

medium of communication; the ministers stationed in the larger towns were obliged, therefore, to make the best possible arrangements with the publishers of the few provincial journals of the day. Of the religious department of the *Philanthropist*, a weekly paper commenced by Edward A. Moody in Halifax in 1823, William Temple had charge; and of the *Religious and Literary Journal*, issued weekly in St. John in 1829, Alexander McLeod was the competent editor. In 1832, however, the ministers of the two districts, desirous of a more official and untrammelled medium of communication with their churches, resolved to publish a magazine of their own. As it was a private risk, the sanction of the Missionary Committee was not deemed necessary, and in March, 1832, the first number was issued under the title of the "Nova Scotia and New Brunswick Wesleyan Methodist Magazine". It was a quarterly of sixty-four pages, neatly printed by the late Jacob S. Cunnebell. The appearance of the magazine immediately aroused opposition on the part of the Missionary Committee in London, who feared at once an injurious effect upon the sale of English Connexional periodicals, and an entanglement in any possible financial loss; the Secretaries for these reasons pronounced the action of their missionaries unconstitutional, and demanded the immediate discontinuance of the magazine. In consequence of orders so imperative four numbers only appeared—few enough to involve the manager, William Temple, in some anxiety and a little financial loss, but quite sufficient to indicate to Methodists of later years the wealth of Christian record and biography which, through such a medium, might have been preserved. The Provincial ministers, unwilling to abandon a periodical they had found to be beneficial to their people, subsequently placed the matter before the Committee in a constitutional way, but only received an evasive reply about lack of time for proper consideration. Such action seemed the more unwarrantable because, through the enlargement of the mission field, the space devoted in English Wesleyan publications to any one section of the work, in particular an old and familiar sphere, could be but very limited; and because English Methodism had not at that time any official or semi-official weekly newspaper.⁴ Thus repressed, the leaders in Provincial Methodism found themselves again under special obligations to the secular press, as well as to the general religious papers, among the managers of which they had numerous influential friends.⁵ Of the religious columns of the *Christian Reporter and Temperance Journal*, commenced in 1834 by William Till, and continued by him until its discontinuance in 1840, Enoch Wood, for a part of that period at least, had charge.

After some further communication between the chairman and the English Committee, through which no definite arrangement was reached, the first number of the *Wesleyan*, a neatly printed paper of eight small pages was issued in

⁴ Three years later Enoch Wood, whose judgment on this subject will be regarded as conclusive, wrote to William Temple: "The suppression of the magazine was impolitic, to speak in the mildest terms. It would have lived and been a great blessing. In education and publications we are much behind-hand. We have influence and means sufficient to support a press and book-room of our own."

⁵ Among those belonging to this list may be named: John Sparrow Thompson, of Halifax; Alexander McLeod and William Till, for years publishers of weekly journals in St. John; John Simpson, Queen's printer in Fredericton, and, somewhat later, James Hogg, from 1844 publisher of the *Fredericton Reporter*, and James A. Pierce, of the *Miramichi Gleaner*. The names of most of these, all of whom were Methodists, have appeared in previous pages. John Sparrow Thompson, from the North of Ireland, was a consistent Christian, and an earnest Methodist. As editor of the *Pearl*, as in previous connection with other papers, he rendered useful service to Methodism. His early advantages had been few, but by sheer effort he had brought himself up to a highly respectable position. Joseph Howe often consulted him on literary subjects, and Mr. Thompson reported Howe's great speech in the celebrated libel case in 1835. James Hogg, a fellow-countryman of John S. Thompson, was a vigorous writer, of good literary taste, and a faithful Methodist.

February 1838, from the press of William Cunnebell, Halifax. With the fourth issue it was enlarged to sixteen pages of the previous size. This paper, commenced under the management of Alexander W. McLeod, assisted by Charles Churchill, was published once a fortnight. At the ensuing meeting of the Nova Scotia District, it was placed under the charge of a committee who became responsible for its character and financial management, and in consequence of the removal of the original proprietor and editor from Windsor to Guysboro', Charles Churchill was placed in charge as editor, with John H. Anderson, a young merchant, as general agent. This well-conducted paper ceased to appear in 1840, in consequence, it is said, of influence exerted by the English Committee, who, however, gave their official sanction to the publication at St. John of a magazine for both districts. So great was the dissatisfaction caused by the intended discontinuance of the *Wesleyan*, that in its final issue a proposition appeared for the publication of a paper to be called the *Christian Herald*, to be "devoted to the interests of science and religion, and of Wesleyan Methodism in particular." The *Christian Herald* secured a somewhat large and deserved circulation in Nova Scotia, but, the Committee having forbidden their preachers to "encourage or in any way connect" themselves with it, ceased to be issued during the following autumn, and its publisher, William Cunnebell, turned his attention to the publication of the *Morning Herald*, a tri-weekly, and the first penny paper offered in Nova Scotia. Thus it came to pass that Methodism alone, of religious bodies in Nova Scotia, had no power to speak through a paper of its own.⁶

The "British North American Wesleyan Methodist Magazine", made its appearance in September, 1840. Any financial loss was to be met by the preachers of the three provinces; any profits were to be devoted to the spread of the work of God. The first funds were obtained in the way of loans from the various ministers, from five to fifty pounds. The place of publication was St. John; the earlier editors were Enoch Wood and William Temple, of both of whom Humphrey Pickard became the successor. After a discontinuance of a year, the publication of the magazine was resumed in 1845 and continued until 1847, the final volume having been printed by James Hogg at Fredericton.

The conviction that a weekly paper was an imperative necessity to Provincial Methodism had now become general. Humphrey Pickard, while in Britain in 1848, approached the Secretaries and secured a promise of their sanction of such a paper. Ephraim Evans, a former editor of the *Christian Guardian*, who had been transferred to Nova Scotia as chairman in 1848, also felt deeply the need of a denominational organ. A little later, Alexander W. McLeod, prevented from going to Newfoundland as chairman by the declining health of his wife, and awaiting further instructions from England, was advised by Ephraim Evans to commence the publication of a Methodist paper. The responsibility of the movement having been assumed by Messrs Evans and Pickard, the first number of the *Wesleyan* appeared in April, 1849. Seven fortnightly numbers met with such approval that, with the somewhat reluctant consent of the English authorities, it was continued as a weekly paper for

⁶ The apparently unaccountable fear, on the part of the Committee, of a paper under control of their missionaries in the Lower Provinces, was the evident result of their failure to control the utterances of the *Christian Guardian*, the Methodist paper in the Upper Provinces, whose bold, independent editor, Egerton Ryerson, would not be silenced. It is only justice to the Committee to say that some of the editor's own friends feared that his manly utterances in his strife with the High Church party in Upper Canada might be understood to favor a spirit of rebellion.