

was made within the limits of that territory which is properly and peculiarly his own. In other words, it is the office of this virtue, not to inspire anger, but to draw landmarks and limitations around it; and, so far from a high moral principle originating this propensity, it is but an animal propensity, restrained and kept within check and confinement at the bidding of principle.

9. The distinction between reflective and unreflective anger did not escape the notice of the sagacious Butler, as may be seen in the following passages of a sermon upon resentment.—“Resentment is of two kinds—hasty and sudden, or settled and deliberate. The former is called anger and often passion, which, though a general word, is frequently appropriated and confined to the particular feeling, sudden anger, as distinct from deliberate resentment malice and revenge.” “Sudden anger upon certain occasions is mere instinct, as merely so, as the disposition to close our eyes upon the apprehension of something falling into them, and no more necessarily implies any degree of reason. I say necessarily, for, to be sure, hasty as well as deliberate anger, may be occasioned by injury or contempt, in which cases reason suggests to our thoughts the injury and contempt which is the occasion of the emotion: But I am speaking of the former, only in so far as it is to be distinguished from the latter. The only way in which our reason and understanding can raise anger, is by representing to our mind an injustice or injury of some kind or other. Now momentary anger is frequently raised, not only without any rule, but without any