Industry, the Way to Nobility and Rich Mansions, to Wealth and Splendor.

In the first place we shall consider what effect prosperity and arts produce in order to illustrate more clearly the effect of industry.

Prosperity consists in total abundance from labor.

Second. Working only at intervals.

Third. Having leisure and accomplishing nothing.

Fourth. Working, but neglecting in other points.

Fifth. Total abandon from labor. When he is deprived of dependents.

When the rich man builds his castle or his dwelling, he puts himself against labor, and designs not to work, and thus incurs

The earth has been created not desultory, but with all things good and pleasant, and with the variety of surface and substances. Southern

The mind is only idle.

It is very evident he who remains inactive, and suffers all his powers to remain useless, those means with which he is furnished, with power sufficient of only put forth to act, to claim for himself those things which are necessary for his support and comfort. Such an one, let his means amount, is but desultory and consequently must with others in want, or in the way to want. But he who is opulent to these, and possesses a contrary means, that is, makes use of the means with which he is furnished, puts forth to act, and all his powers and energies, is one who is industrious, and eventually in the way to prosperity. He who wants a good plantation does not attain it by sitting down and folding his arms, thinking it is come to him without any action; but on the contrary, he must put forth all his energies, and labor carefully and constantly, in order to attain it. Thus it is with the mechanic. Nature supplies him with the materials of which to make useful and convenient things; but then, his powers and energies must be called forth, to work out them. So, in the

The merchant, in order to advance, must be carefully and actively engaged in his business, and so it is with all sorts of people. This we see that industry is the way to prosperity and idleness to want.
Second. Working only at intervals. He who works and sleeps so as to fatigue and injure himself, but only by spells, may be said to lose, not to injure, but his strength. Unless the common laborer who has worked all his life engaged in work, perhaps exposed to wet and cold, but still has some, or the benefit from doing, and sinks in how much he can continue and what a great amount of work he can perform, and it may be he has that is now able to do with him. But it is only a short duration. The working nation on the same account, and they found working about or lying away his hours; for a while he gets another working nation, and great it with the same energy as before, to drive work was all before known. But it, formerly, so does it, and again returns to its inconstant state. The part of his time is spent in indolence, to labor which is nothing more than idleness, and consequently the way to waste. He might mention, many other tribes of people, such as the mechanics, the working ladies, etc., not at the same time; may be exposed only, the one may suffer for the other, in fact, it is plain, he who is exposed to this, namely, not being content of working only when it is in accordance with his notions, by spells, and at intervals, but at all times and seasons. Always actively engaged. Continued and regular in his labor, and thus he labors, and in the way to prosperity.

Third. Always doing and accomplishing nothing. So this may be said to be always the case, the laborers, or all his power and cunning are extricated, or not made to act, is one who has shown to be, in a great degree, successful in life. Not because industry could ever mean anything. But careful and regular activity in labor, the one who imagines about his business, and ensures no spot of work, but only does it from necessity; if one who is always working about, doing great accomplishing nothing. Nor is it plain, he who is always laboring, and only does, because persuaded by necessity, if not, then constantly would totally abstain himself from it. The one who gives a short account to labor, has not a heart, and consequently, you about his work in that way, in any way which may be called nothing more than idleness. There are no that total abstention from labor, working only at intervals, and always doing but accomplishing nothing in nothing more than idleness, and the way to waste. But the contrary of this is industry. That is engaged in labor, and that always regularly and actively engaged, is what we denominate industry, and the way to prosperity.

We would also, by industry, include frugality so strict, prudent, or frugality of that which has been saved. This is about as misery, if not greater, as labor itself. He who works and lives both late and early, at all times and in all seasons, but never to his day, in front of frugality, expects that which money is not essential to industry, and the way to prosperity. After having acquired the means with which to advance to prosperity, than to be careless and negligent about the very quantities or suffer them to be wasted for trifling and useless things, namely to quit the last or clear the way is to the care and negligent of idleness, or idle. Then a person to be truly industrious, and to make accommodations
must also be forgery. He is only industrious who painfully and prodigiously attends to his duty at all times and in all seasons, and then he is truly in the way to prosperity.

But thus far our attention has only been refuted to manual labor; which only pertineth to our temporal wants. We would direct our attention to the formation of high attainments; which is by far the greatest and most important part of our subject. As we have already stated, that the earth has been created containing all that is good and necessary for the convenience and support of man; but in the natural state untaught, or as it were, man. Man has been created and provided with that which is more valuable than all the properties of the earth or mind. An eternal mind. And the things of this world are preparative and even must prepare what the mind is eternal. It lives forever. Then evidently must be of the most importance. Now the mind in its natural and untaught state is ignorant, unpracticed, vain, and superstitious; but, as we have seen, that the productive soul of the earth, when not cultivated, instead of becoming better and producing useful and grateful productions, becomes worse, grows evil, and more ungrateful. Instead of producing what helps others, so the useful products, affords nothing but useless and other unnecessary things. To the mind when not cultivated, but subjection to man’s nature, the skill of producing sound and useful knowledge, affords nothing that will aid and superintend actions. Then, in order to become learned and educated, the cultivation of the mind must be attended to, and in order to effect this, of having a mind educated, capable of thinking, and investigating the various causes and operations of things; requires labor, and, as the body is furnished with muscles enough and power sufficient of making it controllable, so the mind has all that is necessary of making it understand, and only requires them to be called forth to action. And also as in manual labor, in order to produce property, it requires hard, regular, and continued labor, associated with singleness, so is it in mental. The mind must not merely make a few efforts, and then stop, or be loosely and carelessly employed, but regularly and actively engaged, continued, and persevering in all its understandings. And then, instead of becoming vain and superstitious, and sinking into degeneracy, will become wise and learned, bound to knowledge and goodness.

Johnnie Simmonson

End in P. W. Society Nov. 15th, 1842.
Dear Sir,

I am writing to express my concerns regarding the recent developments in our project. The current state of affairs is not only alarming but also frustrating. The delays in the supply chain have caused significant disruptions to our production schedule. Moreover, the quality control issues are becoming increasingly problematic.

I urge you to take immediate action to address these issues. A comprehensive review of the supply chain should be conducted to identify the root causes of the delays. Additionally, I recommend strengthening our quality control measures to ensure that products meet our high standards.

I understand the challenges faced by both parties in this endeavor, but I believe that cooperation and open communication are essential to overcome these difficulties.

Thank you for your attention to this matter.

Yours sincerely,

[Signature]

[Date]