**4.3 *Anger***

**1. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.**

***Proverbs 16:32***

**2. *Oedipus.* And as I journeyed I came to the place**

**where, as you say, this king met with his death.**

**Jocasta, I will tell you the whole truth.**

**When I was near the branching of the crossroads,**

**going on foot, I was encountered by**

**a herald and a carriage with a man in it,**

**just as you tell me. He that led the way**

**and the old man himself wanted to thrust me**

**out of the road by force. I became angry**

**and struck the coachman who was pushing me.**

**When the old man saw this he watched his moment,**

**and as I passed he struck me from the carriage,**

**full on the head with his two pointed goad.**

**But he was paid in full and presently**

**my stick had struck him backwards from the car**

**and he rolled out of it. And then I killed them**

**all.**

**Sophocles, *Oedipus the King, 799***

**3. *Syracusan generals and Gylippus.* The fortune of our greatest enemies [the Athenians] having ... betrayed itself, and their disorder being what I have described, let us engage in anger, convinced that, as between adversaries, nothing is more legitimate than to claim to sate the whole wrath of one's soul in punishing the aggressor, and nothing more sweet, as the proverb has it, than the vengeance upon an enemy, which it will now be ours to take.**

**That enemies they are and mortal enemies you all know, since they came here to enslave our country, and if successful had in reserve for our men all that is most dreadful, and for our children and wives all that is most dishonourable.**

**Thucydides, *Peloponnesian War,* VII, 68**

**4. *Athenian Stranger.* Let this, then, be the law about abuse, which shall relate to all cases:- No one shall speak evil of another; and when a man disputes with another he shall teach and learn of the disputant and the company, but he shall abstain from evil-speaking; for out of the imprecations which men utter against one another, and the feminine habit of casting aspersions on one another, and using foul names, out of words light as air, in very deed the greatest enmities and hatreds spring up. For the speaker gratifies his anger,**

**which is an ungracious element of his nature; and nursing up his wrath by the entertainment of evil thoughts, and exacerbating that part of his soul which was formerly civilized by education, he lives in a state of savageness and moroseness, and pays a bitter penalty for his anger. And in such cases almost all men take to saying something ridiculous**

**about their opponent, and there is no man who is in the habit of laughing at another**

**who does not miss virtue and earnestness altogether, or lose the better half of greatness.**

**Plato, *Laws,* XI, 934B**

**5. The man who is angry at the right things and with the right people, and, further, as he ought, when he ought, and as long as he ought, is praised. This will be the good-tempered man, then, since good temper is praised. For the good tempered man tends to be unperturbed and not to be led by passion, but to be angry in the manner, at the things, and for the length of time, that the rule dictates.**

**Aristotle, *Ethics,* 1125b32**

**6. Anger seems to listen to argument to some extbut to mishear it, as do hasty servants who run out before they have heard the whole of what one says, and then muddle the order, or as dogs bark if there is but a knock at the door, before looking to see if it is a friend; so anger by reason of the warmth and hastiness of its nature, though it hears, does not hear an order, and springs to take revenge. For argument or imagination informs us that we have been insulted or slighted, and anger, reasoning as it were that anything like this must be fought against, boils up straightway.**

**Aristotle, *Ethics,* 1149a25**

**7. Anger may be defined as an impulse, accompaniedby pain, to a conspicuous revenge for a conspicuous sligh.t directed without justification towards what concerns oneself or towards what concerns one's friends. If this is a proper definition of anger, it must always be felt towards *some* particular individual. . . and not 'man' in general. It must be felt because the other has done or intended to do something to him or *one* of his friends. It must always be attended by a certain pleasure~that which arises from the expectation of revenge. For since nobody aims at what he thinks he cannot attain, the angry man is aiming at what he can attain, and the belief that you will attain your aim is pleasant . . . . It is also attended by a certain pleasure because the thoughts dwell upon the act of vengeance, and the images then called up cause pleasure, like the images called up in dreams.**

**Aristotle, *Rhetoric,* 1378a31**

**8. Enmity is anger waiting for a chance for revenge.**

**Cicero, *Disputations,* IV, 9**

**9. She [Armata] flew to rage; for now the snake**

**possess'd**

**Her vital parts, and poison'd all her breast;**

**She raves, she runs with a distracted pace,**

**And fills with horrid howls the public place.**

**And, as young striplings whip the top for sport,**

**On the smooth pavement of an empty court;**

**The wooden engine flies and whirls about,**

**Admir'd, with clamors, of the beardless rout;**

**They lash aloud; each other they provoke,**

**And lend their little souls at ev'ry stroke:**

**Thus fares the queen; and thus her fury blows**

**Amidst the crowd, and kindles as she goes.**

**Nor yet content, she strains her malice more,**

**And adds new ills to those contriv'd before:**

**'She flies the town, and, mixing with a throng**

**Of madding matrons, bears the bride along,**

**Wand' ring thro' woods and wilds, and devious**

**ways,**

**And with these arts the Trojan match delays.**

**Virgil, *Aeneid"* VII**

**10. Aghast he [Turnus] wak'd; and, starting from his**

**bed,**

**Cold sweat, in clammy drops, his limbs o'ersp**

**read.**

**"Arms! arms!" he cries: "my sword and shield**

**prepare!"**

**He breathes defiance, blood, and mortal war.**

**So, when with crackling flames a caldron fries,**

**The bubbling waters from the bottom rise:**

**Above the brims they force their fiery way;**

**Black vapors climb aloft, and cloud the day.**

**Virgil, *Aeneid,* VII**

**11. He who will not curb his passion, will wish that undone which his grief and resentment suggested, while he violently plies his revenge with unsated rancour. Rage is a short madness. Rule your passion, which commands, if it do not obey; do you restrain it with a bridle, and with fetters.**

**Horace, *Epistles,* I, 2**

**12. Hesitation is the best cure for anger. Seek this concession from anger right away, not to gain its pardon, but that it may evidence some discrimination. The first blows of anger are heavy, but if it waits, it will think again. Do not try to destroy it immediately. Attacked piecemeal, it will be entirely overcome.**

**Seneca, *On Anger,* II, 29**

**13. Marcius alone, himself, was neither stunned nor humiliated. In mien, carriage, and countenance he bore the appearance of entire composure, and, while all his friends were full of distress, seemed the only man that was not touched with his misfortune. Not that either reflection taught him, or gentleness of temper made it natural for him, to submit; he was wholly possessed, on the contrary, with a profound and deepseated fury, which pass*es***

**with many for no pain at all. And pain, it is true, transmuted, so to say, by its own fiery heat into anger, loses every appearance of depression and feebleness; the angry man makes a show of energy, as the man in a high fever does of natural heat, while, in fact, all this action of soul is but *mere* diseased palpitation, distension, and inflammation.**

**Plutarch, *Coriolanus***

**14. If any have offended against thee, consider first:**

**What is my relation to men, and that we are made for one another. . . .**

**Second, consider what kind of men they are ... and particularly, under what compulsions in**

**respect of opinions they are; and as to their acts, consider with what pride they do what they do.**

**Third, that if men do rightly what they do, *we* ought not to be displeased; but if they do not**

**right, it is plain that they do so involuntarily and in ignorance. . . .**

**Fourth, consider that thou also doest many things wrong, and that thou art a man like others; and even if thou dost abstain from certain faults, still thou hast the disposition to commit them, though either through cowardice, or concern about reputation, or some such mean motive, thou dost abstain from such faults.**

**Fifth, consider that thou dost not even understand whether men are doing wrong or not, for many things are done with a certain reference to circumstances. And in short, a man must learn a great deal to enable him to pass a correct judgement on another man's acts.**

**Sixth, consider when thou art much vexed or grieved, that man's life is only a moment, and**

**after a short time we are all laid out dead.**

**Seventh, that it is not men's acts which disturb us, for those acts have their foundation in men's ruling principles, but it is our own opinions which disturb us ....**

**Eighth, consider how much more pain is brought on us by the anger and vexation caused**

**by such acts than by the acts themselves. . . .**

**Ninth, consider that a good disposition is invincible, if it be genuine, and not an affected smile and acting a part. For what will the most violent man do to thee, if thou continuest to be of a kind disposition towards him, and if, as opportunity offers, thou gently admonishest him and calmly correctest his errors at the very time when he is trying to do thee harm. . . .**

**Remember these nine rules, as if thou hadst received them as a gift from the Muses, and begin at last to be a man while thou lives.**

**Marcus Aurelius, *Meditations,* XI, 18**

**15. Anger does not arise except on account of some pain inflicted, and unless there be the desire and hope of revenge. . . . If the person who inflicted the injury excel very much, anger does not ensue, but only sorrow.**

**Aquinas, *Summa Theologica,* I-II, 46, 1**

**16. Unmerited contempt more than anything else is a provocative of anger. Consequently deficiency of littleness in the person with whom we are angry tends to increase our anger, insofar as it adds to the unmeritedness of being despised. For just as the higher a man's position is, the more undeservedly he is despised, so the lower it is the less reason he has for despising. Thus a nobleman is angry if he be insulted by a peasant; a wise man, if by a fool; a master, if by a servant.**

**Aquinas, *Summa Theologica,* I-II, 47, 4**

**17. We crossed the circle, to the other bank, near a**

**fount, that boils and pours down through a**

**cleft, which it has formed.**

**The water was darker far than perse; and we, accompanying**

**the dusky waves, entered down by**

**a strange path.**

**This dreary streamlet makes a Marsh, that is**

**named Styx, when it has descended to the foot**

**of the grey malignant shores.**

**And I, who stood intent on looking, saw muddy**

**people in that bog, all naked and with a look of**

**anger.**

**They were smiting each other, not with hands**

**only, but with head, and with chest, and with**

**feet; maiming one another with their teeth,**

**piece by piece.**

**The kind Master said: "Son, now see the souls of**

**those whom anger overcame; and also I would**

**have thee to believe for certain,**

**that there are people underneath the water, who**

**sob, and make it bubble at the surface; as thy**

**eye may tell thee, whichever way it turns.**

**Fixed in the slime, they say: 'Sullen were we in**

**the sweet air, that is gladdened by the Sun, carrying**

**lazy smoke within our hearts;**

**now lie we sullen here in the black mire.' This**

**hymn they gurgle in their throats, for they cannot**

**speak it in full words."**

**Dante, *Inferno,* VII, 100**

**18. When I am angry I can write, pray, and preach well, for then my whole temperament is quickened, my understanding sharpened, and all mundane vexations and temptations depart.**

**Luther, *Table Talk,* H319**

**19. Aristotle says that anger sometimes serves as a weapon for virtue and valor. That is quite likely; yet those who deny it answer humorously that it is a weapon whose use is novel. For we move other weapons, this one moves us; our hand does not guide it, it guides our hand; it holds us, we do not hold it.**

**Montaigne, *Essays,* II, 31, Of Anger**

***20. Norfolk.* Stay, my lord,**

**And let your reason with your choler question**

**What 'tis you go about. To climb steep hills**

**Requires slow pace at first. Anger is like**

**A full hot horse, who being allow'dhis way,**

**Self-mettle tires him.**

**Shakespeare, *Henry VIII,* I, i, 129**

**21. To seek to extinguish anger utterly is but a bravery of the Stoics.**

**Bacon, *Of Anger***

**22. Anger is ... a species of hatred or aversion which we have towards those who have done some evil to or have tried to injure not any chance person but more particularly ourselves. Thus it has the same content as indignation, and all the more so in that it is founded on an action which affects us, and for which we desire to avenge ourselves, for this desire**

**almost always accompanies it; and it is directly opposed to gratitude, as indignation is to favor. But it is incomparably more violent than these three other passions, because the desire to repel harmful things and to revenge oneself, is the most persistent of all desires.**

**Descartes, *Passions of the Soul,* CXCIX**

**23. We can distinguish two kinds of anger: the one which is very hasty and manifests itself very much on the surface, but which yet has little effect and can be easily appeased; the other which does not show itself so much to begin with, but which all the more powerfully gnaws the heart and has more dangerous effects. Those who have much goodness and much love are most subject to the first, for it does not proceed from a profound hatred,**

**but from an instant aversion, which surprises them, because, being impelled to imagine that all things should go in the way which they judge to be best, so soon as it happens otherwise, they wonder and frequently are displeased, even although the matter does not affect them personally, because, having much affection, they interest themselves for those whom they love in the same way as for themselves. . . .**

**The other kind of anger in which hatred and sadness predominate, is not so apparent at first if it be not perhaps that it causes the face to grow pale; but its strength is little by little increased by the agitation of an ardent desire to avenge oneself excited in the blood, which, being mingled with the bile which is sent towards the heart from the lower part of the liver and spleen, excites there a very keen and ardent heat. And as it is the most generous souls who have most gratitude, it is those who have most pride, and who are most base and infirm, who most allow themselves to be carried away by this kind of anger; for the injuries appear so much the greater as pride causes us to esteem ourselves more, and likewise the more esteem the good things which they remove; which last we value so much the more, as our soul is the more feeble and base, because they depend on others.**

**Descartes, *Passions of the Soul,* Cel-CCII**

**24. *Betty.* They are gone, sir, in great anger.**

**Petulant. Enough, let 'em trundle. Anger helps**

**complexion, saves paint.**

**Congreve, *Way of the World,* I, ix**

**25. I was angry with my friend:**

**I told my wrath, my wrath did end.**

**I was angry with my foe:**

**I told it not, my wrath did grow.**

**Blake, *A Poison Tree***

**26. If you strike a child, take care that you strike it in anger, even at the risk of maiming it for life. A blow in cold blood neither can nor should be forgiven.**

**Shaw, *Man and Superman,* Maxims for Revolutionists**

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