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MR. DARWIN'S NEW BOOK.*

In this work Mr. Darwin endeavours to show how the various signs and postures by which emotion is manifested in man and animals have been appropriated to their present purpose. He has taken it as the task of his life to show not that there is no Creative Power in the Universe, for no such assertion has ever been made by Mr. Darwin, but that nature works with fewer original materials than has been commonly supposed, and that the world of sentient life, as we now behold it, has taken its present shape through gradual development from a state very different. The dog-like habits, was not created a snarling animal, but acquired the capacity of snarling in the course of uncounted ages. Snarling, laughing, weeping, frowning faces, in like manner, have slowly brought to their present perfection by the attempts of human generations which lived, loved, fought, advanced, rejoiced and grieved for an indefinite number of ages before that generally assigned to the creation of Adam. Of this theory we may accept as little as we please; its acceptance is assuredly not necessary in order to the deriving both pleasure and profit from this book of Mr. Darwin's. Whether our modes of emotional expression were created or acquired, it is interesting to have them analyzed by a careful thinker, and to have a number of accurate observations of the manner in which they are exhibited placed before us. Mr. Darwin has studied his self-appointed task with his usual thoroughness. He has personally observed the phenomena of expression in all human beings and animals within his reach, and has experimented on his own infants so fully that one is almost tempted to rejoice that one was not the child of a man of science! He has circulated a list of queries among microscopists and travellers intended to bear upon the modes of emotional expression prevalent among civilized races. He has interrogated mad doctors as to the habits of lunatics and idiots relative to blushing, laughing, crying, and so forth. He gives three admirable anatomical diagrams displaying the true character of the human face on which expression depends; a number of photographs, well chosen and instructive, of persons in various states of emotion; and corresponding illustrations of emotion in dogs, cats, and monkeys. A quota, one or two from the "List of Illustrations" will convey a better idea of the volume. From this point of view, than we can otherwise give, "Dog in a humble and affectionate frame of mind," "Cat, savage and prepared to fight,"

"Dog approaching another with hostile intentions," "Chimpanzee disappointed and sulky."

Mr. Darwin refers all emotional expression to three principles. The first is that of "circumstances associated habits." The habit is in the utmost form an account of its use; the animal of prey, for instance, crouching and shivering, in order to spring with advantage on its victim; and when these postures have been associated by habit with the cunning and ferocity of the tiger and panther, and have become hereditary by transmitted association, they are recognized as expressions of cunning and ferocity. The second principle is that of antithesis. It is the polar opposite of the former. Snarling and crawling express cunning and craftiness; an open visage and erected front will express magnanimity, courage, generosity. The self, intense, intense gaze of a staid dog and out are thus aesthetically connected with the whistling, sailing, relaxed motions of the cruising animal. The third principle is the construction of the nervous system, independently altogether of the will. "When the association is strongly verified, nerve-force is generated in excess, and is transmitted in certain definite directions, depending on the construction of the nervous, and partly on habit, or the supply of nerve-force may, as it appears, be interrupted. Effects are thus produced which we recognize as expressive. This third principle may, for the sake of brevity, be called that of the direct action of the nervous system." Blushing is an emotional expression of this kind, as also trembling—due to a certain state of the nervous system and not under the direct control of the will. Mr. Darwin's book contains of the exposition, definition, and illustration of these three principles as explaining the phenomena of emotional expression, and we must say that he is remarkably successful. Our readers will probably feel a particular interest in the following account of—

Devotional Expression.

As devotion, in its more degree, related to affection, through mainly consisting of reverence, often combined with fear, the expression of this state of mind may best be briefly noticed. With some sects, both past and present, religion and love have been strangely combined, and it has even been maintained, lamentable as the fact may be, that the holy life of love differs but little from that which a man bestows on a woman, or a woman on a man. Devotion is widely expressed by the face being directed towards the heavens, with the system upraised. Sir C. Bell remarks that, at the approach of sleep, or of a fainting-fit, or of death, the pupils are drawn upwards and inwards, and he believes that "when we are swept in devotional feelings, and outward impressions are subordinated, the eyes are raised by an action rather taught nor acquired," and

that this is due to the same cause as in the above cases. That the eyes are upturned during sleep is, as I hear from Professor Dowson, certain. With babies, whilst suckling their mother's breast, this movement of the eyelids often gives to them an upward appearance of ecstatic delight; and here it may be clearly perceived that a struggle is going on against the position naturally assumed during sleep. But Sir C. Bell's explanation of the fact, which rests on the assumption that certain muscles are more under the control of the will than others is, as I hear from Professor Dowson, incorrect. As the eyes are often turned up in prayer, without the mind being so much absorbed in thought as to approach to the unconsciousness of sleep, the movement is probably a conventional one—the result of the common belief that heaven, the source of Divine power to which we pray, is seated above."

A humble kneeling posture, with the hands upraised and palms joined, appears to us, from long habit, a gesture so appropriate to devotion, that it might be thought to be innate; but I have not men with any reference to this often with the various east-European races of mankind. During the classical period of Roman history it does not appear, as I hear from an excellent classicist, that the hands were thus joined during prayer. Mr. Henshaw Wedgwood has apparently given the true explanation, though this implies that the attitude is one of slavish submission. "When the suppliant kneels and holds up his hands with the palms joined, he represents a captive who proves the complacency of his submission by offering up his hands to be bound by the victor. It is the pictorial representation of the Latin *devotum*, to signify submission." Hence it is not probable that either the upraising of the eyes or the joining of the open hands, under the influence of devotional feelings, are innate or truly expressive notions; and this would hardly have been expected, for it is very doubtful whether feelings, such as we should now rank as devotional, affected the hearts of men, whilst they remained during past ages in an unrefined condition.

This passage is suggestive in a way which Mr. Darwin, perhaps, hardly intended. Certain books have been written on the question what is the most appropriate attitude in prayer? Mr. Darwin considers it, of course, from the purely natural point of view, and it happens that Mr. Carlyle—a writer, we need not say, of a very different school from Mr. Darwin—has incidentally considered it in the same way. How is Mr. Carlyle's account of the origin of kneeling in prayer. We print with all Mr. Carlyle's particularities—"The first man who, looking with open soul on this august Heaven and Earth, this Beautiful and Awful, which we name Nature, Universe, and such like, the masses of which resemble for ever UNDEFILED, he who first, gazing into this, fell on his knees awe-struck, as it seems to us in likelihood,—he, driven by inner necessity, the 'sublimous original' that he was, had done a

* The Expression of the Emotions in Man and Animals. By Charles Darwin, M.A., F.R.S., &c. John Murray, 1872.

thing, too, which all thoughtful hearts are straightway to be an expression, altogether acceptable thing! To how the knee was ever since the attitude of supplication. Earlier than any spoken Prayer, *Salutation*, or *Entreaty*; the beginning of all Worship,—which needed but a beginning, so natural was it. What a poet, but Yes, this old original was a *man*—not a *wild*. The well-kind, this one, hidden in the personal dress and distance from which, as from a Nile source, all Forms of *Worship* flow,—such a Nile river (somewhat muddy and turbid now) of various of *Worship* spring there, and flow, and flow, down to *Paradise*, *Notre-Dame*, *Archbishop*, *Lord* at *St. Catherine* *Croft's*, and perhaps lower!"

We think that Mr. Handful, Wedgwood, as quoted by Mr. Darwin, gives a more correct account of the origin of the attitude of kneeling in prayer than Mr. Carlyle. That attitude is clearly neither the most ancient nor the most appropriate and worthy. At the time when the Christian religion was promulgated, the known world was in subjection to Rome. In other words, deified man was in an abnormal condition—a condition of bondage, not of freedom. The attitude of submission to the human conqueror was adopted, therefore, it approaches to God. But from the beginning it was not so. Abraham "stood" before God, and, when he addressed Him on behalf of Sodom and Gomorrah, simply "drew near" and spoke. In like manner Solomon, in offering up prayer at the dedication of the Temple, stood and spread abroad his hands to God. There are doubtless instances in the Old Testament of prostration in worship, and of other gestures, such as putting the head between the knees, of humblest ecstasy; but the usual attitude of reverent prayer was not prostration or even kneeling. It is noteworthy fact that, when Protestant Europe took the pulse of Rome at the Reformation, the Reformed Churches—we do not refer to the Anglican Church—adopted the attitude of standing in prayer. It is, however, in the Lord's Supper that the attitude of kneeling is, from our present point of view, specially seen to be inappropriate, invited by Christ in all his gospels, as friends, as brethren and disciples, at His table, we must feel the unsuitableness of that gesture, by which the empire expressed to the rude Roman soldier his perfect submission and willingness to be bound. One word remains to be added on the subject. The origin of an attitude does not necessarily fix its present meaning. Two thousand years of association between kneeling and Christian prayer have so much modified and enriched the ideas originally attached to the attitude that the interest connected with that attitude is now mainly antiquarian.

We referred to Mr. Darwin's way of uniting his children in the interests of science. The following is an illustrative passage.

Smiling.

Whether we look at laughter as the full development of a smile, or, as is more probable, as a gentle smile as the last trace of a habit, freely made during many generations, of laughing whenever we are joyful, we can follow in one infant the gradual passage of the one into the other. It is well known to those who have the charge of young infants that it is difficult to feel sure when certain movements

about their mouths are really expressive, that is, when they really smile. Hence I carefully watched my own infants. One of them at the age of forty-five days, and being at the time in a happy frame of mind, smiled; that is, the corners of the mouth were withdrawn, and simultaneously the eyes became decidedly bright. I observed the same thing on the following day; but on the third day the child was not quite well and there was no trace of a smile, and this renders it probable that the previous smiles were real. Eight days subsequently and during the next succeeding week it was remarkable how the eyes brightened whenever he smiled, and his own frame of mind was thus transiently withdrawn. This was now accompanied by a little bleating noise, which perhaps represented laugh. At intervals of 112 days these little noises, which were always made during expiration, assumed a slightly different character, were more broken or interrupted, as in sobbing; and this was certainly incipient laughter. The change in tone seemed to me at the time to be connected with the greater lateral extension of the mouth as the smiles were real.

In a second infant the first real smile was observed at about the same age, viz., forty-five days; and in a third, at a somewhat earlier age. The second infant, when sixty-five days old, smiled much more broadly and plainly than did the one first mentioned at the same age; and even at this early age uttered noises very like laughter. In his gradual enjoyment, by infants, of the habit of laughing, we have a case in some degree analogous to that of weeping. An emotion in response with the ordinary movements of the body, such as walking, so soon comes to be with laughing and weeping. The art of weeping, on the other hand, involving of service to infants, has become freely developed from the earliest days.

A kindred subject is discussed in our third and last extract.

Expressions of the Tender Feelings.

Although the emotion of love, for instance that of a mother for her infant, is one of the strongest of which the mind is capable, it is scarcely to be said to have any proper or genuine means of expression; and this is inadequate, so it has not habitually led to any special line of action. No doubt, as affection is a pleasurable sensation, it generally causes a gentle smile and some brightening of the eyes. A strong desire to touch the beloved person is necessarily felt; and love is expressed by this means more plainly than by any other. Hence we long to clasp in our arms those whom we tenderly love. We probably owe this desire to maternal habit, in association with the nursing and suckling of our children, and with the usual caresses of boys.

With the lower animals we see the same principle of pleasure derived from contact in association with love. Dogs and cats mutually take pleasure in rubbing against their masters and mistresses, and in being rubbed or patted by them. Many kinds of monkeys, as I am assured by the keepers in the Zoological Gardens, delight in feeding and being touched by each other, and by persons to whom they are attached. Mr. Hartert has described to me the behaviour of two chimpanzees, rather older animals than those generally imported into this country, when they were first brought together. They sat opposite, touching much, and with their heads propped up; and the one put his hand on the shoulder of the other. They then mutually folded each other in their arms. Afterwards they stood up, each with one arm on the shoulder of the other, lifted up their hands, opened their mouths, and pulled each delight.

We Europeans are so accustomed to kissing as a mark of affection, that it might be thought to be made in imitation, but this is not the case. Swells was mistaken when he said

"Nature was the author, and it began with the first meeting." Jeremy Bentham, the Philosopher, told me that this practice was unknown in his land. It is equally unknown with the New-Englanders, the Americans, the West-Indians, the people of Africa, and the Esquimaux. But it is so far from unnatural that it apparently depends on pleasure from close contact with a beloved person; and it is replaced in various parts of the world, by the rubbing of noses, as with the New-Englanders and Laplanders, by the rubbing or passing of the arms, breasts, or stomachs, or by one man striking his own face with the hands or feet of another. Perhaps the practice of blowing, as a mark of affection, on various parts of the body may depend on the same principle.

This view is characteristic of the author in his cautious statement, accurate observation, and comprehensive remark. It does not appear to us to have a of an important bearing on the general question of evolution as against creation, but it is pleasant reading, and the entertainment it affords can scarcely be denied to be of an intellectual and improving kind.

INDUSTRIAL CLASSES ABROAD.*

It is not often that blue-books are of much benefit to the community, or are worth the cost of paper and printing. In these days of professed economy, as inquiry into their utility and the expense attendant on getting them up, in one of those matters which ought not to be overlooked. We are very returns are printed of no earthly good to any one; and we are equally sure that many a blue-book is spun out into a lanky tome for reasons which it is not uncharitable to hint are entirely of a pecuniary nature. It is to be feared private, not public, benefit has been the cause why many a blue-book has been entered into existence. We know there are very erroneous ideas on this matter. The other day we were holding in our hand the pretty volume which contained a descriptive catalogue of the treasures of art and antiquity placed in the new library at the Guildhall in London on the occasion of the opening. Our gentleman suggested that a price should be placed upon it, and that thus a considerable sum might be raised. "Oh, no," said a distinguished officer, associated with civic institutions, "that would never do. The Corporation of London can never make any charge for anything of the kind." It may be so. The Corporation of London is supposed to be an enormously wealthy body; but a similar feeling is entertained where national institutions are concerned as well. Unfortunately no national department can be considered as a wealthy one, in spite only on the taxation of the public. Extravagance in such places means more burden to the people; and though there is no reason to suppose that we can ever have cheap government in this country, still, as there is every reason to believe that a time may come when, in the struggle with our competitors for the world's markets, the heavier weight of our taxation may be the one element which places us at a disadvantage, we deem it our duty at all times and on all occasions to advance economy in paper, and especially where printing and publishing are concerned. As a rule,

* Further extracts from the *Report of the Commission and Committee Appointed to inquire into the Condition of the Industrial Classes*, and the *Practical Progress of Economy in London*, by the Hon. the Secretary of State for the Colonies, by Command of Her Majesty, 1871.