

Roderick Blake

Roderick Blake, Professor of Psychology and Paranormal Studies, discerning the human propensity to act on certain speculative assumptions, cognizant of a self-fulfilling prophecy manifested in the most sordid outcomes derivative of those assumptions, and seeking to mitigate through empirical inquiry and reason the most inimical of these,¹ rejected prevailing wisdom as a matter of habit with complete confidence in the righteousness of his position. He did not wonder that men should covet all that they do not possess, chase ephemeral anodynes, blindly ignore the enormity of everyday miracles, and blame God for their own foul rebellion. Who could have hope of love when assumptions were treated as unequivocal truth, and truth arrived at through reason and empiricism, when not comporting with preconceived orthodoxies, was scoffed at as puerile--when the most learned of knowledge expositors proclaimed theories as irrefutable fact, but denied the possibility of knowledge when

¹ A perusal of detailed private journal entries, made available to the public after his demise, consistently illustrate Blake's views, including what he believed to be a range of insidious ideas that plagued postmodern man. Among these were the enervating notion that the cosmos is distinguished by cold, implacable non-sentience; the idea that there is no absolute truth independent of human perception and thought; and the belief that the pursuit of one's *dasein*, an authentic state of being, necessarily implicates the embrace of unadulterated pragmatism and the expediency of the moment--ed.

observable reality became unpalatable? Relativity without absolutes, belief in illimitable reason (or worse, that knowledge through reason is unattainable), man as animal, and worship of the flesh: little wonder dubious concepts derived from the world's "great thinkers" routinely generated hoards of narcissistic little ubermenschens, and the plethora of schemes intended to engineer the optimal society (man-made utopias indeed!). All tenuous assumptions intended to find meaning on terms constrained and bounded by humanistic materialism; or was mankind's departure from wisdom merely an attempt to justify his rebellion from moral absolutes? For if life is short, and one cannot (or will not) dare to hope in a loving God, then nothing remains but to fecklessly seek palliation of morbid doubt--the fear that we are but motes of star dust in an infinitely insensate universe, bouncing off one another in our senseless orbits, failing to penetrate, failing to understand, or be understood. We poor, misguided humans, Blake often thinks, not failing to include himself and his innate fallibility: the blueprint for salvation laid out plain and simple, said Primer for good conduct promptly and ubiquitously twisted or ignored, followed reliably by whines and protestations blaming the Expositor of the Primer for man's sorry state!