

reason; that is, without any appearance of injury as distinct from hurt or pain. It cannot, I suppose, be thought that this passion in infants and the lower species of animals, and which is often seen in man towards them, it cannot, I say, be imagined that these instances of this emotion are the effect of reason: no, they are occasioned by mere sensation and feeling. It is opposition, sudden hurt, violence which naturally excites this passion; and the real demerit or fault of him who offers that violence, or is the cause of that opposition or hurt, does not in many cases so much as come into thought." "The reason and end for which man was made thus liable to this emotion, is that he might be better qualified to prevent, and likewise or perhaps chiefly to resist and defeat sudden force, violence, and opposition, considered merely as such, and without regard to the fault or demerit of him who is the author of them; yet since violence may be considered in this other and further view, as implying fault, and since injury as distinct from harm may raise sudden anger, sudden anger may likewise accidentally serve to prevent or remedy such fault and injury. But considered as distinct from settled anger, it stands in our nature for self-defence, and not for the administration of justice. There are plainly cases, and in the uncultivated parts of the world, and where regular governments are not formed they frequently happen, in which there is no time for considering, and yet to be passive is certain destruction, in which sudden resistance is the only security."—It is an exceeding good instance that Bishop Butler gives of the distinction between