

Lansville Mich.

Nov. 6. 1876

Dr. J. W. Dawson

Montreal, Can.

Dr Sir.

Herewith enclosed please find a printed paper, originally intended to be read at the Buffalo Meeting of the Acad., but a fire breaking out on my premises the 22<sup>d</sup> Aug. thwarted my presence at the meeting, but I have had it printed for private use and as its principles are entirely opposed to the evolution theory (so called) with which you are abundantly agreed, I take the liberty to send it you although you may disagree with my premises. But "all roads lead to Rome," and my conclusions come very near to

yours in your Address, Detroit Vol,  
U. S. A., Sec<sup>n</sup> B, page 22, 23 & 24  
which may be an argument in favor of  
the truth of  
a common conclusion arising from diverse  
positions.

Paleontologically, I think you  
have the argument, although Prof. Hux-  
ley in his in his N. Y. Lecture considers  
such positions as yours as of little account, but  
looks upon the development of life in a series,  
a "demonstration" of the truth of evolution  
— a logic I fail to appreciate.

But with <sup>the</sup> views I entertain, evolution  
would make no strength of argument pro-  
vided even a <sup>complete</sup> succession of life  
from the lowest to the highest was fully  
proved.

If I have succeeded in making  
myself intelligibly understood in my paper  
you will not be surprised when I say  
that heretofore <sup>while</sup> reading the discussions  
of scientific bodies, I have been astonished

at the floundering in argument, confu-  
sion of conception of results, on both sides,  
when by the method I have adopted  
I have found but <sup>comparatively</sup> few difficulties.

My paper of course is very im-  
perfect — it would take a large volume  
to treat of all germane subjects & give  
proper illustration

But I will close with the request  
that whether this method meets your judg-  
ment or not, you may be pleased to  
give me your views upon it while  
I subscribe myself

Respectfully yours  
John T. Blois,

## SOME OUTLINES of a NEW METHOD

Of ascertaining Abstract Truths in either Science or Religion. (o)

BY JOHN T. BLOIS.

*This communication was prepared for reading at the Twenty-fifth meeting of the American Association for the Advancement of Science, held at Buffalo, Aug. 23, 1876, but untoward circumstances prevented the presence of the author or its presentation.*

THE vastness of the subject, *as an institute*, and the limits of this paper, will excuse brevity and scant illustration.

1. As a postulate, (a) reasoning ontologically *a priori* and confirming *a posteriori*. The Fountain of all Science is The Author of All: The *Esse*: The Deity: The Father: The Creator: Jehovah: God: The Great Spirit: The Infinite: The Inscrutable: The Alpha and Omega: under some of which, or other equally expressive names, the highest created mammal acknowledges the Supreme Being.

2. The Supreme Being is not cognizant to the senses of man: yet is possessed of Essential Attributes: and as all power proceeds from Him, He is called the Omnipotent: and as all knowledge is in Him, He is called Omniscient: and as from his essential nature he must everywhere exist, therefore he is called Omnipresent: and from his perfection, the rational faculties concede his Divinity: and as he is the primal cause, the fountain of all, and the great Antitype, the Universe must have emanated from him as the Type, called his Creation.

3. His Dynamic Essence is therefore composed of attributes, without which he could not exist; hence his *Existere*, his emanations being creations must therefore be qualities, without which there could be no creations.

(o). A few Notes in illustration of *this method*, which, if it be well founded, leads to endless deductions and the solution of most of the doubtful problems that divide the opinion of scientists.

(a). If any position taken in this paper be untrue, then it is founded, not upon a postulate, but upon a dogma and should be rejected; if a postulate, and not misstated, it must be in harmony with every other postulate, and all deductions from those postulates must agree with each other: or, in other words—the postulate of one science and its corollaries must agree with the postulate and its corollaries in every other science, which agreement is one evidence of the truth of such postulate; but when such proposed postulate clashes with any well known postulate of another science, it becomes evidence conclusive not of a postulate but of a dogma.

*Since the above was in print, I perceive that every adjective - as grass, inert &c occurring before the word matter should be stricken out as otherwise tending to confuse the distinction between Substance & matter.*

4. Owing to his numerous inherent attributes, reflective intelligence invests, contemplates and realizes him anthropomorphously as the symbol, in a human form, of perfection.

5. From his perfection is deduced his essential Divinity: hence his Divine love, which corresponds to his Divine Will: his Divine Wisdom which emanates from his Divine love and corresponds to his knowledge, and from both his Divine love and wisdom proceeds his Divine Power; hence he is goodness itself and truth itself. (b)

6. The Great Esse is substance itself, known only to man by manifestations, purposes, &c., &c.

As the Universe in generals and particulars is an outbirth, emanation, efflux from Deity, it must consist of qualities expressive of his Intelligence, corresponding to his attributes and constituting the original natural language of man, and if he needed an inspired revelation, that it would be conveyed to him in that universal language known to primeval man. (c)

7. Deity is life itself,—therefore the fountain of all life,—called also Dynamic Force; Spiritual Force; Immaterial Force; contradistinguished from matter, which is only an emanation from the Great Esse, having no life of itself, being simply a material continent for an organ of Life. (d)

(b). Divinity is predicated only of the attributes of Deity; because Deity is perfection itself—not gross matter—not any created being, because such creations are finite and imperfect.

(c). For example: the expressive quality of the Tiger is ferocity; of the Infant, innocence. If primeval man had seen another sever the head of an infant with a cleaver, he would have related the occurrence to a third person in the natural language of man by pointing to the tiger, to the man, to the cleaver and to the infant to signify in symbolic language, a tiger man, or a ferocious man; or, if he had written a history of the circumstance, he would have pictured the infant with its head severed, the man in the act with the implement of death, the tiger and any surrounding objects that would convey the ideas of time, place, etc. etc. of the occurrence.

The natural language of man in his primal state must therefore have been symbolic; and after he had been corrupted by his sensuality, artificial language intervened as a fit representative of his sensuous nature, but based upon the natural language; and afterward, when this history was translated from the symbolic language, whose original signification had been lost, into artificial language, the symbols would have been taken for the subject treated of instead of the symbols of the subject and therefore the subject treated of entirely lost, unless some key to the natural language should have been preserved.

(d). As Deity is not cognizant to the senses it is difficult for man to conceive how a block of granite or any body of inert matter can emanate from Him; but if he will conceive of a particle of that granite, or a particle of that volume of inert matter, triturated and magnified to atoms so minute that the mind can

8. One Essential Attribute of the Great Prototype is Infinity—appearing to man like to an imaginary globe without dimensions, centre or circumference, but whose type is finite and bounded.

9. Another essential quality of Deity is persistent (e), active force, operating by immutable, orderly laws emanating from his love: from love, heat: from heat, motion; from love, also, proceed wisdom and power.

10. Primarily, then, from Divine love by Divine Wisdom and Power, emanate the atoms constituting the suns in the Universe, whose finite qualities correspond respectively,—their heat to his Love, their light to his Wisdom, and their attraction to his Power.

11. Material creation may be stated to be a persistent effluion from the Creator according to immutable (f), orderly laws of

with difficulty distinguish them from the Infinite Esse himself, then the mind can have some conception of the modus of matter emanating from Deity; never however confounding: for the atom is matter still, and only an outbirth—a parturition from Deity. Hence from this efflux from Deity, the mind gets some conception of the creation of the material Universe; how these cosmical atoms with the laws governing matter formed suns (or stars) from which proceeded planets, etc.; how the mutual attraction among cosmical atoms, heat, radiation &c. hardened the planets into solids as we now witness; but whether the sun of our solar system is really the satellite of some other satellite, and so on, *ad infinitum*, cannot be soon certainly known and can only be partially realized by hypothesis; but that it is moving around some distant centre is believed from analogy; but *what* centre is still unknown; that it was originally atomic, forming nebulous matter, is patent; and that its planets were also nebulous matter proceeding from it, is also patent, whether it proceeded from another sun or not.

(e). Persistency, incessancy, like immutability is constant, and, because a prominent law of Deity, infinite. Suspend the centrifugal force in the earth's diurnal revolution only one second (if possible), and the oceans would flow over the continents; or, suspend any other primary law but one moment and all upon the face of the earth would be destroyed. The heart beats incessantly from birth to dissolution, keeping the numberless involuntary muscles as well as all the functions of the animal system adjusted. But let any primary law of being be for the briefest moment interrupted, and the connection between the being and its organ must be instantly severed.

(f). *Immutability* may be stated as one prime essential quality of Deity, so far as man has any knowledge, "the same yesterday, to-day and forever," "unchangeable," "without the shadow of turning." The laws of numbers have at all times been the same, so far as man knows; as that two units has at all times signified two units, and that two units added to two units has at all previously known time equalled four units, and, it is to be believed, will at all times so continue to equal four units in the future. So also this law of immutability in the Creator must ultimate in the outbirth from him of discrete individualities in living forms in cycles of life corresponding to the laws of their respective beings. Observation and reflection will further and definitely confirm this position.

adaptation, compensation, sustentation, all to each, each to each other, by a mutually harmonious, depending frame-work, to the end of furnishing organs to innumerable forms of living beings as receptacles of life—most of which have the powers of generation or reproduction.

12. Man has the faculty to contrive, invent, discover, discern, devise,—not to create: Creation is an attribute only of Deity.

13. It is evident from the Divine goodness and wisdom, that there was an object, use, purpose, end, design, by the Creator in his creation, and as his Divine life pervades the Universe, and as there can be no use or benevolence in the display of inert matter alone, therefore the purpose, use, end, &c., of his creation, is the enjoyment of life, in material organs created out of this gross matter: hence whenever the necessary elements, chemical conditions, adaptations, &c., are united, it is a law of life, to individualize organic form within this inert matter as an environment corresponding in qualities to such essential elements, chemical conditions, adaptations, &c., &c. (g)

(g). The great impediment in the reception of this method is inability to satisfactorily conceive the modus of its operation. To conceive the creation of the lowest orders of *flora* and *fauna*, as fungus, Eozoon, Lingula, &c., is comparatively facile; but elevated orders and species increase the difficulty up to man, whose first infantile, individualized existence is so destitute, not only of a knowledge of his own necessities of life but of the power to procure them, as necessarily to be taught his own nutrition by the care of experience from helplessness to maturity. Here reflective intelligence pauses and looks back for experience, observation, history of the origin of life to be taught the problem of life; and yet, without the aid of this history, observation and experience man feels that Creation is an effect from the activities of the Creator—a perpetual preservation; and as long as those activities exist, so long will creation and recreation, generation and regeneration be continued. Creation, like reproductive generation, is capable only of a partial comprehension, and, avoiding unnecessary technicalities, can barely be touched upon here, while a volume is needed for its discussion and elucidation. Owing to the weakness of his powers of conception, man knows but little of either, and finds it as easy to conceive the one as the other. Consequently he is forced into analogy and hypothesis. He observes a seed subjected to heat and moisture, expand to maturity, producing more seeds and so continuing an endless round of reproduction; and not observing otherwise, he becomes habituated to think that every plant springs from seed. But how came the first seed, or how came the production of cryptogamous plants, which have no seed? In certain districts the Blueberry bush is produced in abundance for its fruit, by burning heavy piles of brush accumulated on purpose in a district for a berry field. Where was the seed in this case?

Of animals, man thinks he understands the modus of reproduction, when, nevertheless, it is one of the greatest mysteries in philosophy. The brief of his knowledge, among the most learned, is, that the paternal brain furnishes the germ; the maternal ovary, the tenement; and then, the germ being maternally

14. To be confined to this Planet:

Without citing authorities in this paper: the order of creation has been, with some retractive exceptions, from the lowest Vegetable to the lowest animal and from the lowest animal to the highest organism, man: the microcosm of all living creations before him: the photograph, the upright or perverted image of his Creator; and innumerable forms of life, emanating from the fountain of all life, have taken organic forms out of gross matter: like offshoots, representing every high or low, evil or good, upright or

educated in the matrix, by impressions on the maternal brain during gestation, is finally parturiated into individuality. The whole process is a great philosophical mystery. But is there any more mystery in the creation of animal life, by the exposure of moist wheaten flour to the hot rays of the sun under glass; or the creation of the Cross insect; or the creation of any amogamous animal, than in the process of reproduction, or common generation? If all conditions are suitable, why any more mystery in the creation of an elephant than of an insect?

But it is replied, that we see no creation of the large land animals. Granted: yet if the postulate be correct, that there is a continual effort of life to take form, why not,—provided the conditions, adaptations, &c. are suitable? Man seems to think that this world has always been much as he now sees it, and that he knows of it about all that is desirable to be known. But consider what little there is known of time. Time is primarily dependent for measurement on the rotary revolution of the earth in the solar system, and without time is eternity. Profane time is uncertain beyond 2700 years ago. How many upon the equator are aware that they are daily rotating on the earth's surface at the rate of 92 rods per second, and traveling in the earth's orbit around the sun (supposing the Earth 95,000,000 miles from the sun) at the rate of 18 miles in the same time? It is proven that the sun is moving with an unknown velocity around some distant centre in an unknown period of time, and whether it has made one, two, or more, or less revolutions since the post tertiary period is equally unknown, and through what regions of space or variations of temperature it has passed in its orbitular revolution is also equally unknown; but by analogy it is to be supposed that the stars are suns, and, like planets, are moving with like inconceivable velocity around some centres, and yet their distances are such that the naked eye of man in a life-time detects no change in their relative positions,—proving that his conception of sun-time is vague—ephemeral, that “his days are as a hand's breadth, and his age is as nothing.”

In view of the various unaccountable geological revolutions, subsidence and emergence of continents, resort to analogy and hypothesis is allowable in absence of positive knowledge: thus, that the sun in its orbitular revolution has passed through vicissitudes corresponding with those of this planet, producing a vernal (or chemical), summer (or luminous), autumn (or thermal), winter (or glacial) period; and at this vernal period, may it not be supposed that the activities of life upon the earth took their most potent form, combined with those chemical elements most favorable to the formation of the proto-plastic cell within its matrix, where it was nourished, gestated and parturiated into a new creation, surrounded with the necessary nutriment to support a new organism? If this hypothesis be competent, the method of creation may in a measure be conceivable.

perverted quality conceivable; as high qualities cannot be distinguished except by their opposites; so has been the order of creation.

15. A Law. That like attracts like and unlike repels unlike, whether material or immaterial.

16. Another Law. Heredity. There is a continual effort in every living being to reproduce its own discrete individuality,—not something else—but *its own self*: and it seems a common attribute of organic beings, as if for the design of perpetuating their distinctive qualities, to be possessed of a dual, sexual nature for the purpose of reproducing themselves—an instinctive quality in the lower order of beings and an almost uncontrollable instinct in man.

17. Another Law.

There is a trine in all things, whether material or immaterial; as was said of the Great Esse: Love, wisdom and power (or use) are the three great distinctive attributes of Deity. Nothing can exist without this trine, because it is a fundamental law. (h)

18. Another Law.

Nothing can exist without qualities, whether it be material or immaterial, as may be readily proved by abstracting from anything, one quality at a time, until nothing remains. Q. E. D.—Neither can any known living being exist susceptibly to the senses without material organs of life.

19. There is but one primary Cause, and that is Deity—Unseen.

20. Secondary causes are living beings, outbirths from Deity in organized forms,—Unseen.

21. Man recognizes neither primary nor secondary causes by his senses; he witnesses effects, manifestations &c., and perceives purposes, ends, uses, designs &c.

22. Hence a universal rule of three essential principles in every thing living. It is by the manifestations witnessed and purposes of these manifestations realized, that the attributes of Deity, or

(h). A trine in a unit. Reflection shows that in every existence, three essential and distinct principles or properties are necessary although discreted from each other: as inmost, middle, and outermost or ultimate; action, reaction and result; centre, area and circumference; end, cause and effect; will, understanding and act; love, wisdom and use, &c. &c. Every result, as the third essential principle, must be preceded by the combined action of the two first essential principles: as in walking, there is first action on some hard substance, which produces a reaction and the result is the walking movement; powder in a gun is exploded producing action upon the walls of the gun, which produces reaction and the result is a discharge of the missile; but the reaction is necessary, for no one could walk in sand, in water, in air, for want of the necessary reaction.

qualities of secondary beings are ascertained. As St. Paul beautifully expresses the sentiment: "The invisible things of [God] from the creation of the world, are clearly seen, being understood by the things that are made, even his Eternal power and Godhead." Hence the Cosmical language of the Creator is recognized and must agree and be identical with his inspired language.

23. Therefore the end is in the cause, and the cause is in the end; and if effects and ends are given, the cause is seen in the end.

24. A vital cause has an end, purpose, design &c., but what are commonly called causes, which relate to life-action, but without purposes, motives, designs &c., are not properly causes but obstructions to life (incidentally), and when those obstructions become so great as to destroy the life-action in its organ, the life-being ceases to operate its organ and departs from it, and this is what is termed death. Common causes which have ends and effects without motives, designs, purposes &c. from life, relate to philosophy.

#### M A N .

25. The highest of created beings; the image of his Creator; the microcosm of the macrocosm; the type in earth of the great Archetype; the finite esse of the Infinite Esse; the finite spirit of the Great Spirit, is distinguished from all other created beings by the possession of

#### INTELLECT AND RELIGION.

By these man is conscious that he has a Creator, and is impelled to worship Him. The cerebral organ—the crowning distinctive feature of man, is a medium of intellectual power, wanting in the lower animals, which are governed by instinct—an imitative substitute for intellect. Some of the lower animals are mature in organ and instinct at birth; others vary until maturity, and then cease improvement; but man has no limit but perfection.

26. Religion is an intuitive sentiment pervading the perceptive faculties of man from the most weird to the most rational, varying according to the high or low states of civilization, or the standpoint of view of Deity: a sense of an existing and persistent overruling power, withholding or dispensing blessings or inflicting misery, requiring allegiance, devotion, worship; arising from a perception of the external world and individual infirmity. This religion prevails in innumerable forms with various ceremonies throughout the world, and has so prevailed throughout man's history. Religion is an indispensable quality in man, which he must have in some form, whether rational or irrational. (i).

(i). This is only perfectly illustrated by a fair but critical examination of all religions from the earliest to the present time.

27. Rational Religion is an intuitive sentiment pervading the perceptive faculties of man from contemplating the high attributes of Deity ; a sense of finite infirmity and perverse sensual self-love as opposed to a reverence to his Creator and a love for his race. Its home is in the perceptive faculties ; and when internally realized, rejuvenates or regenerates the sensuous man by what St. Paul terms spiritual discernment. Man is born into the love of sensuous things, represented externally by crooked lines, which, if he rejects, he becomes regenerated, which regeneration may be represented externally by straight lines, or by the square, the plumb and the level. Therefore a rational Religion is an attribute of man, and his attributes must agree and be in harmony with science: hence there can be no antagonism between science and a rational religion, which must be founded in a charitable toleration of all other religions.

28. Man is endowed with two natures—a dynamic (or spiritual), and a sensuous—*inter-united*: ruled or influenced by the rational faculty, and a full exercise of all his faculties convinces his understanding that these two natures are opposites. His dynamic nature is above, or elevated, but his sensuous is analogous to that of the lower animals. The weakness of the rational in the conflict of the dynamic and sensuous, naturally led man to wish aid from a higher power; and as man through his sensuous became an idolater, a worshiper of himself, or some of his race, whom he considered as superiors, he incontinently became their worshiper instead of his Creator, the only rational, proper object of worship. Hence weird Religions, feticisms, stock-idolatries, &c., &c. So man, following his sensuous instead of his dynamic nature, falls to a level below the lower animals (see St. Paul to the Romans), and when he ceases to worship his Creator, his end is near. Hence, in view of the weakness of man's rational, the necessity of the intervention of a divine light to show man the true way to throw off the sensuous and put on the spiritual, and thus become at-one-ment with, or, like unto his Creator.

*General Note.*

ASPIRATIONS.—As the mind is one of the ends of man's creation, therefore it is to be considered that all rational aspirations are capable of being gratified as one of the purposes of its creation. The rational aspirations of man are being continually gratified in the enjoyment of new discoveries, inventions, &c. &c., so that if there be a prevalent rational aspiration in the mind, that fact is evidence that it is possible, and that at some time it may be gratified ; hence the universal aspiration of man for immortality is strong evidence that the mind of man is immortal.