

abated. And we cannot compute how much it is that the blandness and the mutual complaisance which obtain in society, are due to the secret dread in which men stand of each other's irritation; or, in other words, little do we know to what extent the smile and the courteousness and the urbanity of civilized life, that are in semblance so many expressions of human benevolence, may, really and substantially, be owing to the fears of human selfishness. Were this speculation pursued, it might lead to a very humiliating estimate indeed of the virtue of individuals—though we cannot but admire the wisdom of that economy, by which, even without virtue, individuals may be made, through the mutual action and reaction of their emotions, to form the materials of a society that can stand. Anger does in private life, what the terrors of the penal code do in the community at large. It acts with salutary influence in a vast multiplicity of cases, which no law could possibly provide for; and where the chastisements of law, whether in their corrective or preventive influence, cannot reach. The good of a penal discipline in society extends far and wide beyond the degree in which it is actually inflicted; and many are the pacific habits of a neighbourhood, that might be ascribed, not to the pacific virtues of the men who compose it, but to the terror of those consequences which all men know would ensue upon their violation. And it is just so of anger, in the more