

represent what passes within them; this passion announces itself as vividly and discernibly in the outcries of mutual resentment which ring throughout the amplitudes of savage and solitary nature, as in the contests of civilized man.

7. The truth, then, seems to be, that the office of the moral faculty is, not to originate, but rather to confine and qualify and regulate this emotion. Anger, if we but study its history and actual exhibitions, will be found the primary and the natural response to a hurt or harm or annoyance of any sort inflicted on us by others; and, as such, may be quite expansive and unrestrained and open to excitation from all points of the compass— anterior to and apart from any consideration of its justice, or whether in the being who called it forth, there have been the purpose or not of violating our rights. Infants are fully capable of the feeling, long before they have a notion of equity, or of what is rightfully their own and rightfully another's. The anger of animals, too, is, in like manner, destitute of that moral ingredient, which the definitions we have quoted suppose indispensable to the formation of it. And yet their emitted sounds have the very expression of fierceness, that we meet with so often among the fellows of our own species. The provocation, the resentment, the kindling glance of hostility, the gradual heightening of the wrath, its discharge in acts of mutual violence, and lastly, its gluttoned satisfaction in the flight and even the death of the adversary—these are all indicative of kindred workings within, that have their outward vent in a common and kindred physiog-