

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 characterises 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 characterise 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 manufacture from any of its higher principles. It forms a distinct and original part of our constitution, of which morality, whenever it exists and has the predominance, might take the direction, without being at all essential to the presence or operation of it. So far from this, it is nowhere exhibited in greater vivacity and distinctness than by those creatures who possess but an animal, without so much as the germ or the rudest elements of a moral nature.

8. Anger then is an emotion that may rage and