

great sleeper. To keep him in good working order, he wanted nine hours of solid sleep; he could use fourteen, but nine he must have. When in command out west he could only sleep seven hours, and he found himself breaking down. While in New York with General Grant, Speaker Colfax related a characteristic anecdote. The House of Representatives had invited General Grant to visit their chamber, where he was received with all honors. He was greatly embarrassed, and his position was a painful one. Calls from all parts of the House required the general to take the speaker's desk, that he might be seen. The speaker took him by the arm and led him up to the desk. After standing there a few moments, General Grant, in the tone of a school-boy put on a platform for punishment, and with a most imploring look, said, "Mr. Speaker, may I now go down?" He was so evidently distressed that his friends could not think of detaining him one moment longer in that prominent position.

LX.

ORIGIN OF THE NEW YORK RELIGIOUS PRESS.

DR. MORSE AND HIS SONS. — BOSTON RECORDER. — THE OLDEST RELIGIOUS NEWSPAPER. — THE FOUNDING OF THE OBSERVER.

THE filling of Hollis Professorship at Cambridge divided the Congregationalists in Massachusetts into Unitarian and Trinitarian. The Unitarians took the college and nearly all the Congregational Churches in Boston and the surrounding towns. The Old South was saved to the Trinitarians by the casting vote of Governor Phillips, the father of Wendell. The ability and courage of Dr. Morse, the pastor of the First Church in Charlestown, saved that to the Evangelical faith. The Unitarians sprang into existence almost in a day, and became a great political power in the state. All the important offices, such as those of senators, representatives in Congress, legislature, and judge, were held by men professing the liberal faith. It was considered a great concession to authority when George Briggs, a Baptist, was nominated for Governor. Governor Briggs sent the name of Mr. Hubbard to the Council as a Supreme Court judge. It was considered doubtful whether the Council would confirm the nomi-

nation, as Mr. Hubbard was a Trinitarian. Daniel Webster left Brattle Street Church for St. Paul's, Episcopal. His political friends called on him to assure him that he was damaging his political prospects in that step. He objected to the preaching at Brattle Street, and compared it to "throwing shot on shingles." Some one asked him if he believed that three were one, and one was three. He replied, "Gentlemen, we know very little of the mathematics of heaven, and the less we talk about them the better." This brief history of the situation is necessary to understand what is to follow.

DR. MORSE AND HIS SONS.

Dr. Morse, of Charlestown, was the champion of Orthodoxy, and his pulpit was the citadel of the ancient faith. He was bold, brave, far-seeing, and was accepted on all hands as the Evangelical leader. Many accounted him a bigot, and believed that he was blunting the intellect of his children by training them on the Bible, catechism, and the formula of Calvinism. Yet the genius of one founded the national journalism of the land, and the intellect of the other gave us the telegraph. The power of the press was well known to Dr. Morse. The newspapers of the day were in the hands of the opponents of Orthodoxy. By the side of the news found in the journals, were lampoons on the religious belief of the Trinitarians, and insults offered to their worship. A religious newspaper was called for. It was contemplated and was intended to print a paper that should present foreign and domestic intelligence; but it was also proposed to print some religious news with the secular portion of the paper.

BOSTON RECORDER.

Proposals were issued for the publication of a paper to be called the Boston Recorder. These proposals were sent to all the Trinitarian Churches. It was estimated that nine hundred and fifty subscribers would support the paper. A printer was found in the person of Deacon Willis, father of Nathaniel P. Willis. Mr. Willis had been conducting the Eastern Argus at Portland. He was now in Boston. He agreed to print the new paper on condition that he should be paid for his services. The entire income of the Recorder was pledged to him till he should be fully paid. On these conditions he agreed to issue the paper. Sidney Morse, son of Rev. Dr. Morse, was selected to take charge of the new paper. Mr. Everts, editor of the Panoplist, father of William M. Everts of this city, was to be editor-in-chief. The first number of the Recorder was published in January, 1816. Less than five hundred subscribers had agreed to take the paper. For four weeks fifteen hundred copies were printed. Mr. Willis became alarmed, and pointed to the files of unsold papers. He was not paid for his work, and refused to print another number. Dr. Morse offered to be responsible for all the expense. A new printer was obtained. Mr. Everts left the Recorder in the hands of his youthful associate. In two months the paper had exceeded the paying point. In five months it numbered thirteen hundred subscribers. Mr. Willis wished to come back, as the pecuniary success of the concern was made certain. A proposition was made, and Mr. Morse, by an instrument still in existence as proprietor of the Recorder, transferred it to Mr. Willis.

THE OLDEST RELIGIOUS NEWSPAPER.

It has been frequently asserted that the Boston Recorder is the oldest religious paper in the world. Such is not the fact. The first religious newspaper was published by Rev. Elias Smith, of Portsmouth, New Hampshire. The first number was issued in 1808, under the auspices of the sect called Christians. It has been published regularly from that time to the present. Complete files of the paper are preserved. I have often heard Rev. Elias Smith give an account of the early trials and discouragement that attended that paper. It was considered almost sacrilegious to issue a religious print. The preachers regarded the project with disfavor. But the editor saw no reason why the church should not have an organ, as well as trade and politicians. Amid poverty and great opposition the religious press was launched, and has been a success from that hour.

THE FOUNDING OF THE OBSERVER.

Mr. Morse left the Recorder in the hands of Mr. Willis. The concerted action of the enemies of the church aroused her friends in all quarters. The bloody battles of Europe were ended, and Napoleon banished to Helena. On the wings of peace religion was poisoning herself for a great flight. The American Board had just been formed. The Bible, tract, and other national societies were springing into existence. Far-seeing men felt the need of a great central organ, located in New York, to be national in all its parts, catholic in its spirit, and not sectarian,—a paper which should support the great institutions, and represent the spirit

of the age. Young Morse had already turned his eye towards this centre. A society had been formed at Andover some years before, embracing the noblest spirits in the seminary, most of whom afterwards fell beneath the banner of the cross on heathen ground. The object of this society was to devise plans for doing good. Sidney E. Morse, in 1818, read a paper at one of these meetings, on the benefits to religion of an ably conducted newspaper, to be published in New York, whose influence should be on the side of the church. He proposed to make the paper a necessity, being so ably conducted, and with such a Christian spirit, that a Christian family could not be without it. Such was the bigotry and exclusiveness of the liberalism of his native state, and such the hatred borne to his father, that Mr. Morse knew he had no chance to rise in Massachusetts. He removed to New York, and in 1823 established the Observer as a first-class newspaper, national in its scope and evangelical in its spirit. As it was founded, so it is carried on. It has always been distinguished for the ability with which it has been conducted. It commands the best talent in the land. Its correspondence, foreign and domestic, is full, fresh, talented, and reliable. No one rises from its perusal without an intelligent knowledge of the things that pertain to the spirit of the age, and the up-building and progress of the kingdom of our Lord.