

ing, long before they have a notion of equity, or of what is rightfully their own and rightfully another's. The anger of animals, too, is, in like manner, destitute of that moral ingredient, which the definitions we have quoted suppose indispensable to the formation of it. And yet their emitted sounds have the very expression of fierceness, that we meet with so often among the fellows of our own species. The provocation, the resentment, the kindling glance of hostility, the gradual heightening of the wrath, its discharge in acts of mutual violence, and lastly, its gluttoned satisfaction in the flight and even the death of the adversary—these are all indicative of kindred workings within, that have their outward vent in a common and kindred physiognomy, between him who is styled the lord of the creation, and those beneath his feet, who are conceived to stand at a distance that scarcely admits of comparison in the phenomena of their nature. Even man, in the full growth of his rational and moral nature, will often experience the outbreakings of an anger merely physical; as, to state one instance out of the many, may be witnessed in the anger wreaked by him on the inferior animals, when, all unconscious of injury to him, they enter upon his fields, or damage the fruit of his labours. The object of a just resentment towards others, is the purposed injustice of others towards us; and, so far from purposing the injustice, animals have not even the