

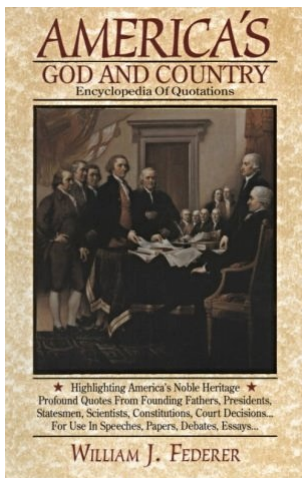
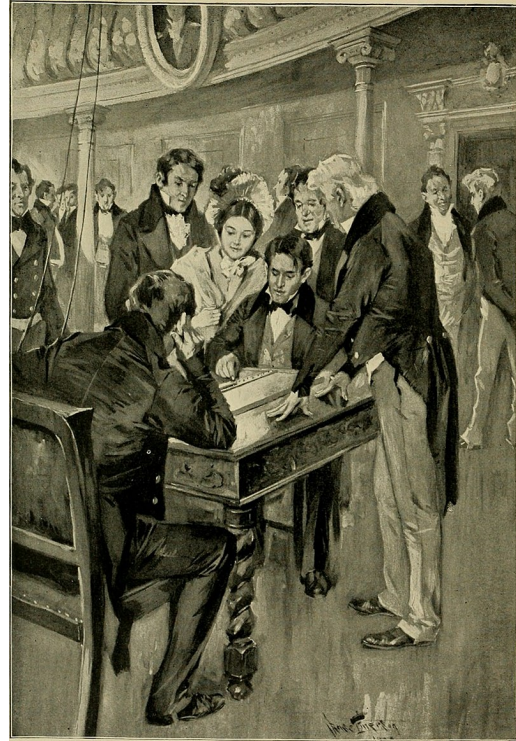
American Minute with Bill Federer

Samuel F.B. Morse's Telegraph; and slavery conditions in early U.S. described by his father, Jedediah Morse, "Father of American Geography"

[Read American Minute](#)

The world of **communication** was revolutionized by **Samuel Finley Breese Morse**, who died April 2, 1872 ... [continue reading American Minute here ...](#)

[Download as PDF ...](#)



[America's God and Country Encyclopedia of Quotations](#)

Samuel F.B. Morse invented the **Telegraph** and the **Morse Code**.

He graduated from Yale in 1810, and became one of the **greatest portrait artists**.

He founded the **National Academy of Design**, and served as its president for 20 years.

In 1831, **Morse** was appointed to the first chair of fine arts in America, the **Professor of Sculpture and Painting at New York University**.

Morse obtained a **patent** for his **telegraph**, but found it difficult to get financial backers.

During the anxious days between failure and success, **Samuel F.B. Morse** wrote to his wife:

"The only gleam of hope, and I can not underrate it, is from **confidence in God**. When I look upward it calms my apprehensions for the future, and I seem to hear a voice saying:

'If I clothe the lilies of the field, shall I not also clothe you?' Here is my strong confidence, and I will wait patiently for **the direction of Providence**."

In 1843, Congress agreed to underwrite **Morse** to erect the first telegraph lines between **Baltimore** and the **U.S. Supreme Court chamber in Washington, D.C.**

He demonstrated the **telegraph** for the **first time** on May 24, 1844, allowing Annie Ellsworth, the young daughter of a friend, to chose the message. She selected a verse from the Bible, **Numbers 23:23**,

"What hath God wrought?"

The Morse Code, considered the **first digital binary code**, became an international means of **telecommunications**.

It **revolutionized** the **transfer of information and knowledge worldwide**, and became the basis for all later advancements in communication.

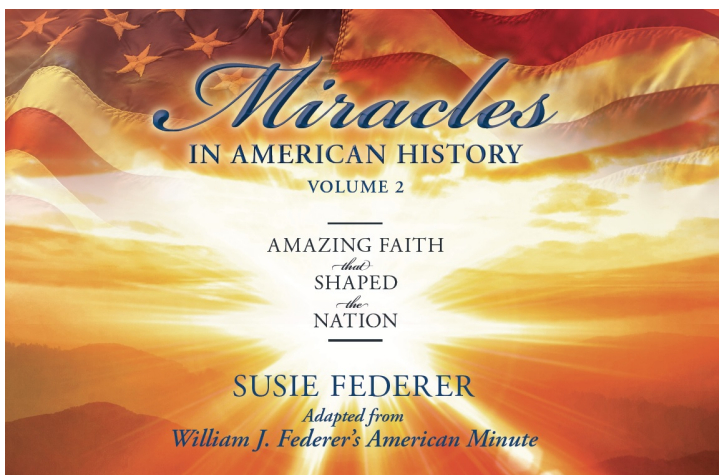
Samuel Morse wrote:

"Every child has a dream, to pursue the dream is in every child's hand to make it a reality. One's invention is another's tool."

"Education without religion is in danger of substituting wild theories for the simple commonsense rules of Christianity."

Four years before his death, **Samuel F.B. Morse** wrote:

"The nearer I approach to the end of my pilgrimage, the clearer is the **evidence of the divine origin of the Bible**, the grandeur and sublimity of **God's** remedy for **fallen man** are more appreciated, and the future is illumined with hope and joy."



[Miracles in American History- Vol. TWO: Amazing Faith that Shaped the Nation](#)

Samuel F.B. Morse was the son of educator **Jedediah Morse**, known as "**Father of American Geography.**"

Jedediah Morse published:

- *Geography Made Easy*, 1784, the first geography book published in the United States;
- *The American Geography*, 1789;
- *Elements of Geography*, 1795;

- *The American Gazetteer*, 1797;
- *A New Gazetteer of the Eastern Continent*, 1802;
- *A Compendious History of New England*, 1804; and
- *Annals of the American Revolution*.

Jedediah Morse received his Doctor of Divinity degree from the University of Edinburgh, Scotland in 1795.

He was friends with **Noah Webster** --compiler of the Dictionary; **Benjamin Silliman** --Yale Professor who was the first to distill petroleum; and **Jeremy Belknap** --who wrote *History of New Hampshire*.

In 1798, **Jedediah Morse** delivered three sermons on the parties responsible for instigating the **French Revolution**, citing John Robison's ***Proofs of a Conspiracy: Against All The Religions and Governments Of Europe, Carried On In The Secret Meetings of Freemasons, Illuminati, and Reading Societies.***

When presented with the information, **President George Washington** wrote:

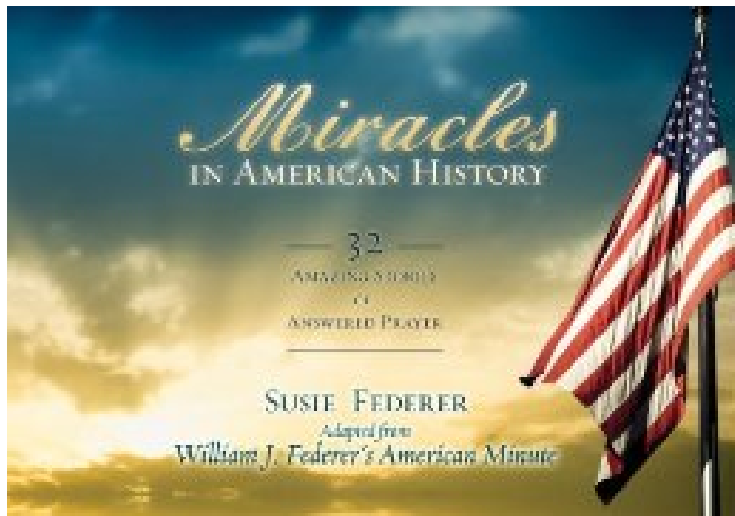
"It is not my intention to doubt that the **doctrine of the Illuminati** and the **principles of Jacobinism** had not spread in the **United States**.

On the contrary, **no one is more satisfied of this fact than I am.**

The idea that I meant to convey, was, that I did not believe that the **Lodges of Free Masons** in this Country had, as Societies, endeavored to **propagate the diabolical tenets** of the first, or **pernicious principles** of the latter (if they are susceptible of separation).

That Individuals of them may have done it, or that the founder, or instrument employed to found, the Democratic Societies in the United States, may have had these objects; and actually had a separation of the People from their Government in view, is too evident to be questioned."

(The Writings of George Washington, Volume 14, 1798–1799, New York, G. P. Putmans Sons, 1893, p. 119)



[Miracles in American History-32 Amazing Stories of Answered Prayers](#)

In his 1792 edition of *The American Geography, or a View of the Present Situation of the United States of America*, **Jedidiah Morse** wrote:

"The island Madagascar ... has several petty savage kings of its own, both Arabs and Negroes, who making war on each other, sell their prisoners for slaves to the shipping which call here, taking clothes, utensils and other necessaries in return ...

... The negroes of Africa ... are subject to the most barbarous despotism. The savage tyrants who rule over them, make war upon each other for human plunder! and the wretched victims, bartered for spiritous liquors, are torn from their families, their friends, and their native land, and consigned for life to misery, toil and bondage ...

Near the river Niger ... the **Negroes** are governed by a

number of **absolute princes**. The inhabitants are mostly pagans and idolaters ... The greater part of the poor **Negroes** in the **West-Indies** and the **southern states**, were **brought from these two countries (Guinea and area of West Africa.)**"

At the time **John Newton**, former **slave-trader** who composed *Amazing Grace*, and **British Parliamentarian William Wilberforce**, were fighting to **end Britain's slave trade**, **Jedidiah Morse** condemned the **slave trade** in *The American Geography*, 1792:

"But how am I shocked to inform you, that this **infernal commerce** is carried on ... by English men, whose ancestors have bled in the cause of liberty ...

I cannot give you a more striking proof of the ideas of **horror** which the **captive negroes** entertain of the **state of servitude they are to undergo.**"

Morse estimated the **number of armed citizens**:

"The number of **inhabitants** in the **United States** to be three millions, eighty three thousand. Deduct from this **five hundred and sixty thousand, the supposed number of negroes** ...

Suppose one sixth part of these **capable of bearing arms**, it will be found that **the number of fencible (capable of defense) men** in the United States are **four hundred and twenty thousand.**"

Morse gave contemporary accounts of **the condition of slavery** in the early states:

"NEW HAMPSHIRE ... **Slaves** there are none. **Negroes**, who were never numerous in New-Hampshire, are **all free by the first article of the bill of rights.**"

MASSACHUSETTS ... **The Negro trade is totally**

prohibited in Massachusetts, by an act passed in the winter of 1788 ...

In 1656 ... laws in England, at this time, were **very severe against the Quakers** ... many were confined in prisons where they died ... **King Charles the second** also, in a letter to the colony of Massachusetts, **approved of their severity** ...

These **unhappy disturbances** continued until the friends of the **Quakers** in England interposed, and obtained an order from the king, September 9th, 1661, requiring that **a stop should be put to all capital or corporal punishment of his subjects called Quakers** ...

They are a moral, friendly, and benevolent people, and have much merit ... particularly for **their exertions in the abolition of the slavery of the Negroes.**"

"RHODE ISLAND ... (After the Revolution) **the slave trade**, which was a source of wealth to many of the people in Newport ... **has happily been abolished.**

The legislature have passed a law prohibiting ships from going to Africa for slaves, and selling them in the West-India islands ...

This law is **more favorable to the cause of humanity**, than to the **temporal interests of the merchants** who had been engaged in this **inhuman trade.**"

"NEW YORK ... There ... is ... **'The society for the manumission of slaves, and protecting such of them as have been or may be liberated.'**"

"NEW JERSEY ... County of Burlington ... On the island are one hundred and sixty houses, nine hundred white, **and one hundred black inhabitants. But few of the negroes are slaves.**

There are two houses for public worship in the town, one for the Friends or Quakers, who are the most numerous, and one for Episcopalians."

"PENNSYLVANIA ... Of the great variety of religious denominations ... the **FRIENDS or QUAKERS are the most numerous** ...

They came over to America as early as 1656, but were **not indulged the free exercise of their religion in New-England.**

They were the first settlers of Pennsylvania in 1682, under **William Penn**, and have ever since flourished in the **free enjoyment of their religion.**

They believe that God has given to all men sufficient light to work their salvation ... They neither give titles, nor use compliments in their conversation or writings, believing that *whatsoever is more than yea, yea, and nay, nay, cometh of evil.*

They conscientiously avoid, as unlawful, kneeling, bowing, or uncovering the head to any person. **They discard all superfluities in dress or equipage; all games, sports, and plays, as unbecoming the Christian.**

'Swear not at all' is an article of their creed, literally observed in its utmost extent. They believe it **unlawful, to fight** in any case whatever; and think that if their enemy *smite them on the one cheek, they ought to turn to him the other also.*

They are generally honest, punctual, and even punctilious in their dealings; provident for the necessities of their poor; **friends to humanity, and of course enemies to slavery ..."**

"... THE PENNSYLVANIA SOCIETY *for promoting the*

ABOLITION OF SLAVERY, *and the relief of FREE NEGROES unlawfully held in bondage*, was begun in 1774, and enlarged on the 23d of April, 1787 ...

The legislature of this state have favored the **humane designs of this society**, by '**An Act for the gradual Abolition of Slavery**;' passed on the 1st of March, 1780;

wherein, among other things, it is ordained, that **no person born within the state**, after the passing of the act, **shall be considered as a servant for life**; and **all perpetual slavery is**, by this act, **forever abolished** ...

There is the Protestant Episcopal Academy--a very flourishing institution, The Academy for Young Ladies, another for the Friends or Quakers, and one for the Germans; besides **five free schools**, one for the people called Quakers, one for Presbyterians, one for Catholics, one for Germans, **and one for Negroes.**"

Morse continued:

"MARYLAND ... There is ... an indolence and inactivity in their whole behavior, which are evidently the effects of solitude and **slavery**. As the **negroes perform all the manual labor**, their **masters** are left to saunter away life in **sloth**, and too often in **ignorance.**"

"NORTH CAROLINA ... The women, except in some of the populous towns, have very little (communication) with each other ... They possess a great deal of kindness, and, except that they suffer their **infant babes** to suck the breasts of their **black nurses**, are good mothers, and obedient wives."

Morse described how **slavery was in disobedience to Christianity**:

"SOUTH CAROLINA ... The **mischievous influence of slavery** ... in ... southern states ... the **absolute**

authority which is exercised over their **slaves**, too much favors a **haughty, supercilious behavior**.

A disposition to obey the Christian precept, 'To do to others as we would that others should do unto us,' is NOT cherished by a daily exhibition of many."

Morse included in *The American Geography*:

"VIRGINIA ... A sensible gentleman... traveled through the middle settlements ... has given the ... following ...

The women ... are immoderately fond of dancing, and indeed it is almost the only amusement they partake of ...

Towards the close of an evening, when the company are pretty well tired with country dances, **it is usual to dance jiggs; a practice originally borrowed, I am informed, from the Negroes.**

These dances are without any method or regularity: A gentleman and lady stand up, and dance about the room ... in an irregular fantastical manner."

Morse quoted Jefferson's *History of Virginia*:

"In the very first session (1777) held under the **republican government, the (Virginia) assembly passed a law for the perpetual prohibition of the importation of slaves.**

This will in some measure stop the increase of this **great political and moral evil**, while the minds of our citizens may be ripening for **a complete emancipation of human nature ...**

In October 1786, an act was passed by the Virginia assembly, **prohibiting the importation of slaves** into the commonwealth, upon **penalty of the forfeiture of the sum of 1000 pounds for every slave.**

And **every slave imported** contrary to the true intent and meaning of this act, **becomes free** ...

By the (**Northwest**) **Ordinance of Congress**, passed on the 13th of July, 1787 ... Article 6th. There shall be **neither slavery nor involuntary servitude** in the said **territory**, otherwise than in the punishment of crimes, whereof the party shall have been duly convicted."

Morse described further:

"Much has been written of late to shew the injustice and iniquity of **enslaving the Africans** ...

From repeated ... calculations, it has been found, that **the expense of maintaining a slave** ... is greater than that of **maintaining a free man**;

and **the labor of the free man**, influenced by the powerful motive of gain, is at least **twice as profitable** to the employer as that of the slave.

Besides, **slavery is the bane of industry** ... Industry is the offspring of necessity ... **Slavery** precludes this necessity; and indolence, which **strikes at the root of all social and political happiness**, is the unhappy consequence ...

The **injustice** of the practice, shew that **slavery is impolitic** (unwise). Its influence on manners and morals is equally **pernicious** (destructive)."

Morse again quoted Jefferson:

"Jefferson observes,

'Commerce between **master and slave** is ... the **most unremitting despotism** on the one part, and **degrading submissions** on the other ...

'And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that **these liberties are the gift of God?** That they are **not to be violated but with his wrath?**

'Indeed **I tremble for my country** when I reflect that **God is just: that his justice cannot sleep for ever;**

that considering numbers ... **a revolution of the wheel of fortune**, and exchange of situation, is among **possible events**: that it may become probable by **supernatural interference?** -- **The Almighty has no attribute which can take side with us in such a contest.**"

Morse wrote:

"Under the federal government which is now established, we have reason to believe that **all slaves** in the United States **will in time be emancipated** ...

Whether this will be affected by transporting them back to **Africa**; or by colonizing them in some part of our own territory, and extending to them our alliance and protection until they shall have acquired strength sufficient for their own defense; or by incorporation with the whites; or in some other way, remains to be determined.

All these methods are attended with difficulties. The first would be cruel; the second dangerous ...

Deep-rooted prejudices ... recollections ... of the injuries ... new provocations ... would tend to divide them into parties, and produce convulsions ... **But justice and humanity demand that these difficulties should be surmounted.**"

Morse concluded:

"In the middle and northern states ... **Societies for the manumission of slaves** have been instituted in **Philadelphia and New-York**; and **laws have been enacted**, and other measures taken in the **New-England states** to **accomplish the same purpose**.

The **FRIENDS**, (commonly called **Quakers**,) have evinced the propriety of their name, by their goodness in originating, and their **vigorous exertions in executing, this truly humane and benevolent design** ...

The time, however, is anticipated when **all distinctions between master and slave shall be abolished**;

and when the language, manners, customs, political and religious sentiments of the **mixed mass of people who inhabit the United States**, shall have become so **assimilated**, as that **all nominal distinctions shall be lost** in the **general and honorable name of AMERICANS.**"

Jedediah Morse founded the **New England Tract Society** in 1814, and the **American Bible Society** in 1816.

He was a member of the **American Board of Commissioners for Foreign Missions**, 1811-19.

In an "**Election Sermon**" given at Charleston, Massachusetts, April 25, 1799, **Jedediah Morse** stated:

"To the kindly influence of **Christianity** we owe that degree of **civil freedom**, and **political and social happiness** which mankind now enjoys.

In proportion as the genuine effects of **Christianity are diminished in any nation**, either through unbelief, or the

corruption of its doctrines, or the neglect of its institutions;

in the **same proportion** will the people of that nation **recede from the blessings of genuine freedom**, and approximate the miseries of complete despotism.

I hold this to be a truth confirmed by experience ..."

Morse concluded:

"If so, it follows, that all **efforts to destroy the foundations of our holy religion**, ultimately tend to the **subversion also of our political freedom and happiness**.

Whenever the **pillars of Christianity** shall be overthrown, **our present republican forms of government**, and all the blessings which flow from them, **must fall with them.**"

On his tombstone is written:

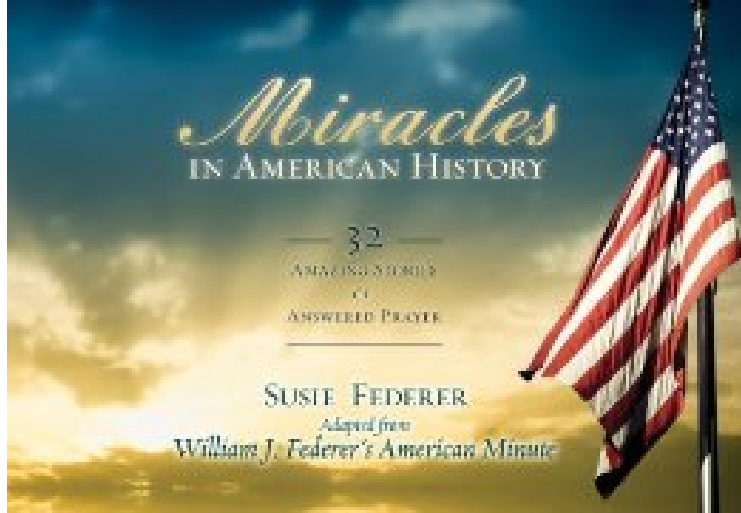
"In memory of **Jedediah Morse -- The Father of American Geography** -- Born in Woodstock, Windham Co. Conn. -- Aug. 23, 1761 -- Died in New Haven, June 9, 1826 -- **In the Joy of a Triumphant Faith in Christ**"

--

[Download as PDF ... Samuel F.B. Morse's Telegraph; & slavery conditions in early U.S. described by his father, Jedediah Morse, "Father of American Geography"](#)

[Read as American Minute blog post](#)

[Miracles in American History- 32 Amazing Stories of Answered Prayers](#)



Schedule Bill Federer for informative interviews & captivating PowerPoint presentations: 314-502-8924

wjfederer@gmail.com

American Minute is a registered trademark of William J. Federer. Permission is granted to forward, reprint, or duplicate, with acknowledgment.

www.AmericanMinute.com

[Please consider a donation to American Priorities. Thank you!](#)

[American Minute store](#)

[Interviews on The Eric Metaxas Show](#)

[700 Club - Miraculous Milestones in Science, Medicine & Innovation](#)

[700 Club - Socialism \(episode 1\)](#)

[700 Club - Socialism \(episode 2\)](#)

[700 Club - Miracles in History \(episode 1\)](#)

[\(episode 2\)](#)

[\(episode 3\)](#)

[Miracles in American History-Volume TWO \(D.James Kennedy](#)

[Ministry\)](#)

[Faith in History TCT](#)

[Archives](#)

[CBN "Liberty" Special](#)

[Today's Bible reading](#)

