

## Solution: Continuing Notebook D II Challenge

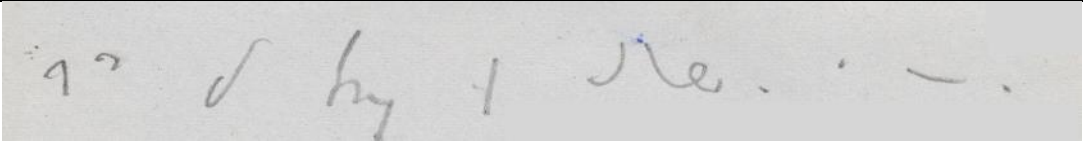
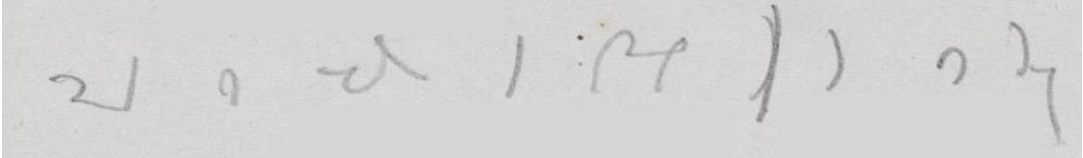
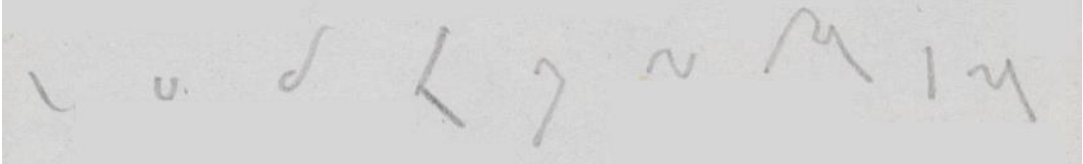

Thanks to the efforts of Elizabeth Agnew, Shane Baggs, Ken Cox, Clarissa Parkinson, and Frances T, the source texts for our 'Continuing Notebook D II' challenge have been identified! All of the text comes from the work of Sydney Smith, from 'Sermon IX – I would not live always' and 'Lecture XIV – On the Beautiful'.


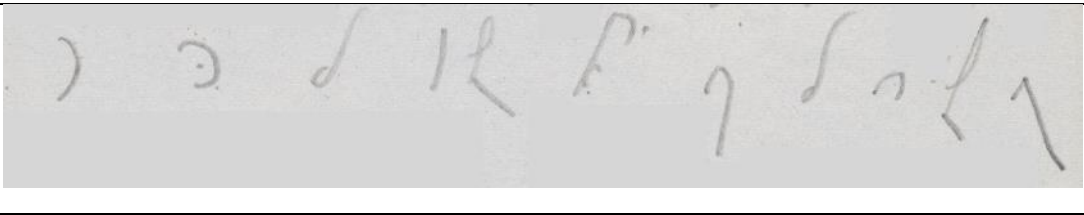
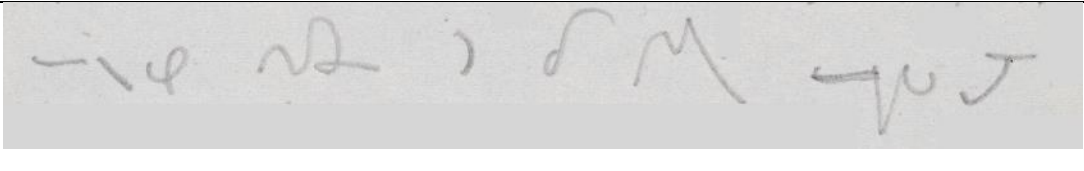
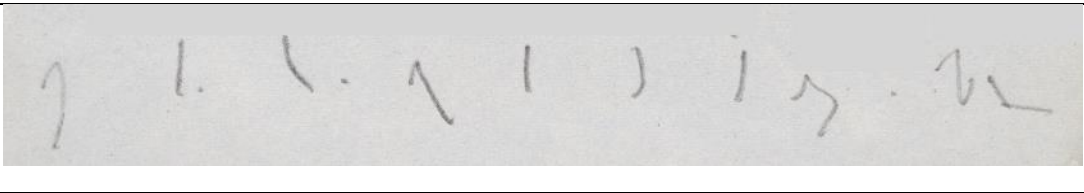

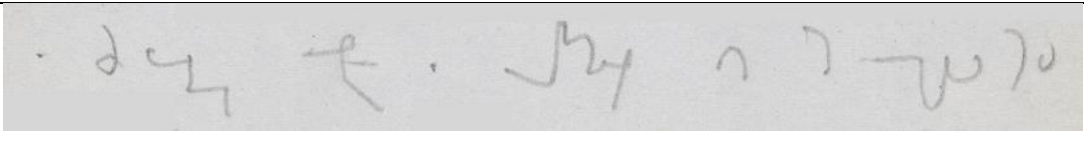
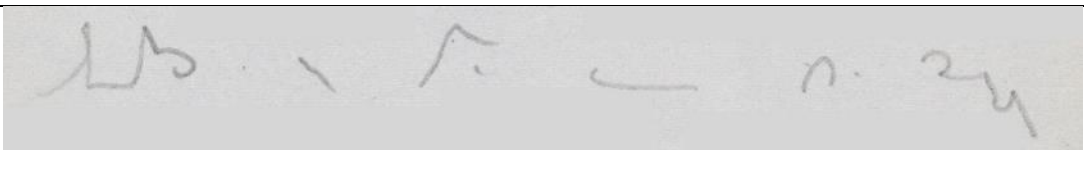
Words highlighted **in green** do not appear in the original text. The words may have been mistakenly dictated or mistakenly added in shorthand.

Following the line-by-line shorthand transcript, you will find the original texts by Smith, with words not marked or paraphrased in the shorthand highlighted.

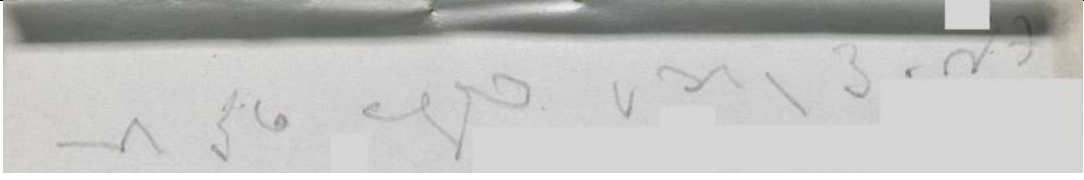
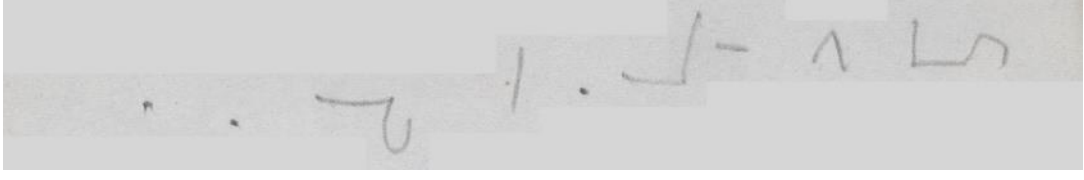
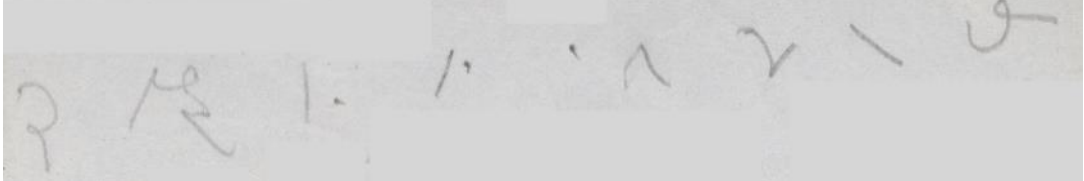
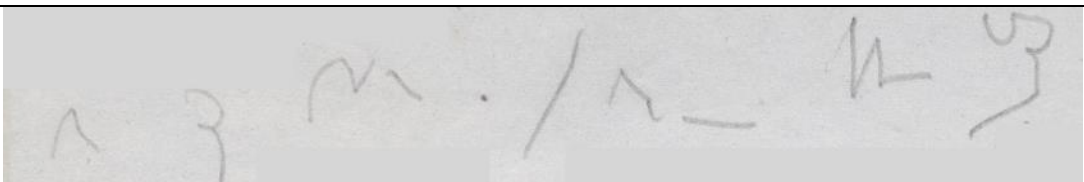
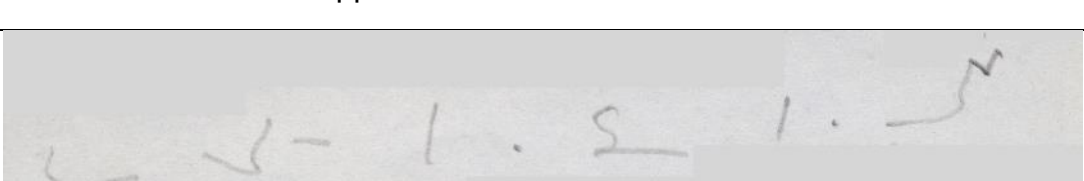
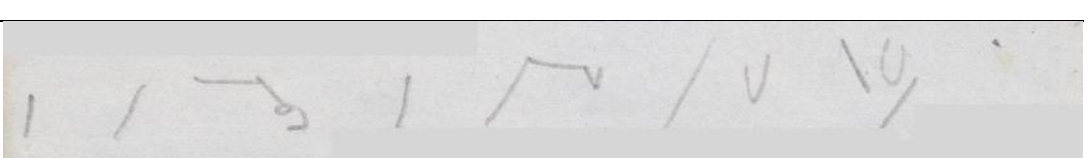
Please note that Smith's work includes discriminatory language.

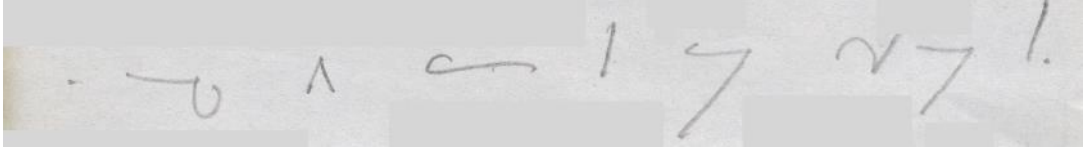

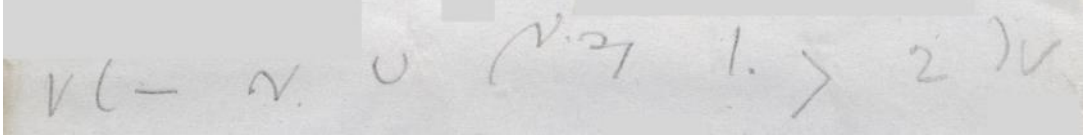
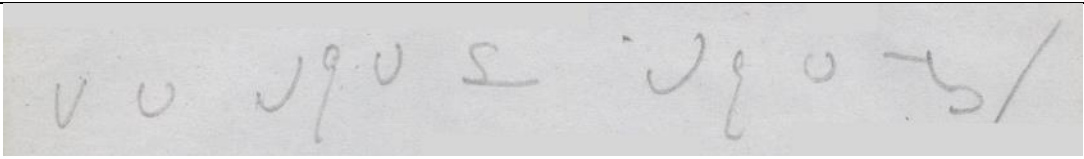
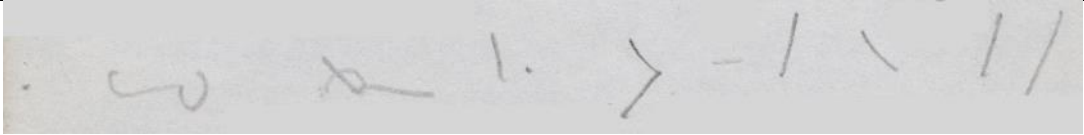
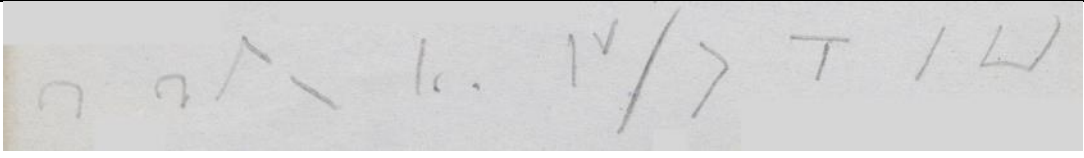
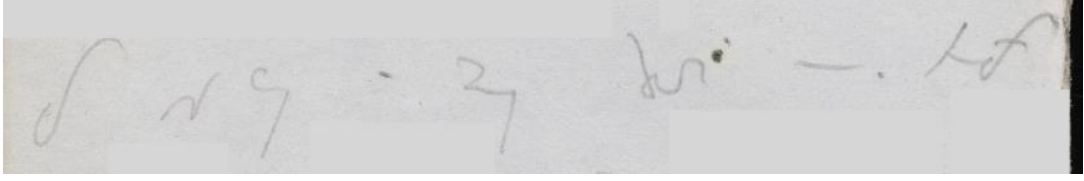
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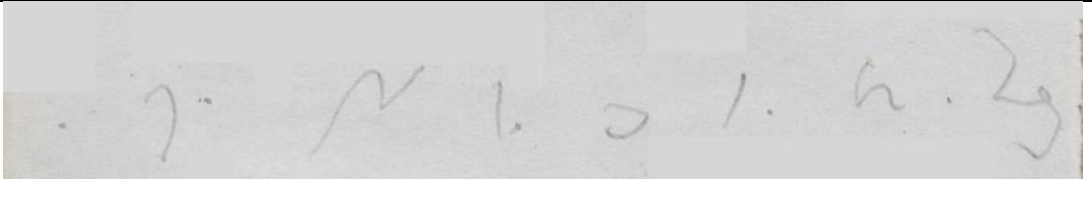
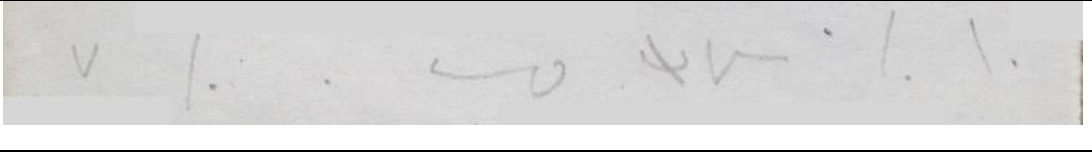
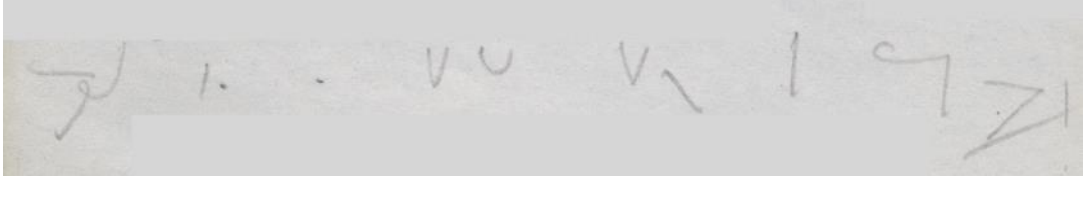
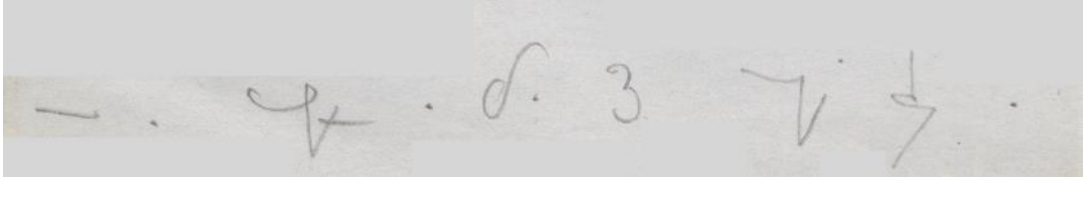
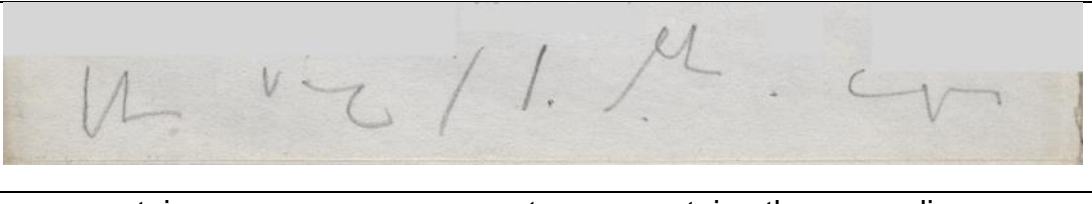
Line	
7.1	
	whether he spent it judiciously and in a
7.2	
	manner which increased his happiness if we found
7.3	
	that all he had was well applied it would
7.4	
	establish a fair inference that he would be really

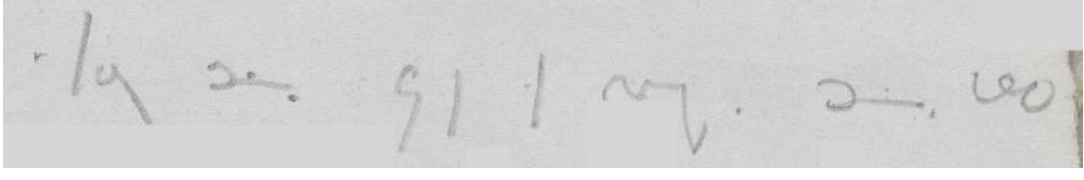
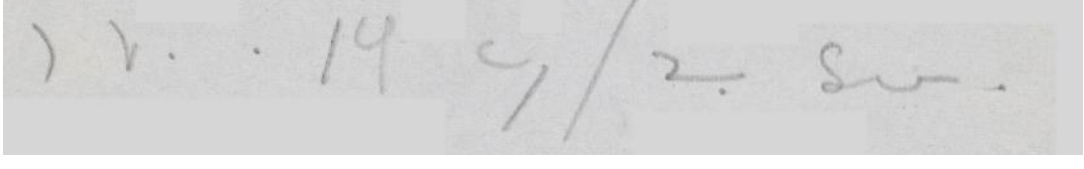

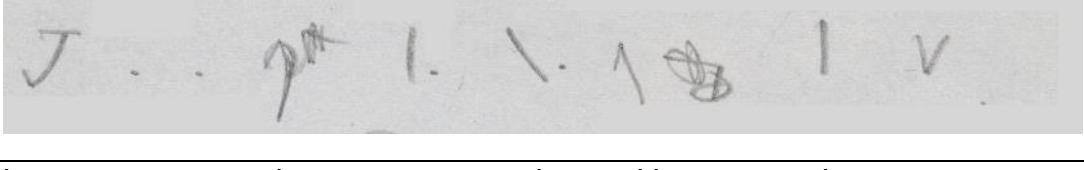
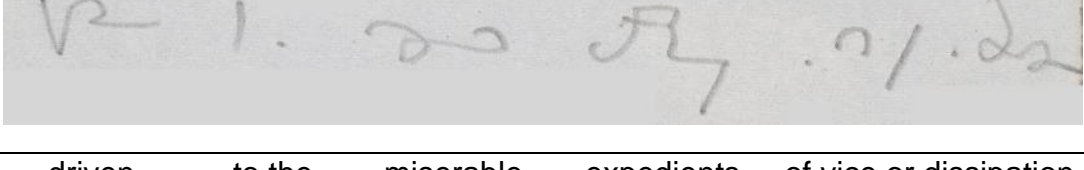
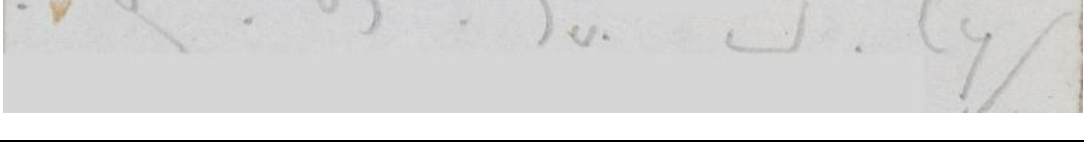
7.5	
	more happy if his wishes were fulfilled. But
7.6	
	if on the contrary he tossed away what he possessed with
7.7	
	needless profusion if he appeared utterly ignorant
7.8	
	(of) what to do with it if it was a burthen
7.9	
	and a misfortune to him if it produced weariness
7.10	
	and discontent instead of cheerfulness we would naturally feel
7.11	
	astonishment that any one who managed

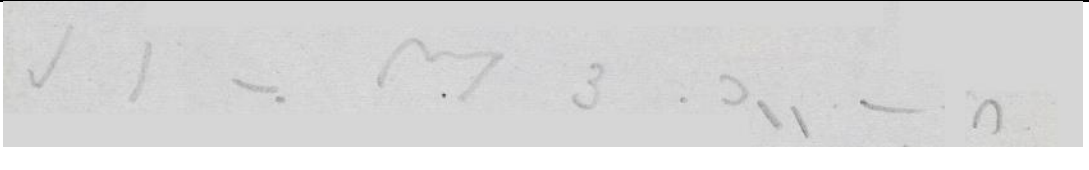
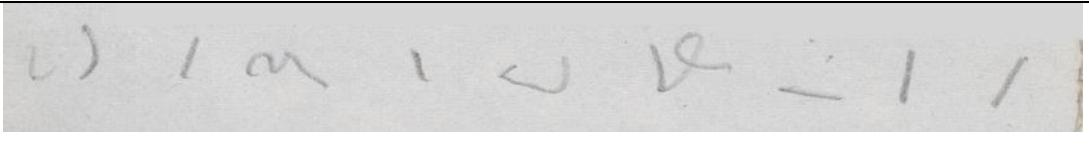
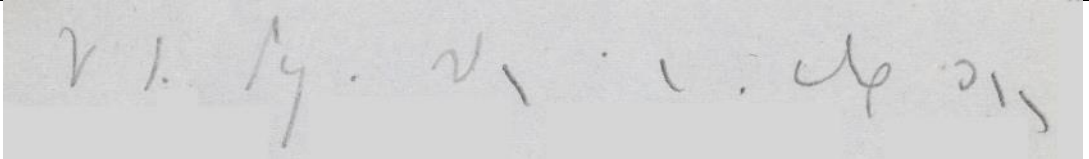
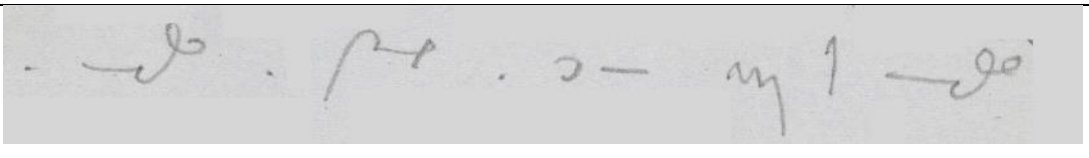
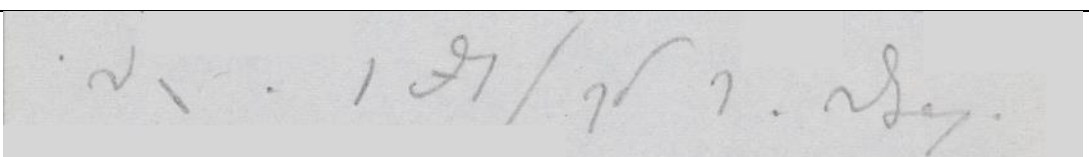
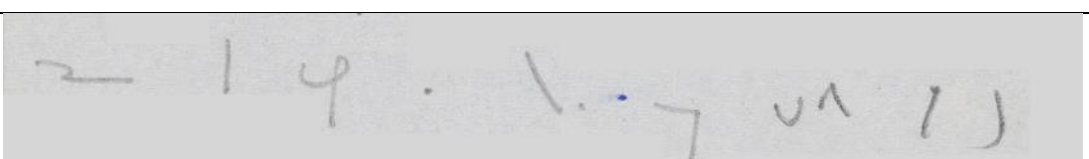
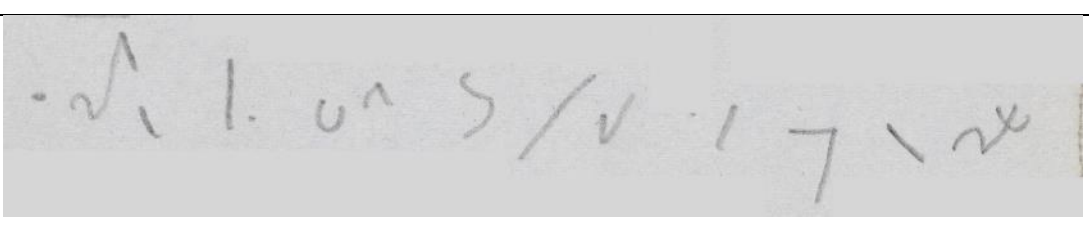
7.12	
	so badly what he possessed and who frequently
7.13	
	seemed so tired of it should still
7.14	
	wish to have it increased and we should regard
7.15	
	the completion of his desires as the augmentation of
7.16	
	his miseries . I need not make the application
7.17	
	(of) this to human life almost all abuse it
7.18	
	and waste it pass a great part of it in absolute indolence

Line	
8.1	
	Now something considerably removed from the perfect
8.2	
	and the angle is the chin we have been
8.3	
	most accustomed to see and which for that reason
8.4	
	we most approve of. Within certain limits
8.5	
	one chin is as common as another
8.6	
	and as handsome as another. There (are) degrees of

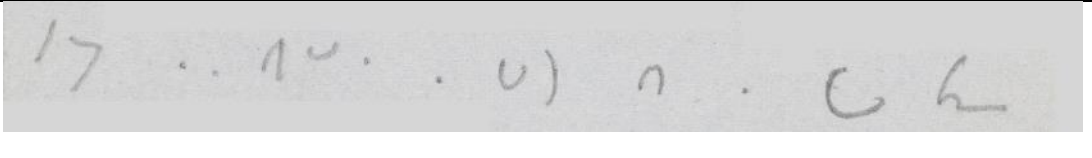
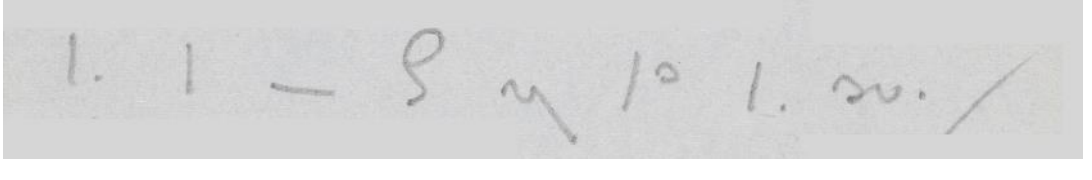
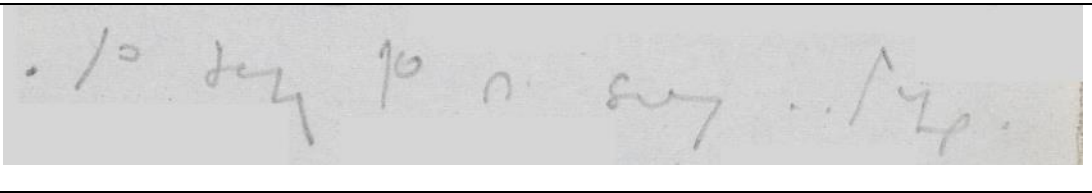
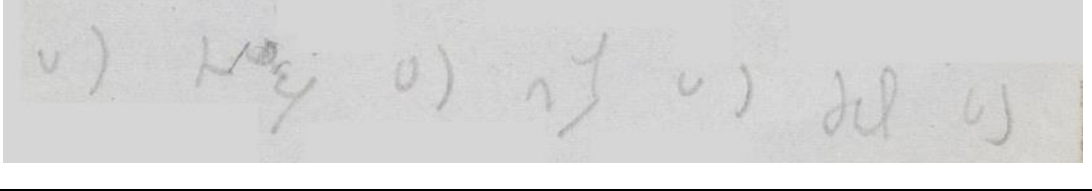

8.7	
	the angle which (we) can at once pronounce to
8.8	
	be ugly but there is a middle
8.9	
	region where all approximations to these two figures
8.10	
	are <b>all</b> equally common and equally handsome .
8.11	
	The only objection to this is that it has
8.12	
	been pushed too far . This attempt at such
8.13	
	very precise and minute discovery in the subject

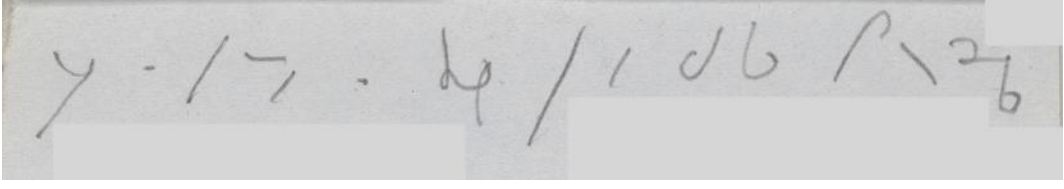
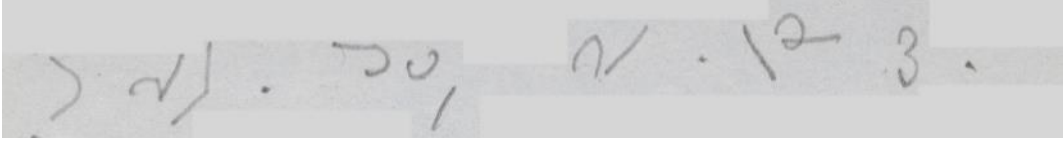
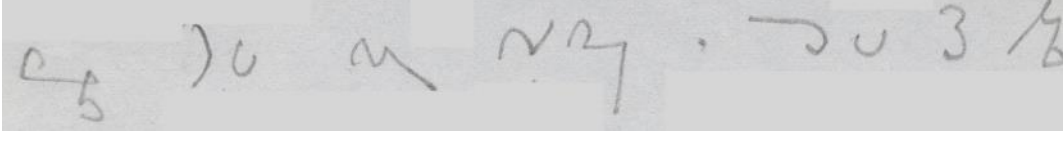
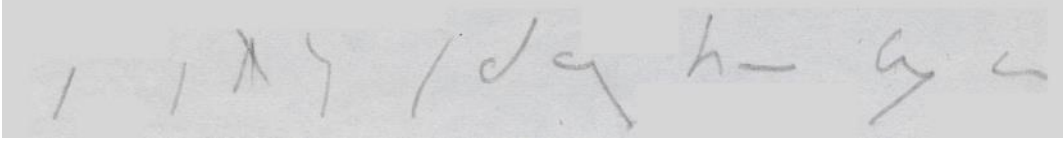
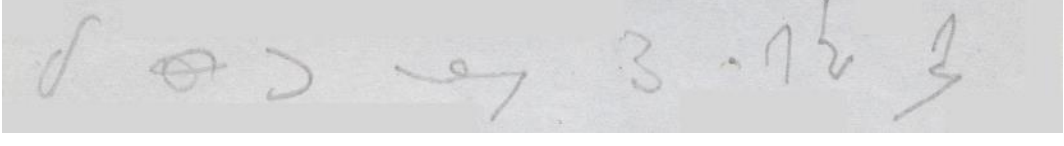
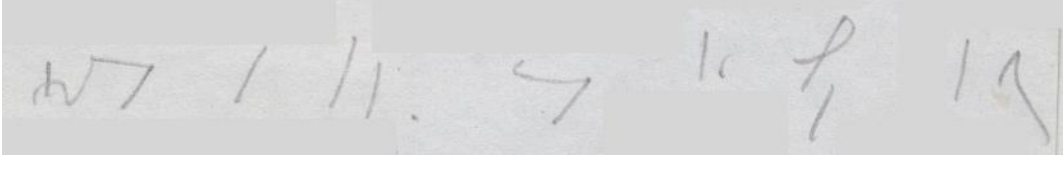
8.14	
	of beauty appears to me to give a fanciful
8.15	
	air to the whole doctrine and to do
8.16	
	injustice to the real truth it contains .
8.17	
	In the construction of every form Nature takes a
8.18	
	certain range to ascertain the ordinary


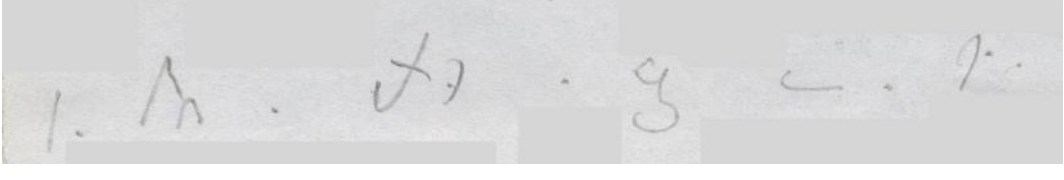
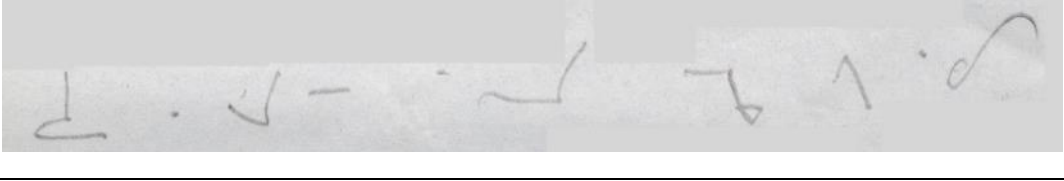
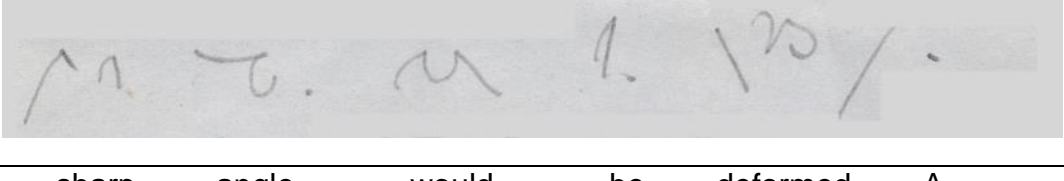
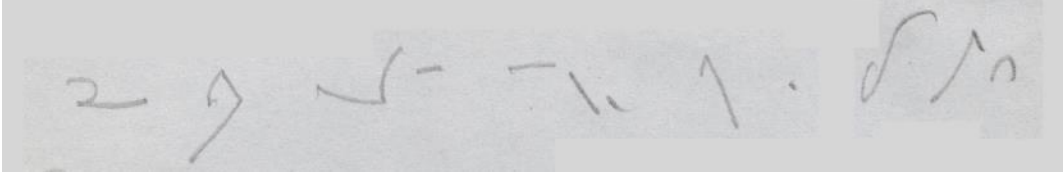

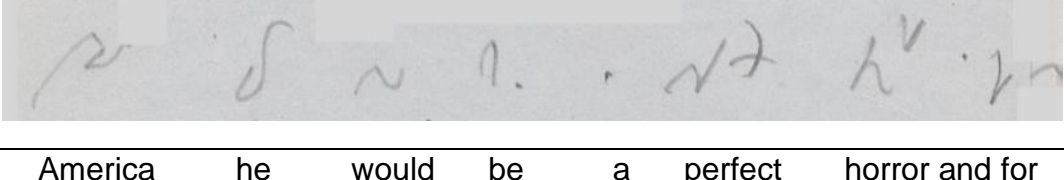
Line	
9.1	
	and sloth many quit it voluntarily many risk
9.2	
	it for the slightest cause . Many complain of
9.3	
	the miseries and indignities that it inflicts many
9.4	
	ignorant what to do with it are
9.5	
	driven to the miserable expedients of vice or dissipation
9.6	
	and lead a life of folly or of guilt .


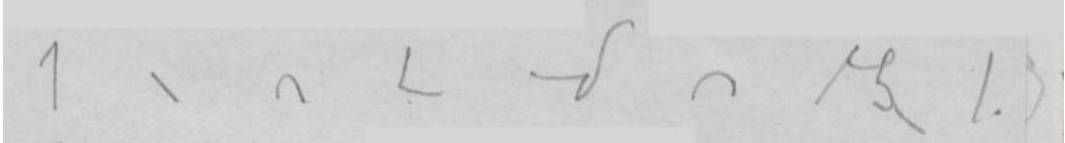
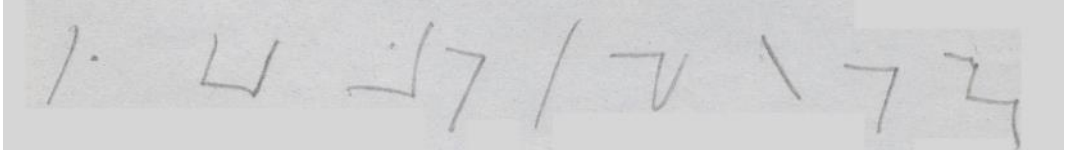
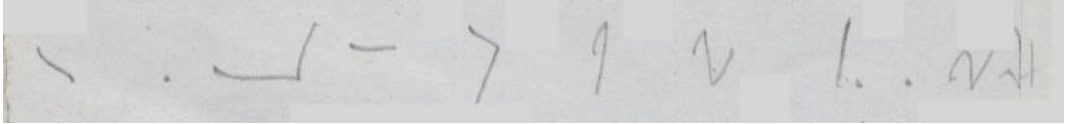
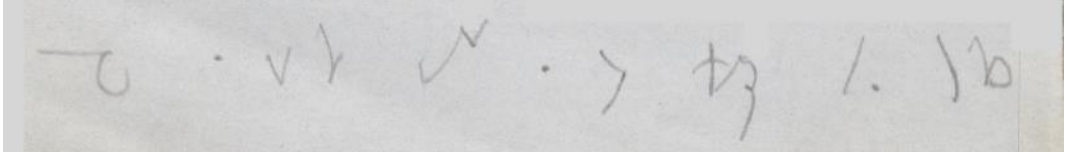
9.7	
	There is no appearance from the method in which
9.8	
	life is employed that our duration in it is
9.9	
	for too short a period and that the readiest method
9.10	
	of increasing the happiness of man would be (by) increasing
9.11	
	the period of his existence . Whatever be the protestations of
9.12	
	men, at least they do not live as. if
9.13	
	they wished to live always . There is not that practical



9.14	
	sense of the value of life which the importance given
9.15	
	to it in words. would seem to imply .
9.16	
	The same discontented being who complains of the shortness of
9.17	
	life (the) abridged life wastes. life disgraces life
9.18	
	throws away life in all its parts though

Line	
10.1	
	always a sense of disgust. I carefully avoid mentioning
10.2	
	those parts of animals where a deviation from the
10.3	
	customary figure would prevent the animal from acting
10.4	
	as it should. (A) crooked spine gives us
10.5	
	(the) very opposite notions from the beautiful because
10.6	
	experience has taught us to associate it with

10.7	
	disease and imbecility of <b>the</b> body . But in order
10.8	
	to show the <b>effects</b> of custom on the beautiful
10.9	
	take a chin a chin ending with a very
10.10	
	sharp angle would be deformed . A
10.11	
	man whose chin ended with a very sharp
10.12	
	point would be under necessity of retiring to
10.13	
	America he would be a perfect horror and for

10.14	
	no other reason that I know of
10.15	
	but that we have never been accustomed to
10.16	
	see such chins . Nature did not intend
10.17	
	that the chin should be brought to a perfect
10.18	
	angle and therefore either of these extremes is a deformity.

## Text from Sydney Smith's work

Below you can review extracts from Sydney Smith's work.

- Words in the text not marked in shorthand are highlighted **in yellow**.
- Words in the text paraphrased in shorthand are highlighted **in blue**.

## Sermon IX - I would not live always

[shorthand page 7 starts here]

whether he spent it judiciously, and in a manner which increased his happiness. If we found that all he had was well applied, it would establish a fair inference that he would be really more happy if his wishes were fulfilled; but if on the contrary he tossed away what he possessed with needless profusion, if he appeared utterly ignorant what to do with it, if it was a burthen and a misfortune to him, if it produced weariness and discontent instead of cheerfulness, we should naturally feel astonishment, that any one who managed so badly what he possessed, and who frequently seemed so tired of it, should still wish to have it increased; and we should regard the completion of his desires as the augmentation of his miseries. I need not make the application **of** this to human life. Almost all, abuse it, and waste it; pass a great part of it in absolute indolence [shorthand page 9 starts here] and sloth. Many quit it voluntarily; many risk it for the slightest cause; many complain of the miseries and indignities it inflicts, many, ignorant what to do with it, are driven to the miserable expedients of vice or dissipation, and lead a life of folly or of guilt. There is no appearance, from the method in which life is employed, that our duration in it is for too short a period; and that the readiest method of increasing the happiness of man would be **by** increasing the period of his existence. Whatever be the protestations of men, at least they do not live, as if they wished to live always; there is not that practical sense of the value of life, which the importance given to it in words, would seem to imply. The same discontented being who complains of the shortness of life, abridges life, wastes life, disgraces life, throws away life in all its parts, though ....

## Lecture XIV - On the Beautiful

[shorthand page 10 starts here]

always a sense of **deformity and** disgust. I carefully avoid mentioning those parts of animals where a deviation from the customary figure would **imply disease and weakness, and** prevent the animal from acting as **Nature intended** it should. **A** crooked spine gives us **the** very opposite notions to the beautiful, **not merely because it is contrary to the customary figure of the animal, but** because experience has taught us to associate it with **the notions of** disease and imbecility of body. **A** crooked spine gives us **the** very opposite notions to the beautiful, **not merely because it is contrary to the customary figure of the animal, but** because experience has taught us to associate it

with the notions of disease and imbecility of body. A chin ending in a very sharp angle would be perfect deformity. A man whose chin terminated in a point, would be under the immediate necessity of retiring to America; he would be a perfect horror: and for no other reason that I can possibly see, but that Nature has shown no intention of making such a chin, — we have never been accustomed to see such chins. Nature, we are quite certain, did not intend that the chin should be brought to a perfect angle, nor that it should be perfectly circular, and therefore either of these extremes is a deformity. **[shorthand page 8 starts here]** Now, something considerably removed from the perfect circle and the perfect angle, is the chin we have been most accustomed to see, and which, for that reason, we most approve of. Within certain limits, one chin is as common as another, and as handsome as another : there are degrees of tendency to the circle and the angle, which we can at once pronounce to be ugly ; but there is a middle region of some extent, where all approximations to these two figures are equally common and equally handsome. The only objection to this doctrine of the central form, is, that it has been pushed too far; it has been urged that there is an exact middle point between the two extremes, which is the perfection of beauty, and to which nature is perpetually tending. This attempt at such very precise and minute discovery in the subject of beauty, appears to me to give a fanciful air to the whole doctrine, and to do injustice to the real truth it contains. In the construction of every form, Nature takes a certain range : to ascertain the ordinary .....