

AN  
ORIGINAL COURSE  
OF  
Instruction  
in  
PERSONAL  
MAGNETISM  
AND  
SOUL POWER  
Development  
of Force  
CONCENTRATION  
AND  
SELF-CULTURE.

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A COURSE  
IN  
PERSONAL MAGNETISM  
SELF-CONTROL  
AND THE  
DEVELOPMENT OF WILL-POWER

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## INTRODUCTION.

Personal Magnetism is that quality of attractiveness which radiates outward from the individual, having the effect of a magnetic or attractive power when directed upon others. It is both electrical and magnetic. Personal Magnetism is therefore a mental attribute; generated in the body, and usually directed by the Will. It is stored as a force in the nervous system, and though invisible, is none the less a substance.

Personal Magnetism is the attractive force of the Mind, and is to be distinguished from Zone, which is the attractive force of the Spirit, as set forth clearly in the Course of Instruction upon Zoism, or the New Religion of Magnetic Healing, published by the Psychic Research Company. Although Mind and Spirit frequently work in conjunction, giving activity to the blending of Zone with Magnetism, they are also capable of acting independently of each other, and thus, while Zone is always the spiritual force of the individual, Personal Magnetism, being purely nervous, is capable of being directed toward the fulfillment of earthly desires and inferior aims.

Personal Magnetism is two-fold in its nature, having both the electric or positive quality, which impels and repels, and the magnetic or negative quality, which attracts.

It is stored in the nerve-system of the individual, and is in itself the expression of nerve-force, as distinguished from muscular force or spiritual force. It is capable of being directed by the Will, and it is also capable of emission by the subconscious mind, irrespective of the conscious Will or Desire. When the aim of the individual is high and spiritual, this force amalgamates with Zone, the spirit-power; but when the aim is material and evil, it works independently and of itself.

Personal Magnetism is thus a mental attribute; a function of the mind, and will be so considered in this Course of Instruction.

Mental energy is drawn from two sources—food and air. Food for the body is transformed by chemical action into Nervous Energy. The blood carries the building material necessary for the body's nutrition, removes waste and effete matter, and reconstructs the cells of the organism. Good blood builds good structure. Air purifies or oxygenates the blood. Nerve substance is nourished by the blood. The chief store-house of Nervous Energy in the body is the brain. When the brain is exhausted by severe exercise either of mind or body, it is



largely drained of its magnetic force, and calls upon the nervous system to render back to it a portion of that Force which the blood has distributed. If this demand upon the nervous system can be honored, the brain will be recuperated sufficiently to ward off any serious danger of collapse until such time as the blood can replenish the nerve-supply. But if the demand cannot be met, the condition is critical, and prostration follows.

In this Course of Instruction a strictly physiological explanation of the subject of Magnetism and its preservation will be adhered to, without regard to the influence of Zone or any spiritual assistance whatever. We shall accept the fact of Life as evidenced in the existence of Mind and Consciousness; and also accept the fact that the blood is the sustaining agent of the body. Therefore any interference with the nourishment of the body will be sufficient to interfere with the cultivation and utilization of Personal Magnetism, or Nerve-Force. In this Course therefore the student will be asked to deal with only two factors: Body and Mind. When the mind is exhausted by mental effort the body feels the strain in the impairment of physical strength which occurs.

When the body is exhausted by physical effort the mind concurs in the fatigue to such a degree as to be incapable of concentration of thought, or any severe mental exercise. Therefore mind and body, while acting apparently independently of each other, and receiving different forms of sustenance from the agent common to both, the blood, are in point of fact closely related the one to the other, and dependent the one upon the other. Fatigue of one or the other depletes both of Force; replenishment of one or the other affects both.

Therefore equal consideration and good treatment of body and mind is necessary for the best cultivation of Nervous Energy, which is radiated from the body as Animal Magnetism. *A body drained of Nervous Energy is a body without Magnetism.*

Therefore to preserve Magnetism, preserve Nervous Energy, and to preserve Nervous energy, preserve Physical Health. We have now reduced the proposition to its simplest form.

When you desire to develop in yourself the quality of Personal Magnetism you must first of all recognize the fact that the development of the quality or the possession of the quality is one thing and its conscious exercise, that is, the direction of the Will or Desire, is another. Many people possess Personal Magnetism to a very great degree, but they do not know that they possess it, and consequently, when it is exercised by them, it is unconsciously exercised. Such people are natural healers, or would be if their powers were properly developed.

It is not enough to possess a quality. We must know how to use it to best advantage.

It is a law of Nature that unless a quality is kept alive by exercise it shrivels up and becomes ineffective.

First, as to the development of the quality, the means by which Nervous Energy or Magnetism may be stored up in the system for use.

As the body uses up a large amount of this Energy daily it is evident that the generation of Magnetism must exceed its dissipation if a reserve supply is to be secured; in other words, the supply must exceed the demand. Every motion of the body liberates a certain amount of nervous energy. Therefore we must first look to the habits of muscular action which we have contracted in the course of our lives, and check those habits which are wasteful to this force.

The first form of practice for the student is *the art of sitting absolutely still for five minutes at a time.* This must be mastered alone, and when once thoroughly attained, the practice may be combined with the further exercises in Concentration which are given later. But this is the basic principle of all exercises: that the body shall be brought under the control and observation of the Will to the extent, at least, that all movements of face, eyes, hands, feet, shall be prohibited and checked. It will surprise you to notice how many involuntary movements you perform in the course of five or ten minutes; movements which are not dictated by the conscious will, but which are involuntary, or subconscious.

I propose to show you the mechanism of will development; how it starts from the simplest control of muscular movement, and develops into the *conscious* inhibition of sensation, and *conscious* projection of Thought and Energy.

It is desired by all that they shall possess concentration to the fullest degree.

Concentration is simply the art of controlling Mind and Body by Will-force; and this result is attained by a regular



schooling of the body to obey the dictates of the Will. Passing from the schooling of the body, the Will then takes up for correction the habits of the Mind itself, and carries the same plan of discipline to the Brain, so that thought, in the form of appetite, desire, inattention, and dissatisfaction, is speedily whipped into line, and subjected to the tutor of Mind and Body, the Will. When this has been accomplished, the Will is then ready, with the assistance of its allies, the mental forces, those who had previously been unruly subjects, to exercise its independent powers in a variety of ways, such as the projection of magnetism upon others. But you can now clearly understand that before the Will can exercise its force upon another, it must have dominated the system of the individual who owns and exercises it, to such an extent that it has secured harmony within. Only by a combination of the forces of body and mind can the Will be brought to that degree of development where it can independently exercise the functions that properly belong to it.

This, then, is the plan for the development of the Will:

Practice first the art of sitting still; this is to check movements which are not directed by the Will.

*Practice next the art of performing muscular movements under the direction of the Will;* this is to draw the Will into action in even unimportant matters.

This second form of exercise is to be performed while you sit in a chair. It should be practiced for five or ten minutes at a time, and admits of a variety of movements.

No. 1. While sitting in a chair, rest the hands, palms upward, upon the lap. Flex the fingers and thumb slowly one by one of each hand in rotation until both hands are shut tight, keeping the eyes riveted upon each finger as it is flexed. When both hands are flexed, open them again, slowly, one finger at a time, until they assume the same position as when the exercise was begun. This seems simple; try it first. Continue this exercise for five minutes, and note the degree of fatigue of the Will which it engenders. Positively you are incapable of fixing your attention with satisfaction upon this wonderfully simple procedure. Your attention is inclined to wander. It is not obedient. It is not at your service. It chooses to assert itself in defiance of the Will, its master. Do you understand now what I mean by saying that the Will cannot exercise its independent functions until it has first whipped its subjects into line? The Attention must be made the servant of the Will.

No. 2. While sitting in a chair, raise the left arm slowly in a curve to the level of the head, and rest the hand against the back of the neck. Let the muscles remain loose and relaxed. Watch for trembling of the nerves as you slowly per-

form this exercise. Repeat with the right arm, so that both hands rest one upon the other at the back of the neck. Count five, and slowly bring each arm again to its previous position, with hands resting in your lap. Practice this for five minutes.

No. 3. Standing on your feet, walk in a straight line across the room, with your right hand closed, except the forefinger, which is pointing at a mark on the wall on a level with the eyes, your arm being raised to a level with the shoulder. Walk slowly, and *touch the mark*. Turn round, and, in walking back, use the left arm and finger in the same manner. Touch the mark, and walk straight. Practice till perfect.

No. 4. Walking on tiptoe, the balls of the feet touching the floor, repeat the last exercise. Walk straight and touch the mark. Practice till perfect.

You can, of course, introduce a number of similar exercises bearing upon the control of muscular action by the Will. The more the better; but the above constantly and steadily practiced will give you the needed training, unsupported by any other at this stage.

*The third form of exercise is the control of the breathing, or breathing under the direction of the Will.*

Take a long, slow breath, inhaling for eight seconds; hold the breath for eight seconds; exhale it slowly for eight seconds. In nothing more noticeably than in the act of breathing is the involuntary action of the organism shown forth. Until this training is mastered, you do not breathe as you will to breathe, but as you think you are compelled to breathe. You breathe spasmodically, especially you exhale air with a rush. Note this carefully: only by exercising control upon all the functions can you obtain control of all the functions. Therefore, breathe as you determine to breathe, centering your attention upon the act.

Practice control of the breathing upon all occasions and all your life. This exercise is not for a week or a month or a year, then to be laid aside. It is for your whole life, extending the number of seconds in inhaling, holding, and exhaling the breath according to your swift development of lung capacity. The lungs are the gateway to life.

*The fourth form of exercise is a distinct advance from the control of the physical to control of the mental functions.*

No. 1. Sit in a chair with your hands resting on your lap. Let your eyes rest on an object to the left of you—say a nail in the wall—steadily, and without winking, for one minute. Let your attention be also centered upon the object. At the end of one minute choose another object, this time in front of you, and again another to the right of you, practicing the concentration of the attention unattended with any muscular exertion upon each object for the space of one minute, and prac-



ting the art of the steadfast gaze, without winking of the eyelids, until the attention is withdrawn to another object. Practice till perfect.

No. 2. Sit in a chair with your muscles relaxed, and center your attention upon an object, say a penknife, held in the palm. Keep your thoughts upon this object. When your attention wanders, recall it. Think of this penknife. Turn it over in your hands and examine it. Examine it thoroughly; think about it. Think about its manufacture and its component parts. The world of consciousness exists for you only in that penknife. You are now controlling the wandering propensities of your intellect, and centering all your attention at the bidding of your Will upon one object. Do not allow yourself to become drowsy. You must be wide awake. Always choose for this exercise the most uninteresting objects. You are already able to concentrate your attention upon anything that interests you. Every human being is developed to that extent. The purpose of these exercises is to develop in you voluntary attention, which in its highest form is Concentration. Therefore choose simple objects. Practice for five minutes at a time. Gradually extend the time, and practice until it is easy for you to fix your attention upon any object for ten or fifteen minutes at a stretch.

No. 2. The next exercise in this degree of development is more difficult, but more interesting.

Seat yourself in a chair and relax your muscles. Then call up in your memory the face of someone you know well. Close your eyes. Proceed to reconstruct the face of your friend. Put in every feature separately; the eyes, nose, mouth, forehead, cheek and chin, hair and shape of the face. Draw the face on your mind's canvas. Don't hurry. Take time over this. At first each feature as soon as you have recalled it will slip back into obscurity; your work is to make this face grow feature by feature. Practice till perfect. It is pleasant work, and it is a matter of wonder how strangely proficient in this work you become by practice. When you are perfect the face, completed, will appear and disappear at your pleasure or command. Practice this with a new friend for your model every day. It is the development of the latent artistic sense, the reproduction at will in the form of a picture of a memory impression. You can vary this by painting landscapes instead of friends' faces in your mind. Choose only scenes which once made a deep impression upon your memory.

No. 3. You understand that you are still engaged in perfecting the control of the will over the functions of the mind. The functions of the mind which are exercised during Clairvoyance, Crystal-Gazing, Psychometry, or the Hypnotic Sleep, belong absolutely to another class of phenomena, and may be developed when you have perfected the concentration. They

are passive phenomena, introduced into your subconsciousness, and are not evoked by the exercise of your will. When you reproduce the picture of your friend's face, you recreate by your Will a certain picture; you do not allow the picture to be recreated by another agency; you control the act of recreation and reproduction, and are actively conscious of its performance. Later, when you have perfected yourself in Concentration, you may use your will to develop absolute passivity in yourself, and then the phenomena which require absolute passivity on your part will manifest themselves if you desire to follow that line of study. At present you are developing Concentration by exercise of Will.

While seated in a chair with muscles relaxed, take in your hand a picture of a landscape, or a portrait which you have not seen before. Look intently at it for a minute. Then close the eyes and reconstruct as before the picture in your mind. Practice till perfect, developing retentiveness.

No. 4. While seated in a chair with muscles relaxed, fix the attention upon one hand, holding in your mind the sensation of heat. Impress this feeling upon the point of concentration, the hand. In a little while the hand will actually feel warm. Later it will show warmth in its color, and distended veins. You have performed a seeming miracle. By your constant thought you have dirigated the blood to the point of concentration. Your mind has influenced the matter of your body by your Volition. This is your first successful phenomenon, and it will greatly encourage you. We are such children in intelligence that any successful demonstration of the power of the Mind is hailed with delight, as if we were not masters of our own bodies! Yet how far we have strayed from our rightful post as head of affairs, when this long system of training is necessary to produce this simple illustration of the power of Volition.

No. 5. The reverse of this experiment will be found more difficult, as the tendency will be for the Mind to repeat its triumph, and dirigate blood to the part. But this must not be allowed. Hold in your Mind the sensation of cold, numbness. Under direction of your will, the blood will recede from your extremities, leaving the hand white and bloodless, and cramped.

No. 6. While seated in a chair with muscles relaxed call up the sensation of pain in the temples. Choose a throbbing pain. Concentrate upon this until the temples sensibly throb and ache in response to the blood pressure upon nerve-filaments.

No. 7. Reverse the experiment, directing the blood to set from the extremities towards the centers. The forehead will become cool, and the throbbing cease.

No. 8. While seated in a chair with muscles relaxed concentrate the attention upon sleep. Direct the blood to leave the



brain; direct the breathing to become easy and without effort; direct the extremities to become cold; direct drowsiness to appear, with heaviness of the eyelids; direct the thoughts to be of ease, and weariness, and forgetfulness. Direct sleep to come upon you. This is the true sleep, induced by your will, and when once mastered, and it is by no means difficult, if you have followed this system of training, it is an invaluable ally.

No. 9. When you have mastered the act of sleeping at will, direct the length of your sleep, whether it is to be of five minutes' duration, or five hours. When the will thus impresses its commands upon the subconsciousness, the latter must obey. Direct that you wake in five minutes. Then direct that you sleep again, to wake in ten minutes. Practice till perfect.

This concludes the forms of exercise of the third degree of development, and you are now called upon to put what you have learned of concentration to a more practical use.

You have made the organs of the body feel the power of your will; you have governed the functions of both mind and body in some of their manifestations.

*You must learn to govern them in all. You must exact obedience from them.*

No. 1. While seated in your chair call up some very distressing circumstance which has harassed you considerably. Go carefully over its details in your mind. Then, by one powerful inhibition command your mind to divest itself of any recollection of the matter. Command your thoughts to become placid; command all unpleasantness to disappear; and command only tranquillity to possess you. You can do it. Your training has made it possible. You can shut out anything disagreeable from your consciousness at will. Not that you feel things less than before; not that you are any less alive to mental sensation or nerve activity; but that you are now Master; you say what shall happen in your Mind, and that thing, and no other, happens. Your will directs. Its authority is paramount. It is the governor.

No. 2. During the day pass in review before you some habits which have fastened themselves upon you; take them one by one. Vanity, evil-speaking, lasciviousness, drug habits; whatever they may be, and however long you may have been their slave, take them one by one under your consideration, and put the ban of your will upon them. The depraved appetite is a creature of the mind. It is always under the control of the will, provided that you have developed the will to assert itself. Away with them all. Henceforth you must be master. Let no one pity you for your indulgence and call your craving a symptom of disease. You are Master of your own Fate. Lean not upon any such broken reeds as Sympathy, Pity, Forgiveness, Excuse. These are not for you as Master of your Sensations, Appetites and

Passions. You are the Master. Let nothing stand between you and the exercise of your authority.

Break all these habits. You can do it. You must do it, before you can exercise the independent functions of the Will. There must be obedience and harmony within.

No. 3. When you have reached this stage of development you can allay pain in yourself whenever and wherever it appears. No matter what the organic cause may be, and there may be good reason for its appearance, you can subdue it, and blot it from your consciousness. Then, by your concentrated effort, repair the disorder in the system which found its expression in the cry of pain, and restore harmony to the nerves. All functional disorders and nervous diseases are amenable to the control of the Will. Constipation, Dyspepsia, Neuralgia, Pains of all kinds, Insomnia, Fears, Hatreds, Hysteria, Melancholy, Rheumatism, Dysmenorrhoea, Self-Consciousness, etc.—all the commonest and rarest manifestations of disorder and disharmony in the system are amenable to the action of Will. Thus the Will governs the Mind, and the Mind governs the Body.

Having now perfected in yourself, and for your own use, this dominion of the Will, you may turn your attention to its employment in action upon others. But first, patiently and deliberately, establish its supremacy in yourself, before you expect to direct it effectively outside of yourself. When you have educated the Will to govern the Mind and Body you have entered into possession of Self-Control, and in future that which has only been a name to you will be a reality. The Self-Control will no longer be something far distant, greatly to be longed for and desired, but seemingly impossible of acquisition; it will be, in truth, a part of your character; you have made it your own. You have acquired Firmness, Determination, Self-Control, Will-power.

The Will has grown by exercise, and in its train have come all the other desirable qualities above named.

Learn now how to conserve and preserve that power of the Will.

Curb the indulgence of the passions to the point of practicing the most rigid continence. This will not be difficult for you. Whether you are married or single, indulgence in sexual intercourse is prohibited except for that use to which it was intended the function should be put, namely, for the purpose of procreation. All other gratification of this appetite is abnormal and unnatural.

It is bad law and bad logic that man should allow himself free indulgence in his propensities. Wandering desires must be checked by the Will, and all desires are amenable to the control of the Will.

We grow mentally by curbing our wandering attention.



We grow mentally by curbing our wandering desires.

We grow mentally by curbing our so-called instincts.

Man is superior to instinct. His Will is God-like, and supreme.

All such indulgence wastes the nervous force of the body. This force must be preserved, to be given out as Magnetism at the Will of the owner.

All such indulgence deteriorates the quality of the blood, and its quantity. Disease and feebleness follow in the wake of Incontinence. Health of body and mind are for those who by Will practice and enjoy Continence. In the train of Continence are Purity of Thought, and exalted Sensibility, so that life offers to you who practice the repression of abnormal desires a breadth and fullness of enjoyment which are unknown to the sensual mind. Thus the great rewards of good habits are not long withheld from you. They are yours when you have won them. Continence enriches the blood, and strengthens the organism, quickening the Thought, and developing the faculties of the brain. Here pay attention to the importance of food. Eat much, and eat slowly. There is no Energy without food and drink in the present state of your development. Eat whether you have appetite or not. As the body develops in strength, appetite follows health, and takes its place as a normal desire. When eating, attend to what you are doing. Banish exciting thought from the mind while you eat in order that there may be no hindrance to the normal activity of the salivary glands and gastric juice.

Drink as much as five pints of fluid daily.

Develop your muscles by reasonable exercise.

Develop your lungs by constant practice of deep breathing.

Thus you bring the body and nervous system to its healthiest condition of harmonious strength, and it is unnecessary to devote more space to this branch of the subject.

Condensed, the directions are:

Plenty of food; plenty of air; rigid continence.

This will ensure you a bountiful supply of material to be converted into Nervous Energy, and radiated as Magnetism.

*Let us now examine the two properties of Nervous Force, or Personal Magnetism, the positive and negative.*

By the exercise of the positive, as in your battle with the functions of your own mind, you impose the Force upon others so that they do your bidding.

By the exercise of the negative or attracting quality, you draw the respect and regard and love of others to yourself.

The positive is valuable in controlling.

The negative is valuable in attracting.

For a first exercise in controlling, walk along the street and fasten your attention upon someone walking before you, and in the same direction as yourself. The Thought in your mind is: *"I will that person to turn round and look at me."* Try this experiment either on the street, or when sitting in a hall, at an entertainment, or concert. It will surprise you how many persons you can influence thus silently by the projection of your thought, which is, indeed, your Personal Magnetism.

At first the process is quite fatiguing. You have overtaxed your stock of Magnetism for one thing, and on the other hand, you have wasted a great deal of your attention. Practice in this exercise will give you the power of directing your influence as it were in the form of a rifle-bullet, instead of a scattering handful of shot. The rifle-bullet makes an impression, but the shot falls spent by the wayside. Practice is again necessary to make your work effective.

For a second exercise, take someone who has shown a marked personal dislike for you and your opinions. You must now exercise both the positive and negative qualities of your Magnetism. Meet this person face to face and if possible let a few words of conversation pass between you. Say emphatically to yourself: *"I will this person to feel my influence. I will this person to feel drawn towards me; and to feel my influence continually. I will that the effect shall not soon be shaken off."* Your thought so impressed will find a lodgment in the person's mind, and impressions so made upon the consciousness of another are sometimes indelible. You have molded the opinions of this person in obedience to your Will, and you have also made yourself an attractive force to this person, so that no resentment is felt.

For a third exercise let us suppose that you wish to influence someone at a distance from you. Say to yourself: *"I will this person to feel my influence. I will this person to sit down as soon as possible and write me a letter."*

Frequently this telepathic command is obeyed, and evidences of this interchange of messages will gather in frequency as you continue to develop.

For a fourth Exercise, use the power simply as a healing agent. Lay your hand upon the forehead of someone afflicted with pain, and say: *"I will this pain to depart."* You can project your strength in this manner for the helping of one less fortunate than you.

For a fifth Exercise, arrange with some friend beforehand, or even let there be no pre-arrangement if you wish to make the test absolutely satisfactory to yourself. Put yourself to sleep,



sitting in your chair, and before you compose yourself to slumber, say: "*I will that my form shall appear to my friend, and force itself upon his attention. I will that he shall see me.*"

Do not at first indulge this practice too often. It is a strange power; a strange evidence of the independent action of the Will; and should be exercised with some caution until use makes the power more complete.

The powers of man follow the laws pertaining to all development. They mature slowly by use. They do not present themselves full-grown. They follow the same laws of development in the mental as in the physical sphere. The muscle developed by exercise has strength to endure fatigue. The nerve force developed by exercise has the strength to endure also, and this accumulation of force grows with development.

If you will carefully adhere to the directions given you in this Course of Instruction the attainment of the highest development of the psychic powers is possible to you.

In conclusion a few general rules will be found valuable for the guidance of the pupil in the study of this course:

1. Do not hurry through the experiments. Haste delays the development desired. Do not seek to reach your goal at a bound. Eagerness to skip the necessary preparation is a sign of weakness and lack of self-control. In the slow, calm, deliberate and determined mastery of each step lies the secret of success.

2. In your daily life preserve a calm demeanor. In the execution of any act affirm and retain the consciousness that you are using only a part of your force—that you have a tremendous force in reserve.

3. Avoid nervous, jerky movements and mannerisms. Make every move count. Let your motions be in easy, sweeping curves rather than sharp angles, but avoid ostentation of course. The quick jerk of hand or arm throws off magnetism as it would throw off water were the hand wet.

4. Do not let your mind dwell on the impression which you are making on others. Keep your own counsel, follow your experiments persistently and secretly and believe in yourself thoroughly. You have *in yourself* all the power that you need to develop.

5. Observe scrupulously the manners of refined society and above all suppress the element of vanity. Never speak of yourself unless the conversation actually forces you to do so. Drop the subject as soon as possible, but encourage others to speak of themselves. In the knowledge of your own latent power which you are acquiring, you have all the flattery that man can ask for. To seek the approbation of others is weakness. You will soon learn not to overestimate the value of the approval of others and

you will then receive it lavishly. Such is the experience of all who come into great knowledge and power.

6. Be a *silent force*. Do not tell your secrets to others. Do not talk of your knowledge. The great men are reserved in manner. They speak little. They do not impart confidences. They are self-reliant. They do not lean upon others. The weak are ever giving and receiving confidences. They are ever babbling of what they know. The shallow brook proclaims its presence loudly, but the deep river is silent in its flow. By reserving your knowledge you are increasing your capacity to receive more, and preserving that which you have. Knowledge is Power.