

attended to, and his object attained, that arrangements were making on the Saturday for moving the next day, his coracience told him that he should be wanting in allegiance to the Lord of the Sabbath, if, yielding to natural inclinations, he offered no remonstrance. Painful, therefore, as the measure was, he hesitated not to adopt it. The reply was, his dismissal from the camp. The rigour of this stern and haughty step was, indeed, tempered by an intimation from the secretary, that an apology would be accepted. To apologise when in error was as congenial to Mr. Thomason's conciliating disposition, as it was to his religious principles; but in this case apology was out of the question. Yet, as explanation was both admissible and becoming, he instantly wrote to the governor-general, expressing his surprise at this order, but his readiness at the same time to comply with it; adding that he felt as strongly as ever the importance of the subject, and thought it the duty of a minister of religion to explain his views when the honour of God and interests of religion were concerned; but that he lamented that any thing should have appeared in the expression of his sentiments that was thought disrespectful. Thus did he unite deference for the authority of the governor, and courtesy toward his man, with deference to the paramount authority of God, and uncompromising integrity. The governor-general was satisfied; and for a time respect was paid to the Sabbath-day."

During his absence from Calcutta, Bishop Middleton arrived; and on Mr. Thomason's return to his flock in May 1815, he was received with much cordiality. He was not a little disappointed to find that the bishop refused to open and consecrate the mission church; but a heavier disappointment awaited him in the apostacy of Salat, who had accompanied the expedition as a translator, and who now made a violent attack upon the Christian faith.

In 1817, the Church Missionary Society gained a firm footing in Calcutta, and Mr. Thomason became its secretary. It did not, however, meet with the bishop's patronage. It was a matter for deep gratitude, that public testimony was borne to the duty of seeking the conversion of the heathen; and the difference of feeling on the subject was strikingly set forth. "We have begun," says Mr. Thomason,—"our missionary operations in print: for the first time, two of our highest civilians shew their faces to the Indian public in connexion with a professedly missionary institution. We have established a monthly missionary prayer-meeting at my church; missionary communications are read, and prayer is offered up for missionary prosperity. Ten years ago such an event would have thrown the settlement into an uproar." The institution of Bishop's College was a fresh source of gratification. The death of Bishop Heber, Mr. Thomason was advanced to the cathedral. It may be well to quote the bishop's remarks on this circumstance, in a letter to Mr. Thornton: "Mr. Thomason is a most useful and necessary accession to the cathedral. I do not see any symptoms of the dispersion of his flock, though many doubtless follow him to the cathedral. The congregation of the old church, which was first formed by Mr. Brown, is still spoken of by many persons in Calcutta as made up of the evangelical party. A few years ago there was an avowed and impenetrable boundary line between them and the frequenters of the cathedral. The preacher of the old church, which was hardly acknowledged as a member of the same community; his brother-chaplains, and those who attended his ministry, would as soon have gone to mass as to St. John's. The amiable temper and moderation of Thomason—the excellent terms on which he latterly was with Bishop Middleton—the similarity of his opinions with those of the late senior chaplains,—have, for some time back, brought the parties nearer to each other. To the affairs of the Church Missionary Society I have paid considerable attention, and have great reason to be satisfied with the manner in which they are conducted, as well as personally with the committee and all the missionaries whom I have seen." Bishop Heber's opinion of Mr. Thomason's merits was thus further expressed: "He talked this evening much about Thomason, (says Archdeacon Robiuson,) for whom he has a high respect and

regard: he frequently mentions the difficulty, the impossibility of supplying his place in Calcutta in the pulpit, in the schools, in the study, and (which he thinks, in the present fermenting state of public feeling in the Church, more important than any) in that 'general pervading influence of his just and steady judgment' to the members who are personally attached to him."

This change of clerical situation brought Mr. Thomason forward, if possible, in a more conspicuous point of view, and testified the judiciousness of the bishop's appointment. In 1825, on account of Mrs. Thomason's health, it was resolved that they should visit England; and they embarked early in the following year, accompanied by many prayers for the prosperity of their voyage, and carrying with them the hearty good wishes of men of all parties. It pleased God that Mrs. Thomason should not reach England: she died on the morning of March 25, relying on the sure mercies of God in Christ Jesus: and on the evening of the same day her remains were consigned to the deep.

Mr. Thomason was soon engaged in ministerial labour at Cheltenham: he was appointed to preach the annual sermon before the Church Missionary Society at St. Bride's, London, but was prevented by indisposition, the Rev. Henry Budd supplying his place. His mind was still bent on returning to India; and having married Miss Dickenson, of Liverpool, he embarked, fully resolved to enter anew, with unabated vigour, on his important duties; but disease, water in the chest, was making rapid advances on his frame. On arrival at Calcutta, he was very ill, and a voyage to the Mauritius was recommended. This voyage was apparently beneficial; but twelve days after his arrival in the Isle of France his earthly tabernacle was dissolved, and his spirit numbered amongst the just made perfect.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 17, 1839.

JOHN THOROGOOD AND THE CHURCH-RATES.—The case of this "Church-rate martyr," being set forth in the *Christian Messenger* in a one-sided shape, and that side of course which might appear injurious to the Church, we think it fair to give somewhat by way of antidote. Every unprejudiced reader will be able to judge by the following official answer of the Governor of Chelmsford jail, whether the prisoner's complaints of ill usage are just. As to the justice of his imprisonment, we fully agree with the following remarks of the *Conservative Journal*:—

"Church-rates have nothing at all to do with the religious principles of the persons paying them; because, as every body knows, they are not a tax upon persons but upon property. And if a man hires or purchases property subject to the conditions of paying Church-rates, or any other monies, he is a dishonest man if he refuses to fulfil those conditions, and deserves to be punished for his dishonesty.—That is the sum and substance of the whole matter. And as firm and consistent upholders of the constitutional laws of the realm, and of their just and impartial administration, we consider it just as right for John Thorogood to lie in Chelmsford gaol, and for Apsley Pellatt to be made pay twenty or thirty pounds costs in a Church-rate suit, as for any other criminals to suffer the penalties of the laws they violate."

Thomas Clarkson Neale, the governor of Chelmsford gaol, answers,

John Thorogood complains that he is treated as a felon.

Answer.—He is not treated as a felon. He is not confined in the same prison as the felons. He is in the gaol at Chelmsford; the felons are in the gaol at Springfield, three-quarters of a mile from Chelmsford.

He is not confined in a cell, as a felon is, eight feet long, six feet wide, and nine feet high, with a window three feet high, and two feet six inches wide; five feet five inches from the bottom of the window to the floor, which opens three and a quarter inches

at the top, and is fastened at the bottom by hinges. The cells doors are six feet high and two feet wide, one an iron door of lattice or open work, the other a plain wooden door. In such a cell a felon is locked up to his meals, which are the gaol allowance only; and both doors are locked, both at meal times and during the night, and the felon is not allowed to choose his cell.

John Thorogood has a room sixteen feet long, fifteen feet wide, nine feet high, with two sash windows, each six feet high and three feet three inches wide, which open half way both at top and bottom; another window of the same dimensions on the landing at the stair head, outside of his room door. There are two rooms, one over the other; he occupies the upper one. The room doors are never locked; but a door leading from the foot of the stairs into the yard is locked at night to prevent him coming out.

There are nine rooms on the common debtor's side of the prison, he was at liberty to choose which of the rooms he pleased; and if he now prefers another room in the prison to that which he occupies, he can remove whenever he pleases. A Doctor of Divinity, who was also a magistrate, slept in the same room seven years, and was subject to the same rules.—Other magistrates, clergymen, attorneys, medical men, officers both in the army and navy, and men of all grades, have submitted to the same rules, and several of them occupied the same room. He is allowed to work, and does work at his trade of a shoemaker; he is allowed to amuse himself, and actually has several birds, which he keeps in his room; he plays at trap-ball, and is under no unnecessary restraint.

He was committed to prison on the 16th January, 1839. He is not confined eighteen hours out of twenty-four, and is not in solitary confinement, except so far as it is voluntary on his part, and in the same that a lodger in a house, sleeping in a single bed, may be said to be in solitary confinement.

The rules direct that all prisoners shall sleep separately, or that not less than three be confined together. There are thirteen rooms, and he is at liberty to sleep in either of them, subject to the rules. He chooses to be alone. He is locked up when the debtors are, at nine o'clock at night, and is unlocked at six o'clock in the morning, which is altogether nine hours, and not eighteen hours, as stated by him.

He says that he is only allowed to see his friends at the hours permitted to felons. The day, consisting of twenty-four hours, is the same to debtors and felons, and to John Thorogood; and if his friends visit him at all, it must be at the hours permitted to felons. Rule xiv., p. 22, "That the friends of the debtors shall be allowed to visit them in the gaol between the hours of ten in the morning and four in the afternoon."

John Thorogood's friends may visit him as often and in as great number as they please, without any order from a magistrate, and may all of them stay with him from ten o'clock to four; whereas the felons' friends cannot see them after conviction (and they are not felons before conviction), until they have been confined six months, according to Rule xx., p. 8, "That the friends of convicted prisoners may be admitted only under the written authority of a visiting justice of the peace, and not until the prisoner has been confined after his conviction six calendar months; and, in respect to the same person, admitted not oftener than once in three months, nor for a longer continuance than one hour, unless under special circumstances, to be allowed by a visiting justice."

A list of persons who have visited John Thorogood has been kept; in consequence of his complaint under this head, and will fully show that his friends have unlimited access, subject to the prison rules.

He says that he applied to see his wife, and was peremptorily refused. His wife visits him every day, except Sunday, and he was referred to Rule xxiv., p. 9, "That no person shall be permitted to visit any prisoner on a Sunday, unless with the leave in writing of a visiting justice;" and to Rule xiii., p. 22, "That no preference or indulgence of any kind shall be shown or granted to any prisoner in the debtors' ward, without an order in writing from one of the visiting justices."

He has obtained four orders by which his wife has been admitted on many Sundays, and she stayed with him all day.