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That we are so often mistaken in others is not always precisely due to our faulty judgment, but springs, as a rule as Bacon says, from \_intellectus luminis sicci non est, sed recipit infusionem a voluntate et affectibus\_: for without knowing it, we are influenced for or against them by trifles from the very beginning. It also often lies in the fact that we do not adhere to the qualities which we really discover in them, but conclude from these that there are others which we consider inseparable from, or at any rate incompatible with, them. For instance, when we discern generosity, we conclude there is honesty; from lying we conclude there is deception; from deception, stealing, and so on; and this opens the door to many errors, partly because of the peculiarity of human nature, and partly because of the one-sidedness of our point of view. It is true that character is always consistent and connected; but the roots of all its qualities lies too deep to enable one to decide from special data in a given case which qualities can, and which cannot exist together.

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