

instinctive and what may be called rational anger, when he specifies the anger that we often feel towards the inferior animals. There is properly no injury done, where there is no injury intended. And he who is incapable of conceiving what an injury is, is not a rightful object for at least any moral resentment. But that there is what may be called a physical as well as a moral resentment, is quite palpable from the positive wrath which is felt when any thing untoward or hurtful is done to us even by the irrational creatures. The men who use them as instruments of service often discharge the most outrageous wrath upon them—acting the part of ferocious tyrants towards these wretched victims of their cruelty. When a combat takes place between man and one of the inferior animals, there is a resentment felt by the former just as keen and persevering, as if it were between two human combatants. This makes it quite obvious that there may be anger without any sense of designed injury on the part of him who is the object of it. Even children, idiots, lunatics, might all be the objects of such a resentment.

10. The final cause of this emotion in the inferior animals is abundantly obvious. It stimulates and ensures resistance to that violence, which, if not resisted, would often terminate in the destruction of its object. And it probably much oftener serves the purpose of prevention than of defence. The first demonstration of a violence to be offered on the one hand, when met by the preparation and the counter-menace of an incipient resentment on the other, not only repels the