

(Note: **Red** indicates the edits made by the professor.)

Transcription of Simanton essay "Industry, the Way to Prosperity and High Attainments; Idleness, to Want and Degradation" (Nov. 18, 1842) (College Archives IX.1, Box 3, Item 6). The item includes corrections of text and critique on the back in pencil, which are transcribed here using strikethroughs and red text.

Industry, the Way to Prosperity and High Attainments; Idleness, to Want and Degradation.

~~Now~~ **In** the first place we will consider what idleness ~~consists in~~ **is**; and **what** its results, in order to illustrate more clearly ~~that~~ **the results** of industry.

First. Idleness ~~consists in~~ **is** total abstinence from labor.

Second. Working only at intervals.

Third. Always doing and accomplishing nothing. **(This means nothing. it is embraced in the first**

Fourth. Working, but negligent in other points. **Working is not a point. (Things would be better**

First then. Total abstinence from labor. Now this is plainly understood to produce idleness. He who sets his will totally against labor, and designs not to work, **(and thus remains dormant)** **this means nothing** is truly idle. The earth has been created, not desert and unfruitful, but with ~~all~~ things good and plenteous, and with ~~all~~ **a great** variety of surface and substance. Consisting ~~in~~ **of** seas and lands, mountains and plains, hills and valleys, forests and rivers; all abounding with that which is good. And lastly man has been created and placed here amidst all these things. Neither has he been created useless ~~and~~ **or** destitute of the means of his support; but all the means necessary for him have been furnished. **He has** Members enough and power sufficient, to obtain from all these things with which he is surrounded, that which will support and make him comfortable. But then there remains something on the part of man to do. Yes to do; here he is, placed in the midst of plenty, and it only remains for him to put forth those means with which he has been supplied, in order to reap the benefit. The soil which is productive, and willing to yield its fruits, only consents when rightly cultivated and properly taken care of. And this is it with all nature. Every thing with which we are surrounded, ~~all that we behold about us~~ is for our use ~~and benefit~~; but in their natural and uncultivated state remain unprofitable to us.

(Now it is very evident he who remains inactive, and suffers all his powers to remain useless.)

There is want of connection. (Those members with which he is furnished, with power sufficient, if only put forth to action, to obtain for himself those things which are necessary for his support and comfort.) **This might be better expressed.** Such an one, to let them remain ~~dormant~~ **idle**, is truly idle; and consequently must either be in want, or in the way to ruin. But he who is opposed to this, and pursues a contrary course; that is, makes use of the means with which he is furnished, puts forth to action all his powers and energies, is one who is industrious; and evidently in the way to property. He who wants a good plantation does not obtain it by sitting down and folding his arms, thinking it to come to him without any exertion; but on the contrary, he must put forth all his energies, and labor carefully and constantly, in order to obtain it. Thus is it 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, in order to obtain them. So with the merchant. He, in order to advance, must be carefully and actively engaged in his business. And so is it with all classes of people. Thus we see that industry is the way to property, and idleness to want.

Second. Working only at intervals. He who works, and even so as to fatigue and injure himself; but, only by spells, may be said to be one, not industrious, but idle. Observe the common laborer who thus works. At times engaged with all his powers in work, perhaps exposed to wet and cold, but still slaves on; often boasting how strong and hardy he is. How much he can endure, and what a great amount of work he can perform; and as it were make believe there is none able to cope with him. But it is only of short duration. His working notions are soon exhausted; and he found wandering about or lounging away his hours. After a while he gets another working notion; and goes at it with the same energy as before, to drive as it were all before him. But, as formerly, soon disagrees with it, and again reclines to his indolent state. Thus part of his time is spent in inactivity, as to labor; which is nothing more than idleness; and consequently, the way to want. We might mention many other classes of people, such as the mechanic, the merchant, lawyer &c. But as the same remarks may be applied to all, the one may suffice for the illustration. Now it is plain he who is opposed to this, namely, not being content of working only when it is in accordance with his notion, by spells, and at intervals; but at all times and seasons. Always actively engaged. Continued and regular in his labor; and thus is he industrious, and in the way to property.

Third. Always doing and accomplishing nothing. Now this may be said to be idleness. One who goes about his business so slowly and spiritless, as if all his powers ~~and energies~~ were contracted, or not made to act, is one who suffers them to be, in a great degree, useless or idle. Neither by industry would we mean slavery. But careful and regular activity in labor. Now he who mopes about his business, and possesses no spirit to work; but only does it from mere ~~want~~ ~~of~~ necessity, is one who is always moping about, doing, but accomplishing nothing. Now it is plain he who dislikes to labor, and only does, because compelled by necessity, if not thus compelled would totally abstain himself from it. He who possesses a spirit opposed to labor, has one that is idle; and consequently, goes about his work in that moping way; which may be called nothing more than idleness. Thus we see that total abstinence from labor, working only at intervals, and always doing but accomplishing nothing, is nothing more than idleness; and the way to want. 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 property.

We would also by industry, include frugality; a spar^{ing} and prudent appropriation of that which has been earned. This is almost as necessary, if not quite, as labor itself. He who works, and toils, both late and early, at all times and in all seasons; but neglects his duty in point of frugality, neglects that which is very essential to industry, and the way to property. After having acquired the means with which to advance to property, then to be careless and negligent about the use, to squander or suffer them to be wasted for trifling and useless things, merely to suit the taste or charm the eye, is to be careless, negligent of duty, or idle. Then a person to be truly industrious, and to make advancements, must also be frugal. He is only industrious who carefully and prudently attends to his duty at all times and in all cases. And then he is truly in the way to property.

But thus far our attention has only been confined to manual labor; which only pertaineth to our temporal wants. We would now direct our attention to the possession of high attainment; 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 its natural state wild and uncultivated, so it is with man. Man has been created, and furnished with that which is more valuable than all the possessions of the earth. A mind. An eternal mind. Now the things of this world are perishable and soon must pass away.

But the mind is eternal. It lives for-ever. Then evidently must be of the most importance. Now the mind in its natural and uninterrupted state is ignorant, unrefined, vain, and superstitious. And, as we have seen that the productive soil of the earth when not cultivated, instead of becoming better and producing useful and essential products, becomes worse; grows wilder and more unfruitful. Instead of producing wheat, rye, or other useful products, affords nothing but weeds and other unnecessary things. So the mind when not cultivated, but suffered to remain in its natural state. Instead of producing sound and useful knowledge, affords nothing but wild and superstitious notions. Then, in order to become learned and elevated, 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 members enough and power sufficient of making it comfortable, so the mind has all that is necessary of making its advancement; and only requires them to be called fort the action. And also as in manual labor, in order to possess property, it requires hard, regular and continued labor, connected with frugality, so is it in mental. The mind must not merely make a few efforts, and then stop; or be lazily and carelessly employed; but regularly and actively engaged. Continued and persevering in all its undertakings. And then instead of becoming vain and superstitious, and of sinking into degradation, will become wise and learned. Ascend to knowledge and greatness.

Ephraim Simanton

Read in ^{the} F.L. Society Novr 18th 1842.

There are too many words used. Far more than are necessary to express the ideas intended. There is a ~~great many~~ too much tautology. This essay could be written in half the compass it now embraces. The style wants vivacity – or ease. it is stiff and unnatural. Mr Simanton must be very carefull in his choice of language. – quite a number of words are not properly used, especially the small ones in – of – as – be –