last meeting, when the following Resolutions of the Committee were:

1. That the business falling upon the Secretary under the present arrangement is too great to be executed by him with due regard to his strength, or to the interests of the Society, and that therefore it will be advisable, agreeably to his suggestion, to divide the office of Secretary into two departments of Foreign and Domestic.
2. That in reference to the Department of the Home Secretary, his office should include generally, the superintendence of all the interests and proceedings of the Society within Great Britain and Ireland, more particularly:
  1. To take an accurate survey of the several existing Auxiliary Societies, and Associations connected with the Society, so as to form a proper judgment in what parts of the Kingdom it may be still necessary to recommend the formation of similar Institutions, or by visits and correspondence to keep those that are formed in due activity.
  2. To pay visits to those parts of the Country in which the Directors may judge it expedient, on his recommendation or otherwise, to form new associations.
  3. To correspond with Country Directors, or others and to extend the relations of the Society to individuals whose assistance or influence may be desirable.
  4. To correspond with ministers on all subjects relating to religious services, ordinations, meetings of auxiliary Societies and Associations, Tours for collecting, the Anniversary of the Society in London, etc.
  5. To take cognizance of all subjects relating to Missionary candidates, intended wives of Missionaries, and all correspondence connected with them.
  6. To correspond with the Tutor of the Seminary, Students, etc
  7. To visit occasionally, the meetings of the Auxiliary Societies in London and its vicinity, as the Representative



of the Society, in order to confirm their attachment and stimulate their efforts.

- 8. To superintend the Home Department of the Missionary Chronicle, so far as relates to the furnishing or admission of the articles and also such parts of the Annual Reports of the Society as relate to Home Affairs.
- 3. That on these grounds if appears highly necessary that the Secretary of the Home Department should be a Minister in order to give him the necessary measure of confidence with the Ministers and Churches connected with this Society; and that he should be a person whose character and talents are known and held in a considerable degree of esteem.

In addition to the above Resolutions adopted on the recommendation of the Committee, it was

Resolved, that it be referred to the Committee to consider what remuneration should be made to the person who may be appointed to the office of HOME SECRETARY, and to look out for a suitable Individual to fill that office and report.

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Monday the 28 June, 1819, p48

Report of the Committee appointed to consider the Secretary's letter on the subject of a Home Secretary, etc.

The Committee recommend that any person who shall be chosen by the Directors, as Home Secretary, be allowed a salary of £250 per annum, but that, in case of his having a family and his services proving acceptable and useful, the sum of £50 per year be added thereto.

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Monday, 30th August, 1819, p.81

Report of the Committee nominated to take into consideration the appointment of a Home Secretary.

Your Committee to whom the consideration of the Duties of the Home Secretary was referred beg leave to state their further opinion (in explanation of their Report made on the 21st June last and adopted by the Directors) that it will be necessary in order to the due management of the Society's affairs for the Home Secretary to give a regular attendance at the rooms from the hours of 10 to 3



each day except Saturday, on which Day the extent of his attendance will be regulated by his own judgment of what the business of the day may require.

It is further understood that the Home Secretary attend the Meetings of the Directors on all occasions, and those of the Committee of Examination.

A letter having been received from Mr. Arundel of Whitby in consequence of the invitation of the Directors that he should undertake the appointment of Home Secretary, it is the opinion of the Committee that it will be expedient to summon a special Meeting of the Directors in order that the invitation then given, may be as full an expression of the sense of the London Directors on the important subject as could be obtained, and that a summons be issued for Monday the 13th Sept.

Resolved that the above report be received and approved and that the Directors be specially summoned for Monday the 13th Sept. for the purpose of taking into further consideration the letter from the Rev. J. Arundel.

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Monday 13th September, 1819, p.88

Read a letter from the Rev. Mr. Arundel of Whitby dated the ultimo, relative to the invitation of the Directors for him to fill the Office of Home Secretary.

The Directors having pursuant to the Resolution of the last Meeting been specially summoned. (Resolved that the Directors be specially summoned for Monday the 13th Sept. for the purpose of taking into further consideration the letter from the Rev. J. Arundel) they proceeded to take into consideration the letter of the Rev. Mr. Arundel therein mentioned.

Resolved that the Directors unanimously confirm their Resolution of the 26th of July last, earnestly requesting the Revd. John Arundel to accept the appointment of Home Secretary, and that the Secretary be requested to acquaint him with the same.

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Monday the 26th July, 1819, p64

The Committee for taking into consideration the appointment of Home Secretary having made their Report, it was,

Resolved unanimously that the Revd. John Arundel of Whitby be earnestly requested to take upon himself the Office of Home Secretary, and



to perform the duties thereof according to the PLAN proposed and adopted by the Directors on the 21st of June for the execution of that Office, and that the Treasurer and Secretary be requested to make the communication to that Gentleman accordingly.

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Monday the 20th of Sept. 1819, p91

Read a Letter from the Rev. J. Arundel dated Whitby 18 Sept, of which the following is a copy:

"The Treasurer of the Missionary Society having yielded to my request in convening the Directors last Monday, specially, on the important subject which has engaged my attention for the past few months; and the Resolution of those Directors at that meeting being unanimous on their part, and satisfactory to me, I do most cordially accept the office of Home Secretary, to which they have appointed me. And though the important duties and responsibilities of the station are such as to excite fear and trembling, yet I trust He, whose providence has directed our deliberations, whose gracious hand has opened and made plain the way of duty, will say, "As Thy days so shall Thy strength be". Relying then, my dear Sir, on you for all necessary counsel and assistance, on the Directors for co operation, by earnest prayer, forbearance and Christian charity, and above all on the Holy Spirit for His presence and gracious influences I venture to accept this office.

I propose to leave this with my family as early in the next month as possible, but as I shall have to stop, on our way, at York, and other places it may be the middle or the latter part of the month before we arrive in Town. By the first Monday in November however which I perceive is the first day of the month, I hope to be able to enter on my duties at the Rooms.

Except what is stated generally in the Resolutions at the first meeting about salary nothing has been officially proposed to me; but I confidently rely upon the Directors doing what is adequate to the important services of attention to the Rooms, every day from 10 to 3, which is what was not at first proposed to me, and making me and my family comfortable.

(signed) J. Arundel

Addressed to the Secretary.

Resolved, that the Salary of the Revd. John Arundel, as Home Secretary to the Society be fixed at three hundred pounds per annum, and that a copy of this Resolution be transmitted to Mr. Arundel.

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Monday the 25th of Oct. 1819, p. 123

Resolved, that the sum of fifty guineas be presented to the Rev. Mr. Arundel in consideration of the expenses incurred by his removal from Whitby to London.

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(There is no record of a Meeting on Nov. 1st, 1819, so that on Nov. 8, must have been the first Board Meeting the Rev. John Arundel attended in his new role).

The appointment was confirmed at the Annual General Meeting of the Society in May, 1820, when the motion was proposed by the Rev. John Angell James of Birmingham, and seconded by the Rev. Joseph Fletcher of <sup>Co. York</sup> ~~Barn~~ Burn.

John Arundel was in London during March, 1819, and attended the Board Meetings of March 8, 15 and 29, as a visitor.

When the L.M.S. was formed in 1795 there were two secretaries appointed, one for Home and one for Foreign correspondence. It had been intended to appoint only one secretary, but the Directors couldn't agree and so both candidates were appointed! William Shrubsole, a bank manager, resigned in 1798, as he hadn't time to do the work involved in home correspondence. This was taken over by the Rev. John Eyre, of Homerton, with the proviso that J.L. Vardy, (son-in-law of Matthew Wilks who went out on the Duff's second voyage) should deputize for him as need arose. Eyre died in 1803. Eyre was appointed sole secretary in 1800 when Love resigned and went back to Scotland, and at his death Rev. George Burder was appointed Secretary; with an assistant, David Langton, who was also accountant - George Hodson was a later assistant secretary. From 1811 to 1816 there was a Corresponding Secretary, Rev. Samuel Walter Tracey, with a salary of £160 a year. (No reason is given as to why his term ended). Anyway the 3 years between his resignation and the new regime must have been a time of consideration of the needs of the day, leading to Burder's letter, and the resolutions etc. copied here from the Minute Books. Burder's ~~smar~~ services were gratuitous. - Bd. Minute, May 9, 1811. There was a tidying up in the office recorded in March 15, 1819, p. 186- "Report of the Committee of Funds, 12 Feb, and 4 March, recommended: that it appears necessary to engage a permanent assistant in the Secretary's department, who shall be required to attend daily in the office, punctually at 9 o'clock in the morning and to continue there until 6 o'clock in the evening or later when occasions require, allowing one hour and a half for dinner, etc; that the assistant secretary should perform the principla part of his services at the



Society's office and so arrange its affairs that an efficient person should at all times be in attendance during the specified hours of business.

That Mr. George Yeoland, who has been actively engaged for many years in the Commisariat, be engaged as a Clerk to the Society from Lady Day next at a salary of one hundred pounds per annum."

Board Minutes, May 31, 1819, p31, "Read a second time a Letter from the Secretary suggesting the necessity of a new arrangement of the business of the Society..... referred to a Committee"

Hodson's salary was the same as Tracey's - £160 a year. -May 27, 1816, p.36.

Whatever earlier secretaries dealing with the home side of the work may have been called, the division between Home and Foreign into two distinct offices was made as a result of Burder's letter, and John Arundel was the first Home Secretary, on a level of responsibility equal to that of the Foreign Secretary.



Copy - J.T. Arundel Diaries - extracts only

44

(In England prior to his third visit to New Zealand, etc., this being the beginning of his "guano" career. Diaries before 1870 were not allowed to survive)

Fri. June 17, 1870 - Afterwards went to Penge to see Uncle and Aunt D, met Mrs. Dobbin also.

Mon. June 20 Aunt Bell called on Fri. evening - address; 18, Queen St., Lancaster.

Mon. June 27 Mr. Wm. C. Harrison called 22/6/70. Introduced by my father, wanted a command, was chief in Bombay and Bengal Steam Co., .. 133, Upper Thames St. Yesterday at Princes St. a.m. Heard Mr. Guest at Windmill St. afternoon, closed school. .... at evening service at Windmill St. until time for Ragged School.

Thurs. June 30 Went yesterday to Mr. Alfred's opening services at Claylands, or rather, Brixton Rd. Chapel.  
Note. Mr. Binney's anecdote of country deacon, ministers to the "Angel" and people to the "Dogs".

Mon. July 4 Yesterday morning heard Dr. Evans at Princes St, on the Transfiguration.

Tues. July 19 After the eventful morning of July 15, say ½ past 12 to ¼ past 1, I returned home to dinner, left Gravesend by 3.33 N. Kent Rly. .... was met by Cayford at Cannon St. went with him to the office ..... Had a very busy time, closing up papers and packages; my father called.... after telegraphing "Good-bye" to Aunt Davison and Frank Arnold, left by the Dover mail from Cannon St. at 8.5.p.m. My father and brother, Mr. and Mrs. Cayford ..... all seeing me off.  
(By steamer WAVE to Calais)

*his eyes in  
his lobby*

I walked the deck nearly all the time, not being able to realize the happiness of my new and so changed position. It seemed like a new life in every way. Oh that it may indeed be so! New and blessed for her and for me.

(on from Paris to Marseilles, by Sunday morn. 6.33)  
..... realized for the first time the fact of the separation before me, indefinite in some respects, and all the harder for the brief but happy meeting of July 15. .... one other ½ hour ... if... I had gone again to Heath Cottage .... Letters now must make up.

(on by P and O SYRIA)



2

July 26, 1870

Letters .... 6:- Lillie, Mr. Whibley, S.A.A., Aunt and Uncle Davison ... W. Izod ... (He gathered 9 people in his cabin for prayers) .. as I had a terrible headache and all the symptoms of my old attacks.... ..... dosed himself with quinine and brandy and was all right in the morning.

July 27

... slept a good deal during the day (Red Sea) and read the Wesleyan and London Missionary Societies Reports .....

Sunday, Aug. 7

[be a check on the

... I fear few would know that I am a follower of Him who has done so much for me. I sometimes wish that I were a minister that my clerical dress would loose conversation one is obliged to hear on a P. and O. steamer.

Mon. Aug. 15

Lillie's birthday

August 19

Have played a good deal of chess lately.

p. 63

.. about High and Low Church ... Capt. H. although holding infidel views, being a low Church man, and Mr. V tending towards High, but only as far as bringing good music and the best of all we can to God's service. This we agreed on and had a very pleasant talk ... Austin... seems to know a Mr. Picton, a Congregational 'Unsound' Minister at St. Thomas' Sq. Chapel, Hackney (J. Allanson Picton. M.A. 1869-79) ... Have had a good many riddles, original and otherwise propounded lately, some are worth recording .....

p. 69

talk ... about religious matters when I told them I was a Dissenter and explained my views on this point ...

p. 73

.. the Doctor and Capt. Herbert (he is now on the (SEELONG) were discussing at their lunch whether I was one of the relatives of the Arundel's of Northumberland. He asked me this afternoon, and I said 'no', I am a Kentish man. Mr. Prinsep when I first met him was anxious to know if I was one of the Arundel's of Crediton, and Capt. Herbert has been making poor little Mrs. Culloden believe that I am a younger son of the Duke of Norfolk!

p. 75

.. off Cape Otway, just about the time I first saw it in Dec. 1861. Could not help recalling the long and at times weary past, the many wanderings since



then, the joys and the sorrows, the loneliness and the friendships, the good done and alas the evil too often done also, the many sins and the many mistakes, particularly this year, and yet through all the guiding hand of God my Father. How bright now is my return to Australia to what my departure from it was. How much cause for gratitude for the past and hope for the future. Now my quiet is nearly over, and incessant care and anxiety, visiting etc. before me and yet through all I know He will help me as before. Oh to be made useful for Him.

(lands at Melbourne, Aug30)

p.79 Called on the Walshe's, saw the one that used to live with my father.

p.80, Sept.5. Monday ~~xxxx~~ On Thursday evening (my birthday) ... Friday morning Mr.Metcalf came to breakfast .... has not taken any decisive steps as to joining the Church.

p.81 Yesterday ..... in the morning to Mr.Mackie's at South Yarra ... in the afternoon .. to hear Mr.Dare at the Wesleyan Church, Hotham St., E.Melbourne. Had to sit in the vestry on account of the crowd. Had tea at Mr.Luke's ... met a Mrs.Moritz there, connected with one of the Hornbrook Ragged Schools, also with Collins St. Heard Mr.Martin in the evening. ...

p.82 [Mrs.L wanted to know if I was connected with Dr.Arundel, meaning my grandfather. Note] went home to supper at Mr.Luke senior's at Richmond, very nice old people, delighted at meeting some one who knew the Hunts.

p.90 Wed.Sept.7 ..... Mr.Luke dined with me and we afterwards went together to the Biblical meeting at Mr.Martin's... (has engaged Chave who is out of a berth) like him increasingly.

p103 Mon.Sept12 Had tea at Mr.Luke's, where I met Mr. and Mrs.L, Sen. and Miss Luke. Went to Collins St at night and heard an excellent sermon from Mr.Martin.

p.108 Wed.Sept.14 Mr.Luke dined with me, he then went to the service at Collins St. I followed about 8 to 9 and we then went together and some others to his Mother-in-law's [Mrs.Lush] to supper to meet Mr. and Mrs.Martin .. walked home with the Martins.



p121 Sept 22 Thurs. 3.30 p.m. once more safely in Mr. Roach's comfortable hotel (Sydney?) which I left on about 3rd March last and have since been all round the world.

p 124 Sept. 24 We are off again on our journey to Auckland, having left Sydney at about 5 p.m. last night.  
Met Mr. Anderson supt. of Dr. Steel's Sunday School.

p 126 Wed. 28 Sept. Oh to be again counted worthy to win souls.

p.129 Fri. morn. Sept. 30 anchored by the wharf about 7.30 a.m. ... walked to Cliff Cottage where I found Captain Daldy ... Had I come in the Rangitoto.... MOA - this vessel is in port, Chave with the Captain, and thinks we could get her cheaper (than HERO)

Sat. Oct. 1 Went on board the MOA and.. and chartered her.

p 135 Mon. 3rd Oct. Spent a very pleasant Sunday. Heard Mr. Davies morning and evening. Communion after morning service - last time was at Princes St., Gravesend, the last Sunday night in the dear old country. ... To-day .. went to United Prayer Meeting at Albert St. Rev. Mr. Rigg, Wesleyan gave the address.

(Going to Starbuck)

p 139 Tues. Oct. 11 No. 2. On board the Brig MOA. To-day is our double day through having gone across the mystical degree of 180° E. and W. long. ... sailed on Sat. evening far from Auckland ... out 4 days already. 1290 miles from Rarotonga ... MOA 230 tons register ... all his people on board, Chave, Boulton and the carpenter ... Mrs. Robertson ... [with 3 of her children, Cissy, Mary and the baby] is going with us. (Capt's wife)

p 141

... Have felt since leaving terribly down, with the bitter recollections of the past, and only L's and Mr. W's letters seem to be able to dispel these, with at times gloomy forebodings for the future. Oh that the sins of the past could be forgotten, though forgiven, & the bitterness still remains. Oh that all could be once more as it was when I landed in Sydney Harbor in the CANAAN! This is however impossible now... but I cannot shake off the terrible thoughts and deadening influence of the past. Would that I had come on by the RANGITOTO and not the JAMES PATTERSON, and yet I believe all will yet be overruled. The change of steamer has taught me some lessons already, though very bitter ones.



- p 143 Sunday night Oct.16 ... unable to do anything but read... got through with John Williams Voyages in the South Seas, with which I have been very much interested .. .. had the C of E evening service, only took instead of the proper lessons ... and then preached ... Capt.R says he believes it is the first service that has ever been held on board the MOA.
- p 145 .. Am half way through Pilgrims Progress, and like it much. (gives out Tracts to men etc. chief steward wants to borrow Prayer Book for self and carpenter to read)
- Tues.Dec.6 p 255 (on Starbuck) Men have not worked pleasantly. Old Taevao seems to regard me as a tyrant, and looks at me accordingly. (some men are demanding to go back) ... very much dislike the present state of things, but however unpleasant it is sometimes necessary to show the Iron Hand and resolute will even though the numerical force is heavily against one.
- p 256 ... (to some of the men) I said the men who had signed (to go back) had done so on behalf of the whole, all had gone down to the beach, all must go; could not talk any more that night as I was tired etc. all these I gave their bills to and this morning there is a general feeling of disgust with the leaders, I think, and on calling them out, I believe all will be right and an example set for Rarotongans for all time to come.
- p 259 Dec.8, Thurd. Had a chat with Lameke at 6 about the state of affairs. He agrees that the men we have seen as ringleaders must go. The others he thinks it will be best to give the 5 o'clock to while ships are not here, then all trouble will be removed. (course of settling things follows)
- p 262 Peni is the leading evil spirit (see p265, of Ngaangaia) (Is this the man who went to evangelize Niue, and had to be removed?)
- p 273 Sat.Dec.24 just returned from a pleasant but fatiguing day at Rarotonga ..... resume <sup>of day</sup> ... at once proceeded to Mr.Chalmers house where we met with a hearty welcome.. Had my old place at MrsChalmers left had<sup>n</sup> [for meals] Discussed matters with Mr.C who quite coincided with what I had done ... borrowed £35 from Mr.Chalmers, called on Makea to order fruit etc....



- p 280 Christmas Day .. although on account of my betrothal to L this has been most memorable (year) of all my past life... Amazed at what Capt.R has been telling (Mr.Lennox) about Mr.Chalmers. This I must take notice of, and that in no light manner, however unpleasant the task. He will never do for my purpose in the South Pacific as I must have a man who will heartily sympathize with Christ's work here with those who labour for Him.
- p 283 Dec.31 New Year Resolution of being teetotaler.
- p 308 Wed.Jan.18 1871 ... Have had a long chat with the Bishop of Adelaide.
- p 309 Mr.Rolfe tells me he knew Mr.Poore well and was with him when he died, also knew young Spicer when out here and dined at Mr.Spicer's when at home.
- p 314 Mon.Jan 23 Went to morning service at the Cathedral (Melbourne?)
- p 329 Wed. Feb 1 On Sunday, Cathedral in morning and Collins St evening. Mr.Luke came home with me to tea.
- p 332 Mon Feb 6 Mr.Sunderland next called (position of Rakahanga and Maniiki) .. they have a native of Maniiki on board. Invited me down to the John Williams.
- p 336 Tues Feb.7 ... then to John Williams; had a chat with Capt.Fowler, who is more a missionary than ever ... advises me to get a note from Mr.Sunderland to Mareke teacher.



7

1879

p 203 April 28

(at Levuka Fiji) .. went to Mr.Chalmers and staid very late... Old Pilate, Capt.Hedstrom, called by Mr.Chalmers, Pontius Pilate.

Sat.May 24

Sydney. Mr.Chalmers, Mr.Macfarlane, Mr.Sunderland, Dr.Moffitt lunched with me.

Mon.May 26

.. very unwell yesterday morning, only went to Dr.Lang's church and heard part of the sermon; after dinner to Balmain to hear Mr.Chalmers address to Sunday School on New Guinea, very good indeed ... Mr.C came home to tea with me afterwards and we went to Redfern, Mr.Slatyers, had a splendid address there from Mr.C.

Tues.9.30 a.m. May 27 Have just seen off Mr.Chalmers and Mr.Macfarlane per WENTWORTH.

p 218 Sat. May 31

Mrs.Chalmers grave - "In memory of Jane R. Chalmers/ wife of/ Revd.James Chalmers/ London Missionary Society/ New Guinea/ Died at Burwood/ 20th Feb. 1879/ aged 38 years / Resting."  
.... found my old friend Revd Edwin Robinson, Mill Bank, Paddington, had called.

Sunday 6th after Trinity 6/7/79 ... went out to see Rev.A.W.Murray at Marrickville. Invited him to lunch on Tuesday.

1881

p 522 Dec.3

Rev.J.P.Sunderland quite agrees with my views about South Seas work. Mr.Hebditch well posted up before he left. Schooner Harriet works much better than the steamer ... Mr.Macfarlane expected on Tuesday....

p 527 Sun Dec 18

Still at Sydney, going to-morrow night.  
- (on board RMSS Pekin)

1882

p540 Tues Feb 14

146 Leadenhall S<sup>t</sup>. Arrived last Thursday eveing, left Naples at 3.50 p.m. Monday and Rome 2.5 p.m. on Tuesday.... Dined at Dulwich on Friday night and slept there.

p 541(2) Fri.Feb.17

.. called on my brother and then to West End. Tuesd afternoon went to Gravesend by 4.20 p.m. and back by 8.38. Wed.Mathers dined with me and afterwards went to a dance at Catford Bridge. I called on my



brother and had tea about 5 p.m. ... yesterday evening ... I called on my brother,

Sat. Feb. 18

Called last night on Mrs. D at Anerley. She wants dining table and Cheffionier~~X~~; Mrs. Dobbin sofa in drawing room.

Thursday, March 2

~~Spknd~~ x .. returned on Tues.. on Monday evening and also attended a lecture at Gravesend last night~~X~~. Called at L.M.S. on yesterday morning and had a very pleasant interview with Rev. R. Wardlaw Thompson. Went to Gravesend last night and came up this morning. L at my house. (List of L's addresses) (Was he married in this interval?) (L was living at Bristok then)

p542 Wed. March 8

Down at Gravesend. Busy packing up.

opp. P 544

A Legacy ... by the late Mrs. Arundel (£100) on p 544 are other small bequests, and details of J.T.A.'s possessions.

opp. p563

Newspaper note re licence for Sydney Island.

p570 14 July 6

EXPLORER off slip

p 15

Change of ship's name.

July 25

EXPLORER left Sunderland at 8.30 a.m. yesterday, came with her to Hartlepool.

p17 Aug 9

John Foulger C E called again

p 20 Sept 22

10 p.m. Plymouth. Down here to despatch the EZPLORER, which sails at daylight, she put in at Dover last Friday and L and I went down on Sat. and returned on Tuesday.

opp. p 21

Newspaper cutting - gives Explorer as 300 gross Register, Capt. Wiggins, as follows-

"The Explorer, s.s. 300 gross Register. Captain Wiggins, has arrived at Plymouth from London. She will leave today after concluding the embarkation of stores, for the Pacific via Suez Canal. In the South Pacific she will act as a tender in prosecuting the trade there in which her owner, Mr. John Arundel, is largely interested, and which Mr. Arundel will carry on in conjunction with Messrs. Houlder Bros. and Co.



9

p 21 Wed. Oct 11 Note Robt. Chave, draper at Deptford, doing well.

Fri. Oct. 27 Day of poor Mr. Houlder's funeral.

p 23 Sunday 8.30 a.m. Oct 29 Grand Hotel, clearing up matters, left office at 10.30 p.m. last night, very tired. Monday night. Dover 1 a.m. dead beat.

p 24 Sat. Nov 4. 3.40 p.m. ..very fine passage so far, left Dover at 9.45 a.m. Tuesday per FOAM ... Paris ... Turin... Brindisi...

p.25 Note. (Extract, to Baron Merck, 6/11/82, asking introduction to firms in Samoa)... "The firm out in the Pacific is now John T. Arundel and Co., drawing as usual on Houlder Bros. and Co. London..."

1883 (Did they join the Explorer at Aden? see p.31)  
p.48 Jan. 14 Left Sourabaya yesterday morning about 10 a.m. Capt. Wiggins seeing us off and going back in the boat.

p.42 Fri Feb. 9 Arrived at Thursday Island on Sunday week about 10 a.m.

p.54 Capt and Mrs. Mann

p.60 Sunday April 15 Went to Beresford St. Chapel this morning with Capt. Daldy, the weather being too bad for L to go.

p.71 Sat. June 2 5.50 a.m. Have just come back from fetching Mrs. Surman as L was taken worse during the night.... Noon. A fine little girl arrived safely at 9.40 a.m. The Dr. only came at 7 a.m. Words cannot express my gratitude for life given and for the precious life preserved.... Hope to leave for Sydney on the 12th.

August 16 L's birthday.

(He took out quantities of Bibles, etc, in various languages)

P.86 Sept. 1. Note Bibles: 19 Samoan  
23 German  
61 English  
38 Tahitian  
28 Norwegian  
23 French  
78 Nāue  
28 Swedish  
9 Rarotongan

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Odd items noted:-1882

opp.p.8 May 15

Mr.Lawes called on me to-day, 46,Wattinton Rd St.  
Reading.~~px569(2)~~ p.13  
(569)

"FIREBRICK" to "EXPLORER" - put in order at N.Shields.



EM  
Copy - London Missionary Society

Ref: South Seas Letters, B 4 33 - J.T.Arundel to Dr.Mullens;  
March 9 and May 12, 1872

54

Starbuck Island,  
12th May, 1872

Dear Dr.Mullens,

As I am preparing a mail to go by our "Golden Horn" as far as Tahiti, I take the opportunity of enclosing duplicate of my letter to you dated 9th March, in case the former should not have reached you, and at the same time fully confirm what I write therein.

I am also sending a duplicate of my letter to the Editor of The English Independent by this mail.

Before many months are over I hope to have the pleasure of hearing from you, and in the meantime remain,

Dear Dr.Mullens,

Yours very truly,  
John T.Arundel

I have not forgotten my promise for your paper. Is there a 2nd volume to Mr.Ellis' History of the Society. I have just finished reading the first.



Starbuck Island, 9th March 1872

Dear Dr. Mullens,

When I had the pleasure of seeing you in London last October I promised you some articles on my experiences in Polynesia which you kindly said you would insert in some of the Society's publications. I have however since then been incessantly occupied with business cares that I am still compelled to leave my promise unfulfilled.

I enclose however copy of a letter to the Editor of the English Independent referring to some correspondence which appeared in it last year about my friend Mr. Chalmers, and I hope it will be inserted if it will do any good to the Missionary cause. Should no notice be taken of it, and you think it worthwhile to do so, a word from you to the Editor might procure its insertion, as surprise was expressed by my friends in Honolulu when I returned there last Christmas, that I should have been home and suffered them to remain unnoticed, as they all know me well there as a friend of Mr. Chalmers. My answer, of course, was that I knew nothing about the correspondence until my attention was then drawn to it.

I take the present opportunity of doing what I have long contemplated, viz. addressing you as to my own eligibility for Mission work. From my earliest childhood I have been most deeply interested in it, probably on account of my Grandfather's connection with the Society, and although I have been tolerably successful in my business life, I have from time to time stifled my longings for higher work, by the assurances of friends that as a Christian merchant I could be doing as real work for Christ as if stately in His service. I have never been able to feel quite at rest, and what I have seen during my travels for health and business since October 1868, and particularly since I have been among these islands, has made me more than ever desirous to be a Missionary. I have regretted since my short visit to England last year that I did not then discuss the matter with you personally, but I was too fully engrossed with this Island business to dream of leaving it then, and it will indeed be months, perhaps more than a year, before I could in justice and friendship to those connected with me in the matter relinquish my charge and responsibility.

I will just frankly put my position before you. I am 30 years of age, have been at business 14 years, before then having had a simple ordinary school education. Became a baptized member of a Baptist Church, (most open communion, my father and my Uncle Davison both Independents, being Deacons) at 19; the Revd. E. S. Pryce, now Mr. Samuel Morley's private secretary, being my Pastor. Have since then worked in Sunday and Ragged Schools, on several Committees, am still a Director of the British and Foreign Sailors' Society, the only thing I retained when forced to leave England for my health in consequence



of over attention to business. I have been used to preaching etc in small services, you know, where laymen generally work, and have always found my highest pleasure in so doing. As a business man my prospects are of the brightest, and it seems to me now there are two alternatives before me; either to stay in business for another ten or fifteen years, perhaps making the South Pacific my field, and then if God blesses me with a fortune leave money making and devote myself and means solely to His cause, as one friend of mine, formerly a merchant in China has done - or, leave business as soon as I can do so honourably, without risking the benumbing influence of wealth, and begin life afresh and entirely as a Missionary for Christ.

Will you kindly consider my position, and advise me as a Christian man; it may be that I am too old to begin the course of necessary training. I would certainly, if not necessary by your rules, like to go through some amount of medical training, this I am preparing myself now for in a measure, having relieved our young medical man of his charge of the island, only consulting him in cases beyond my reach, and as my staff consists of about 100 people, 83 natives of the Sandwich Islands, I am gaining some little experience in the matter. I do not know if you allow your missionaries the choice of work. The South Sea Islands would be mine if you did so. When I visited Rarotonga first the natives asked me stay and be a missionary with Mr. Chalmers.

On this Island I have been much pleased with my present men, or at least the 51 I brought down with me from Honolulu. I engaged an elderly man, Kaveiakama, a deacon of one of the large native Churches there to act as Missionary, which is it seems perfectly unusual with the Islands owned by the American Guano Company, and was the first case of the kind. The good influence is however strongly apparent, and as a business man I can say it pays without any higher consideration. We have about 5 or 6 besides who can take part in the services. 2 nights after arrival they all came up to ask if they might hold services under our verandah on Wednesday and Saturday evenings, and twice on Sundays; the other evenings in their own quarters. This of course I gladly consented to, and in course of time intend to build them a church. Contrasting the more civilized Sandwich Islands with those of the South Pacific, no party of natives would leave Rarotonga etc without having a missionary or native teacher with them, whether their employer willed or no.

I have troubled you with a very long letter. I shall anxiously await your reply, which you can either address care of our agent in Honolulu, Theo. H. Davies, Esq. or send it round to 146 Leadenhall Street, to be enclosed in my firm's dispatches. Whether a missionary or not I shall never cease to wish your great work every success, and do what I can to help it on, and now believe me,



Dear Dr. Mullens,  
Yours very truly,  
John T. Arundel

I believe you know my Uncle and Aunt Davison, now of Anerley, my aunt was a Miss Wollaston of Calcutta, sister of the Rev. Matthew Wollaston.

P.S. Since writing the foregoing we have had our usual Saturday evening service, the men all beautifully clean and well dressed; our old missionary conducted it, beginning with a hymn, then prayer, than a ~~hymn~~ hymn and another prayer, followed by a sermon, singing and prayer. Two others engaged in prayer, the first being by the missionary himself, the second by one of his deacons and my foreman, and the last by a young native named Kaikala who occupies the same house as the missionary and has never publicly engaged before. He is a very nice young fellow and is one I have specially told off from the rest to assist me in surveying, etc. You cannot think how pleased I was to see him stand up at Kaneiakama's request. At the close of the service they brought me 30 letters for Honolulu as I am making up a mail to send by the "Ingertha", a barque I am now loading for Europe and which calls at Rarotonga on her way down. I felt during the service my great responsibilities among these poor fellows both as a Christian man, and also as an Englishman, none of the natives having ever been to an English Island before; As yet they contrast it most favorably with the Americans.

I enclose a rough prospectus of a proposed Christian Sailors' Union, it has long been before me but delayed through pressure of other things. I had this printed in Honolulu on my way down. Might I print the names of your Missionaries without writing first to ask them? I mean ~~on~~ those on islands or in seaport foreign towns, Chinese ports for instance. It already entails rather a heavy correspondence, as I am sending a proof round to each one for final approval before printing a large number. Most of the friends are known to me personally, and have given their warm consent to the scheme. Of course no expense is entailed as all that I cheerfully bear myself. The other enclosures are extracts from magazines which I have had reprinted, the two single sheets in Honolulu, and trust they will be the means of doing much good.



To the Editor of the English Independent:

Sir,

Knowing my esteem for Mr. and Mrs. Chalmers of Rarotonga, my friend Mr. T. H. Davies of Honolulu called my attention when at his home about 6 weeks ago since to the correspondence that appeared in your columns last summer in "Rarotongan Volunteers."

I have always regarded it as one of the first duties of friendship never to allow a friend to be evil spoken of in his absence without trying to defend him, and having visited Rarotonga on two occasions and I trust acquired the friendship of Mr. and Mrs. Chalmers, and having also employed a large number of the natives (their children as they call them) on this Island, and thus being able to bear a business man's testimony to the character of the work my friend is carrying on. I was certainly both surprised and pained that anyone should think it possible that Mr. Chalmers should, as 'Inquiro' seems to fear he is, be receding 'from the platform of principle and right, on to the boggy soil of a doubtful expediency'. Did 'Inquiro' know Mr. Chalmers as well as I do he would never have thought him capable of such a course of action, and I can only regret both for the sake of the friends of the Mission cause at home, and also on account of its enemies abroad (and these are to be found even in Rarotonga) that he should bear alone such an unnecessarily public medium for criticizing the conduct of any gentleman connected with the London Missionary Society. Mr. Gill's suggestion as to residence on the Island itself, or next to that, conversation with those who have been there, and are consequently most competent to form an opinion, would to my mind would have been more the act of a 'common sense' Christian man' and what every Christian man, woman, and child should be - 'a friend and helper of Missionaries.'

~~XXXXXXXXXX~~ In order if I can to reassure 'Inquiro' and any like minded discouraged friends of the cause, I will state a few of my experiences Rarotonga, Rarotongans, and although I could fill pages with them, will endeavour to be as brief as possible.

My first visit to Rarotonga was in October, 1870, during which I saw the three principal settlements, Avarua, Arorangi and Ngatangia, and mixed freely with all classes of the people. My object in calling was to engage a party of natives to go with me to this island for a term of six months, and in this I was very successful, for while realizing a lifelong wish to see Mission work and life, I afterwards found that the natives were very much pleased at my visiting them, and attending their services, as it seems I was the first "Trader" as they called me, who had ever shewn any interest in these things, and when the time came to engage the men and sail I believe I could have obtained 120 instead of 60.



The morning after my arrival I was aroused before 5 o'clock by the sound of the Church bells, and on looking out saw a number of men, women and children, Bible in hand, on their way to the early service. This service is held daily (except on Saturday) and largely attended. The same evening I attended two native prayer meetings held in the houses of Keta and Uriarau, two of the deacons of the Church at Avarua. These meetings had been commenced some time previously entirely without Mr. Chalmers' knowledge, and consequently quite spontaneously on the part of the people, they are held every evening except Saturday, sometimes 3 and 4 I believe in each village and are largely attended.

On Sunday I attended morning and afternoon service in the large stone church at Avarua, also two class meetings held in the deacons' houses after the morning service, for the purpose of discussing the sermon. In the afternoon I addressed a large and excellently conducted Sunday School, Mr. Chalmers interpreting, and in the evening attended two of the Prayer Meetings similar to those held on the week nights. These were in the houses of Anguna and Karika, and I had also the privilege of addressing them and was afterwards loaded with presents of mats, bags, coffee, fruit, etc. The morning service in the church I may just refer to: in his exposition of 1st Chronicles and 17th chapter Mr. Chalmers urged the people to repair the walls of the church and churchyard, which considerably needed it. When I called at the Island the next time about 2 months later I found that the call had been promptly responded to, and all the work done. The text was from St. John, 12th chapter, and 32nd verse, and the sermon was a powerful appeal to young men to recruit the ranks of the native teachers, several of whom had left the previous week in the Presbyterian Mission schooner "Dayspring" for Western Polynesia. In explaining the subject and the kind of men wanted to recruit Christ's army, Mr. Chalmers very happily alluded to the Franco Prussian war, in which all these natives took a deep interest, hoping that the French, if defeated might leave Tahiti, and this was to my mind a most apt illustration as I had brought the news of the Emperor Napoleon's capitulation at Sedan, which had greatly excited the islanders - a very deep and wrapped attention pervaded the whole of the large audience.

We sailed from Rarotonga on the Tuesday evening following, and during the whole voyage of 22 days services were held uninterruptedly about 6 o'clock in the morning and evening, and in addition to these two full services every Sunday. A native teacher, Neariki, accompanied the party, and as customary, was chosen by the men themselves, his election being confirmed by Mr. Chalmers. He usually officiated, but six or seven of the men were able to lead in prayer, and 3 or 4 to preach also. I question if I should have found this state of things among a party of young English laborers selected without any enquiry on this subject. I never shall forget the quiet enjoyment of those



evening services on the beautiful South Pacific, all my men gathered around me on the vessel's poop, singing hymns which although I could not understand, were yet set to old tunes which I had known from my childhood, and sung apparently with the heart and understanding also, and the prayer although in another language to my own, was yet I knew ascending with mine into the ear of Him in whose sight we were all equally His children. The first Sunday at sea a young Rarotongan sailor, named Lameke, who had been engaged by the Captain, stood up at Meariki's request to give out the hymns and engage in prayer, and I could not but think that there weren't so many English sailors who would have had the moral courage to do this in the presence of all hands. The conclusion to which I came was that the men would have as soon thought of going without their food as without their services.

On our arrival at the island it was just the same, the first night after all the excitement of landing, getting into their houses, etc. one of them came down after tea to say they were going to hold evening service if I would come, of course I gladly went. While here a Church was regularly organized, and two natives, Timoteo and Poukōu appointed as deacons to assist Meariki, one of them giving out the hymns, and the other leading the singing. 'Evan' was a great favorite with them.

My letter has already reached a great length, but I would like just to mention one little incident which occurred while I was away in the Colonies and which shewed me when I heard of it that all that I have been writing about was not as some would call it mere outward form, but that underneath all there was a real living Christianity. Our brig was leaving for Auckland, and the men were very anxious to send letters by her to Rarotonga, this being much out of the way unless she should happen to get very favorable winds. Our Superintendent however said letters might be written by her, and he would tell the Captain to call if he could without losing time, this was not at all likely.

About a fortnight afterwards our sub manager was sitting talking with them one evening after service, when one remarked that by that time the brig would be at Rarotonga and their friends would have their letters. He replied that this was not at all likely, that instead of having called she would be getting near New Zealand, the natives again however expressed their assurance that she had called, and when he asked their reason for being so certain the memorable reply was: "Why we've asked God every morning and evening since she left to send her a fair wind, and we know she has called." It was not until they reached home about five months later that they found that their prayers had been answered, and that their trust in God had not been put to shame.

I have thus tried to tell you about what I have seen of Rarotongans on their own lovely island and under Mr. Chalmers' eye,



and also, (which is more important) while away from him and its good associations, and beyond the influence of his personal presence. From having as well during my travels compared with them my own fellow countrymen placed in similar circumstances to the last, and free from the restraints of home, pastors, etc. I must in all fairness yield the palm to Mr. Chalmers' "children", and instead of being depressed as to the result of Mission work in Rarotonga, I am on the contrary, more than ever convinced of its efficiency and success. There is no doubt cause for anxiety about the young men of Rarotonga and the other islands, but not more so I maintain than there is about the young men of our churches at home who are so often "annually at any rate" preached to and lectured. The difference perhaps is that in a small island population circumstances like those referred to by 'Inquiro' come more to the surface and into notice and we in consequence hear more of them.

The two greatest evils that our Missionaries in these Christianized islands have to contend with are to my mind:

First - The evil influence of "Heathen white men" who either sneer at the Missionaries or openly revile them, and will also smuggle strong drink into the islands notwithstanding the laws which the natives themselves have enacted against its introduction.

Second: The natural indolence of the native races - "work" is not considered so much the "correct thing" in the fifty years old South Pacific Islands as it is by both peer and peasant in our many centuried England, and while the older natives who had seen idolatry in all its evil and had to build houses and churches, learn to read etc. have not suffered from ennui or known the 'dolce far niente'(?), the present generation of young men are not so fortunate in having 'necessary' work to do, and unless something occurs to rouse them into activity, they will not employ themselves. Whalers and Guano Islands take a good many of them but I fear to often very indifferent results as to their Christian life. They are constantly also recruiting the ranks of the noble band of Rarotongan Native Missionaries who are helping to spread the Gospel all over the Pacific, but those that remain at home although not so numerous I suppose in proportion as our 'idle upper classes' at home have not such varied amusements to fall back upon as they have or either such questionable forms of employment. Can it be wondered at that 'drink' is a great attraction!

Under all these circumstances I maintain that my friend Mr. Chalmers was perfectly right and not expedient in using the drilling as a means of arousing and stimulating their surplus energies, for this is really after all what it amounts to, there being no 'casus belli' likely to arise, and the drilling being nothing more than a species of gymnastics no more likely to evoke the 'war spirit' to which 'Inquiro' refers, than a good game of cricket would be and no one of your readers will I imagine be anything but pleased when he hears



that shortly before my arrival Mr. Chalmers had presented the island with all cricketing requisites and was about to teach the young men our grand old English game.

Surely this is not beneath the notice of an enlightened Christian Missionary who knows well the intimate connexion that exists between physical and moral and apiritual health and well being, and I do feel inexpressibly pained when I find that there <sup>are</sup> those in England (I trust only a small number) who can while quietly sitting by their comfortable firesides far away from the scene of conflict criticize and censure in public the conduct of one who alone with his wife among 2000 natives and having to face a great evil is doing battle with it bravely, and needs instead of such criticism all the help and encouragement (not alone that of the subscription list) that Christian England can offer.

I have written strongly, perhaps, but only as I feel on the subject having always regarded my friend as a "Model Missionary", and I can only hope that <sup>on</sup> a better knowledge of himself and his work 'Inquire' will be brought to think the same.

I am, Dear Sir,  
Yours truly,  
John T. Arundel

Starbuck Island,  
South Pacific Ocean,  
26th February, 1872



I am just closing the mail, and at the risk of wearying you must just add that my men have been to me with a list of amounts, together \$39½ which they have asked me to have paid by our Honolulu agent on their account to the Missionary Society there. It is to me a very pleasing circumstance that so far away from home they should still retain such an interest in their associations there and be anxious to help on the Missions to the Marquesas and Micronesia, which you know are now nearly if not entirely supported by the Hawaiian Churches. I mention this as a fact for your encouragement.

Starbuck Island. 15/3/72



Ref: South ~~Kiribati~~<sup>Seas</sup> Outgoing Letters, April 17th 1873. J.Mullens to  
J.T.Arundel

c/o Messrs.Houlder and Co. 146, Leadenhall St. 18th April 1873  
308

April 17th, 1873

J.T.Arundel Esq.  
Starbuck Island.

My dear Mr.Arundel,

1. I regret that I have been so long in answering your kind letter under date May 12th last. In the first instance I waited until a decision could be arrived at respecting the important proposal which you bring before the Directors. This was referred from our Foreign Committee to one connected with another department of the house; and I was under the impression that the result had been communicated to you.

2. The Directors are much obliged for your offer of service: your Christian character and interest in all that concerns the extension of the Redeemer's Kingdom qualify you in an important degree for missionary work. But there are other questions which demand consideration - your age; your want of any special training for ministerial work; your lengthened engagement in secular pursuits; and your distance from the Society's centre of operations which precludes the possibility of a personal interview with the Directors. We think, too, that as a Christian merchant you are now exercising an important influence for good upon the Native islanders with whom you come in contact. Taking all these things into account the Directors feel constrained respectfully to decline your application, and have adopted the following Resolution:

That the thanks of the Directors be presented to Mr.Arundel; but that he be advised to remain in his present position as one of great Christian usefulness.

3. From the Missionary Chronicle for January last, of which I forward a copy, you will see that we have made good use of the interesting incidents recorded in your letter. Accept our thanks for the papers which you enclose respecting your Christian work. I do not think the Directors could sanction the use of any missionary name to a printed circular, without first obtaining permission from the missionary himself.

With kind regards, Believe me, Very truly yours,  
J.Mullens, For.Sec.L.M.S.



Copy - London Missionary Society

Ref: South Seas Outgoing Letters, June 12, 1885 - Wardlaw Thompson  
to J.T.Arundel

No.963

12th June 1885

John T. Arundel, Esqr.

Dear Sir,

I ought long ago to have answered your note of January 24th but but work has pressed heavily upon me and the time has slipped by. I am very sorry that we were not able to supply you with the Mangaian hymn books you asked for. They may be procured on the island itself but there are none to be had in this country. I hope you were more successful in getting the Niuean bibles and hymn books.

I hear of you from our friends in Samoa and must thank you for them and in the name of the Directors for all your practical kindness to various members of the Mission. Your yacht has done good service for us and our friends value your sympathy with in their work even more highly than the help you have afforded them. I wish all professedly Christian men would recognise the truth that there are many ways of doing the Master's work besides preaching and teaching. I find that wherever Christian laymen are seen to be in close sympathy with Christian Mission work the effect is most salutary. It was a great grief to me on my recent journey to observe how large a proportion of Englishmen abroad seem to ignore Missions altogether.

I greatly enjoyed my journey and derived from it an amount of information about the countries I visited and the conditions of the work which will be invaluable here. It was a very great disappointment to me not to be able to extend my tour, at least to New Guinea and Australia, but the Directors felt that 20 months was quite long enough to be absent from my post at one time. I cherish the hope of visiting the South Seas some day.

With kindest regards, and wishing you good health and abundant blessing,

I remain,  
Yours very truly,  
R.Wardlaw Thompson

(Wardlaw Thompson had been on Deputation in South Africa, 1883-4)



Copy - London Missionary Society

Ref: South Seas Outgoing Letters; Sept. 1885 - R.Wardlaw Thompson  
to J.T.Arundel

c/o Messrs.Houlder Bros, Sept.8th, 1885

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John T.Arundel Esqr.

My dear Sir,

Your kind note dated from Apia on June 28th reached me safely last week. I have great pleasure in enclosing herewith receipt for the £93 forwarded by you for the Society.

It is most encouraging to get such letters and such hearty and generous gifts. If the spirit what has been manifested by your men and which has come out so remarkably in all parts of our South Sea Missions could by some means infect the Churches in this country the change in the financial position of Missionary Societies would be startling indeed. If we could realize the nature and extent of the blessings our Saviour has brought us, even for the present life, our sluggish hearts would be stirred to emulation of the South Sea Islanders. As it is, we here of such gifts and marvel at them, as if they were something strange and out of the natural course of Christian feeling.

The Society is passing through very anxious times. Our funds are not falling off, but they are not coming up to our ever increasing needs. And we want more men than we can get. I think there are evidences of awakened and growing interest in many of our Churches. And I am sure that in due time the Lord will supply all our need.

I have sent a copy of our Annual Report to Messrs.Houlder Brothers for you, in the hope that there may be some opportunity of forwarding it.

I hope you and Mrs.Arundel enjoy good health,

With kindest regards,

I remain

Yours very truly

R.Wardlaw Thompson



H.F.M.

Documents at the PUBLIC RECORDS OFFICE relating to John T. Arundel - noted by Jim Spillius, in 1957

C.O. 225/7 H.C.U.P., to S of S, Col., 22, 11. 81

Arundel given license for guano, Sydney Is. (Pgoenix) - £100 fee per year, to be no Brit. competition, but Crown guarantee no protection.

Col.Off. notes that H.C. shouldn't have taken Arundel's word that island was claimed by no for.power. Should be referred to S.S.Col.

C.O. 225/22 Copy of Comm.Rooke of "Miranda" to R.Adm/Tryon of Aust.Stations. 23.7.86. on G. and E. etc.

Messrs.Arundel and Co. leasing Canton Is. from U S. for guano left Sydney Is. 10 months before, expect to leave Canton for Baker or Raine Is. (latter in Torres Sts.) in 4 months; employs 96 laborers on Canton (46 from Niue, 50 from Hervey Is.). Arundel to renew lease of Sydney Isl. with Brit, to grow cocoanuts. Mr.Ellis, the reps of Arundel on Canton.

C.O. 225/22 Treasury to Und.Sec. of St. for Col. 5.3.86.

Arundel owes £25 annual fee ~~farx~~ on license for Kooria Moorria Isl. guano, even if it is cancelled (Arundel wanted no further action on application for licence until he had chance to ~~inves~~ investigate.)

C.O. 225/22. Treasury to U.S.S.Co. ~~14.8.86~~ 10.12.86

Wants to open question of outside offers on K.Moorria because Arundel has asked for rent free 3 yr extension. (A.hadn't explored K.M. yet)

[Herbert comments that Arundel was trustworthy, could set rent when he returned to England. K.M. 18' N in Arabian Sea]

(should be before previous item)

C.O. 225/22. Treasury to U.S.S.Co. 14.8.86

Arundel to get license for cocoanuts on Caroline and Flint Isl. 21 years at £25 each.



C.O. 225/22. Arundel to Sir R. Herbert 1.1. 86

Arundel couldn't get labour license in Auckland as he wasn't there, but had gotten one before; Samoan Consul wouldn't give him one. Had had one for a year from Sir Jervais, Gov. of N.Z., under Pac. Isl. Port Act, 1872, 1875. Wants a permanent one for his ship. He takes labourers from only the "civilized and Christianized" islands, is very popular, always getting twice the applicants he wants, takes from Tahiti, Cooks, Niue.

[He can't get such a license, for Port Acts authorizes licenses for one voyage at a time, must get that]

Arundel has 171 ton steamer "Explorer", between London and S.P

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C.O. 225/22 A to Sir R. Herbert 29.1.86.

Guano market very bad, doesn't intend to work or even see K.M. Isl. Asks to be let off license and rent if possible. [comment - former lessees of 1859 failed, "kicked out" by cancellation of contract, wise to let A off, his reputation is good.]

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C.O. 225/22 A. Co Bramston. C.O. 7.5.86.

Sends first year's £25 on K.M. He decides to inspect and ~~maximally~~ notify them what to do about lease later.

On 19.11.86. to Herbert, Arundel says he has to return to S.P., can't inspect K.M., will they hold his license in effect for 3 years w/o payment?

On 5.7.86. he asks that Samoan Consul should be instructed to give "Explorer" (Ellis) a license so he can move to Raine Isl. from Canton. [O.K'd]



APPENDICES



Copy - Typescript belonging to Mrs.S.D.Aris

EXTRACTS FROM REGISTER OF BAPTISMS KEPT BY THE  
REV.JOHN ARUNDEL FROM THE YEAR 1803

AT THE INDEPENDENT CHAPEL, SILVER STREET, WHIBY.

Richard Lockwood, son of John and Margaret Arundel,  
Minister Whitby, born December 13th, 1805.  
Baptized April 13th, 1806  
The Rev.Mr.Willoughby

John, son of John and Margaret Arundel,  
Minister Whitby, born August 26th, 1807  
Baptised January 24th, 1808.

Annie Eliza Arundel, daughter of John and Margaret,  
Minister, born May 25th, 1810  
Baptised October 14th, 1810

Margaret Arundel, daughter of John and Margaret,  
Minister, born March 13th, 1812.  
Baptised July 19th, 1812  
Rev.George Collison

William Scoresby, son of William and Mary Eliza Scoresby, (nee Lockwood)  
Mariner, Whitby, born September 2nd, 1812  
Baptised September 25th, 1812.

Samuel Henry Lockwood, son of John Lockwood, gentleman:  
and Sarah Kingsman, born September 21st, 1838.  
Baptised, January 27th, 1839.

AT UNION STREET CHAPEL, LONDON

Richard Wm.Arundel, son of Richard Lockwood Arundel and Mary,  
Warehouseman, born June 14th, 1839.  
Taunton Place, St.Marys, Newington.

Annie Eliza Izod, daughter of George and Lucy Eliza,  
High Street, Borough, Southwark, born June 24th, 1839.  
Baptized, August 18th, 1839.



George Izod, soné of George and Lucy Eliza,  
High Street Borough, St. Georges, Southwark,  
born April 19th, 1841.  
Baptised July 11th, 1841

John Thomas Arundel, son of R.L. and Mary Arundel,  
born September 1st, 1841.  
Baptised October 3rd, 1841.  
Taunton Place, St. Mary's, Newington.

Margaret Arundel, daughter of John and Isabella Arundel,  
Merchant, Ecre Lane, Clapham.  
Born June 19th, 1842  
Baptised July 31st, 1842

Mary Rebecca Arundel, daughter of R.L. and Mary Arundel,  
born January 9th, 1844  
Baptised April 14th, 1844 (died, Dec. 9, 1846)

John Arthur Arundel, son of John and Isabella Arundel,  
Merchant, born October 30th, 1848, No. 1, Binfield Place,  
Clapham Road.  
Baptised January 15th, 1847.

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Note by J.T.A. Savoy Hotel, Bournemouth, March 26th, 1917:

All these entries, except the first and fourth, were  
signed J. Arundel.

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Extracts from the Will of Richard Lockwood of Whitby. - in the possession of Mrs. Aris.

THIS IS THE LAST WILL AND TESTAMENT of me, Richard Lockwood, gentleman  
 ..... I give and devise unto my son in law, the Reverend John Arundel  
 and to his heirs and assigns for ever all that messuage or dwelling  
~~place~~ house with the garden and appurtenances thereto belonging to  
 the said messuage and dwellinghouse, and which house and fixtures I  
 value at the sum of £325. I give and bequeath unto my eldest son  
 Abraham my gold watch and he to pay therefore to each of his three  
 brothers the sum of four guineas apiece when he shall attain the  
 age of 21 years. I give and bequeath unto my executors hereafter named  
 the sum of 5 guineas each as a small remembrance. I give and devise  
 and bequeath all the rest residue and remainder of my messuages lands  
 tenements hereditaments and real estate and also of all my money  
 mortgages in fee and for years and other securities for money goods  
 chattels and personal estate and effects of every nature and kind  
 soever unto my friend John Holt the younger of Whitby aforesaid sailmaker  
 my brother Joseph Lockwood of the same place gentleman and my son in law  
 John Arundel (herein appointed my executors) ..... upon trust.  
 Nevertheless that they ..... do and shall collect get in receive sell  
 dispose of and convert into money all my said real and personal  
 estate and effects as soon as conveniently may be after my decease  
 ( save and except all those my ~~two~~ messuages or tenements with the  
 offices outbuildings yards gardens and appurtenances thereto belonging  
 situate in Flowergate in Whitby aforesaid and lately purchased by me  
 of and from the representatives of the late John Ward Esquire deceased ~~an~~  
 and now in the occupation of the Rev. Mr. Fearon and myself which  
 together with my household furniture plate and linen they shall not  
 sell or dispose of under the Trusts of this my Will until my  
 youngest child have attained his or her age of 21 years) and lay  
 and invest .... towards the maintenance and bringing up my children  
 Mary Elizabeth Lockwood, Charlotte Lockwood, Abraham Lockwood,  
 Samuel Lockwood, George Lockwood, and Richard Lockwood, until the  
 youngest of them shall have attained his or her age of twenty one  
 years.. [then to be divided equally, including Margaret allowing for  
 the value of the house in J.A.'s name]... [children, while still  
 unmarried to live together] in the house wherein I now dwell and my  
 usual business to be carried on by my sons under the inspection  
 of my said trustees until my youngest child shall be of age for the  
 joint benefit of themselves and my other children and not as a  
 partnership with my ~~said~~ brother Joseph Lockwood but upon my  
 decease a dissolution of partnership take place and the same to be  
 advertized in the London Gazette and other papers in the accustomed  
 manner. It is also my will and desire that my unmarried daughters  
 or daughter shall have the management of the house for their brotheers  
 so long as they live together and that my mother in law do not reside  
 with them after my decease..... May 15, 1806 Richard Lockwood

Witnesses: Margaret Clayton, William Clayton, Francis Fairbank.  
Probate granted at York Nov. 1, 1806, by Joseph Buckle, and Joseph  
 Buckle, jun.; Deputy Registers.



The family came from Chapel Izod, Dublin, and Izod Towers, Ireland.

The branch that bore the Mary Izod who married Richard Lockwood Arundel, John Thomas Arundel's father, settled at STANTON, Glos. and built Stanton Court.

A family tree, made out by Mrs. Aris, begins in 1500, with Henry Izod of Toddington and Stanton marrying Christiana, daughter of William Booth. Their eldest son, John Izod of Stanton was a gentleman usher to the Privy Chamber to Queen Elizabeth 1, and died Nov. 11, 1606.

The descent is through the younger son, Henry, who married Ann, daughter of Richard Green of Seynbury Court, Glos. Their third son, Rev. Henry Izod (1596-1650) married Anne, daughter of Rev. R. Vernon, rector of Nanbury(?). Their son Henry married Mary Freeman, whose son John Izod of Cupthorn, Campden, married Mary Hopkins, and died in 1742. Their son, another John Izod, married Ann, daughter of Robert Hands of Chipping Campden.

Of their three sons, the youngest, Thomas Izod, (died July 30, 1839) settled in London and married Elizabeth Stride of Winchester, (born 1771) on May 6, 1794. They had a large family, as follows:-

Thomas, born Feb. 13, 1795; Elizabeth, born Sept. 9, 1796; William, born April 9, 1798; John, born Jan. 3, 1800; Henry, born Jan. 6, 1802; MARY, born July 26, 1804; Martha, born June 23, 1806; Rebecca, born April 21, 1808; George, born Oct. 7, 1810; Emma, born Sept. 20, 1813; Joseph, born July 14, 1815. (Mrs. Aris has details of all these)

The above Mary Izod married Richard Lockwood Arundel in 1838; she died in 1846, and he remarried, a Miss Davison. Their family was: William, 1839-1887; John Thomas, 1841-1918; and Mary, who died young. <sup>(?)</sup> John Thomas Arundel, married Lillie Whibley in 1882 (see diary) and had Lilian M. Izod Arundel, 1883-1913, married A. Macdonald, their son Neil A. Arundel Macdonald, and two daughters, went to New Zealand in the 1950's. Sydney Dorothy was born on Sydney Island, South Pacific, 1884, and married Herbert Aris, of Winchester School, and later High Sheriff of Hampshire. Mr. Aris died 195? \* Their family is: John Arundel, born 1917, married Josette - ; and Elizabeth Sydney Arundel, born 1921, of Manor Farm, Preston Candover, Basingstoke, Hants. John A. Aris has three children, Lucinda, born 1944, and the twins Anthony and Michael, born 1946.

\* There were also twin sons who died; she died in childbirth?

George Izod, Mary Arundel's brother, had a daughter Ann, who married an Ellis; their sons were, James, George, Albert (later Sir Albert Ellis of phosphate fame) and Ernest.