

2625 N. Roman Street, New Orleans, Louisiana
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My dear friend Mr. Manley:

Your two letters of August 11 and September 11 arrived each in due time, and I have carefully noted their contents. They are both very interesting, as well as intriguing. You describe a great circle of activities and results, which you consider a great field of striking, startling, and surprising possibilities. It is something, of course, to be esteemed worthy of such a high position which you challenge me to assume--that of undertaking the work of world-redemption which Dr. Teed left unfinished, declaring myself as his direct successor.

It sometimes happens that a man may be appointed to represent his government as ambassador, or he may be nominated for such appointment. It is entirely within the rights of such one to either accept or decline a great offer of that character.

I have no inclination to follow in the particular footsteps of Dr. Teed, nor to undertake to produce the particular kind of results which he considered possible. My work is my own; and whatever intellectual or spiritual results that may obtain from it will be derived from a much higher source than that of his personality--higher than the mind of any man or group of men.

It was Wordsworth who said: "Come out into the light of things. Let Nature be your teacher."

When I withdrew from the Koreshan work, I made this ^{quoted} declaration, which some of their members still remember: "I will follow no man, nor will I ask any man to follow me." I made this declaration under the impression that the great Cosmic Being has greater power by far than I. Without that power from above, I can do nothing!

Again, I made the further statement, in effect, that I would never endeavor to establish a new religion, nor to set myself up as a world-leader, nor to establish a new era, nor to name a system after myself, nor yet to supplant any man in his field of endeavor.

I took away with me a complete file (bound volumes) of all the Koreshan publications, to which I might refer in case of any controversy that might arise with the Koreshan group at some time in the future. But I felt that I should cut every connection, and I therefore destroyed every volume of The Flaming Sword, and I have not now the slightest trace of my own writings when I was with the movement. I wished to begin anew, entirely uninfluenced by the forces and elements of that movement.

I had considered that everything that was true was necessarily Koreshan. I discovered that there were many things that were true--many phases of actual truth--which were denied in the teachings of Dr. Teed, and hence I was impelled to accept them in lieu of his particular interpretation of the phenomena of Life.

Answered

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The world has progressed through many phases of the manifestation of truth and life. Mythology was formerly in vogue; then came the philosophic phases; and now it is time for the scientific.

Ages ago the fear of the severe restrictions of the gods (inclusive of the Jehovah of the Hebrews) was at the basis of the religions of the world. A step forward was made in Christianity under the simile of the divine Fatherhood. And now is the time to base our conceptions on the great Being which manifests his power in the Cosmic Organism.

Einstein, in one of his interviews, made a similar statement, ending with the thought that the next great step is the true concept of the cosmic whole--that the next great religion would be a cosmic religion. Looking far ahead of his time, the Psalmist declared that the heavens declare the glory of God, even showing day after day genuine knowledge, as the veritable speech of Almighty Being. And the Apostle Paul declared that even the divine Godhead and power are perceived in world-phenomena.

A poet thus expressed himself concerning the cosmic form:

"This vast prospect--what is it? Weighed aright,
'Tis Nature's system of divinity,
And every student of the night inspires;
'Tis elder Scripture, writ by God's own hand--
Scripture authentic--uncorrupt by man."

When I was a mere boy, I came in contact with the Seventh-Day Adventists, and embraced their teachings with enthusiasm. I obtained literature, and periodicals, and large charts on which were pictured all the animal monstrosities of the books of Daniel and Revelation. I delighted to hang these up and talk to friends about their meaning, as divine and political symbols.

My father asked me, "What is the use of all those animals, just to symbolize something that somebody might unravel? Why could not the things they symbolized be described so anybody could understand?"

There is a great deal said about the "types" of the old tabernacle, and ceremonies, and holidays, and Hebrew names, as showing forth beforehand what might be expected to occur or to mean in "the latter days." Much energy has been exerted during this entire dispensation by eminent divines, in their endeavor to explain and interpret the Hebrew and Christian scriptures. And all to no purpose!

There was speculation in the days of the Christ concerning who Elijah might be, who was prophesied to come. The disciples were informed that the Elijah had already come--and he was John the Baptist!

Now, what is the use of speculating concerning who Elijah and Elisha might be way down here after 3,000 years, nearly? Haven't they about outlived their usefulness as personal symbols, or types? I am of the opinion that they have; and that all discussion of them, as characters in this period of the world is futile.

Time was, when it was ^{so} difficult to produce books; that priests and special teachers act ^{ed} as sources of knowledge. In the Christian system there

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were and are yet, elders, bishops, archbishops, cardinals, and the Pope--in Catholicism, descending from the original organization. The Jewish ceremonies were discarded early in this dispensation, when there was no such thing as universal dissemination of knowledge.

We now have systems of universal communication. At first, the divine spirit motivated comparatively few. With Christianity, thousands were imbued with it and enthused by it, until that power faded out.

The prospect is, according to the prophets, that the great source of divine power will be manifest, not through the function of any kind of priesthood, nor through any Mesianic office--when "I will pour out ~~of~~ my Spirit upon all flesh." It would appear from this that the time will come when the divine "law" will be written in the individual hearts of men, and that as a result "all shall know Me from the least to the greatest." This action of universal outpouring of divine power is within the prerogative of the great Cosmic Being, as a great universal event and phenomenon; and when that takes place, I imagine that it will eclipse anything every conceived in either Judaism, Christianity, or Koreshism!

*Use Kor for Kabbalah
Chr. for Ch. in*
K So far as I am concerned, in all my writings, there will be no use of the ordinary religious terminology. One can hardly ~~be~~ but fascinated with the terminology of the Hindu philosophy, wherein the various forces active in humanity and other species of life, are considered as cosmically derived; and yet that terminology is inadequate, in view of the results of modern research. I certainly could not employ the particular words and terms employed in the Koreshan system. The time has passed for consistent use of the terminology of Christendom. Ultimately, it may be necessary, if it is in the line of progress, to have humanity adopt set phrases to popularly express divine truth, to devise a new system of curt expressions--a new terminology. But for the present, there is nothing equal to clear expression of Truth in the simplest language possible. I see no further use in endeavoring to cover up truth in any ambiguous set of phrases or symbolic images, or correspondences, that are difficult for ordinary people to understand.

I am not in sympathy ^{with the idea} that the state of immortality, enjoyed and possessed by the Great Being resident in his Cosmos, is a state of existence in the flesh of man! The state of immortality to which the Christ attained, and which constituted the hope of his early following, best acquainted with his teachings and under his direct supervision, was a spiritual state. He taught that God is Spirit, He it is who receives the spirits of all whose bodies go down to the dust of the earth. If one wishes to contradict his emphatic teachings, then let one declare that God's highest state of life is in the personal form of some individual human being. I rather fancy, that, taking the teachings of Dr. Teed (himself), the highest state of divine life is the state which he designated as eternal life--in the highest spiritual sphere!

The identity of the being who was Jesus Christ, was not exalted when he became a man, or human being. To become such a man as he was 1900 years ago, he is said to have been "humbled, being made lower than the angels." BUT, after his passing from this visible plane, he was EXALTED, himself then being in a disembodied state, except insofar as he spiritually entered the primitive church, and gave them force and power. Upon his exaltation, when made higher than the heavens, at the right hand of the supreme Deity, he belonged to the priesthood after the order of Melchizedek, ministering in his Messianic office in the divine "tabernacle" in the spiritual state.

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From all the above, I could neither consider myself, nor any other man I know of, as being the center of divine activity, nor of the divine entity. The Vital Center of all Life, is the center of the activity of the great Cosmic Organism, which we know as the universe. It never fails; it is eternal, knows all, does all, ultimately saves all, when the time comes for the establishment in the domain of human affairs, of that Kingdom of Righteousness which was the hope of all the Prophets of old.

Concerning the career of Dr. Teed, in so far as I sustained some relation to it--I have nothing to say against him. I could say a great deal in his favor. He had, at first, at least, a high conception of the elements of righteousness, and exerted a good influence upon his following, but I became conscious of the fact that he was losing that high conception, and was failing in various ways, as his last few years fully attest. I was also conscious of the fact that he was not capable of revealing or setting forth phases of truth that I knew were pertinent and necessary to the consummation of his work. If I passed him in progress, it was his fault. And if he set forth an erroneous cosmology, which I may have improved upon, and inasmuch as his cosmic conceptions were erroneous and defective, and upon them he based his system of religious doctrines--what guarantee could I have that his doctrines concerning Life are true? Will someone have to 'amend' the Koreshan system in its entirety?

About a week before he went to Estero Island, in a Sunday sermon, after it had become known that I was in some controversy with him, he said; "The question is, Has the Almighty sent his Messenger; or has he sent another to correct his mistakes?" He had before that stated in an evening talk, that he was having trouble with his left side--owing, in fact, to an enlargement of the spleen--and he ^{apparently} attributed it to this: "The right side represents the love of science; the left ^{side} science represents science. I am having trouble with my science!" Whether he attributed the trouble he was having with his science was really the cause of his trouble with his physical left side, he left to the speculation of those present. The intimation was that my controversy with him was the cause of his downfall.

Also one evening, after someone had been talking about hearing the Doctor say, "I have 20 years' work before me,"--and at the same time the factors of death were visibly active in his very countenance, he answered that "I did not say whether I would accomplish the 20 years' work in my own body, or in the body of someone else, or in the spiritual world. So don't speculate! Don't speculate!"

No sooner had he passed from this visible state, than his followers began to speculate, and they have kept it up to this very day!

Should I then take it that the various speculations of the different adherents, from Dr. Weimer and Gay and Ross Wallace, down to Gus Faber, are of the order of disobedience to the admonition "Don't speculate! Don't speculate!"? What would be your opinion and attitude toward this admonition?

However, it is my own opinion that Dr. Teed entered a state that was even higher than he expected--in the spiritual world. But I am democratic enough to say that millions of others are most pleasantly surprised at what they realize and perceive when passing beyond the veil!

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I have noticed that what were beautiful leaves on deciduous trees, in the late fall, begin to change color, fade and wither, and finally fall to the ground. The leaves are said to be dead. What really occurs is this: The tree is preparing for winter. It withdraws the leaf-cells from the leaves, and down the stems and into the twigs--so that the life of the leaves does not perish but is saved from the adverse conditions that would befall them were the leaf-cells to remain in the leaves. The following spring, the vital cells of the tree form, from the buds produced, new leaves, and there forthspring the new foliage forms, and the tree is resplendent with its glorious green.

Similarly, we may know that the visible forms of human, animal and vegetable life, are not lost in their passing, but that through the processes of Nature, the same life they possessed appears again, and again. There is really nothing lost! The effort of Nature is to conserve and to preserve all life. So that everything that seems to perish, really does not end.

Some years ago, I was in communication with Professor Spear, who, as you know, was with Dr. Teed for some years. He broke away, wandered mentally for a long time, and finally took up with the Panacea movement of England, following the doctrines and hope of Octavia, the new high-priestess.

He told me, "you cannot accomplish everything by yourself. You have to join a group, or else the usual mortal end will be the result."

But he himself, went the way of all the world! And I am still living. And I am spiritually and intellectually democratic enough to assume that were a man on a south sea island, to definitely contact a high spiritual sphere, alone, far distant from any living group of people, he could accomplish as much in personal progress, as if he were in direct personal contact with thousands of others! Vitally, mentally, spiritually, and emotionally, am I not in direct contact with various factors that are supplied by the activities of the Universal Form?

It is told of a youth, in conversation with a priest, that he asked the priest, "If I confess my sins to you, what becomes of them?" The priest answered, "I go to the bishop, after I take your sins upon myself, and he absolves me." "And the Bishop?" "He goes to the archbishop." "And the archbishop?" "He goes to the Cardinal?" "And the Cardinal?" "He goes to the Pope?" "And the Pope?" "He goes to Jesus Christ." "Well," said the youth, "what is to hinder me from going direct to Jesus Christ myself?"

So, why may not one, if able to do so, go direct to the Cosmic source of all learning, and derive the information earnestly desired? Is not this what concentration does for everyone who persists in it?

The end of all learning is not learning itself--it is a means to an end. Knowledge is useful when it is used for a good and noble purpose. The effort should be not so much to impart a load of information concerning facts and figures, but to teach others how to apply the principles of Life and Right Living, in the line of ultimate Destiny. In time not far distant VITOSOPHY may incline the world to progress in a definite direction, leading to all that one may desire in Real Life!

But that way must lie within the sphere of actuality and possibility. We must conform to the Higher Will--and I believe that will is in the line of Natural progress, but with surprising results!

Ever cordially,

U. G. MORROW.