

edewlogics

ade ronke

reformation

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Author's Note

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BOOK SCHEDULED TO BE PUBLISHED THIS YEAR



Eleven year old Bami Dele is the experimental boy immune to what scientists get to know as the Femuran invasion. He and the chosen bearer of the only artificially engineered artedermal skin protector must get past every formidable detection of the Time Weavers. They must find the game inside a dead cat by a corner, finish the play, find the location of the secret of secret places, make the journey to get the Polarcapper and turn the wheels against their doomed fate.

[BAMI& THE TIME WEAVERS EXCERPT](#)

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Reformation

Why need you choose so painfully your place and occupation and associates and modes of action and of entertainment? Certainly there is a possible right for you that precludes the need of balance and wilful election. For you there is a reality, a fit place and congenial duties. Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right and a perfect contentment. Then you put all gainsayers in the wrong. Then you are the world, the measure of right, of truth, of beauty— Ralph Waldo Emerson

It may be spoken of reformation as the realignment of elements of a composition same as the originating material in space and time. It may similarly be spoken of reconstitution but in a reconstituting element or substance. Does reconstitution have a gainsayer's effect? Does it traverse its origination, deform it, reform it? Does a falling without consciousness, without heart yield harmony in constitution? Does it ignite repose, avow subjugation, or authorize invalidation? Is the externalized dilution of a potency capable of a potent destruction? Is a dilution capable of a solution to reformation. Is divergence or the simulation point of such, capable of inflection point?

There, where I must never be a part of the ill, there is great art to ruin. And in the gentle recline of reformation, there is a most sanitary nature to an adequately captured life.

Reconstitution, the quality of excesses and its constitutions, need not be believed. Its essence is in its gainsayer's effect, its influence is apparent in the hegemony of the deflecting reconstituting element.

Reformation needs no belief systems, can never hang on the gainsayer's words. Quite the contrary. Overabundance is a baggage nature must carry in differentiating solemn reformation. It is, all around and beyond, a side effect—an externalized baggage—a by-product regressing towards overload, concluding against it.. It is differentiated and secondary in natural procession. As a drug may in its own overdose, a lack of potency its own overkill, superabundance, superfluity, supererogation are by products of nature. Superabundance can never fail to know appearance and apparence. However much it tries, it cannot hide its head.

There are grand illusions for reconstitutions, mastered doctrines of rationalizing apparence and appearance. Yet they fail in theory and conception. And if they hold by some divinity or claim to intellect, they fail to yield to a worthwhile stance, their reach becoming inadequacies to the proximal essential inclination state.

Life can not constitute as options in a natural state.

Reformation is that potently solitary state of being by which nature reaffirms itself without judgment, without parametric measures, without noise, without doubt. And all that define nature against its progressive inherent wills and refinements, must do so at some unknowing measure of potently futuristic inevitable peril.

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