

The Wonderful Epoch OF PROFESSOR MORSE

Spiritual moments from the life and
epoch of a famous inventor

The Wonderful Epoch of Professor Morse

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Milos Bogdanovic

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REVIEWS OF THE BOOK

The Wonderful Epoch of Professor Morse, by Milos Bogdanovic, is a fascinating journey into the life and times of noted scientist and inventor Samuel F. B. Morse. Morse is widely known as the person who invented the telegraph and the Morse code, but little is known in our generation about his philosophical and spiritual side. Bogdanovic does a masterful job of revealing Morse to the present generation.

James Hoffer, writer, public speaker, proofreader and amateur radio operator with the call sign KW8T

Samuel Morse was probably the first to use binary code in order to provide new and faster lines of communication. This code is in the foundation of a modern technological civilization that provided cultural and spiritual meaning of humanity, in the unity of communication, exchange, reciprocity in all forms of life. Milos Bogdanovic is our bravest, most original, ethically superior philosopher who with tremendous understanding penetrates in the essence of historical and spiritual appearances only seemingly contradictory. In that dialectic, which he superiorly mastered, hidden are the spiritual codes of our modern civilization that arose from Rationalism and the Enlightenment, and then civil revolutions, by elevating and emancipating the principles of freedom and democracy, opened up unlimited space for every deep, true and meaningful belief and conviction.

Morse's age was reconstructed by Bogdanovic from the standpoint of original Christianity which he interprets precisely from the standpoint of that need

for freedom, which is in the essence of the ethics of individual responsibility. Responsibility ethics is a binary code of communication, and the essence of all collective responsibility, even when it questions whether such responsibility exists.

An ethics of responsibility for Bogdanovic is a "condition for social welfare," and its neglect results in "a decadence and collapse of society." All the processes in which the contemporary civilization of liberties, rights and democracy were created and matured, urged, as Bogdanovic recalls, the original essence of Christianity. That essence was also recognizable in modern secularism, and in those departures from (traditional) Christianity that reminded of the need for individual responsibility, and were originally, again, Christian. Historical and ethical deficits are noticeable in our culture, literacy, science, public policy, and they are also anti-Christian, after the half millennium which we spent on the sidelines, or on the other side of modernizational occurrences and processes, Humanism, Renaissance, Reformation, Rationalism, Enlightenment, urbanization and the first technological revolutions.

To Milos Bogdanovic I am bound also by intimate memories of people and times gone by. But I'm convinced that his hard work, courageous, noble, wise, manifold intelligent, is one of the links that still persistently and miraculously binds us to the developed, free world which we do not understand, from which we hide, yielding to all our weaknesses.

Prof. Dr. Nikola Samardzic, Professor at Department of History, Faculty of Philosophy, Belgrade

PREFACE

Spiritual moments from the life and epoch of the telegraph inventor Samuel Morse reveal an epoch of the greatest enlightenment of Western civilization, an epoch of reason, scientific and cultural prosperity, a time of true democracy and freedom. But today we do not live anymore in a century of reason and enlightenment, but in a century of egoism, slavery to feelings, epoch of superstition, political correctness, fear of conspiracy, great role of the state, but also in the time of hopelessness, when the Western civilization does not know or does not want to know how to escape the conflict of general moral liberalism with authoritarian right-wing “solutions”. Thus, when in his intention to overcome the temptations of this age, one hears the discouraging voices and senseless excuses for evil, he can dispute them with the arguments presented in this collection of historical sources and analyses of the greatest minds of that enlightened era, who, as the reader can be assured, foretold the present crisis of civilization as the fruit of renunciation of the spiritual and moral principles of its former prosperity.

TIME WHEN INNOVATION WAS THE ORDER OF THE DAY

Analysis and understanding of events from the past are very important for understanding of our present and prognosis of the future. Analysis of the life and epoch of Samuel F. B. Morse (1791 - 1872), an inventor known for his discovery of the telegraph, can help us to become acquainted with the spirit of a special time and exalted moral that with unimagined speed leaves us behind.

That was the time of the greatest enlightenment of Western civilization, an epoch of reason, scientific and cultural prosperity, a time of true democracy and freedom. But it was also a time when people daily struggled with themselves against their sins, aware of the fact that this struggle was a condition of social well-being, and that its neglect would result in the decadence and collapse of society. Nations who did not have the Reformation, and thus even a necessary reform of their mentality as a condition for democracy to function, was to them a constant warning. Their attempt to uproot the problem of human evil in repressive way, was shown hypocritical and futile. And since through various right-wing movements such a spirit of repression today resurrects again, it is worth considering how the enlightened world dealt with evil and anarchy, and what attitude towards state repression was shown by the greatest minds of Western civilization at the time of its greatest prosperity.

And in order for a scientific mind to think and create freely, it needs both internal and external freedom, freedom of spirit and freedom of expression. Without freedom of spirit, the question "What is the truth?" is

always suppressed by subjective human desires and fears, and that is why scientific prosperity appeared when people began to struggle daily against themselves and when they freed themselves from the ideological pressure of the church that hindered the freedom of creativity for a thousand years.

Protestants realized that Catholic religious teaching was not a consequence of the teaching of Scripture, but rather a disdain for its counsels and warnings:

“But you are not to be called rabbi, for you have one teacher, and you are all brothers. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called instructors, for you have one instructor, the Christ. The greatest among you shall be your servant.” (Matthew 23:8-11) “Thus says the Lord: “Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the Lord.” (Jeremiah 17:5) “The naive believes everything, but the sensible man considers his steps.” (Proverbs 14:15)

The attitude of the renowned scholar, Isaac Newton, about the apostasy of the Christian Church was generally accepted belief of all Protestants of that time:

“We have Moses, the Prophets, and Apostles, and the words of Christ himself; and if we will not hear them, we shall be more inexcusable than the Jews. For the Prophets and Apostles have foretold, that as Israel often revolted and brake the covenant, and upon repentance renewed it; so there should be a falling away among the Christians, soon after the days of the Apostles; and that in the latter days God would destroy the impenitent revolvers, and make a new covenant with his people. (...) While the people of God keep the covenant, they

continue to be his people: when they break it they cease to be his people or church, and become the Synagogue of Satan, who say they are Jews and are not. And no power on earth is authorized to alter this covenant.” (*Observations upon the Prophecies of Daniel, and the Apocalypse of St. John by Sir Isaac Newton*, p. 15, 1733)

The Protestant Reformation arose against delusions and systems which liberate a man from personal life responsibility, and this produced a reform of mentality of the Protestant nations. Historical sources have noted this change:

“Peace has her habitation in our town, no quarrel, no hypocrisy, no envy, no strife. Whence can such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?” (James A. Wylie, *The History of Protestantism*, 2003, p. 496)

“Cursing and swearing, unchastity, sacrilege, adultery, and impure living, such as prevail in many places where I have lived, are here unknown. There are no pimps and harlots. Benevolence is so great that the poor need not beg. The people admonish each other in brotherly fashion, as Christ prescribes. Lawsuits are banished from the city; nor is there any simony, murder, or party spirit, but only peace and charity. On the other hand ... churches are quite free from all idolatry.” (Philip Schaff, *History of the Christian Church*, p. 645)

The reform of mentality fulfilled the conditions for the scientific revolution, because people elevated the authority of absolute truth above the authority of their personal desires, fears and ecclesiastical authorities. Famous scientist, Michael Pupin, explained this watershed event in the following words:

“The blow was finally delivered when in 1517 Martin Luther nailed his ninety-five theses on the church door of Wittenberg. The proud and mighty church which for many centuries had struggled for supreme authority not only in ecclesiastical but also in secular affairs of the state could not consent to the humiliating limitation of its sphere of activity demanded by Wycliffe, Huss, and Martin Luther. ...

Ecclesiastical reformation was the first manifestation of this historic conflict, and its success paved the way for the assertion of the inherent individualism in all activities of the Christian civilization, and particularly in those of science. ... The emancipation came and it certainly led to the boldest intellectual and spiritual upheaval in the history of mankind.” (Michael Pupin, *The New Reformation: From Physical to Spiritual Realities*, pp. 8, 22)

Protestantism emerged as a reaction to the teaching of the apostate Christian Church, which replaced the truths of the Gospel with superficial moral demands and techniques of deceiving one’s conscience, which enabled believers to do evil without true repentance. Protestant critique of Catholicism was not a formal critique, but critique of those delusions which prevented a man from maturing as a responsible personality.

Catholics provoked religious zeal by awakening fanatical motives of human nature, manipulating people through fear of an unclean conscience, while Protestants declared fear as proof of man’s irreconciliation with God: “From this fear superstitions grow; scruples grow; and ceremonies grow” (*The British Friend*, Volume 4, 3rd Month, 1846) in accordance with Scripture, which in the following words describes the character of the ungodly:

“Dreadful sounds are in his ears; In prosperity the destroyer comes upon him. He does not believe that he will return from darkness, for a sword is waiting for him. He wanders about for bread, saying, ‘Where is it?’ He knows that a day of darkness is ready at his hand. Trouble and anguish make him afraid;” (Job 15:21-24)

“The wicked flee though no one pursues, but the righteous are as bold as a lion.” (Proverbs 28:1)

“You shall fear day and night, and have no assurance of life. In the morning you shall say, ‘Oh, that it were evening!’ And at evening you shall say, ‘Oh, that it were morning!’ because of the fear which terrifies your heart, and because of the sight which your eyes see.” (Deuteronomy 28:66-67)

On the one hand, the Catholic Church aroused fear, and on the other, she provided a relief from guilt and thus gained power to rule the masses. By the psychological effects of religious rituals a Catholic achieved the false peace of his conscience that he would feel even if he did not sincerely repent of his sin. At the same time, formal church rules made it impossible for the believer to truly repent for his sins because instead of repenting for bad motives of the heart (selfishness, carnality, pride) he would only repent for manifestations of these motives in bad behaviour and for formal violations of the church rules.

Lest they become aware of these delusions, Catholics renounced the personal use of reason and self-review, relying on church authorities who thought for them. Each critique was declared a deed of hostility.

***Four fundamental delusions of Catholicism
or other authoritarian ideologies***

- 1) **Bad driving motives:** By intimidation, flattery to vanity, and the excitation of sentiment, a believer is prompted to do good works out of fanatical motives: guilt, pride and selfish sentiment, instead of true love.
- 2) **Formal rules:** Believer repents for the bad act or bad feelings, but not for the bad motives of the heart; so he will repent for saying a bad word to a friend, and not because he is such in his soul.
- 3) **Deceiving conscience:** Through the psychological effect of good works, rituals (confession, magical notions of communion...) and feelings (idolatry) believer calms the impure conscience and sins more freely than atheists.
- 4) **Renouncing of reason:** In order not to become aware of the previous three misconceptions, the believer relies on spiritual authorities who think instead of him, or on his feelings, or on blind rules of conduct, rather than to reasonably examine his driving motives and the meaning of his belief.

Such a system kept the Western world in the millennium darkness of the Middle Ages until the appearance of the Protestant Reformation. As long as Protestantism exposed the hypocrisy of the oppressive religion and urged people to take their own life responsibility on themselves, Catholicism saw in it a danger to its survival and took on it the attitude of open hostility.

Pope Gregory XVI (1765 - 1846), in Morse's time, published the encyclical "*Mirari Vos*" in 1832, expressing his deep sadness that Protestants abuse Catholics around the world through their many books and pamphlets,

which seek to deprive Catholics of their right and freedom to rule the human conscience. In his epistle, the pope openly opposes the freedom of the press and proclaims absurd and delirious the idea that everyone should be guaranteed freedom of conscience, because this idea is allegedly the source of evil among people and the cause of the downfall of cities:

“But these accumulated disasters must be primarily attributed to the conspiracies of those societies in which is collected, as water in a bilge, all blasphemy, heinous and ungodly heresies and evil sects. ... From this polluted fountain of indifference arises that absurd and erroneous judgment, or rather, delirium, that to everyone must be admitted and guaranteed the freedom of conscience - a very toxic delusion, which opens the way to complete and unrestrained freedom of thought, which is constantly increasing at the expense of Church and State, with the presence of those who dare to boast, with shameless insolence, that from such license comes some advantage for religion. ...

Consequently, there is a change of spirit, a corruption of the youth, a contempt of the people for the sacred things and the most holy laws: in a word, the plague of society, greater than any other calamity, while the experience of all ages, from ancient times, clearly shows that cities, once flourished in wealth, power and glory, only because of this single disorder, that is, because of excessive freedom of thought, because of permission for meetings, because of the craving for novelty - miserably went into ruins. ...

To that end is aimed that bad and never sufficiently hateful and abominable “freedom of the press” in spreading of writings of any kind; freedom that some dare to seek and promote with so great a clamor. We are horrified, Venerable Brethren, when we look at what strange doctrines abuse us, and rather, how great monstrosities of error are spread and scattered everywhere through countless books, pamphlets and other writings, which, in truth, are small in size but very large in malice, from where, as we look with tears in our eyes, proceeds a curse that floods the face of the earth.” (*Mirari Vos* - Enciclica Del Sommo Pontefice Gregorio XVI, 1832)

Since repressive methods only suppress the manifestation of sin and do not free a man from sinful motives, Protestants have proclaimed them a source of hypocrisy and an attack on the human personality. The characteristic of formalists of all religions is that they strictly define man’s behavior by relieving a man himself of the responsibility to think and decide with his own head. The famous scientist, James Maxwell, explained how Catholicism complies with man’s natural inclination to relinquish his life’s responsibility and hand it over to someone else:

“As to the Roman Catholic question, it is another piece of the doctrine of Liberty. People get tired of being able to do as they like and having to choose their own steps and so they put themselves under holy men who, no doubt are really wiser than themselves. But it is not only wrong but impossible to transfer either will or responsibility to another, and after the formulae have been gone through the patient has just as much

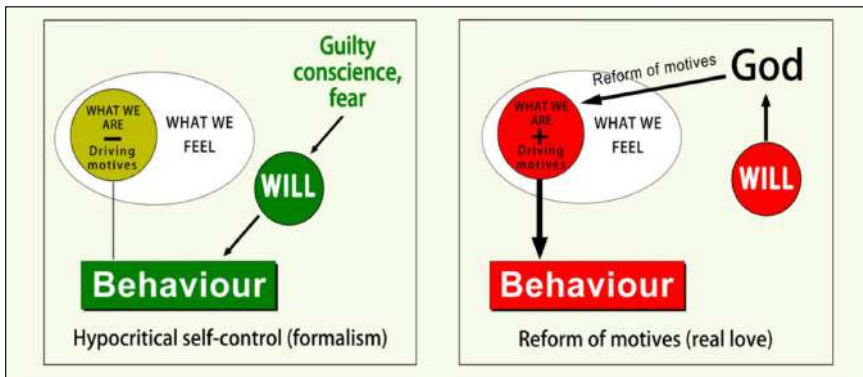
responsibility as before, and feels it, too. But it is a sad thing for any one to lose sight of their work and to have to seek some conventional, arbitrary treadmill occupation prescribed by sanitary jailers.” (Lewis Campbell, *The Life of James Clerk Maxwell*, p. 306, 1882)

According to Immanuel Kant, the concept of enlightenment is based on one’s own responsibility of thinking and deciding:

“Enlightenment is man’s emergence from his self-imposed nonage. Nonage is the inability to use one’s own understanding without another’s guidance. ... First, these guardians make their domestic cattle stupid and carefully prevent the docile creatures from taking a single step without the leading-strings to which they have fastened them. Then they show them the danger that would threaten them if they should try to walk by themselves.” (Immanuel Kant)

Unlike authoritarian ideologies and systems that strictly define the rules of conduct and keep the human mind under the control of their authorities, Protestants put their focus on meticulously defining the motives of the human heart. When, in the light of God’s moral law, a man realizes the need to reform his inner motives and, through the experience of a spiritual newbirth, accomplishes an internal reform of character, he, initiated by selfless love, knows for himself when and how to act. He then becomes able to take responsibility for his actions without having to rely on someone else or any code of blind rules of conduct.

In this way, at the time of the Reformation, the liberated human mind was enabled for scientific and every other prosperity.



Deeply aware that by the light of the Gospel they had been torn away from the darkness of the Middle Ages, the darkness that still surrounded their non-Protestant neighbors, the Americans kept the torch of truth and warned that resubmission to the influence of Catholic self-deceiving doctrines would bring them civilizationally back to the Middle Ages. In the Scriptures they saw the source of their prosperity and protection against the self-deceptive delusions of Catholicism:

“Then it shall come about, because you listen to these judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers. ... He will love you and bless you and multiply you; ... You shall be blessed above all peoples;” “So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people.’ For what great nation is there that has a god so near to it as is the LORD our God whenever we call on Him? Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?” (Deuteronomy 7:12-14; 4:6-8)

In "Protestant Quarterly Review " from 1846, we read:

"Ask yourselves which religion, — Protestant or Popish, — will spread widest in an age of science and knowledge — which is best fitted to the growth of the human mind? In all Protestant countries, wealth, intelligence, and a high civilization are everywhere seen; in all Catholic countries, deadness and decay rest upon everything which nature made beautiful. Under Protestantism, every department of science has made rapid progress. The very spirit of freedom breathes through the Newtonian and Baconian philosophy. Everywhere, from the harsh, barren soil of northern nations, sprang up life and light. England, Scotland, Prussia, in men of strong intellect, are superior to any of the older nations, in any preceding age. Mathematics, natural philosophy, metaphysics, ethics, commerce, agriculture, legislation — the whole extent of modern civilization — date from the Reformation, and exist only in Protestant countries. And those nations of Europe which caught but a glimmer of liberal opinions, but which in the Catholic or Popish reaction were again subjected to Rome, are far in advance of those countries, beautiful as they are, in the South of Europe, which never saw Protestantism. A single glance into the history of modern science, literature, and politics, will fully convince any candid mind of this.

The entire spirit of northern institutions, their great progress, their growing intelligence, are all owing to Protestantism. They date their birth from it, they are thoroughly imbued with its spirit, they must live still in its spirit. Firm governments and wise laws; just

and liberal rulers; free and intelligent people; nobler views of man; nobler views of God; more knowledge; more liberty; more faith; — these have the genius of Protestantism imparted, and in their ever-growing life it will live. How different from this is the condition of the old Catholic States! ...

How are we to account for this immeasurable difference between the realms of Protestantism and those of Catholicism? Are the Italians inferior by nature to the Scotsmen, or the Spanish to the Danes?

We cannot admit this; all history and philosophy disprove it. Yet now, in their degradation, they can scarcely appreciate their ancient grandeur; while the heavy nations of the north, have suddenly leaped far beyond their utmost limit. The only cause which can be assigned for this, is the vast difference in the genius of the two religious influences: Catholicism has blighted, Protestantism has advanced and strengthened.

Can this ever be undone?

Has all modern science been preaching a lie? Have the last three centuries been pushing forward in the face of truth, and acting out the lie? Can the onward sweep of civilization be retarded? And must the work pause, and wait till the huge car of Rome can rumble slowly up and bear it onward into the caves of night again? Forbid it Heaven, I cannot believe it." (*Protestant Quarterly*, Review for the month of January, 1846)

In a magazine from 1836, we read that this was a time when "movement and innovation" were "the order of the day":

“The creation of dark times, it cannot stand before the light. In this country in particular, it finds no coadjutors in any circumstances, passions, or institutions. Catholicism is immoveable, and movement and innovation are the order of the day. It rejects the idea of melioration, and the passion for improvement is inflaming all minds. It takes its stand in the Past, and this generation are living in the Future. It clings to forms, which the mind has outgrown. It will not modify doctrine, in which the intelligence of the age cannot but recognize the stamp of former ignorance. It forbids free enquiry, and enquiry is the spirit of the age, the boldest enquiry, stopping no where, invading every region of thought. ... It withholds the Scriptures, and the age is a reading one, and reads the more what is forbidden.” (*The Christian Palladium*, Vol. 5, 1836)

People of that time were raised to live for their fellow men and for humanity, so the meaning of all scientific knowledge was devoted to the general economic progress, while the achievements of the press and the means of communication were immediately used as techniques for the multiplication of the Bible and evangelization of the world. A French historian, Alexis de Tocqueville, visited the United States in 1831 and noted the following:

“There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America; and there can be no greater proof of its utility, and of its conformity to human nature, than that its influence is most powerfully felt over the most enlightened and free nation of the earth. ... Almost all Europe was convulsed by revolutions; America has not had even a revolt. The

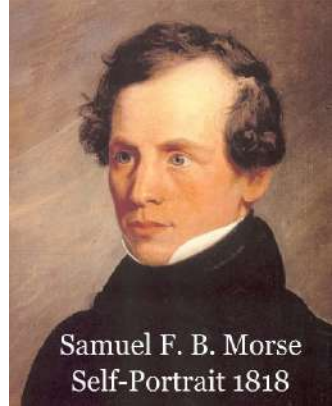
republic there has not been assailant, but the guardian of all vested rights; the property of individuals has had better guarranties there than any other country of the world; anarchy has there been as unknown as despotism. Where else could we find greater causes of hope, or more instructive lessons? ... I do not question that the great austerity of manners which is observable in the United States, arises, in the first instance, from religious faith." (Alexis de Tocqueville, *Democracy in America*, Volume 1, p. 303, 1839)

The sublime mission of the American people was described in the textbook of geography by the father of Samuel Morse - Jedidiah Morse, in the following words:

"Here the sciences and the arts of civilized life are to receive their highest improvements: here civil and religious liberty are to flourish, unchecked by the cruel hand of civil or ecclesiastical tyranny: here genius, aided by all the improvements of former ages, is to be exerted in humanizing mankind, in expanding and enriching their minds with religious and philosophical knowledge; and in planning and executing a form of government, which shall involve all the excellencies of former governments, with as few of their defects as is consistent with the imperfection of human affairs, and which shall be calculated to protect and unite, in a manner consistent with the natural rights of mankind, the largest empire that ever, existed." (Jedidiah Morse, *The American Geography or a View of the Present Situation of the United States of America, Containing Astronomical Geography, Geographical Definitions ...* p. 469, 1792.)

Jedidiah's son, Samuel Morse, was also aware that American society was blessed because of the correct knowledge and living of the Gospel. That is why on Independence Day of July 4, 1831, during his stay in Europe, he wrote:

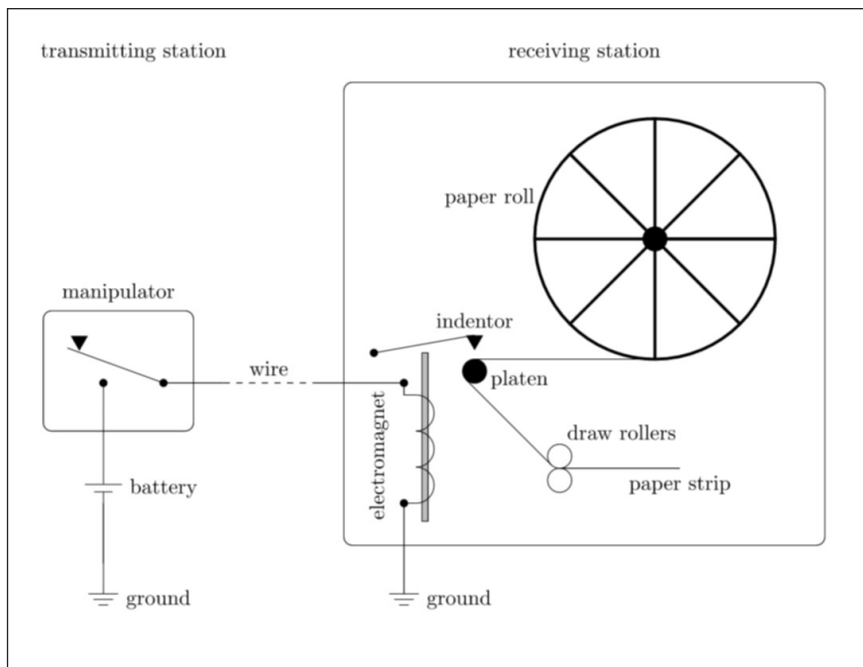
“July 4. ‘Peace be within thy walls and prosperity within thy palaces.’ Never on any anniversary of our Independence have I felt so strongly the great reason I have for gratitude in having been born in such a country. When I think of the innumerable blessings we enjoy over every



other country in the world, I am constrained to praise God who hath made us to differ, for ‘He hath not dealt so with any nation, and as for his judgments, we have not known them.’ While pestilence and famine and war surround me here in these devoted countries, I fix my thoughts on one bright spot on earth; truly, truly a terrestrial paradise.” (Venice, 1831)

However, Morse did not want these blessings to remain only on the Americans, but that all inhabitants of the planet become acquainted with God's grace and salvation.

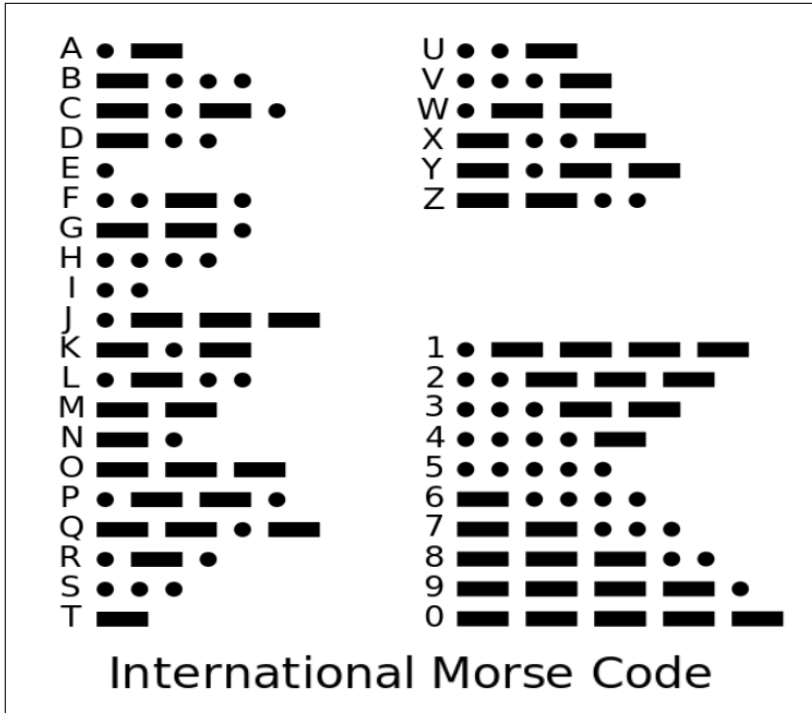
Morse was brought up to serve others with his talents and to live for mankind. As the author of several inventions, which included a machine for three-dimensional cutting of marbles, he soon came up with the idea of how to make a telegraph, a device that can transmit text messages on the basis of telegraphic alphabet over long distances.



Morse came up with the idea of transmitting information using electric current that, based on shorter (“dots”) or longer (“dashes”) electrical impulses, would activate the electromagnet at the other end of the wire, where the operator, on the basis of the appropriate combination of those dots and dashes, would identify an appropriate letter, number or punctuation mark.

Bearing in mind that weeks and months were needed for the delivery of letters, the transmission of 80 to 120 characters per minute was of revolutionary importance.

When telegraphic signals modulate an adequate acoustic signal, operators can, on the basis of acoustic character recognition, understand up to 240 characters per minute.



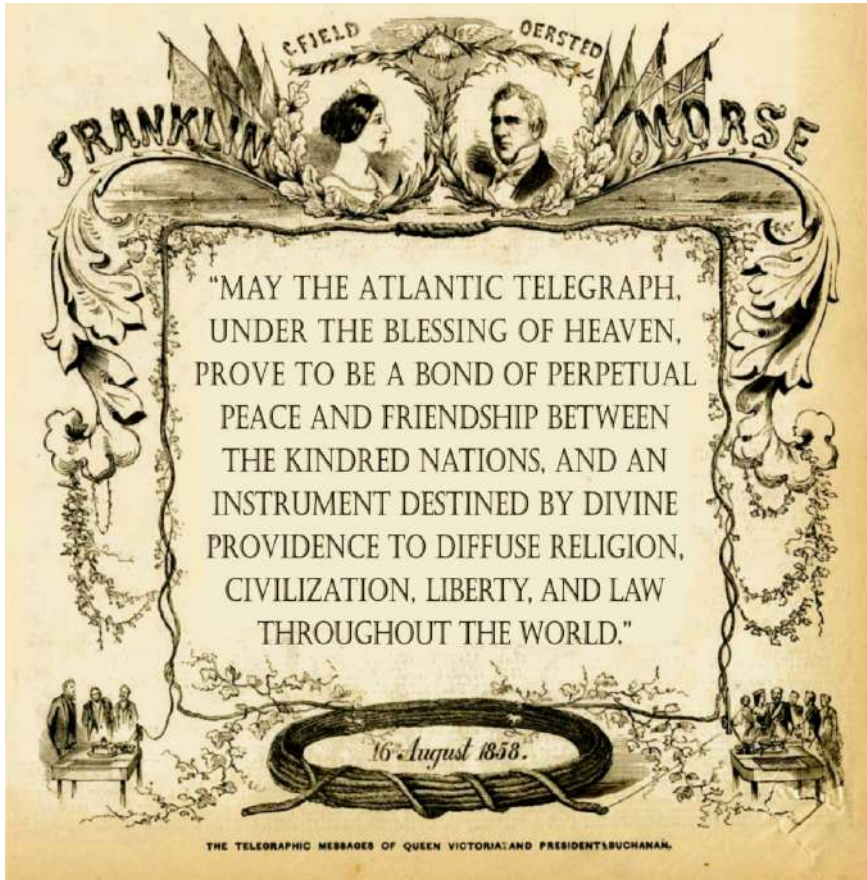
The first words in history that were transmitted between Baltimore and Washington on May 24, 1844 were: “What hath God wrought!” and this was the part of the biblical verse from the Fourth Book of Moses:

“According to this time it shall be said of Jacob and of Israel, What hath God wrought!” (Numbers 23:23)

The first connection across the Atlantic, between America and Europe, in 1858, began with words:

“Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14)

In the resulting communication, the US president spoke the words of blessing:



As we see, the meaning of the telegraph is seen in the idea of its use not only for mere communication between people, but also for spreading the Gospel.

During the ceremonies regarding the establishment of the telegraphic connection between the United States and Europe, the following words were sung along with the tune of the American anthem:

"Let the joy of the world in rich harmony rise,
Let the sword keep its sheath, and the cannon its thunder,

Now intellect reigns from the earth to the skies,
And science links nations that war shall not sunder;
Where the mermaids still weep, and the pearls lie asleep,
Thought flashes in fire through the fathomless deep,
Now mind reigns triumphant where slaughter has been,
Oh, God bless our President! God save the Queen!"

And one of the greatest scientists of recent history, famous physicist and mathematician James Clerk Maxwell, wrote a poem entitled "*The Song of the Atlantic Telegraph Company*". For a man who wrote poems about mathematics formulas, it was not a problem to write a song with words "*Signals are coming along, With a wag, wag, wag*" in which he explains how the fish were amazed at the appearance of the cable of very great length at the bottom of the ocean, how that telegraph cable, which connects the two continents, one moment broke, predicting that the trade would run through these cables and that "*they'll see a lots of them ere long*".

In the discovery of the telegraph and in transmission of the messages electrically, some Protestants recognized the answer to the following Bible verses:

"Can you send out lightnings, that they may go, and say to you, 'Here we are!'"? (Job 38:35)

"Their line is gone out through all the earth, and their words to the end of the world." (Psalm 19:4)

The exalted purpose of the telegraph is clearly seen from the words of one student, to whom Morse was professor of art, who described the purpose of the electrical signals as a tool for preaching the message of the Gospel (message of peace and love):

“Finally, my dear master and father in art, allow me in this moment of your triumph in the field of discovery, to greet you in the name of your brother artists with ‘All hail.’ As an artist you might have spent life worthily in turning God’s blessed daylight into sweet hues of rainbow colors, and into breathing forms for the delight and consolation of men, but it has been His will that you should train the lightnings, the sharp arrows of his anger, into the swift yet gentle messengers of Peace and Love.” (*Samuel F.B. Morse: His Letters and Journals*, Volume II, p. 474)

Little is known that Samuel Morse was a painter. Before becoming an inventor, he was an artist. A Massachusetts native, he graduated from Yale in 1810 and went on to study art, first in Boston under the painter Washington Allston and then in London at the Royal Academy of Arts. Here we see two of his paintings, the left represents his wife and children, and the right his daughter.



His wife abandoned him early, at the age of 25, dying of heart disease after giving birth to their third child. About the death of his own wife Samuel Morse learned from a letter sent by his father, Jedidiah Morse. Here are some sentences from this letter:

“February 8th, 1825. My affectionately beloved son, mysterious are the ways of providence. My heart is in pain and deeply sorrowful while I announce to you the sudden and unexpected death of your dear and deservedly loved wife. ... Everything was done that could be done to save her life, but her ‘appointed time’ had come, and no earthly power or skill could stay the hand of death. It was the Lord who gave her to you, the chiefest of all your earthly blessings, and it is He that has taken her away, and may you be enabled, my son, from the heart to say: ‘Blessed be the name of the Lord.’ ... The shock to the whole family is far beyond, in point of severity, that of any we have ever before felt, but we are becoming composed, we hope on grounds which will prove solid and lasting.” (*Samuel F.B. Morse: His Letters and Journals*, Volume I, p. 266)

After just over a month, Samuel Morse wrote to one of his friends:

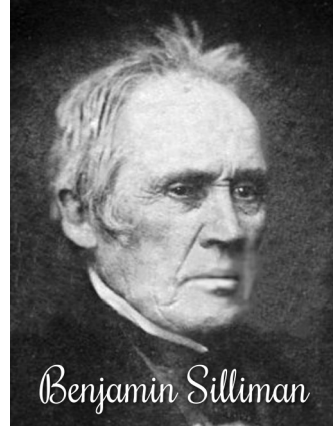
“Oh! What a blow! ... I found in dear Lucretia everything I could wish. Such ardor of affection, so uniform, so unaffected, I never saw nor read of but in her. My fear with regard to the measure of my affection toward her was not that I might fail of ‘loving her as my own flesh,’ but that I should put her in the place of Him who has said, ‘Thou shalt have no other Gods but me.’ I felt this to be my greatest danger, and to be saved from this idolatry was often the subject of my earnest prayers.” (*Samuel F.B. Morse: His Letters and Journals*, Volume I, p. 268)

Judging by the epitaph written on the grave of his wife Lucretia, she was indeed an exceptional person. Morse's friend Benjamin Silliman wrote that epitaph from which we see the sublime spirit of people of that time:

“In memory of Lucretia Pickering wife of Samuel F. B. Morse who died 7th of February A.D. 1825, aged 25 years. She combined, in her character and person, a rare assemblage of excellences. Beautiful in form, features and expression, peculiarly bland in her manners, highly cultivated in mind, she irresistibly drew attention, love and respect; Dignified without haughtiness, amiable without tameness, firm without severity, and cheerful without levity, her uniform sweetness of temper spread perpetual sunshine around every circle in which she moved. ‘When the ear heard her it blessed her, when the eye saw her it gave witness to her.’ In sufferings the most keen her serenity of mind never failed her; death to her had no terrors, the grave no gloom. Though suddenly called from earth, eternity was no stranger to her thoughts, but a welcome theme of contemplation. Religion was the sun that illumined every virtue and united all in one bow of beauty. Hers was the religion of the Gospel; Jesus Christ her foundation, the author and finisher of her faith. In him she rests, in sure expectation of a glorious resurrection.” (Benjamin Silliman)

The author of Lucretia's epitaph, Benjamin Silliman (1779-1864), was a professor of chemistry, mineralogy and geology at Yale University, known for the invention of petroleum distillation, founder and editor of “American Journal of Science” and member of the “National Academy of Sciences” and “American Association for

the Advancement of Science". No wonder he was called the father of American science. He was also a well-known fighter against slavery, active in the return of American Blacks to Africa. He is a descendant of Italians who were expelled from Tuscany because they accepted the Reformation and eventually joined the Puritans. They settled in the place of New Haven, called by Puritans by that name because it really represented their new haven in previous exile. Benjamin Silliman converted his heart to God as a student at Yale University, which, like Harvard, was founded by Puritans.

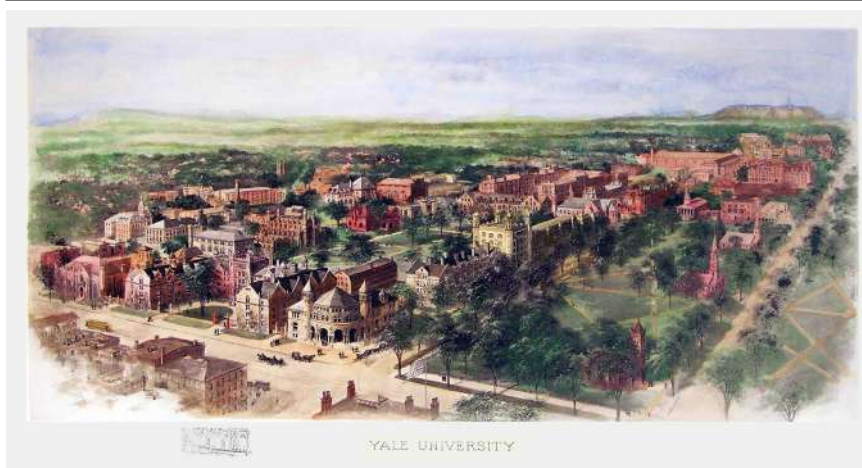


At the age of 23, he wrote to his mother a letter from which we see the foundations of his trust and the causes of scientific prosperity:

"It would delight your heart, my dear mother, to see how the trophies of the Cross are multiplied in this Institution. Yale College is a little temple: prayer and praise seem to be the delight of the greater part of the students, while those who are still unfeeling are awed into respectful silence. Pray for me, my dear mother,



that while I am attempting to forward others in the journey to heaven, I may not be myself a castaway." (Yale, June 11, 1802; *Life of Benjamin Silliman*, p. 83)



One of the Yale Colleges, the largest of all, in 1940 was named after Benjamin Silliman - Silliman College.

The epitaph on Silliman's tombstone reads:

"During fifty years a teacher of science in Yale College.
Through life an earnest trustful cheerful Christian.
The friend of man and of all truth."

Like Benjamin Silliman, young Samuel Morse was also a student at Yale and under the blessed influence of his mother, Elizabeth Morse, who raised him in a Protestant spirit of taking on himself a responsibility for his own life. This we see from the inserts from two of her letters, first when Morse was 14, and second when he was 23:

"We are very desirous, my son, that you should excel in everything that will make you truly happy and useful to your fellow men. In particular by no means neglect your duty to your Heavenly Father. Remember, what has been said with great truth, that he can never be faithful to others who is not so to his God and his conscience. I wish you constantly to keep in mind the

first question and answer in that excellent form of sound words, the Assembly Catechism, viz: — ‘What is the chief end of Man?’ The answer you will readily recollect is ‘To Glorify God and enjoy Him forever.’ Let it be evident, my dear son, that this be your chief aim in all that you do, and may you be so happy as to enjoy Him forever is the sincere prayer of your affectionate parent.” (June 28, 1805)

“You mention patronage from this country, but such a thing is not known here unless you were on the spot, and not then, indeed, but for value received. You must therefore make up your mind to labor for yourself without leaning on any one, and look up to God for his blessing upon your endeavors. This is the way your parents set out in life about twenty-five years ago. They had nothing to look to for a support but their salary, which was a house, twenty cords of wood, and \$570 a year. ... With the blessing of Heaven on these resources we have maintained an expensive family, kept open doors for almost all who chose to come and partake of our hospitality. Enemies, as well as friends, have been welcomed. We have given you and your brothers a liberal education, have allowed you \$4000, are allowing your brothers about \$300 a year apiece, and are supporting our remaining family at the rate of \$2000 a year. This is a pretty correct statement, and I make it to show you what can be done by industry and economy, with the blessing of Heaven.” (November 9, 1814)

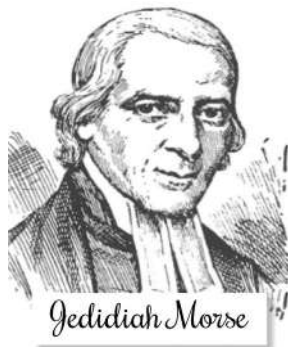
Samuel’s father, Jedidiah Morse (1761-1826), was a Calvinist preacher and geographer, a professor at Yale. Interesting is his understanding of the significance of the spiritual enlightenment of the people as a condition for the success of functioning of democratic order.



SEVERAL SCENES OF "INDIANA JONES AND THE KINGDOM OF THE CRYSTAL SKULL" WERE FILMED ON YALE UNIVERSITY PREMISES, WHILE INDIANA JONES IS PORTRAYED AS A YALE PROFESSOR, MODELED AFTER REAL EXPLORER FROM YALE - PROF. HIRAM BINGHAM.

In "Election Sermon" held in Charleston, Massachusetts, on April 25, 1799, Jedidiah Morse, among other things, said this:

"Our dangers are of two kinds, those which affect our religion, and those which affect our government. They are, however, so closely allied that they cannot, with propriety, be separated. The foundations which support the interests of Christianity, are



Jedidiah Morse

also necessary to support a free and equal government like our own. In all these countries where there is little or no religion, or a very gross and corrupt one, as in Mahometan and Pagan countries, there you will find, with scarcely a single exception, arbitrary and tyrannical governments, gross ignorance and wickedness, and deplorable wretchedness among the people. 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 doctrine, 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. Hold this to be a truth confirmed by experience. If so, it follows, that all efforts made 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.” (Jedidiah Morse, *“Election Sermon”* April 25, 1799)

On Jedidiah Morse’s tombstone, an epitaph is inscribed: “In Memory Of Jedidiah 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”



ENLIGHTENMENT OR TOTALITARIANISM

Samuel Morse accepted the Puritan heritage of his parents. The American press recorded an event when Samuel Morse found himself one day in the city square of Rome at the time when Catholic procession was passing by. Since he did not want to bow down and take off his hat before the sacramental bread, a soldier from the papal guard jumped and struck his hat off his head.



**"The American Protestant" Magazine, August 1846:
"Professor Morse's hat knocked off in a Procession of Corpus Christi"**

As an offspring of the Puritan heritage, he had a disdainful attitude toward every kind of idolatry and authoritarianism, so he later recorded these observations on the difference between despotism and democracy:

“Despotism often displays to shallow observers the exterior of justice on the part of the ruler, and the outside show of order and contentment on the part of the ruled. Yet look beneath the surface, and injustice, it will be seen, usually usurps the throne, and covers its oppressive decrees in mystery and darkness; while the oppressed people, restrained from complaint by physical force, are compelled to endure in silence, and smile while they suffer. Despotism is rank hypocrisy.

Democracy is, at least, no hypocrite,—it is honest and frank; and if there are occasions when its waywardness and folly offend, yet its whole character is open to view, and its irregularities can be checked and radically cured by enlightened public opinion. How much better, to be occasionally pained at the unsightly eruptions which often in the highest health of the body deform the surface, than to glory in that beautiful and lustrous complexion and hectic glow, the symptoms of organic disease, and the sure precursors of a sudden dissolution.” (Samuel F.B. Morse, *Imminent Dangers to the Free Institutions of the United States Through Foreign Immigration*, 1835)

As we see, democratic freedoms expressed through open public discussions, considered to be the achievements of Puritanism, aim to form a self-critical public opinion with the intention of rebuking and correcting the irregularities of life.



“The Puritan belief that communities were formed by covenants produced America’s first democratic institution, the town meeting. At the town meeting every church member had the right to speak, and decisions were made by majority rule.” (“Puritanism” *Microsoft® Encarta® Online Encyclopedia* 2008)

“De Tocqueville says: — ‘Local assemblies of citizens constitute the strength of free nations. Town-meetings are to liberty what primary schools are to science; they bring it within the people’s reach, they teach men how to use and how to enjoy it.’ These admissions are in harmony with a well-established fact, that the people are democratic in the same degree that they are justly informed. To say that ‘local assemblies’ and ‘town-meetings’ constitute the strength of a nation, is to assert in other words, that the people themselves are the source of national strength, which is true. These frequent neighborhood meetings give opportunities for mutual instruction, and hence their great importance.” (Nahum Capen, *The History of Democracy: Or, Political Progress*, Volume 1, p. 124, 1874)

If people are brave to hear a critical opinion and humble to correct themselves, then the solution of every problem can be reached by conversation and voluntarily. Without freedom of thought and speech, there is no self-critical public opinion. If people declare the reproach of sin as an indecent behavior, and critical thinking as an expression of hostility, then the first precondition for democratic decision-making is not fulfilled.

People who do not overcome their sins and do not reject their delusions because they avoid the possibility of self-examination, will vote in elections seduced by their own personal inclinations and manipulated by their unconquered weaknesses, rather than according to objective judgment, examined by mutual criticism.

Such persons are afraid to expose their opinion to critical examination, and therefore they act contrary to biblical recommendation: "In a multitude of counselors there is safety." (Proverbs 24:6)

In Morse's time, there were also people who avoided examination of their ideas in front of many different opinions, so individuals hesitated to criticize their delusions, fearing lest they hurt their feelings. Morse's father, Jedidiah, critically related to such false love:

"There is a certain class of well-meaning people, who are reluctant to enter upon any controversial discussion, and who are ready to say, on all occasions, that they are sorry to see religious controversy. These persons ought to reflect much upon the meaning of such declarations. ... One great complaint of the Papists against the leading Protestants, at the commencement of the Reformation, was, that they introduced the terrible evil of religious controversy. What would have

become of the Reformation, if that complaint had been admitted as valid, and the Reformers had shut their mouths and thrown away their pens?

It may be confidently affirmed, that Luther, Calvin, and Zuinglius, with the word of God in their hands and the love of God in their hearts, did more good in a few years, by entering boldly into the lists of theological controversy, than the same men with all their great talents could have done in fifty centuries, (had their lives been thus prolonged,) in the silent course recommended by those, who affect to decry all controversy. Is not the truth as important now as it was at the era of the Reformation? Is not Christ as precious to the souls of believers now, as he was then?

Before any person is entitled to stigmatize a controversial writing as useless or injurious, he must be satisfied, either that there is no occasion for it; that it relates to an unimportant subject; that it defends error rather than the truth; or that it is conducted in an unfair manner, or with an unchristian temper. When a controversy can be truly described as liable to either of these objections, we will not justify it. But we shall always hold in high honor those servants of God, who have it in their power to employ learning and talents, not only in teaching the truth, but in detecting and exposing the absurdities of error." (Jedidiah Morse, *The Panoplist, and Missionary Magazine*, Volume 11, 1815)

Samuel Morse observes that non-Protestant world solves the problems not by voluntary consent of the people to reform, but by repressive intimidation. Political solutions, based on the fear of prosecution instead of

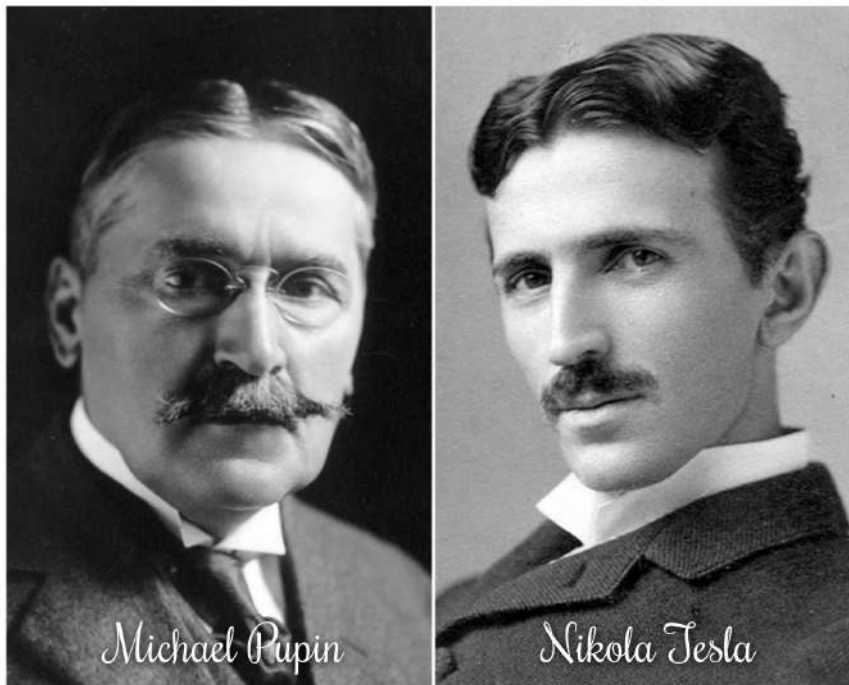
reforming the motives of the human hearts, Samuel Morse considers as a form of hypocrisy.

Realizing that the need for repressive solutions poses a threat to the democratic system, Samuel Morse becomes an advocate of the opinion that the arrival of non-Protestant immigration into America should be prevented, because it requires a constant repressive control that strengthens the role of the state, thus posing a threat to the democratic order of the country.

But the American people did not close the borders of their country to the non-Protestants, for they were immensely grateful to them. About a century later, already famous scientists Nikola Tesla and Michael Pupin, immigrants from the Balkans, made the following observations:

“I was American even before I saw this country. I studied her government; I met some of her people, admired America. I was an American at heart before I thought I would live here. What opportunities this country offers! Her people are hundreds of years ahead of people of any other nation in the world. They are great, broad-minded, generous. In no other country could I accomplish what I have achieved here.” (Nikola Tesla)

“Fifty-six years ago Pupin, a poor immigrant, arrived in New York from a bleak province in Hungary via steerage with only a nickel in his pocket and without any friends. Today his long and distinguished career as a scientist has been climaxed by his election to the presidency of the University Club, one of the most exclusive organizations in the country which has among its membership 4,000 leading Americans,



including President Hoover. 'I regard the election of the son of a poor Servian peasant as president of the University Club as a compliment to America.' said Professor Pupin. 'It shows the democracy of this great country, its generosity of spirit. It is a complete denial of the accusation so often made by European writers that the United States is materialistic. The very opposite is the truth. Only an idealistic nation could do such a thing with all due respect to the culture of France, Germany and other European nations I cannot visualize them doing anything like this.'" (April 19, 1930, Greenfield, *Daily Reporter from Greenfield, Indiana*)

At the time when Morse noticed the danger of Catholic immigration for American institutions, Americans hadn't yet had a need for a professional police, because

most of them had a moral law written in their hearts. In unenlightened societies, what is not prohibited by law is considered permissible. Alexis de Tocqueville claims that among Americans the moral is stricter than criminal law. In case of need, every adult man would become a member of the national militia, such was the confidence in people.

“In America the means which the authorities have at their disposal for the discovery of crimes and the arrest of criminals are few. The State police does not exist, and passports are unknown. ... Nevertheless in no country does crime more rarely elude punishment. The reason is, that every one conceives himself to be interested in furnishing evidence of the act committed, and in stopping the delinquent. ... In Europe a criminal is an unhappy being who is struggling for his life against the ministers of justice, whilst the population is merely a spectator of the conflict; in America he is looked upon as an enemy of the human race, and the whole of mankind is against him.” (Alexis de Tocqueville, *Democracy in America*, Volume 1, pp. 89-90, 1839)

However, Alexis de Tocqueville makes a prophetic warning that with the absence of the classic police, the authorities would not be able to counter the violence that even then began to take place in major cities, under the influence of Catholic immigration:

“The United States have no metropolis, but they already contain several very large cities. Philadelphia reckoned 161,000 inhabitants and New York 202,000 in the year 1830. The lower orders which inhabit these cities constitute a rabble even more formidable than the populace of European towns. They consist of freed



NEW YORK - WELCOME TO THE LAND OF FREEDOM - 1887

blacks in the first place, who are condemned by the laws and by public opinion to a hereditary state of misery and degradation. They also contain a multitude of Europeans who have been driven to the shores of the New World by their misfortunes or their misconduct; and these men inoculate the United States with all our vices, without bringing with them any of those interests which counteract their baneful influence. As inhabitants of a country where they have no civil rights, they are ready to turn all the passions which agitate the community to their own advantage; thus, within the last few months serious riots have broken out in Philadelphia and in New York. Disturbances of this kind are unknown in the rest of the country, which is nowise alarmed by them, because the population of the cities has hitherto exercised neither power nor influence over the rural districts. Nevertheless,

I look upon the size of certain American cities, and especially on the nature of their population, as a real danger which threatens the future security of the democratic republics of the New World; and I venture to predict that they will perish from this circumstance unless the government succeeds in creating an armed force, which, whilst it remains under the control of the majority of the nation, will be independent of the town population, and able to repress its excesses.” (Alexis de Tocqueville, *Democracy in America*, Volume 1, pp. 316-317, 1845)

And indeed, when in the next decade a large number of immigrants started to arrive in the United States, in just a few years the crime rate increased about seven times and forced Americans to form a classical police, despite the strong attempt to avoid and postpone such decision because it represented a sort of attack on the dignity of autonomous and responsible human personalities:

“Americans seemed adverse to any form of social control, as well as to the taxes necessary to support a professional police force.” (Richard F. Selcer, *Civil War America*, 1850 to 1875, p. 437)

“Immigration during the first five years of the 1850s reached a level five times greater than a decade earlier. Most of the new arrivals were poor Catholic peasants or laborers from Ireland and Germany who crowded into the tenements of large cities. Crime and welfare costs soared. Cincinnati’s crime rate, for example, tripled between 1846 and 1853 and its murder rate increased sevenfold.” (James M. McPherson, *Battle Cry of Freedom*, p. 131)

“In urban areas it was made worse by ... the flood of immigrants, especially from Ireland, Italy, and China, who introduced gang-controlled, organized crime to major U.S. cities.” (Richard F. Selcer, *Civil War America, 1850 to 1875*, p. 438)

“Such threatening outbreaks persuaded urban governments to consider what had once been dismissed as the irredeemably European solution of policing. The 1844 riots in Philadelphia were on a scale that made middle-class observers ask whether dictatorship might be preferable to such outrageous anarchy. Over the next decade all the major cities acquired a uniformed force on the model established by Sir Robert Peel’s London police.” (Philip Jenkins, *A History of the United States*, p. 81)

Protestant preachers and thinkers of the nineteenth century were warning that unconquered character weaknesses lead the society into anarchy, and anarchy into totalitarianism.

“They extolled democracy but warned that democracy unchecked by moral restraint would descend into anarchy. They rejoiced in material progress but cautioned against materialism. Because America was a set of principles to be realized more than a finished product, loyal Americans could never rest content. In the spirit of the Puritan jeremiad, they needed to engage in ceaseless self-criticism and repentance as a means of corporate rededication to America’s destiny.” (Jonathan D. Sarna, *Minority Faiths and the American Protestant Mainstream*, p. 336)

“In the 15th and 16th centuries, the printing press and the Protestant Reformation made God’s Law available to all the people, causing many to desire a government based upon these moral principles of Bible Law. That opportunity came in the “New World” called America. In 1776, after a period of Christian colonization, a new nation was born, and for the second time in all of history the world watched in awe as (spiritual) Israelites formed “one Nation under God,” a nation firmly rooted in Bible Law. This new nation provided such a favorable climate for Liberty and Prosperity that it rapidly grew into the most wealthy nation in the history of mankind. However, like Israel of old, succeeding generations increasingly violated the Divine Law. In direct proportion to this setting aside of God’s Law, our liberties have eroded, and chaos has increased. There is only one solution. It is found in the Scripture.” (Richard C. Nickels, *Primer on Biblical Law*, p. 74)

“Beware that you do not forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; otherwise, when you have eaten and are satisfied, and have built good houses and lived in them, and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, then your heart will become proud and you will forget the LORD your God who brought you out from the land of Egypt, out of the house of slavery. ... Otherwise, you may say in your heart, ‘My power and the strength of my hand made me this wealth.’ But you shall remember the LORD your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day.” (Deuteronomy 8:11-18)

When colonies of the Puritans formed the first American states, the Catholic world laughed at the idea of the existence of "*a state without a king and a church without a pope*" as they derided it, but it turned out that independence from external control contributed to the development of a high degree of personal responsibility and every form of prosperity, from moral to the material.

As long as people have a high level of awareness of their own responsibility, they do not have a need for repressive control of the state, and thus the possibilities of abuse of political power are reduced to the least:

"The citizen of the United States is taught from his earliest infancy to rely upon his own exertions in order to resist the evils and the difficulties of life; he looks upon social authority with an eye of mistrust and anxiety, and he only claims its assistance when he is quite unable to shift without it. ... All that he asks of the State is not to be disturbed in his toil, and to be secure of his earnings.... The same spirit pervades every act of social life. If a stoppage occurs in a thoroughfare, and the circulation of the public is hindered, the neighbors immediately constitute a deliberative body; and this extemporaneous assembly gives rise to an executive power which remedies the inconvenience before anybody has thought of recurring to an authority superior to that of the persons immediately concerned. ... The Mexicans were desirous of establishing a federal system, and they took the Federal Constitution of their neighbors, the Anglo-Americans, as their model, and copied it with considerable accuracy. But although they had borrowed the letter of the law, they were unable to create or to introduce the spirit and the sense which give it life. Mexico is alternately the victim of anarchy

and the slave of military despotism. ... The great colonies which were founded in South America by the Spaniards and the Portuguese have since become empires. Civil war and oppression now lay waste those extensive regions. ... But upon examining the state of society more attentively, I speedily discovered that the Americans had made great and successful efforts to counteract these imperfections of human nature, and to correct the natural defects of democracy. ...

Thus whilst the law permits the Americans to do what they please, religion prevents them from conceiving, and forbids them to commit what is rash or unjust. ... The Americans show, by their practice, that they feel the high necessity of imparting morality to democratic communities by means of religion. What they think of themselves in this respect is a truth of which every democratic nation ought to be thoroughly persuaded. It should therefore be the unceasing object of the legislators of democracies, and of all the virtuous and enlightened men who live there, to raise the souls of their fellow-citizens, and keep them lifted up towards Heaven. ...

America is a land of wonders, in which everything is in constant motion, and every movement seems an improvement. The idea of novelty is there indissolubly connected with the idea of amelioration. No natural boundary seems to be set to the efforts of man; and what is not yet done is only what he has not yet attempted to do. ... The American people views its own march across these wilds—drying swamps, turning the course of rivers, peopling solitudes, and subduing nature. ... The whole life of an American is passed like a game of chance, a revolutionary crisis, or a battle. As the same causes are

continually in operation throughout the country, they ultimately impart an irresistible impulse to the national character. The American, taken as a chance specimen of his countrymen, must then be a man of singular warmth in his desires, enterprising, fond of adventure, and, above all, of innovation. The same bent is manifest in all that he does; he introduces it into his political laws, his religious doctrines, his theories of social economy, and his domestic occupations; he bears it with him in the depths of the backwoods, as well as in the business of the city. ... The energy, however, with which they strove for the acquirement of wealth, moral enjoyment, and the comforts as well as liberties of the world, is scarcely inferior to that with which they devoted themselves to Heaven." (Alexis de Tocqueville, *Democracy In America*, 1835)

"Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters." (Benjamin Franklin, *Letters to Messrs. The Abbés Chalut and Arnaud*, April 17, 1787)

"The Reformation has favoured the progress of the nations which have adopted it, by permitting them to found free institutions, while Catholicism leads to despotism or anarchy, and often alternately to both. Representative government is the natural government of Protestant populations. Despotic government is the congenial government of Catholic populations. Catholics, unable either to found liberty, or to do without it, make despotism necessary, and yet will not submit to it. Regulated liberty is not possible without good morals." (Emile De Laveleye, *Protestantism and Catholicism in their bearing upon the Liberty and Prosperity of Nations*, pp. 30-31, 52, 1876)

When the number of people consuming alcohol began to increase in the United States in the first half of the nineteenth century, that realization provoked a strong public reaction. But the majority didn't even think of asking help from the state and of urging it to ban alcohol.



Such an act would attack the personality of those who desired alcohol and would produce nothing more than hypocrisy. Instead of repression, enlightened Americans decided to help the victims of alcoholism through personal example and through public agitation. Alexis de Tocqueville did not immediately realize their action:

“The first time I heard in the United States that 100,000 men had bound themselves publicly to abstain from spirituous liquors, it appeared to me more like a joke than a serious engagement; and I did not at once perceive why these temperate citizens could not content themselves with drinking water by their own firesides. I at last understood that 300,000 Americans, alarmed by the progress of drunkenness around them, had made up their minds to patronize temperance. They acted just in the same way as a man of high rank who should dress very plainly, in order to inspire the humbler orders with a contempt of luxury. It is probable

that if these 100,000 men had lived in France, each of them would singly have memorialized the government to watch the public houses all over the kingdom.” (Alexis de Tocqueville, *Democracy In America*, p. 131)

Alexis de Tocqueville makes the same difference in the attitude of Americans toward romance novels that promoted the spirit of Romanticism (read — abuse of emotions and therefore emotional immaturity):

“Attempts have been made by some governments to protect the morality of nations by prohibiting licentious books. In the United States no one is punished for this sort of works, but no one is tempted to write them. ... The Inquisition has never been able to prevent a vast number of anti-religious books from circulating in Spain. The empire of the majority succeeds much better in the United States, since it actually removes the wish of publishing them. ... It is not, however, that all citizens have pure morals, but the majority is regular in them. There is certainly no country in the world where the tie of marriage is so much respected as in America, or where conjugal happiness is more highly or worthily appreciated. ... No girl then believes that she cannot become the wife of the man who loves her; and this renders all breaches of morality before marriage very uncommon: for, whatever be the credulity of the passions, a woman will hardly be able to persuade herself that she is beloved, when her lover is perfectly free to marry her and does not.” (Alexis de Tocqueville, *Democracy in America*, 1835)

So, since in the Protestant America of that time an interest in licentious books didn't exist, no one was required to forbid them by law. The need for a ban reveals

an unresolved problem in its root. And the prohibition itself is not capable of reforming the spirit, but merely the form. Its fruit is hypocrisy. While Catholics cast curses on whoever works on Sunday, the very way of their observance of Sunday did not reveal a time dedicated to God, but a time of pleasing oneself and having fun. What a man prefers to sing about, reveals what he sees as the source of his true happiness. While Protestants sang spiritual hymns as expressions of gratitude to God in every place, church, family circle, mine, Catholics sang them only at religious ceremonies. Otherwise, they sang secular songs that revealed their real state of mind and a real source of comfort and happiness or disappointment in their real objects of trust.

Unlike Catholics, Protestants even today at the time of their spiritual apostasy are not hypocrites. Although they replaced the hymns of gratitude to God with modern intoxicating music, the difference between worldly and church music do not exist among them. The same modern music that feeds the human Ego and stifles the awareness of spiritual vanity, they today listen both outside the church and in their churches, without the difference in melody and spirit.

Protestants did not show a spirit of repression even in their attitude towards delusion, convinced that only the darkness of delusion recedes before the light of truth, and that light had no reason to fear the darkness:

“Truth of heavenly origin is confronting Satan’s falsehoods, and this truth will prevail.... Opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation

of its value, awakens attention, and is the means of leading to closer investigation as to what is saving truth. The truth becomes more highly estimated. New beauty and greater value are revealed from every point of view." (Ellen G. White, *Manuscript 8a*, 1888.)

"Catholics and Protestants differed from each other in their polemical approach to Islam. Whereas Protestants believed that the translation of the Qur'an was the best way for discrediting Islam, since, according to their opinion, it would inevitably lead towards the conclusion that this holy book was unlogical and untruthful, Catholics were more prone to a repressive approach and they were forbidding the printing of the Qur'an or its fragments even for the polemical purposes." (Frantisek Sistek, *The Czech Notions and the Stereotypes of the Turks*, The Almanac 21-22, p. 295)

The spirit of Catholicism was understood by Protestants as the spirit of repression, because it is founded on awakening and manipulating with the feeling of guilt, as well as other weaknesses of human nature. The repressive and manipulative pressure exerted on people to hold certain moral values does not develop willpower in them, but weaknesses that govern their will (guilt, pride, arrogance, selfish sentiment...), through which they can then be easily manipulated. These weaknesses are an additional source of evil among people because they lead them to violate, in the first major stress, precisely those moral values that they otherwise declaratively advocate. Guilt, in addition to the various phobias and fears of conspiracy, forms the need for false moral condemnation; pride forms a tribal consciousness where it matters not what you

are but for whom you are; pride makes people offensive and aggressive; and selfish sentiment makes unstable persons who lose their goodness as soon as stress spoils their pleasant feelings.

When a man restrains the manifestation of his sin because of the fear of punishment, then he cannot stand those people who openly manifest this sin, because he would like to practice it, but must not because of his conscience's condemnation. This hypocrisy creates in him a strong tendency towards false moral condemnation as well as a strong need to force others to the same hypocrisy he finds himself under. Whoever keeps the law out of compulsion, he will this same compulsive keeping of the law impose on others.

This is why the Bible book of Revelation presents the fallen church as a harlot who commits fornication with the kings of the earth. Since she does not know the power of God's Spirit that changes people's hearts from within, she rushes to political power in order to govern the human conscience. When the escalation of evil in the world reaches its peak, the papacy will appear as the expected savior of humanity. It will provide religious cover for the state for its repressive pressure on the human conscience.

Although criminal law has its place — to provide civil security by restraining the unjust so that they do not endanger others with their evil, it is unable to make people aware of the need for internal spirit reform, which is the role of moral and not criminal law. When Jews began to abuse the requirements of criminal law and on it to base the spiritual life of the nation, the Old Testament prophets rebuked such abuse as a source of hypocrisy:

“Wherefore the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder...” (Isaiah 29:13-14)

Whoever adopts moral values by force, he imposes them on others by force. The spirit of repression naturally stems from moral values held from guilt, and not from selfless love. Samuel Morse noticed that Catholicism functioned more as political than a religious organization, and wrote a special book on the dangers of the Catholic Church and Jesuitism for the American people under the title: “Foreign Conspiracy Against the Liberties of the United States”. The following are some passages from that book where Morse criticizes the repressive character of the papacy:

“In Europe, Popery supports the most high-handed despotism, lends its thunders to awe the people into the most abject obedience, and maintains, at the top of its creed, the indissoluble union of church and state! ... If Popery is tolerant, let us see Italy, and Austria, and Spain, and Portugal, open their doors to the teachers of the Protestant faith; let these countries grant to Protestant missionaries, as freely as we grant to Catholics, leave to disseminate their doctrine through all classes in their dominions. Then may Popery speak of toleration, then may we believe that it has felt the influence of the spirit of the age, and has reformed; but then it will not be Popery, for Popery never changes; it is infallibly the same, infallibly intolerant! ...

We have seen that from the nature of the case the emigrant Catholics generally are shamefully illiterate, and without opinions of their own. They are and must be under the direction of their priests. The press, with its arguments for or against any political measure, can have no effect on minds taught only to think as the priest thinks, and to do what the priest commands. ...

Thus the liberty of private judgment and freedom of opinion, guaranteed by our institutions, are avowedly an obstacle to the success of the Catholics.

Is it not natural that Catholics should desire to remove this obstacle out of their way?

Footnote: A Catholic journal of this city, (the Register and Diary,) was put into my hands as I has completed this last paragraph.

It contains the same sentiment, so illustrative of the natural abhorrence of Catholics to the exercise of private judgment, that I cannot forbear quoting it.

"We seriously advise Catholic parents to be very cautious in the choice of school-books for their children. There is more danger to be apprehended in this quarter, than could be conceived. Parents, we are aware, have not always the time or patience to examine these matters: but if they trust implicitly to us, we shall with God's help, do it for them. Legimus ne legantur."

We read, that they may not read!! How kind! they will save parents all the trouble of judging for themselves, but 'we must be trusted implicitly' Would a Protestant journal thus dare to take liberties with its readers?" (Samuel F.B. Morse, *Foreign Conspiracy Against the Liberties of the United States*, pp. 66-68, 71, 82-83, 1835)

The Catholic Pope Gregory XVI (1765 - 1846) was known for the encyclical *Mirari Vos* (1832) by which he opposes freedom of the press and declares it false and absurd or, better said, a crazy idea that everyone should be guaranteed freedom of conscience.

“The Christian Alliance”, which aimed to “promote religious freedom and to diffuse religious knowledge, in Italy and other Papal countries” published a letter from April 2, 1846, written by Protestant theologian Horace Bushnell (1802-1876), addressed to Pope Gregory XVI. Here are some inserts from that extensive letter:

LETTER TO HIS HOLINESS, POPE GREGORY XVI

Venerable Pontiff:

This letter, I am well aware, will be unwelcome to you. I shall speak plainly in it, and I hope I may suffer no undue restraint from the eminence of your position. At the same time, it is my design so to speak, that, if I seem to be your adversary in some things, you may still acknowledge me to be a respectful and not ungenerous adversary. I distinguish between your office and your person. ...

Let it not be a forfeiture of your good will, or patience, if I address you, as a member of the Christian Alliance of the United States. ...

Its object is openly professed, viz: to prepare the way for a reformation of your church, by rendering it accessible to truth. We believe that the time for using church penalties in place of Christian arguments, dungeons instead of doctrine, has gone by; that a better day has

come, one that better suits the rational and merciful spirit of Christianity. ...

We believe that England and the United States have only yielded to first principles, in allowing your teachers the utmost freedom of doctrine within their borders; and that you, in imposing a rigid silence upon our teachers, in the Roman States, violate the same first principles, and that in a manner that is arrogant and offensive, as well as a bitter violation of our Christian rights. In one word, we ask of you to yield us and your subjects, religious liberty, i. e. to renounce force as an instrument of religion, that is, to give up a kind of slavery as much more cruel than any other, as immortality is dearer than the body, as much more impious as it is closer upon the rights of God. ...

You assume to be the head of the Christian church, and a large part of the world have so little knowledge of any other form of religion, as really to suppose that you are the veritable representation of Christianity itself. And yet you have the credit, everywhere, of presiding over the worst government in Christendom! ...

Your ministers, all absolute, have yet no definite sphere of action, and are held to no responsibility. ...

Your confessors are continually at work, as your agents of police, hunting after the symptoms of discontent; busied, everywhere, in scenting out, if possible, even the uneasy thoughts of misery. (...)

You have a confessor between every wife and her husband, and between both and their children; so that if they lisp a free thought, or vent a sigh at their table, the story, they know, will be wormed out of some



one in the family; and then, if he escapes the prison, he must try what it is to wear out, by penance, the dissatisfaction he sought to ease by expression. They must keep their secrets, therefore, to themselves, they must not trust each other. There is no freedom at the hearth, the table is a gathering of spies, and the last relish of earthly comfort heaven gives to sooth the misery of oppression, is taken away. It must follow, of course, that your people are depressed in their character as they are in their circumstances — a point about which no traveller is long in doubt. He remarks, first of all, the generally fine physical mould of your people, the look of brilliancy and genius so common among them. But it requires a short time only to detect the melancholy want of all that is akin to magnanimity in their character. They are passionate, cruel, servile,

faithless to a proverb, and mournfully destitute of all habits of industry, order and providence. (...)

Why is it, for example, that you teach, as I was told you do, the geography of Italy, and forbid the geography of the world? Are you afraid to let your people know the world which Christ undertook to make one brotherhood in the truth? — afraid lest possibly some mischievous desire of liberty, or light, should be awakened in them by the nobler history and happier state of other communities? (...)

To act on men, through truth, addressed to their understandings, to sanctify them through the truth, is not your plan. You are as cautious to limit knowledge as you are to give it, and you consciously appeal to superstition as often as to reason. (...)

You are afraid, are you not, that more light, a more elevated manly habit, a spirit less enthralled and humiliated by superstition, would necessitate some change or reformation in your system. You have mortgaged yourselves, also, to the cause of legitimacy and despotism; hoping as it seems to me, very absurdly, to gain strength by foreign alliances; when the real cause of your infirmity is, that your system is rotting down on its own base. Thus it is that you try no more to exalt them that are of low degree. You come as ministers of light, but secretly afraid of light, and more careful to measure it than to give it. (...)

You are equally ashamed, I am sure, of the relics and the old wives' fables concerning them, which the former ages, so uncomfortably for you, grafted into your infallible system. You have here a holy coat, and

there another — a half-dozen holy coats — all certified by your predecessors, if I rightly remember, to be the veritable seamless robe of Christ. You have as many napkins or sudoria on which he wiped his bloody face, in his passion. You have the spear that pierced his side, and the cross on which he expired. Here you have a church, where the very foot-prints are shewn which St. Peter left, miraculously indented in a marble pavement, when on his way to Rome. Another is built to receive the chains he wore in prison. A third exhibits the altar at which he said mass. A fourth contains the very stairs of Pontius Pilate, which Christ ascended when he was taken before him. A fifth preserves the very table at which Christ celebrated the first supper, and the porphyry pillar on which the cock stood, when he crowed as a sign of rebuke to Peter. A sixth contains the cradle in which Christ was rocked; and a seventh, if not the very infant that he was, a bambino carved in heaven, to represent him, and brought down by angels. (...)

Then you have ceremonies, which you understand as well as I, are only solemn fooleries in the sacred name of God and religion; such, for example, as that festal day of buffoonery, when the cattle and horses are brought to St. Antonio to receive the priestly blessing. It is well for you, that the animals are under a restraint of nature, else they might laugh in your faces. As to the celibacy of the clergy, I know very well that you are not yet ready to own it a delusion. ...

What now could Peter make of this? What part of this pageant, what single item, do you imagine, ever to have been seen in the churches of the apostles? (...)

The grand pageant of Christmas was only an exaggeration of the irreverent exaggerations of the chapel. I pass by the attendant military pomp and preparation of the hour, mid the imposing show of princes and the great of the kingdoms flowing majestically to their honoured places. What do we see, at length, but a man, who is known as the successor to a poor pedestrian apostle, riding in, through the air; borne aloft on the shoulders of men, in a purple flood of glory; and followed on each side, in stately march, by slowly nodding plumes of white, starred with the eyes of the peacock's feathers — emblematic, it is declared, of the eyes of the whole earth, turning hither to behold the representative of God! But when the bearers deposited their gilded burden, as they did very near to the place where I stood, I thought I could detect in your manner, that you yourself were ashamed of the figure that was made of you. Pardon me, if, in the excess of my charity, I make you feel as a sensible man, and a Christian ought. And what, I could not but ask, would your favourite apostle think of this, if he were here? ...

If a railroad is proposed by your people, — that ordinary blessing which modern genius has offered to the internal commerce of states — you dare not assent to what other rulers so eagerly embrace as the most innocent well-disposed contrivance in the world, because you fear lest new ideas may come in with new improvements. And, doubtless, you are right in this. ... What, then, do we ask of you? ...

I do not propose to you Protestantism, as the standard of all wisdom and duty, I simply ask you to submit your church to the open trial of truth, in the field of religious

liberty; to withdraw your bayonets, close up the grim doors of your prisons, and bare your bosoms to the truth. If we are wrong, resist us by the truth; if you, then let truth convert you. Now, you hold your church by the tenure of a robber's castle, out of which you sally to depredate, and within which you may gather the spoil; whereas, it should rather be a city without walls, whither all may come at pleasure, but fortified within by law and equity. Doubtless, we have some attachment to Protestantism, and must be allowed to have, till you offer us what is better. ...

Equally improbable is it that any reform has taken place, in a church as badly corrupted as yours, without bringing truths to light that are worthy of your study and adoption. Accept the good, reject the bad. ...

I will dare to trust anything to truth. Whatever cannot stand the free action of argument, let it fall; whatever truth will modify, let it be modified. ...

We ask it of you, then, to give us religious liberty, i. e. to withdraw force as an instrument of religious opinion. And what has God been teaching you of late, but to feel the humanity and justice of this demand? ...

Emancipate the truth of God, and it will be wonderful if truth does not emancipate us. There will be no sudden violent change, perhaps, such as some men love to see, and such as you have the greatest reason to fear, in case you standby your infallibility longer, but error will melt away in the sovereign light of truth, and we shall melt together into the love of a conscious brotherhood. ... I saw in the cathedral at Lyons, as I passed through that city, a proclamation of the arch-bishop calling the

faithful to pray for the conversion of England, and I have since heard of a like summons proclaimed at Rome, and in other places, even as far distant as Constantinople. This, I said, is well; it is at least a step in advance of the fulminations that went smoking through the kingdoms on a former day against this recusant empire. I only suggest, whether it would not have been a little more modest, if you had summoned your followers, instead, to pray not for the conversion of England to your opinion, but that you and all Christians may be guided into the truth, wherever it is, and there embrace each other in a durable fraternity? Issue now this for your proclamation. Call upon the world to join you, and I will answer for it that all the recusant millions, who roused themselves against you in the days of Luther, will joyfully meet the summons, and a spectacle shall be offered, at which the world, and possibly, other worlds may gaze — all the divided, clashing hosts of Christendom bowed together before God, asking for the truth that shall end their disagreements, and make them one for ever. Pardon me, now, if in this letter I have inflicted any unjust wound upon your peace, or spoken aught that savours of personal malignity. You are an aged man, waiting on the shore, and will probably be called to pass over before me. If I would not have you go to lay up accusations against me, I ought as earnestly to hope that you may so discharge the responsibility laid upon you, by this letter, as not to be required to accuse yourself.

Yours in the truth,
HORACE BUSHNELL,
London, April 2, 1846.

Now we understand why in the Protestant literature of the nineteenth century could be found such expressions of awareness of one's own responsibility to do everything to enlighten the Catholic nations:

“The great duty of the hour is to enlighten these unhappy people as to the true nature of the system that enslaves them.” (Sister Mary Agnes, *Nunnery life in the Church of England*, p. 264)

However, soon such a voice fell silent. The difference between Catholicism and Protestantism, meanwhile, has almost completely disappeared. But not because Catholicism reformed, but rather because Protestantism approached Catholicism. Catholicism neither changed its spirit nor its doctrine, because it considers itself infallible. It just changed its policy. As 19th-century Protestants used to say, Catholicism is tolerant only when it is powerless, when it cannot do otherwise.

Only Biblical Protestantism could criticize the essence of Catholic delusion. All other religions contain the same principles of deception, only in a different form. But when Protestantism itself despised the authority of Scripture and the spirit of God's law, when it itself began to draw the force of religious zeal by arousing the motives and feelings of fallen human nature, bringing peace to the unclean conscience by Catholic techniques and entertaining music, and declaring reasonable self-examination inappropriate and disturbing, the Catholic Church ceased to fear it and offered it the hand of reconciliation. She even found in it a collaborator in establishing her earthly rule, because in the absence of spiritual power, the Protestant world today solves the problem of evil by politics, and not anymore by the Gospel.

MORSE'S PERSONAL SPIRITUAL EXPERIENCE

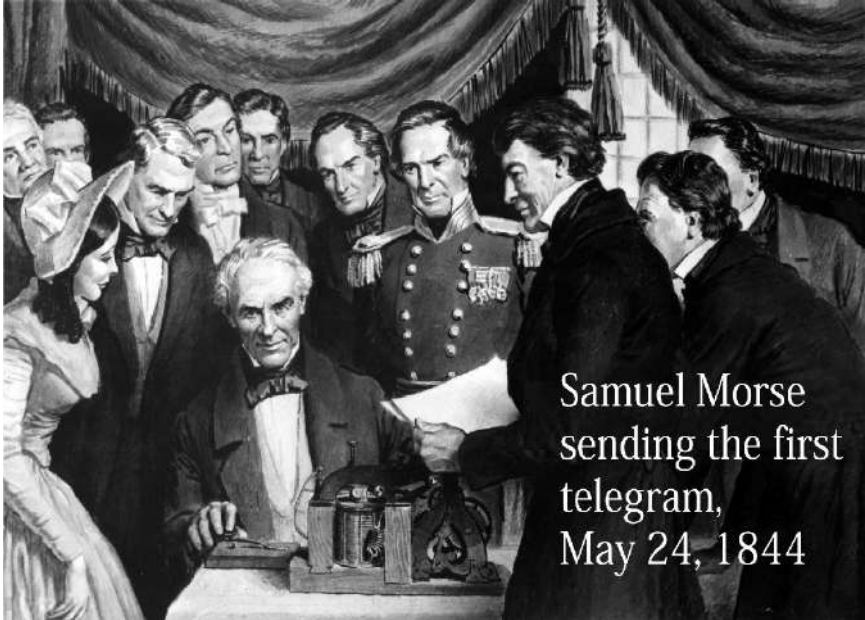
Samuel Morse in his personal life revealed a firm faith in God, to whom he prayed and whom he throughout his whole life praised for the discovery of the telegraph as a gift to mankind. He relied on God in the difficult days, as well as when the blessings of his confidence in God were reaching him. Since he discovered a system for transmitting telegraphic signals over a wire, Morse was in poverty and uncertainty for 12 years, unable to implement his inventions in practice. At that time he wrote:

“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.”

One evening, he was waiting for the US Congress to consider his appeal to fund the test of the telegraph by building a 61-km telegraph line between Baltimore and Washington D.C. When from the gallery he heard the mocking of his project, he returned home, and ready for disappointment, he lay down and fell asleep.

Next morning he was visited by Annie G. Ellsworth, the daughter of Commissioner of Patents, with the news that Congress passed his bill in midnight hours and that President Tyler had signed the telegraph into law.

Morse was appropriated \$30,000 from the US government (\$1,043,294 today) for his project, and a year later, on 24th of May, the first telegraphic link between the two cities was realized.



Samuel Morse
sending the first
telegram,
May 24, 1844

A month later, when the press had already written extensively about this achievement as an event of historical importance, Samuel Morse injured his leg and therefore spent a few weeks in bed. Spiritual meaning of his accident he explained in a letter to his brother Sidney on June 23, 1844:

“I cannot but constantly exclaim, ‘What hath God wrought!’ When I look back upon the darkness of last winter and reflect how, at one time everything seemed hopeless; when I remember that all my associates in the enterprise of the Telegraph had either deserted me or were discouraged, and one had even turned my enemy, reviler and accuser (and even Mr. Vail, who has held fast to me from the beginning, felt like giving up just in the deepest darkness of all); when I remember that, giving up all hope myself from any other source than his right

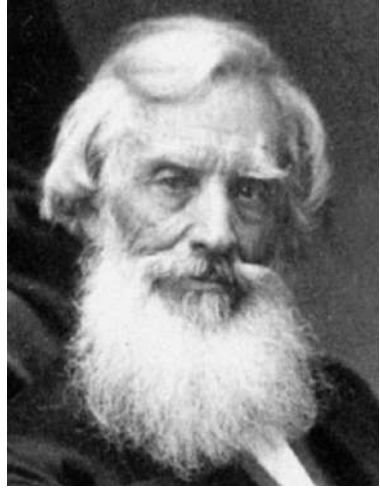
arm which brings salvation, his salvation did come in answer to prayer, faith is strengthened, and did I not know by too sad experience the deceitfulness of the heart, I should say that it was impossible for me again to distrust or feel anxiety, undue anxiety, for the future. But He who knows the heart knows its disease, and, as the Good Physician, if we give ourselves unreservedly into his hands to be cured, He will give that medicine which his perfect knowledge of our case prescribes.

I am well aware that just now my praises ring from one end of the country to the other. I cannot take up a paper in which I do not find something to flatter the natural pride of the heart. I have prayed, indeed, against it; I have asked for a right spirit under a trial of a new character, for prosperity is a trial, and our Saviour has denounced a woe on us 'when all men speak well of us.' May it not then be in answer to this prayer that He shuts me up, to strengthen me against the temptations which the praises of the world present, and so, by meditation on his dealings with me and reviewing the way in which He has led me, showing me my perfect helplessness without Him, He is preparing to bless me with stronger faith and more unreserved faith in Him?

To Him, indeed, belongs all the glory. I have had evidence enough that without Christ I could do nothing. All my strength is there and I fervently desire to ascribe to Him all the praise. If I am to have influence, increased influence, I desire to have it for Christ, to use it for his cause; if wealth, for Christ; if more knowledge, for Christ. I speak sincerely when I say I fear prosperity lest I should be proud and forget whence it comes." (*Samuel F. B. Morse* - Volume 2, pp. 233-234)

Four years before his death, Samuel 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.” (Samuel Morse, Dresden, 1868)



Morse’s spiritual thoughts from September 6, 1829 are recorded in his papers:

“That temptations surround us at every moment is too evident to require proof. If they cease from without they still act upon us from within ourselves, and our most secret thoughts may as surely be drawn from the path of duty by secret temptation, by the admission of evil suggestions, and they will affect our characters as injuriously as those more palpable and tangible temptations that attack our sense.

This life is a state of discipline; a school in which to form character. There is not an event that comes to our knowledge, not a sentence that we read, not a person with whom we converse, not an act of our lives, in short, not a thought which we conceive, but is acting upon and moulding that character into a shape of good or evil; and, however unconscious we may be of the fact, a thought, casually conceived in the solitariness and silence and darkness of midnight, may so modify

and change the current of our future conduct that a blessing or a curse to millions may flow from it.

If this reasoning is correct, I shall but cheat myself in preserving a good moral outward appearance to others if every thought of the heart, in the most secret retirement, is not carefully watched and checked and guarded from evil; since the casual indulgence of a single evil thought in secret may be followed, long after that thought is forgotten by me, and when, perhaps, least expected, by overt acts of evil. ...

“Where then is our remedy? In Christ alone.

‘Cleanse thou me from secret faults. Search me, O God, and know my thoughts; try me and know my ways and see if there is any wicked way in me, and lead me in the way which is everlasting.’” (Samuel F.B. Morse: His Letters and Journals, Volume I, 296-298)

Morse’s reflections contain the same messages as the wise thoughts of seventeenth-century Puritans:

“You may be a hypocrite and may not know it.” Cuthbert Sydenham (1622-1654)

“Commonly those that are most superstitious, are most confident of their innocency, and piety.” Daniel Cawdrey (1588-1664)

“Thou must be righteous and holy, before thou canst live righteously and holily.” William Gurnall (1616-1679)

“It is expedient that you should pass under the cross to inherit the crown.” Thomas Watson (1620-1686)

Loyalty to God and unselfish love for the neighbor, as we see, was not the only the experience of lonely cases, unusual examples, but the experience of a considerable part of the inhabitants, the result of the child-rearing* founded on the Protestant belief and principle “Sola Scriptura” (Scripture alone).

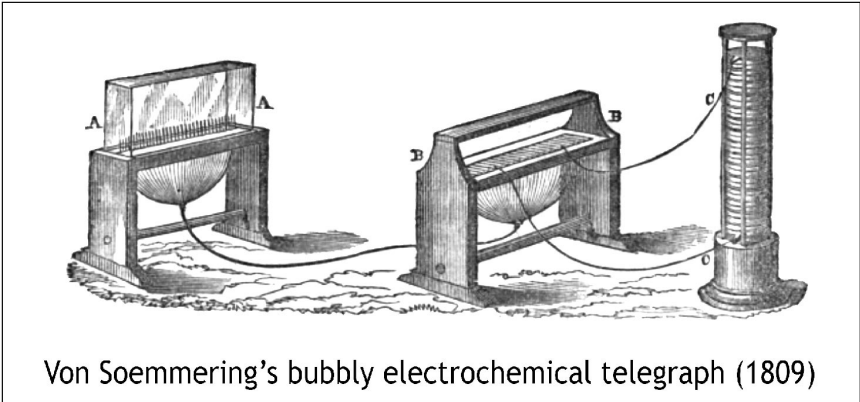
“The goal of parents and tutors was to fashion a person able to subject emotion to reason, subordinate selfish motive to altruistic purpose, and place the public good of family and fatherland above the private pleasure of the individual. ... These were not sentiments to make young people cower before their parents or any other authority; nor were they the beliefs of people who shirk responsibility and self-sacrifice. The Protestant catechism encouraged defiance and heroism as well as subservience. Like Luther’s free yet bound Christian, the disciplined child was also to become a “lord over all.” ... As the goal of parental discipline was free, internal self-control, not bare, external conformity, so the goal of education was true understanding, not rote learning.” (Steven Ozment, *When Fathers Ruled: Family Life in Reformation Europe*, 135, 149)

Although these holy people went to the grave to wait for the glorious Christ’s Second coming, when Jesus will take them with Him to eternity, their works remained recorded in a sufficient degree that they could be our inspiration for life and victory in the temptations of modern times.

* More about child-rearing founded on the Protestant belief I wrote in my book: “*Child Care of the Last Generation*” www.enlite.org

SELECTED EXAMPLES OF MORSE'S EPOCH:
FROM LUIGI GALVANI TO JOSEPH TAYLOR

Discovery of the telegraph was based on previous accomplishments, which Morse used successfully in order to realize an easy way to convey a text message. The most revolutionary moment was the previous discovery of the electromagnet by English physicist William Sturgeon in 1824, therefore, only eight years before Morse decided to use it for a visible and technically usable indication of the voltage in the wire.



Von Soemmering's bubbly electrochemical telegraph (1809)

Previously, in 1809, German scientist Samuel Thomas von Sömmerring noticed that wires submerged in salt water produce oxygen and hydrogen bubbles when electricity flowed through them, and he sought to use this discovery to transmit text. Even before him, the Italian scientist Luigi Galvani discovered in 1780 that electrical impulses were causing the twitching of the frog's leg, but he did not remember that he can use it for telecommunications. However, the problem of applying all methods of voltage indication at the ends of the wire and of endeavors to use them for communication, was in

the complexity of the system where each letter character would require a special electrical circuit, and therefore a special electrical conduit.

The advantage of Morse's discovery is that he succeeded, through one single cable, to transmit the text with different combination of shorter and longer electrical impulses. We won't be wrong if we say that Morse is the first man in history who for the transmission of the information over a wire used a binary code. Soon, the scientist and inventor of Scottish descent, Alexander Graham Bell, invented a telephone, enabling the transmission of the human voice over a distance.

In transmission of a signal over a distance via electric wire, there was a problem of limitation in sending the telephone signal over greater distances, because parallel connection cables act as capacitors whose capacity is proportional to the length and the mutual closeness of both wires. As capacitors represent a short circuit for an alternating signal, the usable signal decreases in proportion to the length of the cables because the longer the cables, the greater is their mutual capacity.

Soon the scientist Michael Pupin (1858-1935) finds a solution. He places inductive coils at a certain distance, which prevent the summation of capacitance, and thus enables the transmission of signals over vast distances. This discovery made it possible to establish a telephone connection between Europe and the US. Similar to Samuel Morse, Pupin's life was imbued with various scientific inventions. While Morse contributed to reducing the exposure time of photographs on silver-plated copper, Pupin shortened X-ray exposure time from one hour to several seconds, using phosphorescent material, sensitive to X-rays. Similar

to Morse, who lost his wife after seven years of marriage due to heart disease, Pupin lost his wife after eight years of marriage due to pneumonia. The same temptations brought mature results in the development of their personalities, and directed them toward new achievements for the good of mankind. Just as Morse was under the blessed influence of the spiritual counsels of his mother, so was Michael Pupin. He recorded his mother's words:



“Knowledge is the golden ladder over which we climb to Heaven; knowledge is the light which illuminates our path through this life and leads to a future life of everlasting glory.” (Michael Pupin, *From Immigrant to Inventor*, p. 10, 1924)

When Pupin made known to his father the scientific facts about the nature of lightning and thunder, his father accused him of heresy. The popular belief that thunder was due to the rumbling of St. Elijah's car as he drove across the heavens had come into conflict with modern scientific knowledge, so Pupin's father had found such claims to challenge the teachings of the Orthodox Church. But Pupin's mother reacted as a true Protestant and, by referring to the authority of Scripture, defended young Pupin from accusations of sacrilege.

“My mother observed that nowhere in the Holy Scriptures could he find support of the St. Elijah legend, and that it was quite possible that the American Franklin was right and that the St. Elijah legend was wrong. In matters of correct interpretation of ancient authorities my father was always ready to abide by the decisions of my mother, and so father and I became reconciled again. My mother’s admission of the possibility that the American Franklin might, after all, be wiser than all the wise men of Idvor, and my father’s silent consent, aroused in me a keen interest in America.” (Michael Pupin, *From Immigrant to Inventor*, p. 13, 1924)

In his legendary autobiographical work, Michael Pupin advocates reformatory principles of people of that time about the importance of personal enthusiasm and personal responsibility in the fight for life and prosperity:

“When I landed at Castle Garden, forty-eight years ago, I had only five cents in my pocket. Had I brought five hundred dollars, instead of five cents, my immediate career in the new, and to me a perfectly strange, land would have been the same. A young immigrant such as I was then does not begin his career until he has spent all the money which he has brought with him. I brought five cents, and immediately spent it upon a piece of prune pie, which turned out to be a bogus prune pie. It contained nothing but pits of prunes. If I had brought five hundred dollars, it would have taken me a little longer to spend it, mostly upon bogus things, but the struggle which awaited me would have been the same in each case. It is no handicap to a boy immigrant to land here penniless; it is not a handicap to any boy to

be penniless when he strikes out for an independent career, provided that he has the stamina to stand the hardships that may be in store for him.” (Michael Pupin, *From Immigrant to Inventor*, p. 1, 1924)

Like Samuel Morse, Pupin was also allowed to go to Yale or Princeton, but Pupin preferred to stay at New York University, so that he could listen to his favorite preacher, Henry Ward Beecher.

“I was confirmed in this when the boys of the Adelphi Academy who expected to enter Yale or Princeton used much of their persuasive powers to steer me to these colleges. It encouraged me much and diminished greatly my anxiety about “social unpreparedness.” But my answer was that the college of Hamilton, Jay, and Livingston, in the City of New York, was the port for which I was sailing, and that Beecher’s church in Brooklyn would be one of the anchors to keep me there, and that Beecher, as far as I was concerned, would be a part of Columbia College.” (Michael Pupin, *From Immigrant to Inventor*, p. 110, 1924)

Unlike the Catholic and Orthodox believers who attach the greatest importance to the beauty of the very temples, Michael Pupin noted the beauty of characters of Christ’s body on earth, and in the following words he described his encounter with the Protestant community itself:

“Beecher was the sunrise which dispelled much of that mist which prevented my eyes, just as it prevents all foreign eyes, from seeing the clear outline of American civilization. Four years previously I had for the first time attended an American church service in Delaware City, and had carried away the impression that in matters of public worship America was not up to the standards prescribed



by the Serbian Church. Beecher and his Plymouth Church changed my judgment completely. Beecher's congregation seemed to me like a beehive full of honeyhearted beings. Each of them reminded me of the Americans who had befriended me at the railroad-station in Vienna, and had rescued me from the official dragon who threatened to send me back to the prisons of the military frontier. I firmly believed that Beecher was preaching a new gospel, the American gospel of humanity, the same gospel which his great sister had preached. Every member of his congregation looked to me like a faithful disciple of this doctrine. One of those honey-hearted disciples was a Doctor Charles Shepard, of Columbia Heights, Brooklyn. ... Doctor Shepard's family was, in my opinion, a family of saints; generosity, refinement, and spiritual discipline filled the golden atmosphere of their home." (Michael Pupin, *From Immigrant to Inventor*, pp. 107-108, 1924)

With what kind of spirit Pupin was delighted, can be seen in the content of the famous statements of Henry Ward Beecher (1813-1887):

“The worst thing in this world, next to anarchy, is government.”

“Adversity, if for no other reason, is of benefit, since it is sure to bring a season of sober reflection. People see clearer at such times. Storms purify the atmosphere.”

“I can forgive, but I cannot forget, is only another way of saying, I will not forgive. Forgiveness ought to be like a cancelled note - torn in two, and burned up, so that it never can be shown against one. ”

“A man that does nothing but watch evil, never will overcome it.”

“Pride slays thanksgiving. ... A prideful man is seldom a grateful man, for he never thinks he gets as much as he deserves.”

“A man that is afraid is never a man.”

“A man that puts himself on the ground of moral principle, if the whole world be against him, is mightier than all of them.”

“The indolent mind is not empty, but full of vermin.”

“There are joys which long to be ours. God sends ten thousands truths, which come about us like birds seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing awhile upon the roof, and then fly away.”

“There are materials enough in every man’s mind to make a hell there.”

“There is no man that lives who does not need to be drilled, disciplined, and developed into something higher and nobler and better than he is by nature. Life is one prolonged birth.”

“God’s whole nature moves toward the man who wants to be free from sin, as broadly and irresistibly as the summer moves from the south toward the north.”

Michael Pupin is also known for his statements on the relationship between science and religion:

“Science is leading us closer and closer to God. ... Science is revealing God in greater and greater glory.”
(*Improvement Era*, Volume 36, p. 875, 1932)

“We are faced with two alternatives: We can either believe that cosmos, the beautiful law and order, is simply the result of haphazard happenings, or that it is the result of a definite Intelligence. Now, which are you, as an intelligent being, going to choose? Personally, I choose to believe in the coordinating principle, the Divine Intelligence. Why? Because it is simpler. It is more intelligible. It harmonizes with my whole experience. The theory that intelligent beings like ourselves, or intelligent processes like the movements of the stars, are the outcome of unintelligent haphazard happenings, is beyond my understanding. And why should I accept such a theory when I observe the evidence of a directing Intelligence every day? When you see the stars, each moving in its own pathway, or see a seed grow after a definite plan into a tree, or see a baby develop into a full-grown, self-directing human individuality, can you conceive of all that taking place as the result of haphazard happenings? Well, I can not.

Some men are color-blind and some are spiritually blind. But take men in general, they are not spiritually blind. They can be misled, however, particularly in youth. Youth can be misled. There are those who scoff when anything spiritual is said; they scoff because the spiritual does not exist in their case, and they think it does not exist at all. ...

Science has simply brought to me a higher, broader view of the Creator. That is the real pleasure of scientific work. The purpose of science is not merely to make material things and inventions to increase wealth and comfort. These things are certainly a blessing, but not the greatest blessing.

If science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with him; if science does not assist me in carrying out the Divine purpose, then I am a failure as a scientist.” (Interview with M. Pupin, Albert Edward Wiggam, *Exploring Your Mind with the Psychologists*, pp. 396-407, 1928)

Michael Pupin was one of the enlightened minds who made a great contribution to the transmission of analog signal. However, the use of binary code almost completely suppressed analog signal transmission in recent decades.

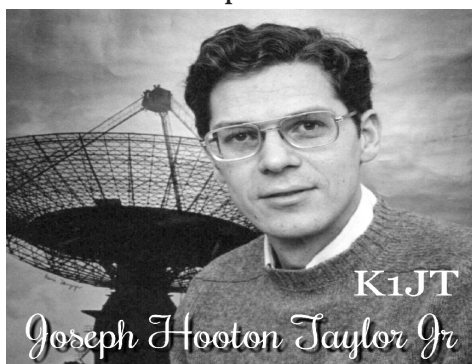
One of the advantages of binary code is revealed in the transmission of signals over long distances where areas are so large (satellite - Earth, or Earth - Earth, or Earth - Moon - Earth) that the signals arrive at the receiver hundreds of times weaker than the cosmic noise level.

But since the sequence of a binary signal is repeated consecutively, the computer picks up common values

from the received noise and manages to recognize the useful signal, even though it is hundreds of times weaker than the noise.

One of the most famous programs for such digital communication, called WSJT, can be downloaded for free from the Internet to the computer. And when the sound card microphone approaches the speaker of the radio station, the program is able to display the decrypted signals below the noise level on the computer screen and save them.

The author of this program is astrophysicist Joseph Taylor (Joseph Hooton Taylor Jr), winner of the Nobel Prize for the discovery of a new type of pulsar.



The name of the popular WSJT program is derived from the word “Weak Signal/Joe Taylor”, while Taylor’s callsign is K1JT.

As radio amateur, he is known for using the Arecibo radio telescope in 2010 for moonbounce communication with radio amateurs from around the world, by voice, by Morse code and by digital communication.

In his very interesting autobiography, Joseph Taylor reveals the importance of Protestant educational influence for his exploring spirit:

“I have noticed in recent years that many budding scientists worry much more than I ever did about what the future may bring: how to get into the best

university, work with the biggest names, find the best post-doctoral fellowship, and secure the ideal university position. ... Perhaps related to my Quaker upbringing, I've always valued personal involvement in a difficult task over appeals to eminence or authority; I like the challenge of re-examining a problem from fresh perspectives. Ultimately, I believe that in important matters we are mostly self-taught, but in a way that is strongly reinforced by cooperative human relationships. ...

My parents were living examples of frugal Quaker simplicity, twentieth-century style; their very lives taught lessons of tolerance for human diversity and the joys of helping and caring for others. Our house was large, open, and friendly. To my knowledge it has never been (nor indeed can be) locked." (Gosta Ekspong, *Physics*, 1991-1995)

Joseph Taylor is also known for his statement:

"A scientific discovery is also a religious discovery. There is no conflict between science and religion. Our knowledge of God is made larger with every discovery we make about the world." (Taylor, as cited in *Brown* 2002)



JAMES CLERK MAXWELL

In this our analysis of the period of the greatest prosperity, certainly it would not make sense to omit the scientist who, according to the Encyclopedia Britannica, is considered to be the most significant scientist in the world, just after Isaac Newton. It is a Scottish physicist and mathematician James Clerk Maxwell (1831 - 1879).

From an early age, he had been showing immense curiosity. His very broad interest, experiments from different fields (discovery of color photograph), a deep understanding of physical laws and their mathematical explanations, were fruits of his enlightened mind. He is the first in history to bring together electricity, magnetism and light as different manifestations of



Young James Maxwell

the same phenomenon. His explanations of physical laws are woven into the foundations of modern science. The character of his personality was described as meek and compassionate. It is recorded that he visited the sick and encouraged them with the Bible in his hand and the prayer to the Most High on his knees.

His spiritual reflections and wishes are also recorded:

“Think what God has determined to do to all those who submit themselves to His righteousness and are willing to receive His gift. They are to be conformed to the image of His Son...”

“The only desire which I can have is like David to serve my own generation by the will of God, and then fall asleep.” (*The Life of James Clerk Maxwell*, L. Campbell, pp. 338, 421)

The following stanzas from his evening prayer reveal that he was aware of his soul’s need for daily communion with God in whom he believed:

“Thou that fill’st our waiting eyes
With the food of contemplation,
Setting in Thy darkened skies
Signs of infinite creation,
Grant to nightly meditation
What the toilsome day denies—
Teach me in this earthly station
Heavenly Truth to realise.

Give me wisdom so to use
These brief hours of thoughtful leisure,
That I may no instant lose
In mere meditative pleasure,
But with strictest justice measure
All the ends my life pursues,
Lies to crush and truths to treasure,
Wrong to shun and Right to choose.

Through the creatures Thou hast made
Show the brightness of Thy glory,
Be eternal Truth displayed
In their substance transitory,
Till green Earth and Ocean hoary,
Massy rock and tender blade
Tell the same unending story—

“We are Truth in Form arrayed.”

Teach me so Thy works to read
That my faith,—new strength accruing,—
May from world to world proceed,
Wisdom’s fruitful search pursuing;
Till, Thy truth my mind imbuing,
I proclaim the Eternal Creed,
Oft the glorious theme renewing
God our Lord is God indeed.

Give me love aright to trace
Thine to everything created,
Preaching to a ransomed race
By Thy mercy renovated,
Till with all Thy fulness sated
I behold Thee face to face
And with Ardour unabated
Sing the glories of Thy grace.”

(James Clerk Maxwell, Cambridge, April 25, 1853)

From Maxwell’s perspective, all his great discoveries were just a side effect of knowing God’s glory, that is, cognition of God who reveals Himself through the deeds He created. He wrote:

“I think that men of science as well as other men need to learn from Christ, and I think that Christians whose minds are scientific are bound to study science that their view of the glory of God may be as extensive as their being is capable of.” (*The Life of James Clerk Maxwell* By L. Campbell, pp. 404-405)

ON THE ABUSE OF ART

Many of the statements of notable men of the nineteenth century contained the wise warnings for future generations. Interesting is Morse's relationship to art, since he was aware that it was the tool and weapon of Catholic Counter-Reformation. This Catholic style was called Baroque in art, while many Protestants called it Jesuit style, and they were cautious lest their own art become manipulative.

"Baroque was the style of the Counter-Reformation and was intended by the Jesuits to express the temporal power and riches of the Catholic Church in contrast to the austere doctrines of Protestantism." (*The New Encyclopaedia Britannica*, 1995, p. 25) "The Jesuits appropriated this new form of music, and until Handel's time it was known as the "Jesuit style."" (Frederick L. Nussbaum, *The Triumph of Science and Reason 1660-1685*, p. 42) "Definition of Jesuit style: a baroque style of architecture in ecclesiastical buildings of the 16th and 17th centuries" (*Merriam-Webster Dictionary*)



Doric cottage

Greek temple

Protestant church, Charleston SC

Protestants considered excessive exterior decoration as a proof of inner vanity of the spirit, which is why the harmony and simplicity of the Doric order, originating from the mountain Doric houses, through the temples of classical Greece, became popular in the Protestant world of the Modern Period and gave a seal to the epoch

of Classicism, where it represented a break from the aggrandized baroque. The true purpose of art is to direct to God, and not to replace Him. But in a false religious system the art receives a role to enchant, and through aroused religious feelings suppress a man's consciousness of inner vanity and the need for God. If prior to worship a man was aware that he needed forgiveness of guilt and a new heart cleansed from sin and filled with love, after such a worship, spiced with the abominations of Babylon, he is no longer aware of his inner vanity and need for God. Samuel Morse was aware of this abuse of art, especially of painting and music in the Catholic religious experience, and wrote about it:

"I looked around the church to ascertain what was the effect upon the multitude assembled. The females, kneeling in their chairs, many with their prayer-books reading during the whole ceremony, seemed part of the time engaged in devotional exercises... but this I will say, that everything around them, instead of aiding devotion, was calculated entirely to destroy it. The imagination was addressed by every avenue; music and painting pressed into the service of— not religion but the contrary— led the mind away from the contemplation of all that is practical in religion to the charms of mere sense. No instruction was imparted; none seems ever to be intended. What but ignorance can be expected when such a system prevails? ... How admirably contrived is every part of the structure of this system to take captive the imagination. It is a religion of the imagination; all the arts of the imagination are pressed into its service; architecture, painting, sculpture, music, have lent all their charm to enchant the senses and impose on the understanding by substituting

Fundamental Delusion of Hedonism and Mysticism:

“Sensations can satisfy me!”



Truth:

No matter how feelings are exalted, strong or prolonged, they can never satisfy the thirst of the soul, but can only suffocate consciousness of human inner spiritual dissatisfaction.

for the solemn truths of God’s Word, which are addressed to the understanding, the fictions of poetry and the delusions of feeling. The theatre is a daughter of this prolific mother of abominations, and a child worthy of its dam. The lessons of morality are pretended to be taught by both, and much in the same way, by scenic effect and pantomime, and the fruits are much the same.

I am sometimes even constrained to doubt the lawfulness of my own art when I perceive its prostitution, were I not fully persuaded that the art itself, when used for its legitimate purposes, is one of the greatest correctors of grossness and promoters of refinement. I have been led, since I have been in Italy, to think much of the propriety of introducing pictures into churches in aid of devotion. I have certainly every inducement to decide in favor of the practice did I consult alone the seeming interest of art. That pictures may and do have the effect upon some rightly to raise the affections, I have no doubt, and, abstractly considered, the practice would not merely

be harmless but useful; but, knowing that man is led astray by his imagination more than by any of his other faculties, I consider it so dangerous to his best interests that I had rather sacrifice the interests of the arts, if there is any collision, than run the risk of endangering those compared with which all others are not for a moment to be considered." (*Samuel Finley Breese Morse*, Volume 1, 324, pp. 398-399)

Such critique of the abuse of artistic experience was not solitary in the nineteenth century. In the most popular book of Christian writer Ellen G. White, "*The Great Controversy Between Christ and Satan*" dating back to 1888, we read:

"Many Protestants suppose that the Catholic religion is unattractive, and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence.

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such

attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God. Brilliancy of style is not necessarily an index of pure, elevated thought. High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual. They are often employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone.

A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. None but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God, are proof against her influence. Thousands who have not an experimental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes desire." (Ellen G. White, *The Great Controversy Between Christ and Satan*, pp. 566-567)

On the role of music, Ellen G. White makes observations:

"Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one." (Ellen G. White, *Testimonies for the Church 1*, pp. 496-497)

And in her letter from 1900 she predicts:

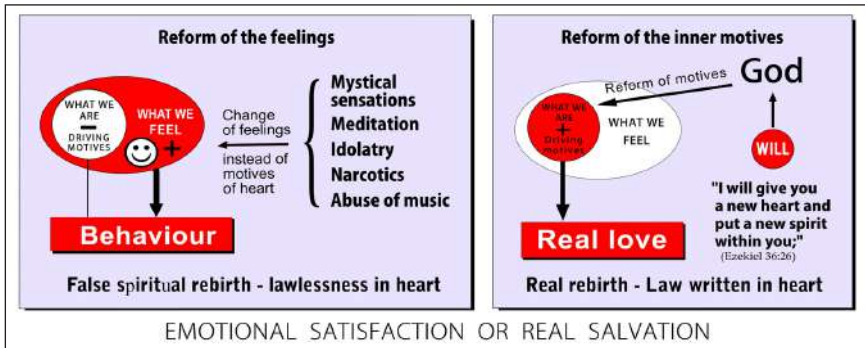
“Satan will make music a snare by the way in which it is conducted.” (Ellen G. White, *Letter 132*, 1900)

Popular music causes the same effects as marijuana - with a strong leap of dopamine it blocks the prefrontal cortex that is in charge of reason, conscience and will. Its penetration into the churches of fallen Protestantism results in annulment of the effect of even the most serious sermons, because, with an excluded mind and conscience, a man comes to a state of complete irresponsibility.

God’s love is distortedly presented as some kind of a sentiment, and Christ as an idol who instead of salvation gives only psychological comfort. Under such influence the awareness of our own sinfulness and guilt for sins are completely stifled, and thus is stifled the real need for God as Savior from sin and guilt.

Samuel Morse did not even dream that the temptation of intoxicating with feelings, mostly through popular music and mutual feeling of closeness, will become in the future an important component in general spiritual apostasy that will imbue Protestantism itself:

“Despite the negative forces, Protestantism demonstrated a striking vitality by 1900. Shrugging off Enlightenment rationalism, Protestants embraced romanticism, with the stress on the personal and the invisible. ... The rationalism of the late 19th century faded away, and there was a new emphasis on the psychology and feeling of the individual...” (Kenneth Scott Latourette, *Christianity in a Revolutionary Age, II: The Nineteenth Century in Europe: The Protestant and Eastern Churches* (1959) pp. 428-31)



“Now whether their religion is of *the heart*, or merely of *the emotions*, can only be known as the greatness of the excitement subsides. Strong feelings or very highly excited emotions, may induce volition or a series of volitions at variance with the state or permanent preference of the will or heart. A miser may be so affected in view of some spectacle of wretchedness as to exert such a temporary influence over his will, as that by a single volition he will relieve the sufferings before him, in view of which he is so greatly excited. But this volition has been induced by an excitement of feeling in opposition to the permanent state of the will. Now, as soon as the excitement has subsided, he calls himself a fool for having been thus induced to part with his money, and almost curses himself for his folly. Now in revivals of religion, it often happens that strongly excited feeling will induce for the time being a series of volitions, that will so shape the life as really to lead us and to lead the subject of them to believe, that the heart is truly changed, that the deep moral preferences of the soul are reversed, that selfishness is given up, and that benevolence has taken its place. But let excitement fully subside, and then you will be able to discern clearly and distinctly, whether

the heart is changed, or whether the volitions of the mind were only induced by temporary excitement. If it is found that the deep currents of the soul are benevolent, that selfishness in heart, life, business, and social intercourse is abandoned, and that love and disinterested benevolence, a supreme disposition to do good to all around is the real state of the heart, then you may be certain that there is true conversion, that that soul has truly entered upon the service of God, and that he is not a mere legalist, and serving for wages. 3. Converts should always be made to see, that the more disinterested they are in religion the more happy they will be; of course the less they seek happiness the more they will find it. And the less regard they have to their own happiness, the more self-sacrificing and disinterested they are the greater will be their joy, and the fuller the tide of their blessedness... 5. You see also the secret of the apostacy of legalists. When their excitement subsides, their religion is too irksome a business for them. They abandon it because they have no heart in it. "They went out from us," says John, "because they were not of us. For if they had been of us, they would have remained with us." Now the same Apostle affirms that "he that is born of God doth not commit sin, because his seed remaineth in him, so that he cannot sin because he is born of God." The seed which remains in him is the love of God, the same benevolence that is in the heart of God.— This has taken the place of selfishness, has come to be the supreme ruling disposition of his soul.— And because his seed remaineth in him he cannot live in sin. And if it is found that he can live in sin, it is certain that he is not born of God." (Charles Grandison Finney - *The Oberlin Evangelist: A Semi-monthly Periodical, Devoted to the Promotion of Religion*. Sustained by an Association, Volume 3, R.E. Gillet, 1841)

Modern American evangelist Billy Graham (1918 – 2018) admitted:

“When Paul went and had one convert, he went back a year later and he had thirty out of that one. ... I can go in the city and have thirty thousand, and come back in a year and not find thirty.” (Billy Graham - United Under One Head, 26th March 1958)

Ellen G. White described in the 19th century the consequences of that widespread delusion of 20th century:

“Look at men who are professedly ***converted under the excitement of feeling***. They are not brought to face the great moral mirror, the law of God, which discovers to them the defects in their character. The law of God is presented to them as a yoke of bondage in contrast to the freedom of the gospel. ... They feel no binding claims of the law of God; as a natural consequence they have not a sensitive conscience toward sin. They have not a fixed principle. We may see such Christians in the churches everywhere — see them today one thing, and tomorrow another. Let wealth and fame allure them and their feelings, which were wrought upon, will change. There is no sacrifice of feeling or conscience which this class of spurious converts will not make to gain the prize. Do such men honor the Bible standard of true piety? Never, never. They are unsound at heart. Just when temptations arise, when the decision must be made whether they will follow inclination or principle, you will see that there is not firmness when it is really needed. If they do not deny their Lord like a Judas, or sell their honor like a [Benedict] Arnold, it is because they have not been tempted to do this.” (Ellen G. White, *Letter 19a*, 1875)

HOLY TIME OR SLAVISH BAN

While Protestants today have a negligent attitude toward God's law, in Morse's time Americans did not consider God's commandments abolished at the cross. They held Luther's light that preaching of the Gospel to those who are not rebuked by God's law for all the depths of sin, is only an impetus for even greater sinning:

"The ungodly out of the Gospel suck only a carnal freedom, and become worse thereby; therefore, not the Gospel, but the law belongs to them. Even as when my little son John offends, if then I should not whip him, but call him to the table to me, and give him sugar-plums, thereby I should make him worse, yea, quite spoil him." (*The Table Talk of Martin Luther, CCLXXXVII*)

At the time of greatest enlightenment, every pious American had a need to express his gratitude and love for God through keeping of God's Fourth Commandment, which reads:

"Remember the Sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it" (Exodus 20:8-10).

Samuel Morse, in the spirit of Protestantism of his time, kept Sunday as the day of rest. Alexis de Tocqueville explained the great importance which Americans

attached to celebrating the day of rest and listening to sermons, which, unlike contemporary ones, did not flatter the weaknesses of human nature:

“In the United States, when the seventh day of each week arrives, commercial and industrial life seems suspended; all noise ceases. A profound rest, or rather a kind of solemn recollection follows; the soul, finally, regains self-possession and contemplates itself.

During this day, the places consecrated to commerce and industry are deserted; each citizen, surrounded by his children, goes to church; there strange discourses are held forth that do not seem much made for his ears. He hears about the innumerable evils caused by pride and covetousness. He is told about the necessity to control his desires, about the fine enjoyments attached to virtue alone, and about the true happiness that accompanies it.

Back at home, you do not see him run to his business ledgers. He opens the book of the Holy Scriptures; there he finds sublime or touching portrayals of the grandeur and the goodness of the Creator, of the infinite magnificence of the works of God, of the elevated destiny reserved for men, of their duties and their rights to immortality.” (Alexis de Tocqueville, *Democracy in America*, p. 517)

On the significance of the day that the Americans, according to the Fourth Commandment, called the Sabbath, he wrote:

“Oh! That we appreciated in America the value of our Sabbath; a Sabbath of rest from labor; a Sabbath of moral and religious instruction; a Sabbath the greatest barrier

to those floods of immorality which have in times past deluged this devoted country in blood, and will again do it unless the Sabbath gains its ascendancy once more.” (Samuel F. B. Morse, *His Letters and Journals*, p. 318)

But unlike Catholics who by political power endeavor to impose the day of rest, Morse was a representative of the true service to God from the heart, newborn by God’s Spirit, in which God Himself has written His commandments:

“Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man.” (1 Samuel 10:6) “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.” (Jeremiah 31:33) “I will give you a new heart and put a new spirit within you; I will take the heart of stone from your body and give you a heart of flesh. I will put my spirit in to you and make you conform to my statutes, keep my laws and live by them.” (Ezekiel 36:26-27)

Thus in Morse’s understanding of spiritual reform we do not see an appeal for political repression, but an explanation of the correct spirit of the law. Faithfulness to God cannot be imposed by the criminal code because it produces formalism and hypocrisy.

Samuel Morse notices that Catholics do not observe Sunday in a way that reveals the sincere gratitude of their hearts, but only with a formal ban and without spiritual content. He was amazed at people who on Sundays sang secular songs instead of exclusively spiritual hymns, because he understood the difference between music for fun and music of gratitude:

“Accustomed to the proper and orderly manner of keeping the Sabbath so universal in our country, there are many things that will strike an American not only as singular but disgusting. While in Paris we found it to be customary, not only on week days but also on the Sabbath, to have musicians introduced towards the close of dinner, who play and sing all kinds of songs. We supposed that this custom was a peculiarity of the capital, but this day after dinner a hand-organ played waltzes and songs, and, as if this were not enough, a performer on the guitar succeeded, playing songs, while two or three persons with long cards filled with specimens of natural history — lobsters, crabs, and shells of various kinds — were busy in displaying their handiwork to us, and each concluded his part of the ceremony by presenting a little cup for a contribution.” (Samuel F. B. Morse, *His Letters and Journals*, p. 322)

We see that the seventh day to the Catholics is not really the holy time when all their thoughts are lifted to God; but at the same time they try, by civil law, to forbid all work on Sundays. Among modern Protestants we find even more absurd understanding that Jesus Christ by “the New Testament freed us from bondage to the law”, so He also set us free from the observance of the day of rest.

According to them, keeping the weekly Sabbath from God’s Fourth Commandment is a heavy yoke of slavery.

How is it possible that in the day of rest, which represents the only week day of rest after the six working days, they see some sort of yoke of slavery?

How is it possible that the memory of the rest from creation and the exodus from Egyptian slavery to them

is the symbol of the slavery itself, and not the rest from creation and Egyptian slavery?

The answer to that question reveals their true spiritual condition and the servile motives from which they will keep a false day of rest. To them, the Sabbath is the yoke of slavery because they would keep the day of rest solely out of slavish motives if it were imposed by law. And that will happen. When the widespread escalation of evil brings tragic consequences for the entire human race, the fallen church will rely on political power to impose on everyone by criminal law the fulfillment of its formal rules. The plan of the Vatican and apostate Protestantism is to enforce by law the observance of Sunday as the day of rest, which will restore to the fallen Christianity the political power which it had at the time of the millennial darkness of the Middle Ages. Then all truly sincere believers will leave the churches of fallen Christianity, thus fulfilling the prophecy of Revelation about a harlot (church) who commits fornication with the kings of the earth (state power):

“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Revelation, 18:2-5)

More prophecies by Christian writer Ellen G. White reveal that Jedidiah's and Samuel Morse's darkest foreshadows will be fulfilled in reality and that Protestantism will experience its apostasy and association with Catholicism, and then enforce its religious principles by political power to all people, both to atheists and believers who believe otherwise:

"How the Roman Church can clear herself from the charge of idolatry we cannot see.... And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism, for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism." (Ellen G. White, *The Review and Herald*, June 1, 1886.)

"The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin." (EGW, 4SP p. 410, 1884)

“But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him.

But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. ... Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. ... Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.” (Ellen G. White, *The Great Controversy*, pp. 449, 588-589)

“They do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the Dark Ages.” (Ellen G. White, *The Review and Herald Extra*, December 11, 1888)

TIME OF THE LAST DAYS

General escalation of evil, meanwhile, resulted in a drastic involving of the role of the state in every sphere of human life, so we really went civilizationally back to the dark Middle Ages. Medieval Catholic fear of God, who by all-seeing eye observes everything and threatens with eternal torments in hell, has only been replaced by the all-seeing eye of a state apparatus that threatens everyone with cameras and criminal prosecution.

Re-resurrected fears of impure conscience have formed a host of new conspiracy theories and modern superstitions. Indeed, we do not live anymore in a century of reason and enlightenment. In the meantime, town meetings and forums for discussion at private houses and taverns have been transformed into entertainment venues, and spirit of self-critique into criticism and interest in the yellow press and reality shows. Common sense critique is increasingly being declared as hate speech. Self-critical public opinion no longer exists, which means that even real democracy no longer exists.

And the science itself suffers from its distortion and great abuse. Since the appearance of the epoch of realism, characterized by the shift of responsibility of a man for his own misfortune to the circumstances and to other people, the strong trends emerge in psychology and sociology that a man can excuse his character weaknesses by blaming circumstances, and shift his guilt to bad influence of parents and social environment.

Then the theory of evolution gave an excuse to a western man to reject the ideals of living for the common good, and to justify indulging to his selfish struggle

for survival. Of course, that struggle for existence is just an excuse. A man will endanger his health, his life and survival for pleasure's sake, whether in dietary intemperance, unhealthy drinks and vices, or in conflicts for defense of his humiliated and offended pride.

It's obvious that the main goal of modern science, modern technology, medicine and psychology is to respond to the need of man to live as sinful as possible, and to eliminate as far as possible the unpleasant consequences of sin.

Medicine is being misused for the sake of eliminating the symptoms of unhealthy lifestyle habits, in the same way as modern psychology and psychiatry help a man to develop selfish desires to insatiability, and then in every way to eliminate the depressive symptoms of their frustration.

Popular psychology has replaced the institution of Catholic confession of sins to the priest with the technique of confession in psychotherapy, and thus only provided false consolation for conscience to a person who is tormented by it because of unconquered life temptations. Many issues from pedagogy, anthropology and religion are tabooed today and under intense ideological pressure, because a modern man is in a great war against his own conscience and his own reason.

In the second half of the nineteenth century, the western world tried to explain its general scientific and social prosperity not anymore by the notion of reformation of the mentality of Protestant nations, but by the abuse of anthropology, by the idea that its blessing is due to the alleged superiority of the Aryan race.

When the Aryan man subsequently trampled all his declarative values, theory of racial causes of prosperity was rejected, but a new delusion was put in its place — that democratic order was the alleged cause of Western prosperity. This delusion was gainsaid by contemporary immigration, which came to the West without Protestant heritage and demonstrated well to the Western nations what they would be like in the same system without ever having reformed.

Attempting to establish Western democracy in nations that have not experienced mentality reform produces anarchy and general lawlessness, and they again make right-wing repressive solutions necessary.

Regarding the decadent direction of modern civilization, I would end this our observation by quoting another prophetic voice. Famous scientist, Michael Pupin, while receiving the John Fritz Medal for scientific discoveries in 1932, delivered an important prophetic admonition:

“Two pictures occur to me when I attempt to answer that question—two entirely different pictures. In one of the pictures I see the triumphant conquest of space by the automobile and the aeronautical art. I see the wonders of power distribution increasing a hundredfold the comforts and the creative power of man, and I am thrilled by the electric waves which gliding over wires or wandering through space convey on their wings speech and melody over continents and oceans to every nook and corner of this terrestrial globe.

These are a few of the miracles of our power age by which the moving powers of heat and of electricity have displayed the magic of their celestial origin; they

certainly have made the physical side of human life even more glorious than the life of the Olympian gods. This achievement of the power age is its greatest glory.

But the spiritual side of human life, exhibited by another picture, is far from edifying. In this second picture we see desolation on every side in the wake of the most deadly war which the world has ever seen.

The world appears here standing on the verge of economic collapse, and yet vast armies and navies are devouring the meager remnants of the wealth of nations while millions of idle workers are starving. The most repulsive figures in this horrible picture are fear and hatred, which, like two ugly demons, are hovering on each side of the boundary lines between neighboring nations.

Banish these demons from the human heart and there will be no need of vast armies and navies to guard our security against hostile neighbors; there will be no hostile neighbors, and wars will become a dying memory only of former barbarous ages. But the celestial servants of our civilization, the moving powers of heat and of electricity, have not banished them.

Science admits that the magic of these two primordial powers cannot unaided purge the soul of man and eliminate the poisons which corrupt its spiritual life.

Another moving power is sorely needed which can penetrate more deeply than the moving power of even the infinitely minute electrons into the depths of the human heart. This need was recognized nearly 2,000 years ago when our Saviour revealed the moving power

in the spiritual world and commanded us to love the Lord our God, and to love our neighbors as ourselves.

This was a message of the approaching power age in the spiritual world. But this age has not yet arrived; mankind has not yet yielded to the greatest moving power in the spiritual world, and without its aid the moving powers of heat and of electricity cannot contribute their full share to the evolution of the spiritual life of man.

Love of the eternal truth and of their work to reveal this truth for the good of mankind has guided the scientists and engineers to the great triumphs of science. These triumphs of love will persuade the reluctant world that the victorious triumph of the moving power of love which Christ discovered will be the greatest triumph of the power age." (M. I. Pupin, *The Power Age and Modern Civilization*, 1932)