



# **YOUR INVISIBLE POWER**

**GENEVIEVE BEHREND**

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# **YOUR INVISIBLE POWER**

**BY**  
**GENEVIEVE BEHREND**

Your Invisible Power By Genevieve Behrend.

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The best method of picturing to yourself that which you may desire is both simple and enjoyable, if you once understand the principle back of it well enough to believe it. First and above everything else, be sure of what it is you really want. Then specialize your desire along these lines.

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## CHAPTER 6. SUGGESTIONS FOR MAKING YOUR MENTAL PICTURE

PERHAPS you want to feel that you've lived to some purpose. You want to be content and happy, and you feel that with good health and with successful business you could enjoy this state of mind. After you have decided once and for all that this is what you want, you proceed to picture yourself healthy, and your business just as great a success as you can naturally conceive it growing into.

The best time for making your definite picture is just before breakfast and before retiring at night. As it is necessary to give yourself plenty of time, it may be necessary to rise earlier than is your usual habit. Go into a room where you will not be disturbed, meditate for a few moments upon the practical working of the law of visualizing, and ask yourself, "How did the things about me first come into existence? How may I find it helpful to get more quickly in touch with the invisible supply?"

Someone felt that comfort would be better expressed and experienced by sitting on a chair than on the floor. The very beginning of the meditation, the chair, was the desire to be at ease. With this came the picture of some sort of a chair. The same principle applies to the hat and the clothes that you wear. Go carefully into this thought of the principle back of the thing. Establish it as a personal experience; make it a fact to your consciousness.

If you are thorough in this, you will find yourself in the deep consciousness beneath the surface of your own thought-power. Then open a window, take about ten deep breaths, and during the time draw a large imaginary circle of light around you. As you inhale (keeping yourself in the center of this circle of light) see great rays of light coming from the circle and entering your body at all points, centralizing itself at your solar plexus.

Hold the breath a few moments at this central light of your body (the solar plexus) then slowly exhale. As you do this mentally, see imaginary rays, or sprays, of light going up through the body and down and out through the

feet. Mentally spray your entire body with this imaginary light. When you have finished the breathing exercise, sit in a comfortable upright chair and mentally know there is but one life, one substance, and this life substance of the universe is finding pleasure in self-recognition in you. Repeat some affirmation of this kind, until you feel the truth and reality of the words that you are affirming. Then begin your picture.

Whether your desire is for a state of consciousness or a possession, large or small, begin at the beginning. If you want a house, begin by seeing yourself in the kind of house you desire. Go all through it, taking careful note of the rooms, where the windows are situated, and such other details as help you to feel the reality of your concept.

You might change some of the furniture and look into some of the mirrors just to see how healthy, wealthy and happy you look. Go over your picture again and again until you feel the reality of it, then write it all down just as you have seen it, with the feeling that, "The best there is, is mine. There is no limit to me, because my mind is a center of divine operation" and your picture is as certain to come true, in your physical world, as the sun is to shine.

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## CHAPTER 7. THINGS TO REMEMBER

IN Using Your Thought Power for the Production of New Conditions:

1. Be sure to know what conditions you wish to produce. Then weigh carefully to what further results the accomplishment of your desire will lead.
2. By letting your thought dwell upon a mental picture, you are concentrating the creative spirit to this center, where all its forces are equally balanced.
3. Visualizing brings your objective mind into a state of equilibrium which enables you to consciously direct the flow of spirit to a definitely recognized purpose and to carefully guide your thought from including a flow in the opposite direction.
4. You must always bear in mind that you are dealing with a wonderful potential energy - which is not yet differentiated into any particular mould, and that by the action of your mind you can differentiate it into any specific mould that you will. Your picture assists you to keep your mind fixed on the fact that the inflow of this creative energy is taking place. Also by your mental picture you are determining the direction you wish the sensitive creative power to take, and by doing this the externalization of your picture is a certainty.
5. Remember when you are visualizing properly that there is no strenuous effort on your thoughts to hold your thought-forms in place. Strenuous effort defeats your purpose, and suggests the consciousness of an adverse force to be fought against, and this creates conditions adverse to your picture.
6. By holding your picture in a cheerful frame of mind, you shut out all thoughts that would disperse the spiritual nucleus of your picture. Because the law is creative in its action, your pictured desire is certain of accomplishment.

7. The seventh and great thing to remember in visualizing is that you are making a mental picture for the purpose of determining the quality you are giving to the previously undifferentiated substance and energy rather than to arrange the specific circumstances for its manifestation. That is the work of creative power itself. It will build its own forms of expression quite naturally, if you will allow it, and save you a great deal of needless anxiety. What you really want is expansion in a certain direction, whether of health, wealth, or what not, and so long as you get it (as you surely will, if you confidently hold to your picture) what does it matter whether it reaches you by some channel which you thought you could count upon, or through some other of whose existence you had no idea. You are concentrating energy of a particular kind for a particular purpose. Bear this in mind and let specific details take care of themselves, and never mention your intention to anyone.

Remember always, that Nature from her clearly visible surface to her most arcane depths is one vast storehouse of light and good entirely devoted to your individual use. Your conscious Oneness with the great Whole is the secret of success and when once you have fathomed this you can enjoy your possession of the whole or a part of it at will, because by your recognition you have made it, and can increasingly make it yours.

Never forget that every physical thing, whether for you or against you, was a sustained thought before it was a thing.

Thought as thought is neither good nor bad, it is creative action and always takes physical form.

Therefore, the thoughts you dwell upon become the things you possess or do not possess.

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## CHAPTER 8. WHY I TOOK UP THE STUDY OF MENTAL SCIENCE

I have frequently been questioned about my reasons for taking up the study of Mental Science, and as to the results of my search, not only in knowledge of principles, but also in the application of that knowledge to the development of my own life and experience.

Such inquiries are justifiable, because one who essays the role of a messenger and teacher of psychological truths can only be effective and convincing as he or she has tested them in the laboratory of mental experience. This is particularly true in my case, as the only personal pupil of Thomas Troward, the greatest Master of Mental Science of the present day, whose teaching is based upon the relation borne by the Individual Mind toward the Universal Creative Mind which is the Giver of Life, and the manner in which that relation may be invoked to secure expansion and fuller expression in the individual life.

The initial impulse toward the study of Mental Science was an overwhelming sense of loneliness. In every life there must come some such experiences of spiritual isolations as, at that period, pervaded my life. Notwithstanding the fact that each day found me in the midst of friends, surrounded by mirth and gayety, there was a persistent feeling that I was alone in the world. I had been a widow for about three years, wandering from country to country, seeking for peace of mind.

The circumstances and surroundings of my life were such that my friends looked upon me as an unusually fortunate young woman. Although they recognized that I had sustained a great loss when my husband died, they knew that he had left me well provided for, free to go anywhere at pleasure, and having many friends. Yet, if my friends could have penetrated my inmost emotions, they would have found a deep sense of emptiness and isolation. This feeling inspired a spirit of unrest that drove me on and on in

fruitless search upon the outside for that which I later learned could only be obtained from within.

I studied Christian Science, but it gave me no solace, though fully realizing the great work the Scientists were doing, and even having the pleasure and privilege of meeting Mrs. Eddy personally. But it was impossible for me to accept the fundamental teachings of Christian Science and make practical application of it.

When about to abandon the search for contentment and resign myself to resume a life of apparent amusement, a friend invited me to visit the great Seer and Teacher, Abdul Baha. After my interview with this most wonderful of men, my search for contentment began to take a change. He had told me that I would travel the world over seeking the truth, and when I had found it would speak it out. The fulfillment of the statement of this Great Seer then seemed to be impossible. But it carried a measure of encouragement, and at least indicated that my former seeking had been in the wrong direction. I began in a feeble and groping way to find contentment within myself, for had he not intimated that I should find the truth. That was the big thing, and about the only thing I remember of our interview.

A few days later, upon visiting the office of a New Thought practitioner, my attention was attracted to a book on his table entitled "The Edinburgh Lectures on Mental Science," by Thomas Troward. It interested me to see that Troward was a retired Divisional judge from the Punjab, India. I purchased the book, thinking I would read it through that evening. Many have endeavored to do the same thing, only to find, as I did, that the book must be studied in order to be understood, and hundreds have decided, just as I did, to give it their undivided attention.

After finding this treasure book I went to the country for a few days, and while there studied the volume as thoroughly as I could. It seemed extremely difficult, and I decided to purchase another book of Troward's, in the hope that its study might not require so much of an effort. Upon inquiry I was told that a subsequent volume, "The Dore Lectures," was much the simpler and better of the two books. When I procured it, I found that it must also be studied. It took me weeks and months to get even a vague

conception of the meaning of the first chapter of Dore, which is entitled "Entering Into the Spirit of It." I mean by this that it took me months to enter into the spirit of what I was reading.

But in the meantime a paragraph from page 26 arrested my attention, as seeming the greatest thing I had ever read. I memorized it and endeavored with all my soul to enter into the spirit of Troward's words. The paragraph reads: "My mind is a center of Divine operation. The Divine operation is always for expansion and fuller expression, and this means the production of something beyond what has gone before, something entirely new, not included in the past experience, though proceeding out of it by an orderly sequence of growth. Therefore, since the Divine cannot change its inherent nature, it must operate in the same manner with me; consequently, in my own special world, of which I am the center, it will move forward to produce new conditions, always in advance of any that have gone before."

It took an effort on my part to memorize this paragraph, but in the endeavor toward this end the words seemed to carry with them a certain stimulus. Each repetition of the paragraph made it easier for me to enter into the spirit of it. The words expressed exactly what I had been seeking for. My one desire was for peace of mind. I found it comforting to believe that the Divine operation in me could expand to fuller expression and produce more and more contentment -in fact, a peace of mind and a degree of contentment greater than I had ever known. The paragraph further inspired me with deep interest to feel that the life-spark in me could bring into my life something entirely new. I did not wish to obliterate my past experience, but that was exactly what Troward said it would not do. The Divine operation would not exclude my past experience, but proceeding out of them would bring some new thing that would transcend anything that I had ever experienced before.

Meditation on these statements brought with it a certain joyous feeling. What a wonderful thing it would be if I could accept and sincerely believe, beyond all doubt, that this one statement of Troward's was true. Surely the Divine could not change its inherent nature, and since Divine life is operating in me, I must be Divinely inhabited, and the Divine in me must operate just as it operates upon the Universal plane. This meant that my whole world of

circumstances, friends and conditions would ultimately become a world of contentment and enjoyment of which "I am the center." This would all happen just as soon as I was able to control my mind and thereby provide concrete center around which the Divine energies could play.

Surely it was worth trying for. If Troward had found this truth, why not I? The idea held me to my task. Later I determined to study with the man who had realized and given to the world so great a statement. It had lifted me from my state of despondency. The immediate difficulty was the need for increased finances.

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## CHAPTER 9. HOW I ATTRACTED TO MYSELF TWENTY THOUSAND DOLLARS

IN the laboratory of experience in which my newly revealed relation to Divine operation was to be tested, the first problem was a financial one. My income was a stipulated one, quite enough for my everyday needs. But it did not seem sufficient to enable me to go comfortably to England where Troward lived, and remain for an indefinite period to study with so great a teacher as he must be. So before inquiring whether Troward took pupils or whether I would be eligible in case he did, I began to use the paragraph I had memorized. Daily, in fact, almost hourly, the words were in my mind: "My mind is a center of Divine operation, and Divine operation means expansion into something better than has gone before."

From the Edinburgh Lectures I had read something about the Law of Attraction, and from the Chapter of "Causes and Conditions" I had gleaned a vague idea of visualizing. So every night, before going to sleep, I made a mental picture of the desired \$20,000. Twenty \$1,000 bills were counted over each night in my bedroom, and then, with the idea of more emphatically impressing my mind with the fact that this twenty thousand dollars was for the purpose of going to England and studying with Troward, I wrote out my picture, saw myself buying my steamer ticket, walking up and down the ship's deck from New York to London, and, finally, saw myself accepted as Troward's pupil.

This process was repeated every morning and every evening, always impressing more and more fully upon my mind Troward's memorized statement: "My mind is a center of Divine operations." I endeavored to keep this statement in the back part of my consciousness all the time with no thought in mind as how the money might be obtained. Probably the reason why there was no thought of the avenues through which the money might reach me was because I could not possibly imagine where the \$20,000 would come from. So I simply held my thought steady and let the power of attraction find its own ways and means.

One day while walking on the street, taking deep breathing exercises, the thought came: "My mind is surely a center of Divine operation. If God fills all space, then God must be in my mind also; if I want this money to study with Troward that I may know the truth of Life, then both the money and the truth must be mine, though I am unable to feel or see the physical manifestations of either; still," I declared, "it must be mine."

While these reflections were going on in my mind, there seemed to come up from within me the thought: "I am all the substance there is." Then, from another channel in my brain the answer seemed to come, "Of course, that's it; everything must have its beginning in mind. The "I" the Idea, must be the only one and primary substance there is, and this means money as well as everything else." My mind accepted this idea, and immediately all the tension of mind and body was relaxed.

There was a feeling of absolute certainty of being in touch with all the power Life has to give. All thought of money, teacher, or even my own personality, vanished in the great wave of joy which swept over my entire being. I walked on and on with this feeling of joy steadily increasing and expanding until everything about me seemed aglow with resplendent light. Every person I passed was illuminated as I was. All consciousness of personality had disappeared, and in its place there came that great and almost overwhelming sense of joy and contentment.

That night when I made my picture of the twenty thousand dollars it was with an entirely changed aspect. On previous occasions, when making my mental picture, I had felt that I was waking up something within myself. This time there was no sensation of effort. I simply counted over the twenty thousand dollars. Then, in a most unexpected manner, from a source of which I had no consciousness at the time, there seemed to open a possible avenue through which the money might reach me.

At first it took great effort not to be excited. It all seemed so wonderful, so glorious to be in touch with supply. But had not Troward cautioned his readers to keep all excitement out of their minds in the first flush of realization of union with Infinite supply, and to treat this fact as a perfectly natural result that had been reached 13 through our demand? This was even

more difficult for me than it was to hold the thought that "all the substance there is, I am; I (idea) am the beginning of all form, visible or invisible."

Just as soon as there appeared a circumstance which indicated the direction through which the twenty thousand dollars might come, I not only made a supreme effort to regard the indicated direction calmly as the first sprout of the seed I had sown in the absolute, but left no stone unturned to follow up that direction by fulfilling my part. By so doing one circumstance seemed naturally to lead to another, until, step-by-step, my desired twenty thousand dollars was secured. To keep my mind poised and free from excitement was my greatest effort.

This first concrete fruition of my study of Mental Science as expounded by Troward's book had come by a careful following of the methods he had outlined.

In this connection, therefore, I can offer to the reader no better gift than to quote Troward's book, "The Edinburgh Lectures," from which may be derived a complete idea of the line of action I was endeavoring to follow. In the chapter on Causes and Conditions he says: "To get good results we must properly understand our relation to the great impersonal power we are using. It is intelligent, and we are intelligent, and the two intelligences must co-operate.

We must not fly in the face of the Law expecting it to do for us what it can only do through us; and we must therefore use our intelligence with the knowledge that it is acting as the instrument of a greater intelligence; and because we have this knowledge we may and should cease from all anxiety as to the final result.

In actual practice we must first form the ideal conception of our object with the definite intention of impressing it upon the universal mind - it is this thought that takes such thought out of the region of mere casual fancies - and then affirm that our knowledge of the Law is sufficient reason for a calm expectation of a corresponding result, and that therefore all necessary conditions will come to us in due order. We can then turn to the affairs of our daily life with the calm assurance that the initial conditions are either there already or will soon come into view. If we do not at once see them, let

us rest content with the knowledge that the spiritual prototype is already in existence and wait till some circumstance pointing in the desired direction begins to show itself.

It may be a very small circumstance, but it is the direction and not the magnitude that is to be taken into consideration. As soon as we see it we should regard it as the first sprouting of the seed sown in the Absolute, and do calmly, and without excitement, whatever the circumstances seem to require, and then later on we shall see that this doing will in turn lead to a further circumstance in the same direction, until we find ourselves conducted, step by step, to the accomplishment of our object.

In this way the understanding of the great principle of the Law of Supply will, by repeated experiences, deliver us more and more completely out of the region of anxious thought and toilsome labor and bring us into a new world where the useful employment of all our powers, whether mental or physical, will only be an unfolding of our individuality upon the lines of its own nature, and therefore a perpetual source of health and happiness; a sufficient inducement, surely, to the careful study of the laws governing the relation between the individual and the Universal Mind."

To my mind, then as now, this quotation outlines the core and center of the method and manner of approach necessary for coming in touch with Infinite supply. At least it, together with the previously quoted statement, "My mind is a center of Divine operation," etc., constituted the only apparent means of attracting to myself the twenty thousand dollars. My constant endeavor to get into the spirit of these statements, and to attract to myself this needed sum, was about six weeks, at the end of which time I had in my bank the required twenty thousand dollars. This could be made into a long story, giving all the details, but the facts, as already narrated, will give you a definite idea of the magnetic condition of my mind while the twenty thousand dollars was finding its way to me.

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## CHAPTER 10. HOW I BECAME THE ONLY PERSONAL PUPIL OF T. TROWARD, THE GREAT MENTAL SCIENTIST

AS soon as the idea of studying with Troward came to me, I asked a friend to write to him for me, feeling that perhaps my friend could put my desire in better or more persuasive terms than I could employ. To all the letters written by this friend I received not one reply. This was so discouraging that I would have completely abandoned the idea of becoming Troward's pupil except for the experience I had that day on the street when my whole world was illuminated, and I remembered the promise "All things whatsoever thou wilt, believe thou hast received, and thou shalt receive."

With this experience in my mind, my passage to England was arranged, notwithstanding the fact that apparently my letters were ignored. We wrote again, however, and finally received a reply, very courteous though very positive. Troward did not take pupils; he had no time to devote to a pupil. Notwithstanding this definite decision, I declined to be discouraged because of the memory of my experience upon the day when the light and the thought came to me, "I am all the Substance there is." I seemed to be able to live that experience over at will, and with it there always came a flood of courage and renewed energy. We journeyed on to London, and from there telegraphed Troward, asking for an interview. The telegram was promptly answered by Troward setting a date when he could see us.

At this time Troward was living in Ruan Manor, a little-out-of-the-way place in the southern part of England, about twenty miles from a railway station. We could not find it on the map, and with great difficulty Cook's Touring Agency in London, located the place for us. There was very little speculation in my mind as to what Troward would say to me in this interview. There always remained the feeling that the truth was mine; also that it would grow and expand in my consciousness until peace and contentment were outward as well as inward manifestations of my individual life.

We arrived at Troward's house in a terrific rainstorm, and were cordially received by Troward himself, whom I found, much to my surprise, to be more the type of a Frenchman than an Englishman (I afterward learned that he was a descendant of the Huguenot race), a man of medium stature, with rather a large head, big nose, and eyes that fairly danced with merriment. After we had been introduced to the other members of the family and given a hot cup of tea, we were invited into the living room where Troward talked very freely of everything except my proposed studies. It seemed quite impossible to bring him to that subject.

Just before we were leaving, however, I asked quite boldly: "Will you not reconsider your decision to take a personal pupil? I wish so much to study with you," to which he replied with a very indifferent manner that he did not feel he could give the time it would require for personal instruction, but that he would be glad to give me the names of two or three books which he felt would not only be interesting but instructive to me. He said he felt much flattered and pleased that I had come all the way from America to study with him, and as we walked out through the lane from his house to our automobile his manner became less indifferent, a feeling of sympathy seemed to touch his heart, and he turned to me with the remark: "You might write to me, if so inclined, after you get to Paris, and perhaps, if I have time in the autumn, we could arrange something, though it does not seem possible now."

I lost no time in following up his very kind invitation to write. My letters were all promptly and courteously answered, but there was never a word of encouragement as to my proposed studies. Finally, about two months later, there came a letter with the question in it: "What do you suppose is the meaning of this verse in the 21st Chapter of Revelation?"

*"16. And the city lieth foursquare and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."*

Instinctively I knew that my chance to study with Troward hung upon my giving the correct answer to that question. The definition of the verse seemed utterly beyond my reach. Naturally, answers came to my mind, but I

knew intuitively that none was correct. I began bombarding my scholarly friends and acquaintances with the same question. Lawyers, doctors, priests, nuns and clergymen, all over the world, received letters from me with this question in them. Later answers began to return to me, but intuition told me that none was correct. All the while I was endeavoring to find the answer for myself, but none seemed to come. I memorized the verse in order that I might meditate upon it.

I began a search of Paris for the books Troward had recommended to me, and after two or three days' search we crossed the River Seine to the Ile de Cite to go into some of the old bookstores there. They were out of print, and these were the best places to find them in. Finally we came upon a little shop that had the books there. These were the last copies the man had, consequently the price was high. While remonstrating with the clerk, my eye rested upon the work of an astrologer, which I laughingly picked up and asked: "Do you think Prof. would read my horoscope?" The clerk looked aghast at the suggestion, and responded, "Why, no, Madame, this is one of France's greatest astrologers. He does not read horoscopes."

In spite of this answer, there was a persistent impulse within me to go to the man. The friend who had accompanied me in my search for the books remonstrated with me, and tried in every way to dissuade me from going to the famous astrologer, but I insisted, and she went with me. When we came to his office I found it somewhat embarrassing to ask him to read my horoscope. Nevertheless, there was nothing to do but put the question. Reluctantly, the Professor invited us into his paper-strewn study, and reluctantly, and also impatiently, asked us to be seated. Very courteously and coldly he told me that he did not read horoscopes. His whole manner said, more clearly than words could, that he wished we would take our departure.

My friend stood up. I was at a great loss what to do next, because I felt that I was not quite ready to go. Intuition seemed to tell me there was something for me to gain there. Just what it was I was unable to define, so I paused a moment, much to my friend's displeasure, when one of the Professor's enormous Persian cats jumped into my lap. "Get down, Jack!" the Professor shouted. "What does it mean?" he seemed to ask himself.

Then with a greater interest than he had hitherto shown in me, the Professor said with a smile: "Have never known that cat to go to a stranger before, Madame; my cat pleads for you." I, also, now feel an interest in your horoscope, and if you will give me the data it will give me pleasure to write it out for you." There was a great feeling of happiness in me when he made this statement. He concluded by saying: "I do not feel that you really care for your horoscope." The truth of this statement shocked me, because I did not care about a horoscope, and could not give any reason why I was letting him do it. "However," he said, "May I call for your data next Sunday afternoon?"

On Sunday afternoon at the appointed time, the Professor arrived, and I was handing him the slip of paper with all the data of my birth, etc., when the idea came to me to ask the Professor for the answer to the question about the 16th verse of the 21st Chapter of Revelation. The thought was instantly carried into effect, and I found myself asking this man what he thought this verse meant. Without pausing to think it over he immediately replied "it means: The city signifies the truth, and the truth is non-invertible; every side from which you approach it is exactly the same." Intuitively and undoubtingly I recognized this answer as the true one, and my joy knew no bounds, because I felt sure that with this correct answer in my possession, Troward would accept me as his pupil in the fall.

As the great astrologer was leaving, I explained to him all about my desire to study with Troward, how I had come from New York City for that express purpose, seemingly to no avail, until the answer to this test question had been given to me by him. He was greatly interested and asked many questions about Troward, and when asked if he would please send me his bill, he smilingly replied, "Let me know if the great Troward accepts you as his pupil," and bade me good afternoon. I hastened to my room to send a telegram to Troward giving my answer to the question about the 16th verse of the 21st Chapter of Revelation.

There was an immediate response from Troward that said: "Your answer is correct. Am beginning a course of lectures on The Great Pyramid In London.

If you wish to attend them, will be pleased to have you, and afterward, if you still wish to study with me, I think it can be arranged." On receipt of this

reply preparations were at once made to leave Paris for London. I attended all the lectures, receiving much instruction from them, after which arrangements were made for my studying with Troward. Two days before leaving for Cornwall I received the following letter from Troward clearly indicating the line of study he gave me:

31 Stanwick Road,

W. Kensington, England,

November 8, 1912.

Dear Mrs. Behrend,

I think I had better write you a few lines with regard to your proposed studies with me, as I should be sorry for you to be under any misapprehension and so to suffer any disappointment.

I have studied the subject now for several years, and have a general acquaintance with the leading features of most of the systems which, unfortunately, occupy attention in many circles at the present time, such as Theosophy, The Tarot, The Kabala, and the like, and I have no hesitation in saying that, to the best of my judgment, all sorts and descriptions of so-called occult study are in direct opposition to the real life-giving Truth, and, therefore, you must not expect any teaching on such lines as these.

We hear a great deal these days about Initiation; but, believe me, the more you try to become a so-called "Initiate" the further you will put yourself from living life. I speak after many years of careful study and consideration when I say that the Bible and its Revelation of Christ is the one thing really worth studying, and that is a subject large enough in all conscience, embracing, as it does, our outward life and of everyday concerns, and also the inner springs of our life and all that we can in general terms conceive of the life in the unseen after putting off the body at death.

You have expressed a very great degree of confidence in my teaching, and if your confidence is such that you wish, as you say, to put yourself entirely under my guidance, I can only accept it as a very serious responsibility, and

should have to ask you to exhibit that confidence by refusing to look into such so-called "Mysteries" as I would forbid you to look into.

I am speaking from experience; but the result will be that much of my teaching will appear to be very simple, perhaps to some extent dogmatic, and you will say you have heard much of it before.

Faith in God, Prayer and Worship, approach to the Father through Christ -all this is in a certain sense familiar to you; and all I can hope to do is perhaps to throw a little more light on these subjects, that they may become to you, not merely traditional words, but present living facts.

I have been thus explicit as I do not want you to have any disappointment, and also I should say that our so called course of study will be only friendly conversations at such times as we can fit them in, either you coming to our house, or I to yours, as may be most convenient at the time.

Also, I will lend you some books that will be helpful, but they are very few, and in no sense occult.

Now, if all this falls in with your ideas, we shall, I am sure, be very glad to see you at Ruan Manor, and you will find that the residents there, though few, are very friendly and the neighborhood very pretty.

But, on the other hand, if you feel that you want some other source of learning, do not mind saying so, only you will never find any substitute for Christ.

I trust you will not mind my writing you like this, but I do not want you to come all the way down to Cornwall, and then be disappointed.

With kindest regards,

Yours sincerely,

(Signed) T. TROWARD.

This copy of Troward's letter, to my mind, is the greatest thing I can give you.

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## CHAPTER 11. HOW TO BRING THE POWER IN YOUR WORD INTO ACTION

IN your every word there is the power germ that expands and projects itself in the direction your word indicates, and ultimately develops into physical expression. For example, you wish to establish joy in your consciousness. Just repeat the word "joy" secretly, persistently and emphatically. The joy germ begins to expand and project itself until your whole being is filled with joy. This is not a mere fancy, but a truth. Once you experience this power, you will "daily prove that these facts have not been fabricated to fit a theory, but the theory has been built up by careful observation of facts." Everyone knows that joy comes from within. Another may give you cause for joy, but no one can be joyous for you. Joy is a state of consciousness, and consciousness is purely Troward says, "Mental."

Mental faculties always work under something which stimulates them, and this stimulus may come either from without, through the external senses, or from within by the consciousness of something not perceptible on the physical plane. The recognition of this interior source of stimulus enables you to bring into your consciousness any state you "desire." Once a thing seems normal to you, it is as surely yours, through the law of growth and attraction, as it is yours to know addition after you have the conscious use of figures.

This method of repeating the word makes the word in all of its limitless meaning yours, because words are the embodiment of thoughts, and thought is creative, neither good nor bad, simply creative. This is the reason why Faith builds up and Fear destroys. "Only believe, and all things are possible unto you." It is Faith that gives you dominion over every adverse circumstance or condition. It is your word of faith that sets you free, not faith in any specific thing or act, but simple Faith in your best self in all ways. It is because of this ever-present creative power within the heart of the word that makes your health, your peace of mind and your financial condition a reproduction of your most habitual thought. Try to believe and

understand this, and you will find yourself Master of every adverse circumstance or condition, a Prince of Power.

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## CHAPTER 12. HOW TO INCREASE YOUR FAITH

BUT, you ask - How can I speak the word of Faith when I have little or no faith? Every living thing has faith in something or somebody. It is the quality of the creative energy in the positive Faith thought which gives it vitality, not the form it takes. Even intense fear is alive with faith. You fear smallpox because you believe it possible for you to contract it. You fear poverty and loneliness because you believe them possible for you.

It is your habitual tendency of thought that reappears in your mind, your body and your affairs, not the occasional thought upon some specific line or desire. It is the Faith which understands that every creation had its birth in the womb of thought -words that gives you dominion over all things, your lesser self included, and this feeling of faith is increased and intensified through observing what it does.

This observation is the observation of your state of consciousness when you did, not when you hoped you might, but feared it was too good to be true. How did you feel that time when you simply had to bring yourself into a better frame of mind and did, or you had to have a certain thing and got it? Live these experiences over again and again (mentally) until you really feel in touch with the self that knows and does, and the best there is, is yours.

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## CHAPTER 13. THE REWARD OF INCREASED FAITH

BECAUSE you have expanded your faith into the faith and laws of the universe that know no failure, your faith in the best of yourself (the principle of life in you) has brought you into conscious realization that you are not a victim of the universe, but a part of it. Consequently, there is that within yourself which is able to make conscious contact with the universal principal of law and power, and enables you to press all the particular laws of nature, whether visible or invisible, into serving your particular demand or desire, and thereby you find yourself Master, not a slave of any situation.

Troward tells us that this Mastering is to be "accomplished by knowledge, and the only knowledge which will afford this purpose in all its measureless immensity is the knowledge of the personal element in universal spirit" and its reciprocity to our own personality. In other words, the words you think, the personality you feel yourself to be, are all reproductions in miniature or specialized God "or universal spirit." All your word-thoughts were God word-forms before they were yours.

The words you use are the instruments, channels, through which the creative energy takes shape. Naturally, this sensitive creative power can only reproduce in accordance with the instrument through which it passes. All disappointments and failures are the result of endeavoring to think one thing and produce another. This is just as impossible as it would be for an electric fan to be used for lighting purposes, or for water to flow through a crooked pipe in a straight line.

The water must take the shape of the pipe through which it flows. Even more truly this sensitive, invisible, fluent substance must reproduce outwardly the shape of the thought-word through which it passes. This is the law of its nature; therefore, it logically follows, "As a man thinketh, so is he." Hence, when your thought or word-form is in correspondence with the Eternal constructive and forward movement of the Universal Law, then your mind is the mirror in which the infinite power and intelligence of the

universe sees itself reproduced, and your individual life becomes one of harmony.

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## CHAPTER 14. HOW TO MAKE NATURE RESPOND TO YOU

IT should be steadily borne in mind that there is an intelligence and power in all nature and all space that is always creative and infinitely sensitive and responsive. The responsiveness of its nature is two-fold: it is creative and amenable to suggestion. Once the human understanding grasps this all-important fact, it realizes the simplicity of the law of life.

All that is necessary is to realize that your mind is a center of Divine operation, and consequently contains that within itself which accepts suggestions, and expect all life to respond to your call, and you will find suggestions which tend to the fulfillment of your desire coming to you, not only from your fellowmen, but also from the flowers, the grass, the trees and the rocks which will enable you to fulfill your heart's desire, if you act upon them in confidence on this physical plane. "Faith without works is dead," but Faith with Works sets you absolutely free.

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1. Spend one minute in every twenty-four hours in conscientiously thinking over the specification that must be observed in order to have your prayers answered.
  2. Practice the steady recognition of desirable thought possession for two periods of fifteen minutes each every day. Not only time yourself each period to see how long you can keep a given conception before your mental vision, but also keep a written record of the vividness with which you experience your mental image. Remember that your mental senses are just as varied and trainable as your physical ones.
  3. Spend five minutes every day between 12 noon and 1 o'clock with a mental search for new sources of wealth.
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## CHAPTER 17. THINGS TO REMEMBER

Remember that the greatest Mental Scientist the world has ever known (Jesus Christ, the Man) said all things are possible unto you.

Also the "things I do you can do." Did he tell the truth?

Jesus did not claim to be more divine than you are. He declared the whole human race children of God. By birth he was no 'exception to this rule. The power he possessed was developed through His personal effort. He said you could do the same if you would only believe in yourself. A great idea is valueless unless accompanied by physical action. God gives the idea; man works it out upon the physical plane.

All that is really worthwhile is contentment. Self-command alone can produce it. The soul and body are one. Contentment of mind is contentment of soul, and contentment of soul means contentment of body.

If you wish health, watch your thoughts, not only of your physical being, but your thoughts about everything and everybody. With your will keep them in line with your desire, and outwardly act in accordance with your thoughts, and you will soon realize that all power both over thoughts and conditions has been given to you. You believe in God. Believe in yourself as the physical instrument through which God operates. Absolute dominion is yours when you have sufficient selfmastery to conquer the negative tendency of thoughts and actions.

Ask yourself daily: "What is the purpose of the power which put me here?"  
"How can I work with the purpose for life and liberty in me?"

Upon having decided these questions, endeavor hourly to fulfill them. You are a law unto yourself.

If you have a tendency to overdo anything, eat, drink or blame circumstances for your misfortunes, conquer that tendency with the inward conviction that all power is yours outwardly. Eat less, drink less, blame

circumstances less, and the best there is will gradually grow in the place where the worst seemed to be.

Always remember that all is yours to use, as you will. You can if you will: if you will you do.

God the Father blesses you with all He has to give.

Make good Godly use of it.

The reason for greater success when you first began your studies and demonstrations in Mental Science is that your joy and enthusiasm at the simple discovery of the power within was greater than you have been able to put into your understanding later.

With increased understanding put increasing joy and enthusiasm, and the results will correspond.

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