

nomy, between him who is styled the lord of the creation, and those beneath his feet, who are conceived to stand at a distance that scarcely admits of comparison in the phenomena of their nature. Even man, in the full growth of his rational and moral nature, will often experience the outbreakings of an anger merely physical; as, to state one instance out of the many, may be witnessed in the anger wreaked by him on the inferior animals, when, all unconscious of injury to him, they enter upon his fields, or damage the fruit of his labours. The object of a just resentment towards others, is the proposed injustice of others towards us; and, so far from purposing the injustice, animals have not even the faculty of conceiving it. The moral consideration, then, does not enter as a constituent part into all resentment. It is rather a superadded quality which designates a species of it. It is not the epithet which characterizes all anger, but is limited to a certain kind of it. It may be as proper to say of one anger that it is just, and of another that justice or morality has had nothing to do with it—as it is to say of one blow by the hand that it has been rightfully awarded, and of another blow that such a moral characteristic is wholly inapplicable. Morality may at times characterize both the mental feeling, and the muscular performance; but it should be as little identified with the one as with the other. And however much analysts may have succeeded on other occasions, in reducing to sameness what appeared to be separate constituents of our nature, certain it is, that anger cannot thus be regarded as a resulting