

SECT. XI OF THE LOVE OF FAME

But beside these original causes of pride and humility, there is a secondary one in the opinions of others, which has an equal influence on the affections. Our reputation, our character, our name are considerations of vast weight and importance; and even the other causes of pride; virtue, beauty and riches; have little influence, when not seconded by the opinions and sentiments of others. In order to account for this phaenomenon it will be necessary to take some compass, and first explain the nature of sympathy.

No quality of human nature is more remarkable, both in itself and in its consequences, than that propensity we have to sympathize with others, and to receive by communication their inclinations and sentiments, however different from, or even contrary to our own. This is not only conspicuous in children, who implicitly embrace every opinion proposed to them; but also in men of the greatest judgment and understanding, who find it very difficult to follow their own reason or inclination, in opposition to that of their friends and daily companions. To this principle we ought to ascribe the great uniformity we may observe in the humours and turn of thinking of those of the same nation; and it is much more probable, that this resemblance arises from sympathy, than from any influence of the soil and climate, which, though they continue invariably the same, are not able to preserve the character of a nation the same for a century together. A good-natured man finds himself in an instant of the same humour with his company; and even the proudest and most surly take a tincture from their countrymen and acquaintance. A chearful countenance infuses a sensible complacency and serenity into my mind; as an angry or sorrowful one throws a sudden dump upon me. Hatred, resentment, esteem, love, courage, mirth and melancholy; all these passions I feel more from communication than from my own natural temper and disposition. So remarkable a phaenomenon merits our attention, and must be traced up to its first principles.

When any affection is infused by sympathy, it is at first known only by its effects, and by those external signs in the countenance and conversation, which convey an idea of it. This idea is presently converted into an impression, and acquires such a degree of force and vivacity, as to become the very passion itself, and produce an equal emotion, as any original affection. However instantaneous this change of the idea into an impression may be, it proceeds from certain views and reflections, which will not escape the strict scrutiny of a philosopher, though they may the person himself, who makes them.

It is evident, that the idea, or rather impression of ourselves is always intimately present with us, and that our consciousness gives us so lively a conception of our own person, that it is not possible to imagine, that any thing can in this particular go beyond it. Whatever object, therefore, is related to ourselves must be conceived with a little vivacity of conception, according to the foregoing principles; and though this relation should not be so strong as that of causation, it must still have a considerable influence. Resemblance and contiguity are relations not to be neglected; especially when by an inference from cause and effect, and by the observation of external signs, we are informed of the real existence of the object, which is resembling or contiguous.

Now it is obvious, that nature has preserved a great resemblance among all human creatures, and that we never remark any passion or principle in others, of which, in some degree or other, we may not find a parallel in ourselves. The case is the same with the fabric of the mind, as with that of the body. However the parts may differ in shape or size, their structure and composition are in general the same. There is a very remarkable resemblance, which preserves itself amidst all their variety; and this resemblance must very much contribute to make us enter into the sentiments of others; and embrace them with facility and pleasure. Accordingly we find, that where, beside the general resemblance of our natures, there is any peculiar similarity in our manners, or character, or country, or language, it facilitates the sympathy. The stronger the relation is betwixt ourselves and any object, the more easily does the imagination make the transition, and convey to the related idea the vivacity of conception, with which we always form the idea of our own person.

Nor is resemblance the only relation, which has this effect, but receives new force from other relations, that may accompany it. The sentiments of others have little influence, when far removed from us, and require the relation of contiguity, to make them communicate themselves entirely. The relations of blood, being a species of causation, may sometimes contribute to the same effect; as also acquaintance, which operates in the same manner with education and custom; as we shall see more fully [Part II. Sect. 4.] afterwards. All these relations, when united together, convey the impression or consciousness of our own person to the idea of the sentiments or passions of others, and makes us conceive them in the strongest and most lively manner.

It has been remarked in the beginning of this treatise, that all ideas are borrowed from impressions, and that these two kinds of perceptions

differ only in the degrees of force and vivacity, with which they strike upon the soul. The component part of ideas and impressions are precisely alike. The manner and order of their appearance may be the same. The different degrees of their force and vivacity are, therefore, the only particulars, that distinguish them: And as this difference may be removed, in some measure, by a relation betwixt the impressions and ideas, it is no wonder an idea of a sentiment or passion, may by this means be invivified as to become the very sentiment or passion. The lively idea of any object always approaches its impression; and it is certain we may feel sickness and pain from the mere force of imagination, and make a malady real by often thinking of it. But this is most remarkable in the opinions and affections; and it is there principally that a lively idea is converted into an impression. Our affections depend more upon ourselves, and the internal operations of the mind, than any other impressions; for which reason they arise more naturally from the imagination, and from every lively idea we form of them. This is the nature and cause of sympathy; and it is after this manner we enter so deep into the opinions and affections of others, whenever we discover them.

What is principally remarkable in this whole affair is the strong confirmation these phaenomena give to the foregoing system concerning the understanding, and consequently to the present one concerning the passions; since these are analogous to each other. It is indeed evident, that when we sympathize with the passions and sentiments of others, these movements appear at first in our mind as mere ideas, and are conceived to belong to another person, as we conceive any other matter of fact. It is also evident, that the ideas of the affections of others are converted into the very impressions they represent, and that the passions arise in conformity to the images we form of them. All this is an object of the plainest experience, and depends not on any hypothesis of philosophy. That science can only be admitted to explain the phaenomena; though at the same time it must be confessed, they are so clear of themselves, that there is but little occasion to employ it. For besides the relation of cause and effect, by which we are convinced of the reality of the passion, with which we sympathize; besides this, I say, we must be assisted by the relations of resemblance and contiguity, in order to feel the sympathy in its full perfection. And since these relations can entirely convert an idea into an impression, and convey the vivacity of the latter into the former, so perfectly as to lose nothing of it in the transition, we may easily conceive how the relation of cause and effect alone, may serve to strengthen and invivify an idea. In sympathy there is an evident conversion of an idea into an impression. This conversion arises from the relation of objects to ourself. Ourself is always intimately present to us. Let us compare all these circumstances, and we shall find, that sympathy is exactly

correspondent to the operations of our understanding; and even contains something more surprizing and extraordinary.

It is now time to turn our view from the general consideration of sympathy, to its influence on pride and humility, when these passions arise from praise and blame, from reputation and infamy. We may observe, that no person is ever praised by another for any quality, which would not, if real, produce, of itself, a pride in the person possesst of it. The elogiums either turn upon his power, or riches, or family, or virtue; all of which are subjects of vanity, that we have already explained and accounted for. It is certain, then, that if a person considered himself in the same light, in which he appears to his admirer, he would first receive a separate pleasure, and afterwards a pride or self-satisfaction, according to the hypothesis above explained. Now nothing is more natural than for us to embrace the opinions of others in this particular; both from sympathy, which renders all their sentiments intimately present to us; and from reasoning, which makes us regard their judgment, as a kind of argument for what they affirm. These two principles of authority and sympathy influence almost all our opinions; but must have a peculiar influence, when we judge of our own worth and character. Such judgments are always attended with passion [Book I, Part III. Sect. 10.]; and nothing tends more to disturb our understanding, and precipitate us into any opinions, however unreasonable, than their connexion with passion; which diffuses itself over the imagination, and gives an additional force to every related idea. To which we may add, that being conscious of great partiality in our own favour, we are peculiarly pleased with any thing, that confirms the good opinion we have of ourselves, and are easily shocked with whatever opposes it.

All this appears very probable in theory; but in order to bestow a full certainty on this reasoning, we must examine the phaenonena of the passions, and see if they agree with it.

Among these phaenomena we may esteem it a very favourable one to our present purposes that though fame in general be agreeable, yet we receive a much greater satisfaction from the approbation of those, whom we ourselves esteem and approve of, than of those, whom we hate and despise. In like measure we are principally mortified with the contempt of persons, upon whose judgment we set some value, and are, in a peat measure, indifferent about the opinions of the rest of mankind. But if the mind received from any original instinct a desire of fame and aversion to infamy, fame and infamy would influence us without distinction; and every opinion, according as it were favourabk or unfavourable, would equally excite that desire or aversion. The judgment of a fool is the judgment of another person, as well as that of a wise

man, and is only inferior in its influence on our own judgment.

We are not only better pleased with the approbation of a wise man than with that of a fool, but receive an additional satisfaction from the former, when it is obtained after a long and intimate acquaintance. This is accounted for after the same manner.

The praises of others never give us much pleasure, unless they concur with our own opinion, and extol us for those qualities, in which we chiefly excel. A mere soldier little values the character of eloquence: A gownman of courage: A bishop of humour: Or a merchant of learning. Whatever esteem a man may have for any quality, abstractedly considered; when he is conscious he is not possess of it; the opinions of the whole world will give him little pleasure in that particular, and that because they never will be able to draw his own opinion after them.

Nothing is more usual than for men of good families, but narrow circumstances, to leave their friends and country, and rather seek their livelihood by mean and mechanical employments among strangers, than among those, who are acquainted with their birth and education. We shall be unknown, say they, where we go. No body will suspect from what family we are sprung. We shall be removed from all our friends and acquaintance, and our poverty and meanness will by that means sit more easy upon us. In examining these sentiments, I find they afford many very convincing arguments for my present purpose.

First, We may infer from them, that the uneasiness of being contemned depends on sympathy, and that sympathy depends on the relation of objects to ourselves; since we are most uneasy under the contempt of persons, who are both related to us by blood, and contiguous in place. Hence we seek to diminish this sympathy and uneasiness by separating these relations, and placing ourselves in a contiguity to strangers, and at a distance from relations.

Secondly, We may conclude, that relations are requisite to sympathy, not absolutely considered as relations, but by their influence in converting our ideas of the sentiments of others into the very sentiments, by means of the association betwixt the idea of their persons, and that of our own. For here the relations of kindred and contiguity both subsist; but not being united in the same persons, they contribute in a less degree to the sympathy.

Thirdly, This very circumstance of the diminution of sympathy by the separation of relations is worthy of our attention. Suppose I am placed in a poor condition among strangers, and consequently am but lightly treated; I yet find myself easier in that situation, than when I was

every day exposed to the contempt of my kindred and countrymen. Here I feel a double contempt; from my relations, but they are absent; from those about me, but they are strangers. This double contempt is likewise strengthened by the two relations of kindred and contiguity. But as the persons are not the same, who are connected with me by those two relations, this difference of ideas separates the impressions arising from the contempt, and keeps them from running into each other. The contempt of my neighbours has a certain influence; as has also that of my kindred: But these influences are distinct, and never unite; as when the contempt proceeds from persons who are at once both my neighbours and kindred. This phaenomenon is analogous to the system of pride and humility above-explained, which may seem so extraordinary to vulgar apprehensions.

Fourthly, A person in these circumstances naturally conceals his birth from those among whom he lives, and is very uneasy, if any one suspects him to be of a family, much superior to his present fortune and way of living. Every thing in this world is judged of by comparison. What is an immense fortune for a private gentleman is beggary for a prince. A peasant would think himself happy in what cannot afford necessaries for a gentleman. When a man has either been accustomed to a more splendid way of living, or thinks himself intitled to it by his birth and quality, every thing below is disagreeable and even shameful; and it is with the greatest industry he conceals his pretensions to a better fortune. Here he himself knows his misfortunes; but as those, with whom he lives, are ignorant of them, he has the disagreeable reflection and comparison suggested only by his own thoughts, and never receives it by a sympathy with others; which must contribute very much to his ease and satisfaction.

If there be any objections to this hypothesis, THAT THE PLEASURE, WHICH WE RECEIVE FROM PRAISE, ARISES FROM A COMMUNICATION OF SENTIMENTS, we shall find, upon examination, that these objections, when taken in a proper light, will serve to confirm it. Popular fame may be agreeable even to a man, who despises the vulgar; but it is because their multitude gives them additional weight and authority. Plagiaries are delighted with praises, which they are conscious they do not deserve; but this is a kind of castle-building, where the imagination amuses itself with its own fictions, and strives to render them firm and stable by a sympathy with the sentiments of others. Proud men are most shocked with contempt, should they do not most readily assent to it; but it is because of the opposition betwixt the passion, which is natural to them, and that received by sympathy. A violent lover in like manner is very much displeas'd when you blame and condemn his love; though it is evident your opposition can have no influence, but by the hold it takes of himself, and by his sympathy with you. If he despises you, or

perceives you are in jest, whatever you say has no effect upon him.

SECT. V OF OUR ESTEEM FOR THE RICH AND POWERFUL

Nothing has a greater tendency to give us an esteem for any person, than his power and riches; or a contempt, than his poverty and meanness: And as esteem and contempt are to be considered as species of love and hatred, it will be proper in this place to explain these phaenomena.

Here it happens most fortunately, that the greatest difficulty is not to discover a principle capable of producing such an effect, but to choose the chief and predominant among several, that present themselves. The satisfaction we take in the riches of others, and the esteem we have for the possessors may be ascribed to three different causes. **FIRST**, To the objects they possess; such as houses, gardens, equipages; which, being agreeable in themselves, necessarily produce a sentiment of pleasure in every one; that either considers or surveys them. **SECONDLY**, To the expectation of advantage from the rich and powerful by our sharing their possessions. **THIRDLY**, To sympathy, which makes us partake of the satisfaction of every one, that approaches us. All these principles may concur in producing the present phaenomenon. The question is, to which of them we ought principally to ascribe it.

It is certain, that the first principle, viz, the reflection on agreeable objects, has a greater influence, than what, at first sight, we may be apt to imagine. We seldom reflect on what is beautiful or ugly, agreeable or disagreeable, without an emotion of pleasure or uneasiness; and though these sensations appear not much in our common indolent way of thinking, it is easy, either in reading or conversation, to discover them. Men of wit always turn the discourse on subjects that are entertaining to the imagination; and poets never present any objects but such as are of the same nature. Mr Philips has chosen *CYDER* for the subject of an excellent poem. Beer would not have been so proper, as being neither so agreeable to the taste nor eye. But he would certainly have preferred wine to either of them, coued his native country have afforded him so agreeable a liquor. We may learn from thence, that every thing, which is agreeable to the senses, is also in some measure agreeable to the fancy, and conveys to the thought an image of that satisfaction, which it gives by its real application to the bodily organs.

But though these reasons may induce us to comprehend this delicacy of the imagination among the causes of the respect, which we pay the rich and powerful, there are many other reasons, that may keep us from regarding it as the sole or principal. For as the ideas of pleasure can have an influence only by means of their vivacity, which makes them approach impressions, it is most natural those ideas should have that

influence, which are favoured by most circumstances, and have a natural tendency to become strong and lively; such as our ideas of the passions and sensations of any human creature. Every human creature resembles ourselves, and by that means has an advantage above any other object, in operating on the imagination.

Besides, if we consider the nature of that faculty, and the great influence which all relations have upon it, we shall easily be persuaded, that however the ideas of the pleasant wines, music, or gardens, which the rich man enjoys, may become lively and agreeable, the fancy will not confine itself to them, but will carry its view to the related objects; and in particular, to the person, who possesses them. And this is the more natural, that the pleasant idea or image produces here a passion towards the person, by means of his relation to the object; so that it is unavoidable but he must enter into the original conception, since he makes the object of the derivative passion: But if he enters into the original conception, and is considered as enjoying these agreeable objects, it is sympathy, which is properly the cause of the affection; and the third principle is more powerful and universal than the first.

Add to this, that riches and power alone, even though unemployed, naturally cause esteem and respect: And consequently these passions arise not from the idea of any beautiful or agreeable objects. It is true; money implies a kind of representation of such objects, by the power it affords of obtaining them; and for that reason may still be esteemed proper to convey those agreeable images, which may give rise to the passion. But as this prospect is very distant, it is more natural for us to take a contiguous object, viz, the satisfaction, which this power affords the person, who is possess of it. And of this we shall be farther satisfied, if we consider, that riches represent the goods of life, only by means of the will; which employs them; and therefore imply in their very nature an idea of the person, and cannot be considered without a kind of sympathy with his sensations and enjoyments.

This we may confirm by a reflection, which to some will, perhaps, appear too subtle and refined. I have already observed, that power, as distinguished from its exercise, has either no meaning at all, or is nothing but a possibility or probability of existence; by which any object approaches to reality, and has a sensible influence on the mind. I have also observed, that this approach, by an illusion of the fancy, appears much greater, when we ourselves are possess of the power, than when it is enjoyed by another; and that in the former case the objects seem to touch upon the very verge of reality, and convey almost an equal satisfaction, as if actually in our possession. Now I assert, that where we esteem a person upon account of his riches, we must enter into this

sentiment of the proprietor, and that without such a sympathy the idea of the agreeable objects, which they give him the power to produce, would have but a feeble influence upon us. An avaritious man is respected for his money, though he scarce is possess of a power; that is, there scarce is a probability or even possibility of his employing it in the acquisition of the pleasures and conveniences of life. To himself alone this power seems perfect and entire; and therefore we must receive his sentiments by sympathy, before we can have a strong intense idea of these enjoyments, or esteem him upon account of them.

Thus we have found, that the first principle, viz, the agreeable idea of those objects, which riches afford the enjoyment of; resolves itself in a great measure into the third, and becomes a sympathy with the person we esteem or love. Let us now examine the second principle, viz, the agreeable expectation of advantage, and see what force we may justly attribute to it.

It is obvious, that though riches and authority undoubtedly give their owner a power of doing us service, yet this power is not to be considered as on the same footing with that, which they afford him, of pleasing himself, and satisfying his own appetites. Self-love approaches the power and exercise very near each other in the latter case; but in order to produce a similar effect in the former, we must suppose a friendship and good-will to be conjoined with the riches. Without that circumstance it is difficult to conceive on what we can found our hope of advantage from the riches of others, though there is nothing more certain, than that we naturally esteem and respect the rich, even before we discover in them any such favourable disposition towards us.

But I carry this farther, and observe, not only that we respect the rich and powerful, where they shew no inclination to serve us, but also when we lie so much out of the sphere of their activity, that they cannot even be supposed to be endowed with that power. Prisoners of war are always treated with a respect suitable to their condition; and it is certain riches go very far towards fixing the condition of any person. If birth and quality enter for a share, this still affords us an argument of the same kind. For what is it we call a man of birth, but one who is descended from a long succession of rich and powerful ancestors, and who acquires our esteem by his relation to persons whom we esteem? His ancestors, therefore, though dead, are respected, in some measure, on account of their riches, and consequently without any kind of expectation.

But not to go so far as prisoners of war and the dead to find instances of this disinterested esteem for riches, let us observe with a little attention those phaenomena that occur to us in common life and

conversation. A man, who is himself of a competent fortune, upon coming into a company of strangers, naturally treats them with different degrees of respect and deference, as he is informed of their different fortunes and conditions; though it is impossible he can ever propose, and perhaps would not accept of any advantage from them. A traveller is always admitted into company, and meets with civility, in proportion as his train and equipage speak him a man of great or moderate fortune. In short, the different ranks of men are, in a great measure, regulated by riches, and that with regard to superiors as well as inferiors, strangers as well as acquaintance.

There is, indeed, an answer to these arguments, drawn from the influence of general rules. It may be pretended, that being accustomed to expect succour and protection from the rich and powerful, and to esteem them upon that account, we extend the same sentiments to those, who resemble them in their fortune, but from whom we can never hope for any advantage. The general rule still prevails, and by giving a bent to the imagination draws along the passion, in the same manner as if its proper object were real and existent.

But that this principle does not here take place, will easily appear, if we consider, that in order to establish a general rule, and extend it beyond its proper bounds, there is required a certain uniformity in our experience, and a great superiority of those instances, which are conformable to the rule, above the contrary. But here the case is quite otherwise. Of a hundred men of credit and fortune I meet with, there is not, perhaps, one from whom I can expect advantage; so that it is impossible any custom can ever prevail in the present case.

Upon the whole, there remains nothing, which can give us an esteem for power and riches, and a contempt for meanness and poverty, except the principle of sympathy, by which we enter into the sentiments of the rich and poor, and partake of their pleasure and uneasiness. Riches give satisfaction to their possessor; and this satisfaction is conveyed to the beholder by the imagination, which produces an idea resembling the original impression in force and vivacity. This agreeable idea or impression is connected with love, which is an agreeable passion. It proceeds from a thinking conscious being, which is the very object of love. From this relation of impressions, and identity of ideas, the passion arises, according to my hypothesis.

The best method of reconciling us to this opinion is to take a general survey of the universe, and observe the force of sympathy through the whole animal creation, and the easy communication of sentiments from one thinking being to another. In all creatures, that prey not upon others, and are not agitated with violent passions, there appears a remarkable

desire of company, which associates them together, without any advantages they can ever propose to reap from their union. This is still more conspicuous in man, as being the creature of the universe, who has the most ardent desire of society, and is fitted for it by the most advantages. We can form no wish, which has not a reference to society. A perfect solitude is, perhaps, the greatest punishment we can suffer. Every pleasure languishes when enjoyed a-part from company, and every pain becomes more cruel and intolerable. Whatever other passions we may be actuated by; pride, ambition, avarice, curiosity, revenge or lust; the soul or animating principle of them all is sympathy; nor would they have any force, were we to abstract entirely from the thoughts and sentiments of others. Let all the powers and elements of nature conspire to serve and obey one man: Let the sun rise and set at his command: The sea and rivers roll as he pleases, and the earth furnish spontaneously whatever may be useful or agreeable to him: He will still be miserable, till you give him some one person at least, with whom he may share his happiness, and whose esteem and friendship he may enjoy.

This conclusion from a general view of human nature, we may confirm by particular instances, wherein the force of sympathy is very remarkable. Most kinds of beauty are derived from this origin; and though our first object be some senseless inanimate piece of matter, it is seldom we rest there, and carry not our view to its influence on sensible and rational creatures. A man, who shews us any house or building, takes particular care among other things to point out the convenience of the apartments, the advantages of their situation, and the little room lost in the stairs, antichambers and passages; and indeed it is evident, the chief part of the beauty consists in these particulars. The observation of convenience gives pleasure, since convenience is a beauty. But after what manner does it give pleasure? It is certain our own interest is not in the least concerned; and as this is a beauty of interest, not of form, so to speak, it must delight us merely by communication, and by our sympathizing with the proprietor of the lodging. We enter into his interest by the force of imagination, and feel the same satisfaction, that the objects naturally occasion in him.

This observation extends to tables, chairs, scrittoires, chimneys, coaches, saddles, ploughs, and indeed to every work of art; it being an universal rule, that their beauty is chiefly derived from their utility, and from their fitness for that purpose, to which they are destined. But this is an advantage, that concerns only the owner, nor is there any thing but sympathy, which can interest the spectator.

It is evident, that nothing renders a field more agreeable than its fertility, and that scarce any advantages of ornament or situation will be able to equal this beauty. It is the same case with particular trees

and plants, as with the field on which they grow. I know not but a plain, overgrown with furze and broom, may be, in itself, as beautiful as a hill covered with vines or olive-trees; though it will never appear so to one, who is acquainted with the value of each. But this is a beauty merely of imagination, and has no foundation in what appears to the senses. Fertility and value have a plain reference to use; and that to riches, joy, and plenty; in which though we have no hope of partaking, yet we enter into them by the vivacity of the fancy, and share them, in some measure, with the proprietor.

There is no rule in painting more reasonable than that of ballancing the figures, and placing them with the greatest exactness on their proper centers of gravity. A figure, which is not justly ballanced, is disagreeable; and that because it conveys the ideas of its fall, of harm, and of pain: Which ideas are painful, when by sympathy they acquire any degree of force and vivacity.

Add to this, that the principal part of personal beauty is an air of health and vigour, and such a construction of members as promises strength and activity. This idea of beauty cannot be accounted for but by sympathy.

In general we may remark, that the minds of men are mirrors to one another, not only because they reflect each others emotions, but also because those rays of passions, sentiments and opinions may be often reverberated, and may decay away by insensible degrees. Thus the pleasure, which a rich man receives from his possessions, being thrown upon the beholder, causes a pleasure and esteem; which sentiments again, being perceived and sympathized with, encrease the pleasure of the possessor; and being once more reflected, become a new foundation for pleasure and esteem in the beholder. There is certainly an original satisfaction in riches derived from that power, which they bestow, of enjoying all the pleasures of life; and as this is their very nature and essence, it must be the first source of all the passions, which arise from them. One of the most considerable of these passions is that of love or esteem in others, which therefore proceeds from a sympathy with the pleasure of the possessor. But the possessor has also a secondary satisfaction in riches arising from the love and esteem he acquires by them, and this satisfaction is nothing but a second reflexion of that original pleasure, which proceeded from himself. This secondary satisfaction or vanity becomes one of the principal recommendations of riches, and is the chief reason, why we either desire them for ourselves, or esteem them in others. Here then is a third rebound of the original pleasure; after which it is difficult to distinguish the images and reflexions, by reason of their faintness and confusion.

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SECT. II OF GREATNESS OF MIND

It may now be proper to illustrate this general system of morals, by applying it to particular instances of virtue and vice, and shewing how their merit or demerit arises from the four sources here explained. We shall begin with examining the passions of pride and humility, and shall consider the vice or virtue that lies in their excesses or just proportion. An excessive pride or overweening conceit of ourselves is always esteemed vicious, and is universally hated; as modesty, or a just sense of our weakness, is esteemed virtuous, and procures the good-will of every-one. Of the four sources of moral distinctions, this is to be ascribed to the third; viz, the immediate agreeableness and disagreeableness of a quality to others, without any reflections on the tendency of that quality.

In order to prove this, we must have recourse to two principles, which are very conspicuous in human nature. The first of these is the sympathy, and communication of sentiments and passions above-mentioned. So close and intimate is the correspondence of human souls, that no sooner any person approaches me, than he diffuses on me all his opinions, and draws along my judgment in a greater or lesser degree. And though, on many occasions, my sympathy with him goes not so far as entirely to change my sentiments, and way of thinking; yet it seldom is so weak as not to disturb the easy course of my thought, and give an authority to that opinion, which is recommended to me by his assent and approbation. Nor is it any way material upon what subject he and I employ our thoughts. Whether we judge of an indifferent person, or of my own character, my sympathy gives equal force to his decision: And even his sentiments of his own merit make me consider him in the same light, in which he regards himself.

This principle of sympathy is of so powerful and insinuating a nature, that it enters into most of our sentiments and passions, and often takes place under the appearance of its contrary. For it is remarkable, that when a person opposes me in any thing, which I am strongly bent upon, and rouses up my passion by contradiction, I have always a degree of sympathy with him, nor does my commotion proceed from any other origin. We may here observe an evident conflict or rencounter of opposite principles and passions. On the one side there is that passion or sentiment, which is natural to me; and it is observable, that the stronger this passion is, the greater is the commotion. There must also be some passion or sentiment on the other side; and this passion can proceed from nothing but sympathy. The sentiments of others can never affect us, but by becoming, in some measure, our own; in which case they

operate upon us, by opposing and encreasing our passions, in the very same manner, as if they had been originally derived from our own temper and disposition. While they remain concealed in the minds of others, they can never have an influence upon us: And even when they are known, if they went no farther than the imagination, or conception; that faculty is so accustomed to objects of every different kind, that a mere idea, though contrary to our sentiments and inclinations, would never alone be able to affect us.

The second principle I shall take notice of is that of comparison, or the variation of our judgments concerning objects, according to the proportion they bear to those with which we compare them. We judge more, of objects by comparison, than by their intrinsic worth and value; and regard every thing as mean, when set in opposition to what is superior of the same kind. But no comparison is more obvious than that with ourselves; and hence it is that on all occasions it takes place, and mixes with most of our passions. This kind of comparison is directly contrary to sympathy in its operation, as we have observed in treating of compassion and malice. [Book II. Part II. Sect. VIII.] IN ALL KINDS OF COMPARISON AN OBJECT MAKES US ALWAYS RECEIVE FROM ANOTHER, TO WHICH IT IS COMPARED, A SENSATION CONTRARY TO WHAT ARISES FROM ITSELF IN ITS DIRECT AND IMMEDIATE SURVEY. THE DIRECT SURVEY OF ANOTHER'S PLEASURE NATURALLY GIVES US PLEASURE; AND THEREFORE PRODUCES PAIN, WHEN COMPARED WITH OUR OWN. HIS PAIN, CONSIDERED IN ITSELF, IS PAINFUL; BUT AUGMENTS THE IDEA OF OUR OWN HAPPINESS, AND GIVES US PLEASURE.

Since then those principles of sympathy, and a comparison with ourselves, are directly contrary, it may be worth while to consider, what general rules can be formed, beside the particular temper of the person, for the prevalence of the one or the other. Suppose I am now in safety at land, and would willingly reap some pleasure from this consideration: I must think on the miserable condition of those who are at sea in a storm, and must endeavour to render this idea as strong and lively as possible, in order to make me more sensible of my own happiness. But whatever pains I may take, the comparison will never have an equal efficacy, as if I were really on the shore [Footnote 26], and saw a ship at a distance tossed by a tempest, and in danger every moment of perishing on a rock or sand-bank. But suppose this idea to become still more lively. Suppose the ship to be driven so near me, that I can perceive distinctly the horror, painted on the countenance of the seamen and passengers, hear their lamentable cries, see the dearest friends give their last adieu, or embrace with a resolution to perish in each others arms: No man has so savage a heart as to reap any pleasure from such a spectacle, or withstand the motions of the tenderest compassion and sympathy. It is evident, therefore, there is a medium in this case; and that if the idea be too feint, it has no influence by comparison;

and on the other hand, if it be too strong, it operates on us entirely by sympathy, which is the contrary to comparison. Sympathy being the conversion of an idea into an impression, demands a greater force and vivacity in the idea than is requisite to comparison.

[Footnote 26. *Suave mari magno turbantibus aequora ventis E terra magnum alterius spectare laborem; Non quia vexari quenquam eat jucunda voluptas, Sed quibus ipse malls caress qula cernere sauv' est.* LUCRET.

(There is something pleasant in watching, from dry land, the great difficulties another man is undergoing out on the high sea, with the winds lashing the waters. This is not because one derives delight from any man's distress, but because it is pleasurable to perceive from what troubles one is oneself free.)]

All this is easily applied to the present subject. We sink very much in our own eyes, when in the presence of a great man, or one of a superior genius; and this humility makes a considerable ingredient in that respect, which we pay our superiors, according to our foregoing reasonings on that passion [Book II. Part II. Sect. X.]. Sometimes even envy and hatred arise from the comparison; but in the greatest part of men, it rests at respect and esteem. As sympathy has such a powerful influence on the human mind, it causes pride to have, in some measure, the same effect as merit; and by making us enter into those elevated sentiments, which the proud man entertains of himself, presents that comparison, which is so mortifying and disagreeable. Our judgment does not entirely accompany him in the flattering conceit, in which he pleases himself; but still is so shaken as to receive the idea it presents, and to give it an influence above the loose conceptions of the imagination. A man, who, in an idle humour, would form a notion of a person of a merit very much superior to his own, would not be mortified by that fiction: But when a man, whom we are really persuaded to be of inferior merit, is presented to us; if we observe in him any extraordinary degree of pride and self-conceit; the firm persuasion he has of his own merit, takes hold of the imagination, and diminishes us in our own eyes, in the same manner, as if he were really possessed of all the good qualities which he so liberally attributes to himself. Our idea is here precisely in that medium, which is requisite to make it operate on us by comparison. Were it accompanied with belief, and did the person appear to have the same merit, which he assumes to himself, it would have a contrary effect, and would operate on us by sympathy. The influence of that principle would then be superior to that of comparison, contrary to what happens where the person's merit seems

below his pretensions.

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SECT. III OF GOODNESS AND BENEVOLENCE

Having thus explained the origin of that praise and approbation, which attends every thing we call great in human affections; we now proceed to give an account of their goodness, and shew whence its merit is derived.

When experience has once given us a competent knowledge of human affairs, and has taught us the proportion they bear to human passion, we perceive, that the generosity of men is very limited, and that it seldom extends beyond their friends and family, or, at most, beyond their native country. Being thus acquainted with the nature of man, we expect not any impossibilities from him; but confine our view to that narrow circle, in which any person moves, in order to form a judgment of his moral character. When the natural tendency of his passions leads him to be serviceable and useful within his sphere, we approve of his character, and love his person, by a sympathy with the sentiments of those, who have a more particular connexion with him. We are quickly obliged to forget our own interest in our judgments of this kind, by reason of the perpetual contradictions, we meet with in society and conversation, from persons that are not placed in the same situation, and have not the same interest with ourselves. The only point of view, in which our sentiments concur with those of others, is, when we consider the tendency of any passion to the advantage or harm of those, who have any immediate connexion or intercourse with the person possessed of it. And though this advantage or harm be often very remote from ourselves, yet sometimes it is very near us, and interests us strongly by sympathy. This concern we readily extend to other cases, that are resembling; and when these are very remote, our sympathy is proportionably weaker, and our praise or blame fainter and more doubtful. The case is here the same as in our judgments concerning external bodies. All objects seem to diminish by their distance: But though the appearance of objects to our senses be the original standard, by which we judge of them, yet we do not say, that they actually diminish by the distance; but correcting the appearance by reflection, arrive at a more constant and established judgment concerning them. In like manner, though sympathy be much fainter than our concern for ourselves, and a sympathy with persons remote from us much fainter than that with persons near and contiguous; yet we neglect all these differences in our calm judgments concerning the characters of men. Besides, that we ourselves often change our situation in this particular, we every day meet with persons, who are in a different

situation from ourselves, and who could never converse with us on any reasonable terms, were we to remain constantly in that situation and point of view, which is peculiar to us. The intercourse of sentiments, therefore, in society and conversation, makes us form some general inalterable standard, by which we may approve or disapprove of characters and manners. And though the heart does not always take part with those general notions, or regulate its love and hatred by them, yet are they sufficient for discourse, and serve all our purposes in company, in the pulpit, on the theatre, and in the schools.

From these principles we may easily account for that merit, which is commonly ascribed to generosity, humanity, compassion, gratitude, friendship, fidelity, zeal, disinterestedness, liberality, and all those other qualities, which form the character of good and benevolent. A propensity to the tender passions makes a man agreeable and useful in all the parts of life; and gives a just direction to all his other qualities, which otherwise may become prejudicial to society. Courage and ambition, when not regulated by benevolence, are fit only to make a tyrant and public robber. It is the same case with judgment and capacity, and all the qualities of that kind. They are indifferent in themselves to the interests of society, and have a tendency to the good or ill of mankind, according as they are directed by these other passions.

As Love is immediately agreeable to the person, who is actuated by it, and hatred immediately disagreeable; this may also be a considerable reason, why we praise all the passions that partake of the former, and blame all those that have any considerable share of the latter. It is certain we are infinitely touched with a tender sentiment, as well as with a great one. The tears naturally start in our eyes at the conception of it; nor can we forbear giving a loose to the same tenderness towards the person who exerts it. All this seems to me a proof, that our approbation has, in those cases, an origin different from the prospect of utility and advantage, either to ourselves or others. To which we may add, that men naturally, without reflection, approve of that character, which is most like their own. The man of a mild disposition and tender affections, in forming a notion of the most perfect virtue, mixes in it more of benevolence and humanity, than the man of courage and enterprise, who naturally looks upon a certain elevation of mind as the most accomplished character. This must evidently proceed from an immediate sympathy, which men have with characters similar to their own. They enter with more warmth into such sentiments, and feel more sensibly the pleasure, which arises from them.

It is remarkable, that nothing touches a man of humanity more than any instance of extraordinary delicacy in love or friendship, where a person

is attentive to the smallest concerns of his friend, and is willing to sacrifice to them the most considerable interest of his own. Such delicacies have little influence on society; because they make us regard the greatest trifles: But they are the more engaging, the more minute the concern is, and are a proof of the highest merit in any one, who is capable of them. The passions are so contagious, that they pass with the greatest facility from one person to another, and produce correspondent movements in all human breasts. Where friendship appears in very signal instances, my heart catches the same passion, and is warmed by those warm sentiments, that display themselves before me. Such agreeable movements must give me an affection to every one that excites them. This is the case with every thing that is agreeable in any person. The transition from pleasure to love is easy: But the transition must here be still more easy; since the agreeable sentiment, which is excited by sympathy, is love itself; and there is nothing required but to change the object.

Hence the peculiar merit of benevolence in all its shapes and appearances. Hence even its weaknesses are virtuous and amiable; and a person, whose grief upon the loss of a friend were excessive, would be esteemed upon that account. His tenderness bestows a merit, as it does a pleasure, on his melancholy.

We are not, however, to imagine, that all the angry passions are vicious, though they are disagreeable. There is a certain indulgence due to human nature in this respect. Anger and hatred are passions inherent in Our very frame and constitutions. The want of them, on some occasions, may even be a proof of weakness and imbecillity. And where they appear only in a low degree, we not only excuse them because they are natural; but even bestow our applauses on them, because they are inferior to what appears in the greatest part of mankind.

Where these angry passions rise up to cruelty, they form the most detested of all vices. All the pity and concern which we have for the miserable sufferers by this vice, turns against the person guilty of it, and produces a stronger hatred than we are sensible of on any other occasion. Even when the vice of inhumanity rises not to this extreme degree, our sentiments concerning it are very much influenced by reflections on the harm that results from it. And we may observe in general, that if we can find any quality in a person, which renders him incommodious to those, who live and converse with him, we always allow it to be a fault or blemish, without any farther examination. On the other hand, when we enumerate the good qualities of any person, we always mention those parts of his character, which render him a safe companion, an easy friend, a gentle master, an agreeable husband, or an indulgent father. We consider him with all his relations in society; and

love or hate him, according as he affects those, who have any immediate intercourse with him. And it is a most certain rule, that if there be no relation of life, in which I could not wish to stand to a particular person, his character must so far be allowed to be perfect. If he be as little wanting to himself as to others, his character is entirely perfect. This is the ultimate test of merit and virtue.