

Man a Center of Action

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Man a Center of Action

BY DR. WALTER E. MANSFIELD.



MY FRIENDS, in discussing the subject brought to us from your mind, we find always the thought naturally and uppermost in the human mind, *What is man and his relation to the order of things?*

In order to give you some idea as to that position, we have chosen for a subject that which has been presented to you by your worthy chairman. What I shall have to give you tonight upon that subject may not fully meet with all your thought, but at least we ask you to give it due consideration, and if it fails to meet with your approval, merely criticize it and analyze it to the best of your ability, and if that is done, we know our work has been of some service. We always appreciate criticism. Criticism is the torchlight of the soul speaking through the intellect, desiring to reveal the problem that confronts the man—for a man or woman who is always willing and ready to adopt a thing at first hand, with no consideration or thought or study of the subject, generally is one who has given but little attention to the subject. In presenting all basic principles we are compelled to use an arrangement of words that escapes the memory for the time being, but when one keeps his mind in an attitude of attention, will enjoy the fruits of the subject that follows.

With this introductory statement we shall now embody the thought contained in the subject,

MAN, A CENTER OF ACTION.

In the universe there are potent forces that ever select, collect and express phenomena of being that express themselves to every phase and form of life. *Man as a center of action is a positive, potential quality or quantity, and as such, he will ever be as long as the universe and life itself exist.* There is no separation of man from the law that caused him to be, and as such, he will ever exist and express the great problems as he discovers them, in his journey on the road to immortal understanding. We have embodied in every law a principle of intelligence that speaks through love to every agency that expresses life.

This intelligence is the principle that acts within the order of work that assumes a center of action that radiates as a living expression of this law of thought and action.

This principle is called spirit by you, but there is no phenomena in life that is observed without substance to qualify it into form, *there-*

fore anything that is must be material. Spirit and materiality are jointly related together. One may be called the father, the other the mother. Spirit, the vivifying power, the material of the builder of that which is seen. That which gives quality of substance is acted on by the great Architect, drawing plans which matter materializes.

Man is a creator—not created but rather assimilated by the processes of law coming together, forcing an action, which action delivers an entity, a spiritual being, a living soul, a permanent principle that gives man immortal and eternal life by virtue of the source being eternal, being infinite in intelligence, being the all-knowing and ever-wisdom Power.

Man emulates this great law, for he assimilates, he expresses and demonstrates his qualities of action, when and wherever the opportunity presents itself. Sometimes that action is good, sometimes it is good in degrees, and so on and on until the great mirror of life that reflects good has passed through many angles of expression, and these angles of expression give what is called antagonism in the order and law of action wherein are all the things which agree and oppose things and beings. This is called the great principle known as good and evil, as light and darkness, as pleasure and pain, as health and disease, and so on and on could we go and name the polar opposites. As long as we do recognize this principle, one condition of thought we must recognize that there is to man what is termed a discovering agent of intelligence, as he functions in the order of consciousness, and as such, he responds to forces that address him in a language he understands and is able to interpret to his consciousness, and that language which he receives and interprets to his consciousness is *His word*, the law by which he sees himself, the law by which he knows himself, the law by which he expresses himself, and the law by which he demonstrates all that he accomplishes in the world of action and of being.

Then the man lives by his word and not merely by bread alone, for the word is the food he must eternally eat as he travels in his movement, eternally revolving in the eternal wheel called *evolution*.

This discovering principle then of man meeting intelligence produces what is called the phenomena of the thinking process. Therefore, man thinks as he understands his word. His word is the great mirror that reflects his intelligence that enables him to understand what he knows, and places into action that which his knowledge unfolds.

By the word he addresses you and me, and by work he expresses in action that which reveals his intelligence. Blessed one—this law is eternal. This law is the road that will ever give us a consciousness of

the continuity of life, for it can never be divorced or erased from your consciousness no matter what garments you wear while you wear the robes that makes you know them.

By my word I am a center of action because by my word I know nothing else other than what my word reveals.

What is this word? The understanding of yourself, but this word becomes manifest through many words as ideas received through the laws of correspondency of your mind being able to attitude itself to the suggesting principle of intelligence, revealing to your consciousness information reaching you through your word, based on your knowledge, expressed by your action, the effect of which is seen in your works.

I am endeavoring to bring it to your attention in simple but yet technical language, with the thought of trying to reach you *within* rather than to reach you *without*.

I want you to get the picture of being an eternal being. I want to enable you to see the process by which you are that eternal being, and if that can be accomplished, once you behold it, you will never need to fear but that the great wisdom power of this universe will support you, will protect you fully in every plane or condition you may find during your journey with the problems of life.

By thought we attract, when in doubt, the inspiration power to aid us or assist us in completing our work. By that thought I attract the intuitive qualities of action which I know in consciousness, speaking to me through the automatic processes of my own power of intelligence, speaking from *within* to the *outer man* that he may know that he is vibrating with spirit, in spirit; and through spirit action we have matter. This process is going on and on, as you are receiving the intuitive instruction that enables you to sense the danger signal, that enables you to be careful of your action, to be careful even of your thinking, so-called.

By my speech do I speak the words that reveal my intelligence. By my conversation do my words become reflected in the mind of another. By that reflection do they see me in the law of expression that enables them to judge me by the proofs that I live in their minds, thereby forcing me, the speaker of my thoughts, to demonstrate by example whether the impression I left upon their minds was true or false.

Man, then, as a center of action, is a force that travels—yea—everywhere. He is a plane of consciousness that identifies him to *all peoples on all planes*, for he has embodied within him qualities that identify him to the attributes of his soul which are in essence the same attributes that belong to all living creatures, whether on this zone or on

any other plane of manifestation within the whole boundaries of the Cosmos, regardless of where his circumference may be.

We cannot interfere with this great law of intelligence speaking to you and to me from any source, from any plane, from any condition of life, when we, with sensation, listen to its voice addressing us.

How does this force address you? *We answer by speaking to your word*—just the registering agency of your whole conscious cognition. In no other way do you know yourself; and when you say “I am this or that, or some other thing,” you always must be centered on a *word* that gives you the consciousness of identity, and this *word* gives you the knowledge that *you are a being communicating with other beings*. Why? Because you have experienced and are experiencing daily the phenomena of thought agencies addressing you. They speak *words* which your *words* receive, and if your *word* understandeth their *word*, then you will know the message, but if your *word* cannot understand the *word* addressing you, you do not hear it, you do not feel it, you do not even comprehend its presence; but when you understand the one who addresses you from any plane of life, you acknowledge that message by *the word* or understanding of that intelligence.

Inspiration, then, is what? The law of intelligence addressing you from a plane of knowledge that knows the answer to what you seek by your desire. When you comply with the provisions of that speaker you need have no fear as to the results—for Inspiration, the *great power of the soul*, that addresses man by stimulating his ideas into action, thus impressing him with the *word* that he can succeed along a certain line, *makes him a center of action*, working within the zone of manifestation regardless of the plane or place he functions on or in.

By my thought do I assimilate that which I receive by impression and the thing impressed is the image that pictures to our mind or consciousness a message. It comes in the form of a panoramic view, as it were, depending largely on the amount of angle associated with the thought communicating with the intelligence that is addressing it. *For every thought you possess has an accompanying picture; that accompanying picture, blessed ones, is the negative force of your positive cognition or idea.* It is the great builder of the word. It is the *one* that makes you and I exist in the image and likeness of each other, not as to your forms, but in the name of the principle and the laws and the forces that brought you into being.

Man then, is what? A center of action within the planes of consciousness, manifesting on the planes that furnish the conditions to give him raiment. This soul and the raiment is his body or soul attired in

the forms of substance that qualifies the principles that inhabit it without revealing the substance itself.

Here is the great riddle—we know that we live for we express that principle daily; we know that we think because we acknowledge that we correspond with each other and with ourselves mentally. We know that we speak for we address each other upon all matters of life. We know that we work, for we demonstrate the things we do by manifesting them to the observation of others. *In all this we see substance qualified, but the substance cannot be found, although the quantities are seen everywhere.*

We, my friends, must always know that when we discover intelligence by the assimilative process that is going on within us, that creates an effect which appears to our vision, and upon which we center our attention, as a focalized energy produces the phenomena known as thought. That thought, then, is a recognition of what we discover in our association with intelligence. By that thought we address ourselves to others. In order to do that we must take the other point of the thing we recognize by our thought, the picture—and when we present the picture to the *other* they see the *symbol of our idea unfolded by our word*, and when we *work* as our *word* determines, we see the success or failure that is not in the *thought* or in the *word*, but in the lack of our ability to work out on the material plane what we receive from the spiritual and mental plane.

The workman is the demonstrator of his own word, and if the workman be not active he will fail to appreciate the value of his *work* while revealing the wonder-powers of his soul.

What does all this teach us, my friends? Simply this, that man, as a center of action, is the responsible agency of his own condition. I speak collectively as some are influenced by *word impression* from other minds, and those word-impressions dominate them to such a degree that they are irresponsible for their actions, and *thus they do not know themselves, for they do not know the word.* What is that *word* I am trying to leave in your mind? Simply this—I *think, I speak and I work.* Those *three words* combined make *one word*, if you please, one centered as to the identity of your ability to associate and meet the obligations as they are thrown upon you from day to day.

By my thought I ever see the house I occupy; by my word I ever tell to others of the home I live in, and by my work I ever improve or fail to take advantage of my intelligence and allow the house to dwindle and fall away from the high standard I set for it when I set out on the road to be the center of my life in action.

Some of you say, "*I must save my life.*" My dear friends, *do not try to save your life! It is already saved. Your life can never be lost.* Don't give any thought about saving your life, but do give thought to what *your work shall be.* If your work will reveal to you the house that will satisfy the longings of the *inner self*, the *outer self* will always feel the unionship established, will always feel the prompting touch of a hand that is ever ready to assist, will always feel a listening ear to hear your cry, will always see a helping hand to assist and tide you over from day to day.

Where is your house? Is it where your body rests when asleep in slumber, or is it where the conscious attitude understands its position? Your house should be built on a foundation that will meet the co-relationship of forces that keeps you attuned to life forever.

By your thought, my friends, you throw out forces and quality of substance, if you please; that force being a quality of motion, goes to meet other forces, and when a unionship has become established a co-relationship becomes in evidence wherein *your thought-force* and the *other person's thought force* are founded upon each other, are resting as it were, upon the bosom of love, producing an equilibrium, a state of harmony, a state of peace and a state of rest. But let those two forces separate—a division ensues, your equilibrium is upset, and sorrow, as you call it, takes its place; you feel disappointed, for what you have had now escaped; you feel a loss of that which you felt was leaning upon you; you feel the need of that which you sensed co-operated with you; you felt the peace of that which equilibrated with your nature.

Friends, this thought-force is your word going out. It is your speech that you are addressing to mankind, and those minds attuned can—telepathically speaking—can gather up your thought and appropriate it to their own use and rob from you that which you failed to do by work.

We must work as well as think and speak.

The man who only thinks and speaks never accomplishes the basic principle of life, unless there can be an effort to demonstrate and carry out those provisions. *The great inventor, so-called, rather he is the discoverer of a message that came to his plane of understanding from a spiritual friend who wanted to give to the earth some message that would benefit the earth,* gathers the idea by his *word*, knowing the meaning of the message received. He analyzes it; he studies it as his impression develops and is able to form a concrete picture out of the message. But if he does not take advantage of the law by trying in

every conceivable way to bring about conditions by which to unfold it, allows it, as it were, to become inert as far as he is concerned, then the law being the great speaker will carry with it thought forces and pass this message on until it reaches some other mind, who is susceptible to the suggestion of the law, telling him that he can do this or that. The first soul fails because he did not take advantage of the opportunity presented to him by his invisible speaker, his spirit friend, his spirit associate, his spirit benefactor, if you please.

Friends, "*Man shall not live by bread alone but by every word that proceedeth out of the mouth of God*" was a great saying among the sages in ages gone by. Can you be satisfied to allow others to rob you of your crown and jewel of success? If you are then you are not radiating center forces that can give you and me the very jewels embodied within the very treasure that comes from the unseen hands blessing us with their gifts!

If we look and see that *we are the center of action*, let us then only entertain thoughts that will build and uplift. Discard all other thoughts. Because for you to entertain any other character of thoughts is to build about you a foundation on *which a house of glory, of beauty and of power cannot be raised for the good*, because the evil thought will act sooner or later, and when the good withdraws from that incompetent force it collapses; it is absorbed and assimilated and made into substance, as it were, ready for another action of the law to create and center and send it out on its journey.

It is the law—not my words—but the words of the law to you and to me.

If we will speak as we think we need not have any fear when our thought is based on the foundation that truth recognizes and will accept. It is better, friends, to never say *nay* when you should say *yea*. If the truth cannot be told it is better to say nothing, my friends, than burden yourself as a center of action with that which you will have to throw off, sooner or later, before you can co-relate with those forces that seek to form an equilibrium with you.

This equilibrating process is analogous to the expression of love, when the soul feeds and the spirit senses and the mind has elevated thoughts and the purest beings sees reflected in each other themselves as gods incarnate in man.

My friends, your work reveals your word; your work develops your character, or rather, your work creates your habit and the habit develops character, and the character that expresses itself by action with

a word that is not true to the affirmative conditions of perfection brings a divided cognition before the people; they do not understand you, thus giving you a reputation, a symbol that does not clearly represent you. But they must judge from what you demonstrate, not what you say, nor not what you think, but what you demonstrate; therefore the man who thinks one thing and says another and acts otherwise is the man that is working at cross-purposes all the while; he is in three positions diametrically opposed to each other; he is, as it were, fighting himself from all angles; for the man who has a thought that his speech does not reflect and his work demonstrate, is a man that is not following the true principle embodied within him as an active center, founded on truth. He can be active regardless of what he does. He can aspire to reach the highest zone where beauty, purity and love ever abound, or he may by choice surround himself by conditions that will be burdensome, disappointing and disagreeable, as long as he is under the body and the shadow of this cloud.

We are centers of action, and as such we build the houses we live in. We must analyze the conditions we meet. We should identify ourselves with the things that will reflect to us what is pleasing, that which is beautiful, that which is grand, ennobling and uplifting, because the judgment of the law will be favorable to us as we harmonize it, but we shall experience on the zones a phase of life and a form of being that cannot be described to you tonight, but you will see as your nature develops, or, in other words, as your factor of intelligence unfolds by your cognition and the word receiving the speech from the other, and you by your word recognizing the other, forms a junction, as it were, between you two by which you co-relate, whereby you lean upon each other, rest in each other's arms, producing an equilibrium, peace and understanding, for my word bears witness to you and your word bears witness to me that we are unified while existing on different planes.

Friends, the philosophy of your grand religion, your spiritualism, is founded upon that great law of unity, of harmony, of love, upon that great law that there is no death, but merely a separation by reason of vibratory planes causing a different degree in the manifestation of your bodies.

Who is then the center? You.

Who then must take care of the center? You.

You want your center to be somewhere. Who can do it? You.

You want your center to enjoy the things you wish. Who can bring about that condition? You.

Who can build the house that you can invite your guests to and make them feel at home? You. For you are the architect, you are the builder and the workman of your own thoughts, your own words and your own destiny; for that is the purpose of nature in you, which you must reveal by your work and demonstrate by your unity with all life, blessed ones.

Lift up, friends, your minds and your souls to enjoy this grand and glorious gift of nature's message; by my word I know, I speak by my word, I address these of intelligence, and this brings us together in mutual understanding, where we can all see each other face to face to meet the angels in the role of friends and benefactors and on the planes of being.

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