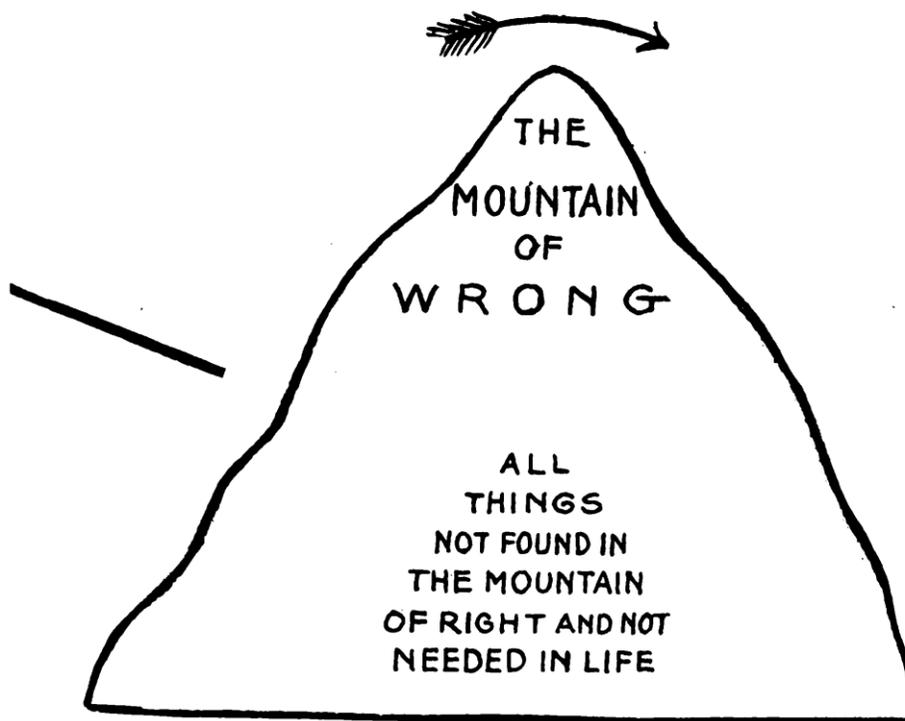
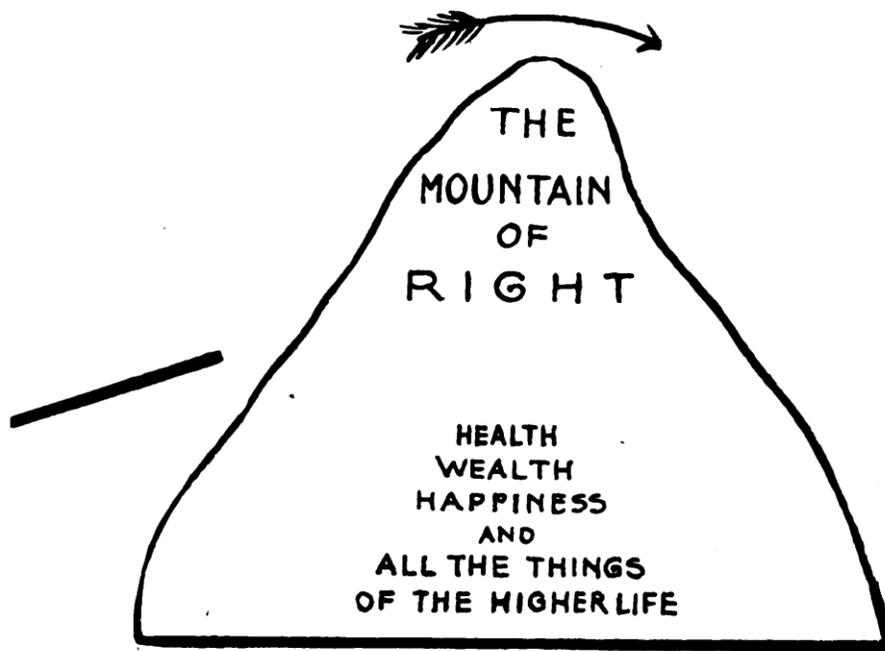


The World
Is What You
Make It

By

Herbert Franklin

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The World is What You Make It

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How often we hear the remark, "If I had my life to live over again, I would do different." This remark has been made not only by people of old age, but by those of middle age and even younger. Going back to the people of real old age, who have only a few years at the most to be with us, we find them, in one sense of the word, living over their past life; and what do they see? Two things loom up like mountains above all others, and these two things are "the right and the wrong of life." Taking that which is wrong in life, it is seen more or less everywhere the world over, rich or poor, old or young, in the city, or right at home in your little town; it makes no difference as to who or where it is, it's cropping out all around you.

We all know there is some great power that controls all things, and to this we owe our existence on earth. We are all placed on this earth with an equal amount of life-force from this same great power, no one being better than another. The parents of every human being play a great part in that man's future and have complete control over him for a certain length of time. This being a fact, how easy it is to give this little being a start in the wrong life. That old saying, "a chip off the old block," true as it is old, is a good illustration of the part the child takes from its parents. If that old block is sound, healthy, and true to the nature for which it is made, the chip will also contain these same elements; but, if the old block is unsound, unhealthy, decayed, and undeveloped, you can expect nothing better of the chip. Every human being entering this world has just such a start.

Life is short. Time comes, goes, and is gone forever. It goes fast. There is no possible way of ever making use of time that has gone by. We use a certain amount of life-force for everything we do, be it a mental or physical act. Why not make the best use of this time and life-force as it comes and goes. While there is, at the present time, a tendency to hurry everything along through life, a large per cent of people throw away time and life-force by not using it at all, or by using it for that which is wrong. Time and life-force spent on that which is not right and amounts to nothing, is gone forever, and what have you to show for it? Nothing. Worse than that, you begin to feel that life doesn't amount to much, and it will not, if you don't change your ways. The power is within you— use it.

"The world is what you make it."

Our thoughts play an important part in our lives. Just as we think, just so we will live and be. Thoughts that are a mixture of everything that can produce little good, are pulling you down the road to the lowest of life. Let go of everything you do not need, and you need nothing but that which is good, wholesome, and uplifting, and this will lead you to a life worth living.

Develop your will power so that you can, at all times and with all surroundings, have complete control over yourself. You can do it. No one else is going to do it for you. Control, be not controlled. The world is going to be just what *you* make it; you can make it right, or you can make it wrong. It does not cost you any more life-force and time to make a right life, than it does a wrong one, and what are the results? They can be seen every day in the people with whom we come in contact. Whatever you do, do one thing at a time, think of one thing at a time, and send your thought direct to that which you want done, and do it well. Put your whole mental, spiritual, and physical power into whatever you do—trust, rely, and depend on it. Do not look to any one for that which you have the power to do yourself. Remember, it is what you actually do that counts in this world. You may be the best of thinkers, but, unless you put these thoughts into action, they will amount to nothing. Bring your will power into action, use it in the development of that which is the greatest of all life, the character. Draw on this great power, which we know exists, for a higher development of your life than you now have; and, to do this, you must *be good* and *do good*. Do what is right, and let go of everything that is not right. Not only should you go to your room and ask the great powers with all your heart for anything that you want that is right, but ask at all times and at all places, by the *right thought, word, and action*; by so doing, you magnetize your surroundings and draw to *you* all there is of good in life.

Now, what are the things in life we can let go of, and *do not need*? Ask yourself that question. Do they not come to your mind by numbers, and large numbers at that? We see a man in any of our little cities, going down the street under the influence of liquor, smoking or chewing tobacco, swearing and using language not fit to be heard. What are your thoughts, what impression does it make upon you? *Is* he a man? *Who* is to blame for his condition? Isn't there something *he can let go of* that *he does not need*? Years ago, this same man was placed on this earth, a wee babe, and, for a certain length of time, what could it do for itself but grow up with its surroundings; and what were they? What kind of parents did it have? Was it a case of "a chip off the old block?" If so, what can you expect of this babe when it reaches manhood? This same man, some day, took his first drink of liquor, his first chew of tobacco, or smoked his first cigarette, pipe, or cigar. Did it make him sick? Nine times out of ten, it did, and if not, did he get any pleasure or enjoyment out of it? What good did he get from it? *Why not* in the start, *let go* of these things that are *not needed*, and from which *no good* is received? As a boy, or young man, we find him starting these habits, because he sees his father or his associates doing it, and he thinks to become a man he must do it. His life is being made up by the thoughts and actions of others, and not until years have passed and he has learned by experience, does he realize his condition and knows what he has lost, *time, life-force, health, money, character, manhood, happiness*, and, to a certain degree, more or less, *all there is good in the higher life*.

You can readily see what his associates did for him, and, had he not seen the older and more experienced going through life, carrying on their shoulders "the things that are not needed," would not his chances for his present condition be much less? *Who* are his associates? Directly or indirectly, *you* are one, and, if *you* are carrying through life some of the things "you do not need," *you* are not only loading yourself down, but your

associates as well. Let go of everything you do not need, *be a man*, and be it in the highest sense of the word. In speaking of man here, I mean either sex. There is to-day a small percent of the highest type of man, and, as we come down to the lowest, the percentage increases, and we find a type of people not much better than some animals we have on earth. There are a great many ways—the little things we do not need, start, develop and cause us much trouble through life, which if on the start, we would "let go of these little things," we receive no good from, we would live easier and happier lives and be on the right road to the highest type of man.

Now, let us look at these people who use profane language. How many of them ever took even a minute's time during their past life, to give this subject one deep thought? Not very many, and the few that did could not help acknowledging, either by word, look, or action, that they were ashamed of themselves for throwing away time and life-force on such a low habit. Do you know what it amounts to? Figure it out yourself, and you will find, by taking about the lowest estimate, using five minutes each day of twenty-four hours, you will, in thirty year's time, throw away every minute of from thirty-eight to forty days and nights of time and life-force on nothing but profane language, for a period of fifty years, sixty-five days and nights. Again, you will see people who use ten times this amount which would be from three hundred and eighty to six hundred and fifty days and nights for the same length of time, and so on.

Doesn't it look reasonable that, if you would put all this time into doing something that is right, you would be improving your condition? You would at least, be adding energy to your life-force, if you did not throw it away for something you do not need. I have had men tell me they could not get along without using profane language, especially in their business. What do you think of a man that will make such a remark as that? A few years ago, I had occasion to see a gang of several hundred men working on a railroad where their foreman was placed in one of the most trying positions. The track was being raised three or four feet, gravel being filled in from two or three work-trains that were hauling it from a gravel-pit several miles away, old track material being taken out and new being put in. All this work was being done without interference with the general traffic of the line. There was so much to look after that the foreman was in "hot water" all the time. Still he never uttered a word of profane language to his men, or in their presence, and evidently not at any other time. Orders were given to the point, in a firm but kind way, and he had the respect of all his men, for he treated them as men should be treated. Where you find one man like this, you find a dozen of the other kind; and what do they accomplish? Not so much as the foreman who has been a man.

We might go on writing page after page of the things we can *let go of* and *do not need*; however, the most of us know what these things are, but we do not get down to business and let go of them. Start in to-day regardless of what your past life has been; force yourself, through your will power, *to let go of all those things you do not need*; and remember, *you* must have a feeling and an intention to do what you say and wish to do, or it will not amount to anything. If we were called on to-day, for a rigid physical and mental examination, how many would be pronounced perfectly healthy? I will venture to say not more than one to every hundred lives. What about the other ninety-nine? We

would find them doping patent medicine, or doctoring otherwise, for ailments from the smallest to the greatest. What is the cause of all this? Years and years ago people were living more with nature's laws, but to-day, what do we find? The things of years ago, to a great extent, forgotten, and we are hurrying along through life at a pace set too fast for the most of us, and many are dropping out or dragging along, unable to let go of those things *we do not need*.

This is in direct opposition to nature's laws, and, when you work against nature, you are working against yourself, which means a reduction of life-force and loss of time as well. If you will take time to think of how we are rushing along through life at nearly every stage, you will Begin to relax and *let go* of some of the things you have been carrying around, whatever they may be. This condition of "hurrying" is seen more or less everywhere, and it has everything to do with our health. It is a lunch here, and a lunch there, and very little time taken to dispose of it. Take the traveling public, I have seen trains stop at eating-houses twenty minutes for dinner, or other meal as the case may be, and the passengers would hurry into the dining room. Ten minutes would be taken up before many of them would get started to eat, and, during the other ten minutes, food would simply be shoveled down their throats, and until the conductor's "all aboard" would be heard and everybody would run for the train. Once seated, they experienced an hour or two of ill feeling from the effects of fast eating. What can you call this but throwing away time and life-force.

A great many cases of poor health of to-day, originates in some of our schools, where the schedule of work mapped out for the scholars causes much hard study. Of course, we cannot expect to succeed in anything unless we work hard for it; but the trouble with many is they overlook the conditions that keep up their physical health, and, when school-days are over, or even before, some are physical wrecks. This not only applies to our schools, but in all walks of life you see it, where one thing is built up at the expense of another that is torn down. Things are not properly equalized. If the young people of to-day would take a little longer time to go through their school-work and come out strong and healthy both physically and mentally, they would not be throwing away time and life-force, but would be ready and well able to cope with the ups and downs of life. Without good health, you are not going to be successful in anything you undertake, and it stands you in hand to look ents and their grandparents, that they merely exist and cannot get out of that condition. The rich, while well able to have all these things, tear down life's foundation by abusing themselves through high living, loading themselves down with food, drink, and an unequalized condition of things surrounding them, simply to satisfy their passions for the time being, and the result is, in nearly every case, a life that is shortened by many a year, or turns out to be simply good for nothing, and even ends in death.

well after your health. *You* and you only have the power within you to let go of these things and drop them now and for all time to come. *Do this*, and your load will be lighter and your health better. To have the best of health, we must have a good, wholesome

food, pure water, plenty of fresh air, sunshine and sleep, with an equalized condition of the things that go to make up the surroundings of a human being. There are many of us that have all these things, but we find a very large per cent of the people that have only a certain per cent of all. Is it any wonder that we have no foundation for a successful life

? Health is the foundation of foundations, and unless it is good, or of the best, its surroundings in life, whatever they may be, are going to suffer. We find that the starting point of nearly all of these conditions, directly or indirectly, can be placed at the door of, "the world is what you make it."

People who are poor cannot have the full benefit of these great life-energies, because they have been placed in such a condition through an unequalized growth of their past life, their par

"The world is going to be what you make it." In this little book, you will find an illustration of "Life and its destination," and our motto is, Keep your eye on the wheel."

Life, we might say, is like a wheel whirling through space, the tire, which has no end and comes in contact with all things, being Nature; the hub, a human being, the two being connected by a large number of spokes each one of which represents some part or form of life.

At birth of this "wheel of life," when it starts rolling toward its destination, we will say there are five main spokes: air, sleep, drink food, and sunshine, the remainder of which are dormant and undeveloped to the same extent in each and all of us.

If you take away any one of these five main spokes, how long can your "wheel of life" exist? Take away air, and how long can you live? Only a few minutes. Take away sleep, and how long can you live? From two to twenty days. Take away food and drink, and how long can you live? From a few days to several weeks. Take away sunshine, and how long can you live? If you were where the sun could not shine on you, or where you could not see it, you might live for years, but if you were placed in total darkness, how long could you live. Take away the sun and there is no life.

The first and most important of these five main spokes, is the one called air. What is air? It is an invisible liquid, being life itself, and we find it everywhere. It is in our sleep, drink, food, sunshine, and all of our mental and physical movements. We find it in all animal life. We find it in the grass, plants, flowers, trees, grain, and all other vegetation coming from the earth. The earth itself, and all things in or on it, breathes, be it animal, vegetation, or mineral existence—all things must have air, and each breathes in its own way.

Taking them in their turn, the other four spokes, sleep, drink, food, and sunshine, in performing their duties, are just as important to the "wheel of life" as the spoke called air. The human being gets from Nature, through these spokes, the elements that give the "wheel of life" its existence and upon them depends its future development.

Why do we compare life to a wheel whirling through space? The hub of a wheel without the spokes and tire is useless; add the spokes, and it is still useless. But add the spokes and tire, and your hub, with its surrounding parts which when complete we call a wheel, is capable of doing what it is made for. If each part of this wheel is made of the best material, the wheel being used right, will carry its load to its destination. If the wheel, or any part of it, is made of poor material, it cannot carry the same load, or it cannot stand the bumps it will get while rolling over the road it travels especially if it is not used rightly. As the wheel is used, the poor parts can be repaired, which will better its condition; but it will never be the same wheel as the one made of the best material on the start.

Just so is life. The human being itself, at birth, without further development, is like the hub of a wheel without the other parts, useless; but, immediately after its birth, a circle of elements is formed around this human being, which we will call Nature, or, the tire of the "wheel of life," and is so close to the human being, there are practically no spokes at all; but there is one that has made its start, and that is the one called air. Following this one closely in their turn, the spokes, sleep, drink, food, and sunshine, are branching out, and, when once formed, we have what is called the "wheel of life;" and like the wheel whirling through space, its destination is unknown.

As time passes by, this "wheel of life" is growing larger, each day is adding a little to each spoke, and, between each of these five spokes, are forming numberless spokes of a mental and physical nature.

If the "wheel of life" of the human being when formed, is sound and perfectly healthy (like the wheel made of the best material) and it is given the proper care as it is growing, when once developed, it will be able to carry its load over the rough and hilly road it travels; but, if on the start, some parts of this "wheel of life" are weak and unhealthy, or it is improperly cared for during its developing period, or afterward, the "wheel of life" will be only a sham of what it should be. Each human being acts as a storage-battery, and has a positive and a negative controlling current over its "wheel of life." The life of every one of us is what we see on the inside of the circle, or tire of this wheel, and this only. It can be made large and strong, or small and weak. The human being has the power to make it one or the other. If its positive and negative currents are being used to an equalized amount, your condition is normal and at its best; but, if your wheel is of a negative nature you or your surroundings are easily controlled by others, and your "wheel of life" is of a weak nature. If this wheel is of a positive nature, it is better able to control itself and surrounding conditions. Some are too negative, while others are too positive. There should be an equalization between the two currents.

Commencing with the formation of the "wheel of life," we will take up each part in its turn and follow it along as it develops, the spoke called air coming first. There is the pure and impure of all things. Pure air in sufficient quantities, when forced through each of the different parts of the "wheel of life" to an equal extent by proper breathing, will burn up the impurities that exist there, providing each of the other spokes is performing its duty and adds life to each part, for air is life itself.

Impure air entering the "wheel of life" acts as a poison and this, together with the impurities of the wheel itself, collect themselves around the weakest part of the wheel, if there is one, and eventually break it down. The "wheel of life" of every human being is under the control of sleep during a certain length of time of every twenty-four hours, providing each part of the wheel is in a normal condition, or the human being does not voluntarily or involuntarily interfere with its control. These twenty-four hours have been divided into two parts, one called day, the other night. Day is for the "wheel of life" to build itself up and the road it travels, while night is the time when it should be under the control of sleep for the length of time its nature demands. Sleep is rest, a thorough relaxation of every part, a regenerator, a condition in which the human being practically leaves the wheel, until sleep gives up its control, when it again gradually takes control of the "wheel of life."

If anyone, or all of these spokes is not in good condition, which means the condition is not normal, the human being, being fed the elements of those conditions, cannot be in a normal state. When the time comes for sleep to take control of the wheel, the human being, not being in a normal condition, sleep cannot get full control over it, and the "wheel of life" does not get that rest, relaxation, or regeneration, it would if in a normal condition. The human being, resuming its control over the wheel, after sleep of a restless and unrelaxed condition has had control, sends the elements of those conditions to every part of its "wheel of life," by its positive and negative controlling currents, and we have a wheel that is on the downward road.

Again the human being voluntarily, or involuntarily, keeps the control of sleep away from its wheel for various reasons. While air and sleep are the two most important spokes of this wheel, still, without material to work on, they are useless. This material is found in the spokes called drink, food, and sunshine, which come from Nature and when assisted by air and sleep, form a combination of elements that we call "life-force."

The human being, acting as a storage-battery, sends this life-force, voluntarily or involuntarily, to every part of its "wheel of life," by its controlling currents. Food must be that which comes nearest to nature itself, good, and of the right kind, and just enough used to satisfy the nature of each wheel—no more, no less. Pure water used as a drink, acts as a lubricator to all parts of the wheel, and cannot be used too freely. There is the good and bad of other drinks, and these elements enter and affect the "wheel of life" accordingly. Sunshine to the "wheel of life" is like a polish to a tarnished silver piece: once used, it brightens it up and it is altogether a different looking article; continue its use as its nature demands, and you will always have a bright silver piece.

Let the "wheel of life" get all the sunshine it can. All things that exist were given a formation and a start, at some time before their existence. The earth itself was formed and given a start, at some time. The sun, moon, stars, and all other things of the Great and High Powers, the existence as to how and why it is, is beyond the knowledge of the human being; but was there not a formation and a start at some time?

To get food for the maintenance of life, there must be a formation and a start, of each thing, at some time.

The seed of anything of a vegetative nature (which is a chip off the old block) is planted in a suitable place of ground, given moisture, sunshine, and assistance from its controlling force (which is the sower), during its development, and when developed and used for the purpose for which it applies, it has reached its destination. It is the same with all things. The "wheel of life" of every human being is rolling toward a destination, has a foundation, and is given a start by its father and mother. What is its destination? It is via one of two ways: the "Mountain of right" or the "Mountain of Wrong. The road that leads to the "Mountain of Wrong," is down hill, easy to travel, the wheel being able to roll down this road without help; but, how much faster it goes with help! Why is the road to the "Mountain of Right" an uphill road? There is no place in that road, but what the "wheel of life" has to work and earn its way up. When given its start by its father and mother, they or their associates, must help it up the hill until it is able to control itself, when it must take charge and work its own way to its destination. There are numberless roads that lead from the upper road, down across to the lower road. The "wheel of life" keeping in the straight, up-hill road, will eventually reach the right destination; but the wheel that starts on the down-hill road, or, after once starting on the up-hill road, starts across in one of the numberless roads that lead to the downhill road, before it can again get into the right road, must travel back the same route, or one that is just as bad.

It must either climb that down-hill road and begin all over, or start across in one of the many up-hill roads to the right road, which are steeper and harder to climb than any of the other roads.

The "wheel of life," once started, must be built up by the addition of more spokes, which are formed and developed to a certain degree by those people whose control the "wheel of life" is under. The first spokes are the ones that are formed in the home-life.

There is a little motto of six words that should be in every home, every school-room, every place of business, and that motto is: "Keep your eye on the wheel." This wheel is a complete inventory of what you are. You are that father; you are that mother; you are that one that controls others to a more or less extent, for good or bad, while coming in contact with them in your daily life. Do *you* "keep your eye on the wheel?" Do *you* ever take an inventory of yourself and know what you are? Can *you* control your own "wheel of life," and keep it in the straight up-hill road to the "Mountain of Right?" If *you* cannot do this, *you* have no right to attempt the control and building up the "wheel of life" of others; but "keep your eye on the wheel," and let that wheel be *your* wheel. The duties of those who have a controlling influence over others—and we all have to a more or less extent—especially the father and mother, are acts of the highest and noblest kind that can be performed in this life, and, when you look back over that road you have been traveling for years and ask yourself: "What is the value of the motto 'Keep your eye on the wheel,'" are you satisfied? If so, you have done your duty; if not, your work is undone. It is for you to decide. These duties are many, and we will attempt to bring out only the more important ones, leaving the others for you to work out. In the building of

this "wheel of life," only spokes that are needed should be used. All those not needed, should be broken down, crowded out, and kept out of the "wheel of life." If you had a vessel full of muddy water, to make the water clear without lessening the amount, you would pour clear water into that vessel until the muddy water was all drowned out. It is just the same with the "wheel of life;" you should break down and crowd out the bad by putting in nothing but that which is good. It is not the intention to give the reader the impression that we are all going to be perfect, but we are carrying around so many things not needed, too much cannot be said on the subject. Now, let us look after the building of the spokes we are putting into this "wheel of life." Are *you* getting all the pure air your "wheel of life" needs? Is *your* home, school-room, place of business, or any other place *you* occupy, properly ventilated and thoroughly filled with pure air-at all times? Do *you* know how to use that air by proper breathing? Do *you* get that regular required amount of sleep to the full extent of what the word sleep means? Are *you* purposely, or through carelessness, allowing anything to interfere with that sleep? How often we find a sleeping-room in which a kerosene lamp is burning the entire night, with very little, if any, ventilation. If this same room was made air tight, do you know a lamp would not burn in that room after it had burned up the oxygen, and, when a lamp burns this out of the air in a room, or you use it up by breathing, what then remains is mostly poisonous carbonic acid and you would not live five minutes in such a room. *You* must have pure air, the more the better. Air is life, and life is what you want.

There are two kinds of drink, the internal and the external, both of which act as a lubricator, the internal drink being the more important as it comes in direct contact with all the different working parts of the "wheel of life." What do *you* use to satisfy drink? Pure water. An insufficient supply of which means a drying and clogging up of some part or parts and, in time, a breaking down of these parts of the "wheel of life." Do *you* use both internally and externally, all the water your "wheel of life" can assimilate? No. I will venture to say nine out of every ten do not. Do *you* take an external drink (the bath) daily, weekly, monthly, semi-annually, or once a year? To satisfy the internal drink, *you* step over the pure water and use other things of a liquid nature, which cannot be compared with it, as to the benefits received.

Do *you* know how to eat? What to eat? How much to eat, and when to eat? You want to get all the good you can out of life; how will you do it? Certainly not by eating anything and everything, at all times of the day or night, and overloading the capacity of your "wheel of life" with half chewed food. There must be thorough mastication at regular intervals of the desired amount of food, of a building-up nature only. *You* are the one to find out what *you need*, and what *you do not need*, and *act accordingly*.

"Keep your eye on the wheel," the world is what you make it.

Play is a part of life,' and is indulged in to a more or less extent by all, from the youngest to the oldest. There should be a time for play, and that play developed to its fullest extent, the effect of which will be seen in all the other spokes of the "wheel of life."

As we gaze up the hill to the "Mountain of Right," what do we see? Health, wealth, happiness, and all the things that are found in the higher life. *You* want these things, but *how* can *you* get them? Go up that hill; to do that, *you must work*.

What is work? Work is a mental or a physical act in the endeavor to possess one or more of the things we need in life, providing the intention of that act comes from the heart and is full of love for all of those acts. All other acts are not work, but a drudgery to the "wheel of life."

"Keep your eye on the wheel." *Break down and crowd out of your "wheel of life" any condition* that may lead *your* work to be a drudgery. You hope and wish for the things you see in the "Mountain of Right," and *you get* them by work, *not by* making that work a drudgery.

Work is made a drudgery when you try, or for any reason are compelled, to do more than you are capable of doing.

This is an unequalized condition of things, which your "wheel of life" *must avoid*, by *equalizing those conditions* in which *you* are placed. The development of work is the developing of man. *You* are a "chip off the old block," and have at birth, in a dormant and undeveloped condition, the elements that form your disposition and character. The developments of these elements is under the control of the father, mother, brother, and sister, and all whom you come in contact with, directly or indirectly, during the developing part of your early life. As time passes, *you reach* that age when *you control your "wheel of life"* and also that of others. Now, what is *your* disposition and character?

If they who have had control over you have done their duty and you have profited by that influence, *you will have* a disposition liked by all and a character that is irreproachable. If this condition *is not* around your "wheel of life," is it for *you to get*—the sooner, the better. "Keep your eye on the wheel." Get into the right road and let all your thoughts, words, and actions be for that which is *good and right only*. *Throw off and keep away any and all things you do not need*, and *you know* what these things are. *Do away* with all bad habits, all idleness, all drudgery, spend your evenings at home, with the father, mother, brother, and sister, and your friends, where there is music, the best reading material, and the best place on earth for *you* to be.

What is *your "wheel of life"* worth when its spokes called "education" and "preparation" are in an undeveloped or improperly developed condition? What is there before *you*? In America to-day there are probably a million young lives in the hands of drudgery, and very little attention is given by them to an education and preparation for the things in the higher life. There is nothing for them to look forward to but Saturday night, and the little money it will bring, and they get the same dose every week. But what will their lives amount to, and what will the lives they bring into this world amount to? *Why* does this condition exist, and *who* is to blame for it? *Your "wheel of life"* regardless of its age, is *carrying around* a part of this world's burdens, and it is for *you* to "Keep your eye on the wheel" and *help better* this condition. Education and preparation for life's work are largely built up in the home life, providing that home is what it should be. There is no

reason why *you* should not have at least a fair education and preparation for life's work, if *you* would only *go after* them with an intention and determination *to get* them. There is many an hour during *your* evenings, *you* could devote to education and preparation, and, in time, *be ready to throw off* the shackles of drudgery; but no, *you* prefer to spend your spare moments *for that* which is worse than idleness, the building up of spokes in your "wheel of life" *you do not need*. There is only *one* thing for *you* to do and that is *to rap* yourself on the head until *you can wake* up enough to "Keep your eye on the wheel," take an inventory of yourself, and know what and where you are, *then do something*. Prepare yourself for the things *you need* and you will *not want* long. What is *your* occupation? A man is not a man, who does not follow, or has an intention to follow, an occupation of some kind. Do *you* "Keep your eye on the wheel?" Have *you* studied every part of *your* "wheel of life" and know what occupation *you* are best adapted for?

Is it *your* intention to follow that occupation? And have *you* made a *start* to carry out that intention? Are *you* trying to follow an occupation of one kind, when *you* are better adapted for another, and probably a better one?

All success is due to the "power of concentration," the ability to concentrate all your forces on one thing. Look at some of our great men and the things they have done; nothing but an intention and the "power of concentration" put them in that position. At birth, you were, no doubt, their equal; they developed their powers, *you* did not. *Your* "wheel of life" must have spokes of push, determination, backbone, and will power. The constant daily use of these, however, calls for more power than *you* can furnish without drawing on a reserve supply.

This reserve supply we find in the "power of relaxation," and *you* must develop *your* spoke of relaxation to an equal degree with the other spokes, or *you* will break down the mental and physical parts of *your* "wheel of life." Take twenty, thirty, or forty minutes of each and every day's time, which *you* certainly can call your own, and put that time into the development of relaxation. Be alone, sit or lie down in such a position that it requires no effort to think or act. Do not even try to breathe, but let it come to you of its own free will. Simply give up and throw off all mental and physical acts. If all thoughts cannot be thrown off, let that thought be centered on one word only, rest. The development of relaxation depends on *you*.

Love Your fellow being, your work, your play, in fact all things, and when you do, you are building up a spoke in your "wheel of life" that which *will resist* and *tear down* all such spokes as hate, anger, jealousy,- bad temper.

Place before you the illustration found in this little book, and let that be *your* "wheel of life" and its destination. "Keep your eye on the

wheel," not only to-day, but every day, and through the power of concentration, *you* will soon be able to see mentally at will without any illustration, *every part* of your "wheel of life," the road it travels and its destination. This much accomplished, *you* will then find

there are *many spokes* not mentioned, *you can put into* your "wheel of life," which will *build it up*, and *that is what you are to do*.

You have the same power and right as that of your fellow being, and *you* must keep the thought of that fact within your "wheel of life," and develop it. When you acknowledge by thought, word, or action, that *you* are not the equal of your fellow being, *you* take just that amount of power and right from your "wheel of life," and give it to others. It is their profit, and your loss. The "wheel of life" rolls in one direction only, and that is toward a destination. This destination is on the opposite side of the "Mountain of Right and Wrong," where *you* are now, and when *you* pass over either one of these mountains to the world beyond, *your* "wheel of life" ceases to exist in this world, and all that can be found of your past existence are the impressions *your* "wheel of life" has made and left in one of these two roads *you* have traveled. These impressions come from each and every spoke in *your* "wheel of life;" the more developed the spoke, the larger and deeper the impression. It is these impressions and their influence that *your* fellow being is coming in contact with in his daily life. The question is, What are the impressions from *your* "wheel of life," and *what road* are *you* leaving them in? Occasionally, we hear a man say: "I don't owe any man in the world anything." Perhaps not in cold dollars, but what about that old father and mother; do *you* owe *them* anything? *They* have done for *you*, and *you* owe them a debt for which *you* can never pay in full. What are *you* doing for them? Remember, *you* travel toward your destination but once, and, when *you* pass over to the next world on the other side, *you* cannot take with you, your farm, real estate, personal effects, all that money for which there was never known to be such a clamor as at the present time, in fact all things on this earth of ours. *You* take nothing but *your* spiritual being, which is in the same condition when *you* enter the next world, as when *you* leave here. Are you in the right road? If not *why* don't you get into it and *help better* all conditions? It is not the wheel that goes the fastest, or the one that makes the most fuss about it, which accomplishes the most; but it is the one that is the same every day, a steady, sure pull on the up-hill road to the "Mountain of Right." We are all parasites of a higher power and all going toward a destination. *Your* fellow being has the *same right* as you have. Let the road *you* travel be the *right road*, and, as *you* pass over it, let it be left in the best possible condition as an impression of *your* life, and an influence for *your* fellow being. Give *your* fellow being, in thought, word, and act, his rights, the same as *you* would have him do by you.

"Keep your eye on the wheel," its road and its destination.

"The world is what you make it."