



Evolutionary Cosmology in Antoinette Brown Blackwell (1825-1921)

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To acquire a theory of evolutionary cosmology, metaphysics studies the nature of Being. For Antoinette Brown Blackwell, there is no philosophy without science, and no science without philosophy. So she inquired into the nature of the universe or creation to gain knowledge of it and therefore of God. As a result of her inquiry she theorized the universe to be a “derivative of absolute Being,” creation being a “working thought-scheme” through a “correlated process,” meaning “equal and opposed action and reaction, in which modes of energizing may be mutually exchanged.” God is the rational designer of this universe, which is defined as one interdependent whole, composed of matter and energy or force, and intricately engineered. The nature of the universe is that it is an interdependent activity initiated by Absolute Being. Forces within the universe seek balance and harmony, each action being a mode of force. Since the universe is activity or process designed for progress, the method is evolution. Hence the modes of force seek evolutionary balance and harmony in this universe of process and phenomena. The nature of life as the direct source of living is action. “Life and mind, the crown of Nature” evolve through modal activity. Human actions, then, are modes of force which must be co-operative and eternal. Like all existence, the human individual is ever evolving. All exchanges in this process are equal, action and reaction. Without process there would be no growth or gain. Absolute Being made the universe to be an evolutionary process. Humankind is tasked with being involved with this evolutionary process and so with the growth within the universe. For this, humanity must also accept the mental and moral responsibility, that is, for continuing evolution in the making of themselves and in “the making of the universe.”

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