This Oration was spoken by J. F. Waterhouse on leaving the Academy at Sandoness in the year being in his 16th year

# Industry.

It is not easy to light on a subject of more interesting instruction, or one conveying more sure and certain rules for guiding our steps in the way of Wisdom, than that of Industry; which is the mother, the nurse, and guardian of all the other virtues.

"By the term Industry we mean a serious & steady application of" "mind joined with vigorous exercise of our faculties in the prosecution of some" "reasonable, honest and usefull design."

It is a virtue of so diffusive a nature; that it stretches it-self through all our affairs; and twists itself round every concern we have; so that no business can be managed, no design accomplished, nor any good obtained with out it; in so much that Divine Providence has annexed to industry the fairest fruits the world affords.

In whatever rank or condition a man is; in whatever state he

is placed; whatever calling, or way of life he follows, he must, if he would be happy, attach himself to some reputable business: this he can never pursue with advantage or success; with any degree of grace, or comfort to himself; or satisfaction to others, without a competent share of this heroic virtue.

Industry consists not in muscular action merely; A restless mind, without judgement to controul and guide it, (like a ship at sea, tossed to and fro, without a helm) is often driven by the tumultuous waves of fancy, or dashed by the turbulent winds of passion on the dismal rocks of destruction and despair.

There is no station or rank in life, in which this virtue is not only useful, but honerably ornamental; and no industrious person, be his station where it may, can ever be ~~accomplished~~ contemptable

Are we rich? – Then is industry necessary for keeping and securing our wealth; for manageing it wisely, and employing it to the proper use, and best advantage.

Are we in conspicuous rank of degnity? – in some

public station?— are we clothed with honour and office?— then is vigilent industry requisite to keep us firm; lest falling from this lofty and dangerous pinnacle, we plunge into disgrace and ruin. Honour cannot long exist without being nourished by worthy actions;— without a constant supply of virtuous deeds, it will fade, languish decay and die. Industry is therefore needfull to feed and nourish honour.

Are we poor and low in the world?— then is industry doubly necessary to keep us from the extremes of want, vice, and wretchedness.— In a word, there is no calling from the palace to the cottage; from the sceptre to the spade, than can be managed with complete success, with ample credit, and entire satisfaction without the study of the mind, or the labour of hand: for if wit and wisdom be the head, if honesty be the heart, Industry is certainly the right hand of every vocation

# (Pause.)

As mankind act more from habit than reflection how important is it to acquire early habits ~~than~~ of industry. It is industry that renders the mind capable & patient in study; and enlarges its powers, by the occasion of good habits; just as due exercise of the body keeps organs and functions healthy sound vigorous, enabling it to endure bodily labour and to relish profitable recreations. * It is with our mental powers and faculties as with other things in the great frame of Nature which are preserved by constant action in their native purity and perfection. Do we not see that rest corrupts, debases, and defiles the productions of nature while motion preserves their sweetness and their lustre?

While water runs, it maintains itself clear, pure and fresh, giving life, verdure & beauty to the vale through which it passes; while stagnation turns this living stream into a noxious noisome and offensive pool.— Even the sluggish Earth itself when excited and agitated by culture, yields

food for man & beast; but laying neglected as overgrown with useless thorns and thistles; the better the soil the ranker weeds it will produce.

Rising from Earth to Heaven, do we not see that celestial bodies are in unceasing motion, round the great source of light, heat and life? while the sun itself is continually darting his cheering influence to all the worlds around him.— While all the Universe is thus in motion for our benefit and delight, shall we alone be idle. Shall we fold our arms, and stand gazing with stupid admiration? Shall we do nothing? clog and pester society by occupying the room of a more active and industrious man?

"There is a man (says Soloman) whose labour is in "wisdom "and in knowledge" This man is a scholar; or he, who retiring and abstracting himself from all other occupation, employs his mind wholly in the search after truth, and the improvement of his reason. Study or a diligent attention to the instructions of learned men is an earnest ~~and~~ and steady ~~and~~ and persevering application of mind to that subject on which

we fix our thoughts. But who can become learned without industry? without great industry. To say genius will affect it, is to talk nonsense. What wit and vivacity of parts can suffice to attain (for examples) oriental, greek and latin languges? Not to mention the Knowledge of that vast circle of science, which constitutes the learned man. These require the utmost pains and industry: wherefore an idle scholar; a lazy student; a sluggish man of learning, is a contradiction in terms — no.

"Qui cupit optatam cursu contingere metam,

Multa tulit, fecitque Puer, sudavit et alsit." Horace

(Pause.)

Nothing worthy or weighty can be atchieved with a faint heart or half a mind. We must exert our whole strength. No enterprize, not marked by resolute industry, can be managed by watchful care, and prosecuted by increasing vigour, but will end in disappointment,

disgrace and dissatisfaction.

The very nature and essence of this heroic virtue consist in the most difficult and strenuous efforts of the mind; in extirpating rooted prejudices; in bending a stiff will; in rectifying crooked inclinations; in overruling a rebellious temper; in curbing anger; in taming wild passions. & encountering stubborn enemies abroad, which assault our reason, and war against the soul.

Even virtue, the ~~most~~ noblest endowment, the richest possession of man, the glory of his nature, the beauty of his soul, the goodliest ornament, and firmest support of his life, is the fruit and blessing of industry: then ought a young man to prize and to persue it beyond all other qualities; for the "Sovereign" good, the Summum bonum, the top and crown of all desires, & happiness itself, or Eternal. life is said, in the scriptures, to be the result and the reward of industry; where we are expressly commanded "to ~~the~~ work out our own Salvation" and give dilligence in making

our calling and election sure

# (Pause)

If therefore travelling in a rough way, if climbing ~~steep~~ up a steep hill; if combatting stern foes, and fiting sharp battles, if crossing the gain of our nature and desires; if continually holding a strict rein over all our parts and powers & things demanding energy and labour, then greatly estimable is the virtue we celebrate.

If we consult the history of ancient times we we shall find that the best men have been the most industrious; and if we advert to the history of our own country, the same truth will be equally apparent. Where was there a more industrious man than Franklin? What was the prominent feature in the great Washington? What marked and dignified the characters of Adams, Bowdoin, and Phillips? I answer knowledge; piety and uncommon industry

To conclude, if wealth be the universal instrument of our national designs & pleasures, industry is the way to acquire it, to secure it, to improve it, and endarge it, — If honour be the darling object of our pursuits this darling jewel is purchased and preserved by industry; for "seest thou a man diligent in his "business"? He shall stand before "Kings". But if Learning be the object of our ambition, let us remember, for our encouragement, that mens ambition in proportion to their capacity; and that Providence never sends a man into the world with an inclination to attempt a great and good thing, without giving him power to perform it.

spoken by John Foothill Waterhouse on his leaving the Andover Academy in the 16th year of his age. A.D. 1800

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