

yes

i can change

the **WORLD**

RITTIK CHANDRA

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Rittik Chandra

# **Yes I Can Change The World**

TO ALL PEOPLE OF THE WORLD

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**YES I CAN CHANGE THE WORLD**

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## **What is Success?**

It has been said that "Nothing Succeeds Like Success." What is Success? If we consult the dictionaries, they will give us the etymology of this much used word, and in general terms the meaning will be "the accomplishment of a purpose." But as the objects in nearly every life differ, so success cannot mean the same thing to all men.

The artist's idea of success is very different from that of the business man, and the scientist differs from both, as does the statesman from all three. We read of successful gamblers, burglars or freebooters, but no true success was ever won or ever can be won that sets at defiance the laws of God and man.

To win, so that we ourselves and the world shall be the better for our having lived, we must begin the struggle, with a high purpose, keeping ever before our minds the characters and methods of the noble men who have succeeded along the same lines.

The young man beginning the battle of life should never lose sight of the fact that the age of fierce competition is upon us, and that this competition must, in the nature of things, become more and more intense. Success grows less and less dependent on luck and chance. Preparation for the chosen field of effort, an industry that increasing, a hope that never flags, a patience that never grows weary, a courage that never wavers, all these, and a trust in God, are the prime requisites of the man who would win in this age of specialists and untiring activity.

The purpose of this work is not to stimulate genius, for genius is law unto itself, and finds its compensation in its own original productions. Genius has benefited the world, without doubt, but too often its life compensation has been a crust and a garret. After death, in not a few cases, the burial was through charity of friends, and this can hardly be

called an adequate compensation, for the memorial tablet or monument that commemorates a life of privation, if not of absolute wretchedness.

It is, perhaps, as well for the world that genius is phenomenal; it is certainly well for the world that success is not dependent on it, and that every young man, and young woman too, blessed with good health and a mind capable of education, and principles that are true and abiding, can win the highest positions in public and private life, and dying leave behind a heritage for their children, and an example for all who would prosper along the same lines. And all this with the blessed assurance of hearing at last the Master's words: "Well done, good and faithful servant!"

"Whatever your hand finds to do, do with all your might." There is a manly ring in this fine injunction, that stirs like a bugle blast. "But what can my hands find to do? How can I win? Who will tell me the work for which I am best fitted? Where is the kindly guide who will point out to me the life path that will lead to success?" So far as is possible it will be the purpose of this book to reply fully to these all important questions, and by illustration and example to show how others in the face of obstacles that would seem appalling to the weak and timid, carefully and prayerfully prepared themselves for what has been aptly called "the battle of life," and then in the language of General Jackson, "pitched in to win."

A copy line, in the old writing books, reads, "Many men of many minds." It is this diversity of mind, taste and inclination that opens up to us so many fields of effort, and keeps any one calling or profession from being crowded by able men. Of the incompetents and failures, who crowd every field of effort, we shall have but little to say, for to "Win Success" is our watchword.

What a great number of paths the observant young man sees before him! Which shall he pursue to find it ending in victory? Victory when the curtain falls on this brief life, and

a greater victory when the death-valley is crossed and the life eternal begins?

The learned professions have widened in their scope and number within the past thirty years. To divinity, law, and medicine, we can now add literature, journalism, engineering and all the sciences. Even art, as generally understood, is now spoken of as a profession, and there are professors to teach its many branches in all the great universities. Any one of these professions, if carefully mastered and diligently pursued, promises fame, and, if not fortune, certainly a competency, for the calling that does not furnish a competency for a man and his family, can hardly be called a success, no matter the degree of fame it brings.

"Since Adam delved and Eve span," agriculture has been the principal occupation of civilized man. With the advance of chemistry, particularly that branch known as agricultural chemistry, farming has become more of a science, and its successful pursuit demands not only unceasing industry, but a high degree of trained intelligence. Of late years farming has rather fallen into disrepute with ambitious young men, who long for the excitement and greater opportunities afforded by our cities; but success and happiness have been achieved in farming, and the opportunities for both will increase with proper training and a correct appreciation of a farmer's life.

"Business" is a very comprehensive word, and may properly embrace every life-calling; but in its narrow acceptance it is applied to trade, commerce and manufactures. It is in these three lines of business that men have shown the greatest energy and enterprise, and in which they have accomplished the greatest material success. As a consequence, eager spirits enter these fields, encouraged by the examples of men who from small beginnings, and in the face of obstacles that would have

daunted less resolute men, became merchant princes and the peers of earth's greatest.

In the selection of your calling do not stand hesitating and doubting too long. Enter somewhere, no matter how hard or uncongenial the work, do it with all your might, and the effort will strengthen you and qualify you to find work that is more in accord with your talents.

Bear in mind that the first condition of success in every calling, is earnest devotion to its requirements and duties. This may seem so obvious a remark that it is hardly worth making. And yet, with all its obviousness the thing itself is often forgotten by the young. They are frequently loath to admit the extent and urgency of business claims; and they try to combine with these claims, devotion to some favourite, and even it may be conflicting, pursuit. Such a policy invariably fails. We cannot travel every path. Success must be won along one line. You must make your business the one life purpose to which every other, save religion, must be subordinate.

"Eternal vigilance," it has been said, "is the price of liberty." With equal truth it may be said, "Unceasing effort is the price of success." If we do not work with our might, others will; and they will outstrip us in the race, and pluck the prize from our grasp. "The race is not always to the swift, nor the battle to the strong," in the race of business or in the battle of professional life, but usually the swiftest wins the prize, and the strongest gains in the strife.



## **The Importance of Character**

That "Heaven helps those who help themselves," is a maxim as true as it is ancient. The great and indispensable help to success is character.

Character is crystallized habit, the result of training and conviction. Every character is influenced by heredity, environment and education; but these apart, if every man were not to a great extent the architect of his own character, he would be a fatalist, an irresponsible creature of circumstances, which, even the sceptic must confess he is not. So long as a man has the power to change one habit, good or bad, for another, so long he is responsible for his own character, and this responsibility continues with life and reason.

A man may be a graduate of the greatest university, and even a great genius, and yet be a most despicable character. Neither Peter Cooper, George Peabody nor Andrew Carnegie had the advantage of a college education, yet character made them the world's benefactors and more honoured than princes.

"You insist," wrote Perthes to a friend, "on respect for learned men. I say, Amen! But at the same time, don't forget that largeness of mind, depth of thought, appreciation of the lofty, experience of the world, delicacy of manner, tact and energy in action, love of truth, honesty, and amiability—that all these may be wanting in a man who may yet be very learned."

When someone in Sir Walter Scott's hearing made a remark as to the value of literary talents and accomplishments, as if they were above all things to be esteemed and honoured, he observed, "God help us! What a poor world this would be if that were the true doctrine! I have read books enough, and observed and conversed with enough of eminent and splendidly-cultured minds, too, in

my time; but I assure you, I have heard higher sentiments from the lips of the poor uneducated men and women, when exerting the spirit of severe, yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbours, than I ever yet met with out of the Bible."

In the affairs of life or of business, it is not intellect that tells so much as character—not brains so much as heart—not genius so much as self-control, patience, and discipline, regulated by judgment. Hence there is no better provision for the uses of either private or public life, than a fair share of ordinary good sense guided by rectitude. Good sense, disciplined by experience and inspired by goodness, issued in practical wisdom. Indeed, goodness in a measure implies wisdom—the highest wisdom—the union of the worldly with the spiritual. "The correspondences of wisdom and goodness," says Sir Henry Taylor, "are manifold; and that they will accompany each other is to be inferred, not only because men's wisdom makes them good, but because their goodness makes them wise."

The best sort of character, however, cannot be formed without effort. There needs the exercise of constant self-watchfulness, self-discipline, and self-control. There may be much faltering, stumbling, and temporary defeat; difficulties and temptations manifold to be battled with and overcome; but if the spirit be strong and the heart be upright, no one need despair of ultimate success. The very effort to advance—to arrive at a higher standard of character than we have reached—is inspiring and invigorating; and even though we may fall short of it, we cannot fail to be improved by every honest effort made in an upward direction.

"Instead of saying that man is the creature of circumstance, it would be nearer the mark to say that man is the architect of circumstance. It is character which builds an existence out of circumstance. Our strength is measured by our plastic power. From the same materials one man

builds palaces, another hovels; one warehouses, another villas. Bricks and mortar are mortar and bricks, until the architect can make them something else. Thus it is that in the same family, in the same circumstances, one man rears a stately edifice, while his brother, vacillating and incompetent, lives forever amid ruins; the block of granite which was an obstacle on the pathway of the weak, becomes a stepping-stone on the pathway of the strong."

When the elements of character are brought into action by determinate will, and influenced by high purpose, man enters upon and courageously perseveres in the path of duty, at whatever cost of worldly interest, he may be said to approach the summit of his being. He then exhibits character in its most intrepid form, and embodies the highest idea of manliness. The acts of such a man become repeated in the life and action of others. His very words live and become actions. Thus every word of Luther's rang through Germany like a trumpet. As Richter said of him, "His words were half-battles." And thus Luther's life became transfused into the life of his country, and still lives in the character of modern Germany.

Speaking of the courageous character of John Knox, Carlyle says, with characteristic force: "Honour to all the brave and true; everlasting honour to John Knox, one of the truest of the true! That, in the moment while he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth to all comers, and said, 'Let the people be taught;' this is but one, and, indeed, an inevitable and comparatively inconsiderable item in his great message to men. This message, in its true compass, was, 'Let men know that they are men; created by God, responsible to God; whose work in any meanest moment of time what will last through eternity.'

. . . This great message Knox did deliver, with a man's voice and strength, and found a people to believe him. Of

such an achievement, were it to be made once only, the results are immense. Thought, in such a country, may change its form, but cannot go out; the country has attained *majority*; thought, and a certain spiritual manhood, ready for all work that man can do, endures there. The Scotch national, character originated in many circumstances; first of all, in the Saxon stuff there was to work on; but next, and beyond all else except that, in the Presbyterian Gospel of John Knox."

Washington left behind him, as one of the greatest treasures of his country, the example of a stainless life—of a great, honest, pure, and noble character—a model for his nation to form themselves by in all time to come. And in the case of Washington, as in so many other great leaders of men, his greatness did not so much consist in his intellect, his skill and his genius, as in his honour, his integrity, his truthfulness, his high and controlling sense of duty—in a word, in his genuine nobility of character.

Men such as these are the true life-blood of the country to which they belong. They elevate and uphold it, fortify and ennoble it, and shed a glory over it by the example of life and character which they have bequeathed. "The names and memories of great men," says an able writer, "are the dowry of a nation. Widowhood, overthrow, desertion, even slavery cannot take away from her this sacred inheritance . . . Whenever national life begins to quicken . . . the dead heroes rise in the memories of men, and appear to the living to stand by in solemn spectatorship and approval. No country can be lost which feels herself overlooked by such glorious witnesses. They are the salt of the earth, in death as well as in life. What they did once, their descendants have still and always a right to do after them; and their example lives in their country, a continual stimulant and encouragement for him who has the soul to adopt it."

It would be well for every young man, eager for success and anxious to form a character that will achieve it, to

commit to memory the advice of Bishop Middleton:

Persevere against discouragements. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of a conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something with everybody, and everything with some. Be guarded in discourse, attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions.

Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow examples. Practice strict temperance; and in all your transactions remember the final account.

## Home Influences

"A careful preparation is half the battle." Everything depends on a good start and the right road. To retrace one's steps is to lose not only time but confidence. "Be sure you are right then go ahead" was the motto of the famous frontiersman, Davy Crockett, and it is one that every young man can adopt with safety.

Bear in mind there is often a great distinction between character and reputation. Reputation is what the world believes us for the time; character is what we truly are. Reputation and character may be in harmony, but they frequently are as opposite as light and darkness. Many a scoundrel has had a reputation for nobility, and men of the noblest characters have had reputations that relegated them to the ranks of the depraved, in their day and generation.

It is most desirable to have a good reputation. The good opinion of our associates and acquaintances is not to be despised, but every man should see to it that the reputation is deserved, otherwise his life is false, and sooner or later he will stand discovered before the world.

Sudden success makes reputation, as it is said to make friends; but very often adversity is the best test of character as it is of friendship.

It is the principle for which the soldier fights that makes him a hero, not necessarily his success. It is the motive that ennobles all effort. Selfishness may prosper, but it cannot win the enduring success that is based on the character with a noble purpose behind it. This purpose is one of the guards in times of trouble and the reason for rejoicing in the day of triumph.

"Why should I toil and slave," many a young man has asked, "when I have only myself to live for?" God help the man who has neither mother, sister nor wife to struggle for

and who does not feel that toil and the building up of character bring their own reward.

The home feeling should be encouraged for it is one of the greatest incentives to effort. If the young man have not parents or brothers and sisters to keep, or if he find himself limited in his leisure hours to the room of a boarding house, then if he can at all afford it, he should marry a help-meet and found a home of his own. "I was very poor at the time," said a great New York publisher, "but regarding it simply from a business standpoint, the best move I ever made in my life was to get married. Instead of increasing my expense's as I feared, I took a most valuable partner into the business, and she not only made a home for me, but she surrendered to me her well-earned share of the profits."

A wise marriage is most assuredly an influence that helps. Every young man who loves his mother, if living, or reveres her memory if dead, must recall with feelings of holy emotion, his own home. Blest, indeed is he, over whom the influence of a good home continues.

Home is the first and most important school of character. It is there that every civilized being receives his best moral training, or his worst; for it is there that he imbibes those principles that endure through manhood and cease only with life.

It is a common saying that "Manners make the man;" and there is a second, that "Mind makes the man;" but truer than either is a third, that "Home makes the man." For the home-training not only includes manners and mind, but character. It is mainly in the home that the heart is opened, the habits are formed, the intellect is awakened, and character moulded for good or for evil.

From that source, be it pure or impure, issue the principles and maxims that govern society. Law itself is but the reflex of homes. The tiniest bits of opinion sown in the minds of children in private life afterward issue forth to the world, and become its public opinion; for nations are

gathered out of nurseries, and they who hold the leading strings of children may even exercise a greater power than those who wield the reins of government.

It is in the order of nature that domestic life should be preparatory to social, and that the mind and character should first be formed in the home. There the individuals who afterward form society are dealt with in detail, and fashioned one by one. From the family they enter life, and advance from boyhood to citizenship. Thus the home may be regarded as the most influential school of civilization. For, after all, civilization mainly resolves itself into a question of individual training; and according as the respective members of society are well or ill trained in youth, so will the community which they constitute be more or less humanized and civilized.

Thus homes, which are the nurseries of children who grow up into men and women, will be good or bad according to the power that governs them. Where the spirit of love and duty pervades the home—where head and heart bear rule wisely there—where the daily life is honest and virtuous—where the government is sensible, kind and loving, then may we expect from such a home an issue of healthy, useful, and happy beings, capable, as they gain the requisite strength of following the footsteps of their parents, of walking uprightly, governing themselves wisely, and contributing to the welfare of those about them.

On the other hand, if surrounded by ignorance, coarseness, and selfishness, they will unconsciously assume the same character, and grow up to adult years rude, uncultivated, and all the more dangerous to society if placed amidst the manifold temptations of what is called civilized life. "Give your child to be educated by a slave," said an ancient Greek, "and, instead of one slave, you will then have two."

The child cannot help imitating what he sees. Everything is to him a model—of manner, of gesture, of speech, of