

tion ; and very often, in a sort of current or **partial** gratification which one may experience beforehand, in the mere vent or utterance by words, of the labouring violence that is within—seeing that words of bitterness, when discharged on the object of our wrath, are sometimes the only, and even the most effective executioners of all the vengeance that we meditate ; besides that by their means, we may enlist in our favour the grateful sympathy of other men—thus obtaining a solace to ourselves, and aggravating the punishment of the offender, by exciting against him, in addition to our own hostility, the hostile indignation of his fellows. And thus too is it, that, in the case of anger, there may not only be a completed gratification at the last, by the infliction of a full and satisfactory chastisement ; but a gratification, as it were by instalments, with every likely purpose of retaliation that we may form in our bosoms, and every sentence of keen and reproachful eloquence that may fall from our lips. And so anger has been affirmed to be a mixed emotion, from confounding the pleasure that lies in the gratification of the emotion, with the pleasure that is supposed to lie in the feeling of the emotion. But the truth is, that, apart from the gratification, the emotion is an exceedingly painful one—insomuch that the gratification mainly lies in the removal of a pain, or in the being ridded of a felt uneasiness. Compassion may in the same way be termed a mixed feeling. But on close attention to these two affections and comparison between them, it will be found, that all the pleasure of anger lies in its gratification, and all the pain of