

Jeremy Cunningham (former chair of the Sydney Smith Association and direct descendant of Smith) was given this by Sir James Cropper, another direct descendant, and made this first summary transcription in 2020.

Sydney Smith's younger daughter Emily married Nathaniel Hibbert. Their daughter Elizabeth ('Lizzie') married Henry Holland, and their first child, a daughter, Edith was born in 1853 when Lizzie was 19 years old. Edith married Charles Cropper. They had one son and four daughters. The Cropper family have owned a specialist paper-making company in Cumbria since 1845. Lizzie subsequently gave birth to twins Sydney and Arthur, and died shortly afterwards, aged 21. Arthur Holland inherited the Munden estate from his grandmother Emily on condition that he added the name 'Hibbert' to his name, thereby becoming Arthur Holland-Hibbert. Arthur, later Viscount Knutsford, was Jeremy Cunningham's great-grandfather.

Leather bound, marbled cover, and inscribed 'The Common-Place Book of Rev. Sydney Smith'.

A little short of foolscap size paper, 8" by 12 ½ ", 372 numbered pages. Heavy paper with a watermark.

Page 1 Index with Alphabet and numbers - with varying numbers of pages per letter, generally 14.

Some pages have been removed.

On page 360, a later hand in pencil has outlined the topics under each letter.

Entries are written in ink that has faded to light brown, faded in many places, making transcription of Sydney's handwriting all the more challenging. **'My writing is as if a swarm of ants, escaping from an ink bottle, had walked over a sheet of paper without wiping their legs.'**

A

7 **Allusion . (entries all crossed out with circles, except).** 'The tree cast in by Moses into the water to sweeten it - the pain in severed limbs.'

8 'The probability of prediction is in proportion to the **accuracy** of observation' Biblical examples – eg prophet in bullrushes, prints of the nails, blossoming of Aaron's rod. 'as pure as the new fallen manna, and as light as the feet of Jesus when he walked upon the water.'

9 -11 Nature and number of the passions, 'All are stronger in youth than in age ... all are affected by the body ... and the understanding, all are stronger the more suddenly they come on ...' especially **anger, punishment, revenge** 'diminished by the submission or misery of the offending party'

12 'The leading errors which ... have disturbed the peace of mankind, such as a belief that man (has) the right to fight the quarrels of god' - 'that God interferes immediately with his providence, hence the trial by ordeal' 'that there are spirits' 'that he endows any man with infallibility' 'slavery'

13 **Acts** of Parliament ... Stipendiary curates

B

38 -40 **Books. (Titles crossed out may mean those read).** Histories - Gypsies, Arabians, Crusades, Huns. Travels - India, Spanish America. Many titles in French.

41-2 **Pages removed**

43/44 'Books I should like to read' – some in French, re peninsular war, History of the Troubadours, Machiavelli, Erasmus, 'Lord Byron and his contemporaries' by Leigh Hunt. History of English Law, statistics of France and Netherlands, Manners at the beginning of the French Revolution, Political Economy. Tom Paine. Erasmus. Few or no novels and no poetry.

Some dated 1827 - **evidence that the entry was made after this date-Ed**

C

52 **Chemistry.** 'I began towards the close of the year 1799 to make a few chemical experiments'. – Linseed oil and tallow. 'the oil becomes concrete with the tallow even when there is so much of the oil to turn the whole ... yellow. Sulphuric acid added to melted tallow turns the mass black as ... and the acid hardens in the tallow... the compound is much harder than the original tallow, its specific gravity is greater, as it will not swim in water...

55 - 56 **Caution** 'as an ingredient of what are termed abilities'

57 **Character - Christianity – Catholic religion-** 'The Head of Ampleforth College told me that the books which contained the best exposition of the Catholic Faith were Bossuet's Exposition of the Catholic Faith and Benington's 'Faith of the Catholics'.

58 - 60 **Calculations**, regarding farming, horses, cattle and sheep

D

No entries

E

78 **Events - (handwriting looks different).** Ref to Bothwell being accused of applying to witches to raise storms to impede the arrival of James VI's queen.

81 - 83 **Experiments** upon lamps, oil and candles, length of burning

82 weighing a meat pie, and a waggon

83 Carts, rice and barley

84 cooking oatmeal, turnips

85 coal, price of rice pudding - a pudding weighing 4 and half pounds satisfied three men for dinner who therefore ate 1 ½ lb each. Recipe for ground rice - inc sugar, egg, almonds.

86 roast beef for 5 servants - calculations of weights and prices. Eg 5lb meat at 6d, potatoes 2d

87 various kinds of food, bacon and potato recipe

88 Soups

89 Apple pie

90 Agricultural Experiments. Lime and manure - **date of 1825.**

F

No entries

G

108 **Grotius, Gibbon** – veracity of apostles supported by their readiness to talk against themselves

H

122 'Consideration of that, as a proof of resentment or as an evil which is by common courtesy and consent thought valuable and **honourable**, I am afraid he will speak well of me, that he will take a liking to me, he will drop in'

Homer on prize for wrestling being a pot ... 12 men at the next man or woman ... from

I

136 **India** - notes on Orme – Hindustan, Ireland - troops quartered there

137 **Irony** – 'which apologises or enquires concerning injuries which in fact reflect no dishonour upon those who commit but upon those who suffer them'... 'why Sir am I the subject of your wrath? Have I defended any overlooked? Orphan or widow from your oppressions? What act of villainy of yours have I interrupted? when have I forced you to be virtuous and respectable?'

J

No entries

K

No entries

L

178 – 184 Scriptural **Language**. Many quotations from prophets, Lamentations etc 'all these lay dead in the dust awaiting the trumpet of God', 'all the lights of heaven are darkened over thee', 'as the sun when it arise in the high heaven so is the beauty of a good wife in the ordering of her house ... a tower against death' 'the tears which run down the widow's cheeks are gathered up by the angel of God'.

179 'it is rather curious that the word 'naughty', a term originally used by the best authors for 'Iniquity' should now be confined to the nursery', 'when the mad hand of passion dashes over the strings of the soul.'

180 All the lights of heaven are dark over thee, I will send darkness upon thy land ... the day of tears, the cloudy and the dark day.

I will take away thy heart of stone and give thee a heart of flesh

183 He was an eloquent man and mighty in the scriptures

185 **Law** overlooks trifles ... a convenient maxim for those who dispense justice but much more palatable to those who seek it.

'I am one of those innocent and constant mortals who having very little in the interior of their heads or houses to occupy them, domesticate themselves in some elegant reception for loungers, see out three generations of fellow mortals(?) and grow grey and decrepit in a coffee house ... I have frequented the same house ... for 20 yrs, have sat nearly in the same spot, never varied more than a few seconds in the time of my arrival or departure ... I overheard a careful housewife ordering her maid to put on the kettle every morning exactly as I turned the corner'.

Ladies - 'there are a species of ladies that are frequently met in society who are *affirmed(?)* as the champions of their sex and eagerly seize on every occasion to humble the confidence and revenge the superiority of men. The most delicate attentions are so justly the due of the Ladies, that distant and elegant censure which diminishes the neglect of them may be occasionally admired and allowed, even in the mouth of the females. The display of spirit however from such a quarter should never be too frequent or too violent. And we expect that the importance of a woman should be *excused(?)* for by the magnitude of the provocation or *atoned(?)* for by the conciliating manner in which it is expressed. Will you have the goodness, Sir, to explain to these fair Amazonian readers who form a kind of middle link between the true Sexes, that the power of saying bold things without blushing is not a subject for pride but for apology ... that a woman is never justified in laying aside the gentleness of her sex but from the most cruel necessity - that it would be more pleasing to perceive her regret than to hear her repeat the instance of compulsory *usage/rage(?)*. And that she should take care lest in boasting of such unpopular qualities she do not impress us men (more) with the want of shame, than her excess of spirit. Mrs Plumpley is a lady somewhat advanced in years, of a portly presence, eyes that indicate ... And a nose suffused with blushes. The conversation of Mrs Plumpley is a glowing and copious narration of the squabbles of her preceding life – she has nonplussed lawyers - told her mind to Lords - terrified *Boxhuphen(?)* ... and charmers, and once made an Irish captain of Dragoons blush. Her great consolation seems to be that she can give a person as good as he brings - that she is not afraid ... and that man or woman, cat or dog should never yet insult her with impunity. It is hardly possible to mention anybody in the Inn in which she lies whom she has not to use her own phrase, 'taken down.' But the great boast of her life and support of her declining years is that she called the celebrated Mr Charles Diddle, the bear of his time, a jackanapes and a fool in a crowded assembly, and bid him go home and rub the paint off his monkey face. Our sex, Sir, is really in want of protection upon these occasions, when the face from antagonist is as plain as her speech and we are cut off from the retort ... and have nothing left for it but the uncomfortable resource of looking foolish, or the Evangelical one of doing not one harm by another and by turning the left cheek to be smacked after the manner of the right. To repartie (*sic*) is frequently the least in our power when ... the audience whose laughter is to decide the victory are convinced ... by the sex rather than by the wit of the champions. The most would *prevail(?)* over the letter and the spirit of chivalry and the*???*..... combat would be full of danger. When the *volume(?)* (*Level?*) of female indignation can no longer be confined to words but breaks out into manual forms ... the laws of society have indeed provided remedy ... The well-known ... box on the ear... I am rather inclined to suspect that this rule, instead of putting stop to such enormities would draw the more antiquated part of the sex to the study of pugilism and that every well meaning young man might incur the eminent risk of being knocked down by any lady d...t (*illegible*) as she was ...b/h/t ..d (*illegible*) of forty.

M

192 **Moral Philosophy** 'I propose to make a list of words in our language, significant of the malevolent and benevolent affections, also of pleasing and painful sensations which have no relation to action or mankind.' 'There is always a certain degree of testimony which will make any event credible ... it is quite contrary to human experience that a stone has spoke ... it is quite contrary to human experience that 400 philosophers who have had said so should lie ... you cannot add to the incredibility of the speaking stone, but you can add to the credibility of the philosophers, doubling, trebling, quadrupling their number ... and so make their assertion more credible'.

193 'Why is a man a coward? ... I believe because the ideas of sensation have a greater power over him than the ideas of reflection. He balances the danger against the ignominy, when neither are near and resolves to fight ... suppose there is a great number of gentlemen and ladies whose judgement he valued to be present at the time he were to meet the danger and to urge him by approbation or reproach him with jibes, here the contrary motives of ignominy and fear are present to his view, they are both the objects of sense, and his decision is now the same as it was at first, accordingly men are more apt to behave well before many witnesses. The same when pleasure or interest are our motives, to encounter danger a man balances the previous cases of destruction and security that have occurred , finds the chance of risk ... bears a small proportion to the chance of safe arrival ... and resolves to take a journey over the Alps. At the sight of yawning precipices he forgets the cases of security and remembers only those of danger because the latter are become the objects of sensation – for this reason we shut our eyes in danger... (this applies also to) the pleasurable passions - one of the great objects of wisdom and prudence seems to be to realise this law - and to give the ideas of reflection a greater equality with those of sensation - those seem to be the greatest characters who do this the most. Women do it very little.

194 'Emulation seems not to be an original passion but only the desire for approbation ... I do not know what word there is to signify a competition for meat (and) drink and other advantages. I question whether there be such a passion in animals, particularly in horses, but whether it be anything but the gregarious feeling and that of imitation.'

Many of the passions are much more violent when sudden, so as to produce death, madness, loss of speech ... all pleasure gets less from continuity, the expectation of a pleasure or the certainty of it rather is a pleasure, which in time gets dull - let there be a probability of losing this pleasure or fear of not gaining it, the appetite is instantly stimulated because the continuity is interrupted.

The passions as well as the ideas become more vivid from contrasts ... hence we love different pleasures ... I believe the inflammation of passion by short absence proceeds from the effect of contrast as does the vivid reintegration of love after the quarrels of lovers.

On the pleasures of guilt.

The reason why men do not boast of the virtues as well of talents is that in the very idea of virtue we include a good motive. Now if we perceive that a person makes an ostentatious display of his virtue, we can hardly allow that he has any ... because we have so good reason to believe his motive to good action is vanity.

195 On the effect of talents on virtues, on the difference in character between men and women ... If we have any right to judge Christianity by its effects ... humility and abject state of self estimation seem to be the most objectionable of its decline.

Whence came Natural Religion? First from the tendency to impute human reason and passions to everything ... from the traditions of some great men gradually obscured ... from the helplessness of mankind who in proportion as they find the events less within their own power become timid and superstitious ... hence all knowledge diminishes religion ... savages trust to ceremonies and images ... in proportion as we find all these things within our power, we are less inclined to attribute them to a superior being.

'the art of producing delightful smells is little understood amongst us ... would it be possible to make me faint with sounds?'

N

No entries

O

No entries

P

234 **Poem** on courage, in rhyming couplets. 'the clown who moans his scanty bread'

Poem 'To Gunpowder' by Dr Hope

235 'If holy Daniel from his ... prison' Poem about dance.

236 Time measured by our feelings. 'I shall conclude these remarks respecting clocks with a few slight remarks ...'

237 Prayers. 'By thee we enjoy great quiet, and very mighty (?) deeds are done unto thy nation by thy providence - nevertheless we beseech thee of thy infinite mercy that thou ...'

Q

248 **Questions**, various. 'Whence comes our idea of beauty? – I mean personal beauty - have animals any preferences in their females? (*Page cut and given away ... pencil transcript in another hand*) – 'difference between truth of science and truth of fact' 'what is a passion? There is no pathometer, therefore we can never estimate the comparative force of the passions ... when we speak of the word man, we speak of a compound substance unknown to us ...'

249 Is there any original passion in our nature as the love of truth? Happens to me that a child first begins to love truth from the important consequences he finds attached to it, thus it is ... Ice is slippery ... this he realises? Because he can slide upon it ... every truth he cares for not for itself but in proportion as he can derive any practical consequences from it ... tell him some connection between two ideas, from which he can derive no practical inference, he will have no relish for it ... except that which proceeds from wonder

250 'all desires and all aversions become stronger as the time approaches', list of passions that are bad – anger, wrath, revenge, malice etc

251 'what changes of feelings are agreeable to the mind? – many philosophical questions. 'what is imagination?' 'what are the operations of mind in asking and commanding? What is simple apprehension? What are the arguments for or against materialism? What is the explanation for giddiness? Are there primary and secondary qualities of bodies? Should not pain and pleasure be added to the 5 senses? What is the reason that the image reflected seems as far behind the glass - as the object is before it?

252 'when one body is attracted to another, is the attraction mutual?' 'whence comes our idea of mental freedom?' 'what is the power of invention?' 'Why should taste and feeling be separated?' 'Whence our love of regular figures?'

253 'the great errors of mankind have been ignorance of the character of the Deity, a belief in his immediate providence ... persecution for speculative opinions in religion'

262 'rack used in England so late as Q Eliz' - Throgmorton

262 - 4 On reasoning - 'to reason is to judge the similarity or dissimilarity of ideas from comparison'

263 'the sources of error in reasoning are - improper use of words, want of laborious examination of effects of association - passion – and want of practice'

264 'wretched as the mourner's bread - scant as the curse of the widow' 'as a woman mourneth for the husband of her youth ... the Lord is as the Garden of Eden before them and behind them is a desolate wilderness' Joel 3.

S

277 **Sermons** – opinions of various. Several lines in French. 'Sur la pensée de la mort' ... query if this kind of question and answer will do in English?

278 (*Handwriting larger, faster and less tidy - Ed*) No clergyman is allowed to be vulgarly and ludicrously familiar in the pulpit ... B illustrates his subject by the hopping of a flea and the pricking of a lancet .. whence it comes that all the sermons of the day were stuffed so full of quotations from Latin and Greek authors ... remarks on, subject for sermons - family tyranny, sower and the seed, Envy, Truth – keep with peace with all men - 3rd Sunday in Epiphany, excellent subject for a sermon. On temptation. Keeping the whole law - offending on a single point. Charity.

279 **Slang** Bums is rise, sluggers look-up. tallum is cheerful. Coarse brown are neglected. High price dumps. Well looked after. some meanings difficult to decipher

280 **Subjects** for reflection or writing - 'on the advantage to be derived from the rudeness sometimes experienced in society'

- 287 List of sermons 'already in my possession' dates added in pencil
- 1 Repentance Lent 1806
 - 2
 - 3 Importance of public worship
 - 4 Truth
 - 5 Death and character of our Saviour Good Friday
 - 6 Let not yr good and evil be spoken of
 - 7 Adultery
 - 8 Government of the church
 - 9 Joseph (deleted) Conversion of St Paul
 - 10 5th commandment
 - 11 Riches
 - 12 On the mode of judging and speaking charitably of others
 - 13 Despotism
 - 14 True religion consists in action
 - 15 Suicide
 - 16 on the utility of meditating on death
 - 17 On the mode of passing the Sabbath
 - 18 Revenge
 - 19 Swearing
 - 20 Errors of Youth
 - 21 Seduction
 - 22 Fast Day
 - 23 Lying in hospital
 - 24 Meekness
 - 25 Self examination New? Years day
 - 26 For the education of the poor (deleted) Duty of Prayer
 - 27 Christmas Day
 - 28 Invasion (deleted) 1807 On the folly of being afraid of religion?
 - 29 Government of the heart
 - 30 For a female charity school
 - 31 Human miracles
 - 32 Sacrament
 - 33 On the excellence of the gospel
 - 34 On the character and genius of the Ch religion
 - 35 On Enthusiasm
 - 36 Fast day for 1805
 - 37 for the education of the poor
 - 38 Blind
 - 39 Bloomsbury dispens ??
 - 40 Philanthropic society
 - 41 Baptism founding
 - 42 Annual charity
 - 43 Patriotism 1806
 - 44 Proofs of immortality
 - 45 Resurrection
 - 46 Swearing? For the
 - 47 Pleasures of Old Age
 - 48 Life past in great riches
 - 49 Vanity
 - 50 Special interference of Providence
 - 51 Religious education
 - 52 State of the world before the coming of Christ?
 - 53 General observations on the truth of St Paul?
 - 54 Pleasures of religion
 - 55 The sower and the seed
 - 56 The abuse of the

57 Temptation
58 ditto

T

290 **Texts.** Quotations taken from the Old and New Testaments

'They that fed delicately are desolate in the streets - they that were brought up in scarlet embrace dunghills'
Ezekiel - admirable text for foundling hospital

'Be not curious in unnecessary matters for more things are showed thee than men understand'

'If thou hast gathered nothing in thy youth, how shalt thou find anything in thy old age?'

291 'Why should it be thought a thing incredible with you that God should raise up the dead?'

292 **Theories** of Moral Philosophy

Cudworth and Clarke thought that moral distinctions were produced by the same power of mind which distinguished truth from falsehood. Dr Hutchinson refined the principle to the moral sense. Hume and Smith agree in their notion of moral sense - they consider it not as an original but a derived sense. Mr Hume makes utility the principle of morals ... Beauty - referred by Pere Buffier to Custom, by Smith principally to utility.

293 'As the outward man (decays?) the inward man is renewed day by day'

294 - 6 **Theology-**

Theology may be divided into doctrinal and historical.

The doctrine of the Church of England is to be collected from the articles, from the prayers, forms of service ... Homilies and Creeds.

Doctrines taught in the articles: (*SS has chosen some of the 29 articles to note - these appear to me to be severely Calvinist in sentiment, in negative references to good works. Also far from Smith's pragmatic approach to religion.*)

Every person born deserves God's wrath and damnation. We can do no good works pleasant unto God unless the Grace of God predispose us (10) ... that we are justified by faith alone is a most wholesome doctrine and very full of comfort (11). Good works spring out of faith and are evident signs of it (12). Works done before the grace of God are not only not pleasant but are sinful (13).

'God has predestined from all time to deliver from damnation those whom he has chosen ...' (17) 'a man is to be accursed who says that good men of any sect will be saved. (18)

Public baptism, Catechism, Visitation of the Sick, Burial of the Dead.

296 The doctrinal parts of revealed religion may be divided as follows. Doctrines of the Old Testament, Doctrines of the New as believed at present by the Church of England and by English dissenters - by the rest of the world - a classification of religious sects.

U

No entries

V

No entries

W

332 **Weight.** Finding myself threatened with great corpulency, I began a plan of reduction from June 1828 to Feb 1829, my weight varied from 15.4 to 14.2 ... left off wine, reduced liquid I took to 24 oz or 4 cups of tea, drinking nothing at dinner, at breakfast I ate only a few slices of bread and butter, weighing as I find about an ounce, luncheon left off altogether, at dinner omitted fish soup and endeavoured to confine myself to 8 or 9 oz of meat - I used I believe to drink at breakfast 24 oz of tea, at luncheon 8 oz, at dinner 32 oz - after 16 - total 80 oz - saving 56

oz or 3lb ½ and of solid food I think I saved 2 lb - perhaps 5 lb a day or nearly a ton of food in a year. I began this diet on 1st February 1829 weighing 15.4 and by the year I had lost more than 3 lb (*this looks pathetically little considering the effort and as a proportion of his total weight – he lost 1.5%!!-Ed*) ... I added to this friction and light binding the belly with which such little food I could bear. It is supposed that health may be preserved with 1 lb of food a day or 24 oz of drink.

X, Y, Z

No entries.

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X,Y,Z

No entries