* The Expression of the Emotions in Man and Animals. By Charles Darwin. John Murray: London.

No. 8 Daily News 5/12/

MR. DARWIN'S NEW BOOK.*

Mr. Darwin has given us in this volume a book which will, perhaps, be read with equal interest by two distinct and almost antagonistic classes of readers—those who seek only enlightenment, and those who seek only amusement. The child who reads "Gulliver's Travels" as a story can hardly be more different from the scholar who studies it as a wonderful piece of satirical art, than one set of Mr. Darwin's readers, so far as this volume is concerned, will probably be from another. For it is, apart from all graver considerations, one of the most entertaining books we have read for a long time. If it were merely a collection of miscellaneous observations as to the method of expressing the various emotions in all races of man and in the lower animals, it would still be found full of a peculiar and an absorbing interest. It is, however, as everybody will have assumed already, a philosophical study of the subject, with the view of reducing the whole variety or gamut of emotional expressions under certain laws of origin, development, and purpose. Mr. Darwin regards the principles which he lays down here, not as essential to confirm "the conclusion that man is derived from some lower animal form," for, he adds, "as far as my judgment serves, such confirmation was scarcely needed." But he maintains that "it affords a new argument in favour of the several races being descended from a single parent-stock, which must have been almost completely human in structure, and to a large extent in mind before the period at which the races diverged from each other. Thus, for example, the laughter which now universally among men signifies some kind of pleasure or enjoyment, must have been practised "by our progenitors long before they deserved to be called human;" and before, therefore, it came to have its present significance. The laugh evolved itself gradually from the rude grimace as man evolved himself from brutish nature. Thus Mr. Darwin's theory of the emotions and their expression becomes a fitting illustration of his principal doctrine: a chapter in its exposition. But as he fairly and modestly observes, it ought to be interesting to us, apart from all wider range of theory, "to understand, as far as is possible, the source or origin of the various expressions which may be hourly seen on the faces of the men around us, not to mention even domesticated animals." Those who like, therefore, to dismiss all theories, or who are rather afraid of the vast philosophical expanse which the general doctrine seems to open up, may read this volume with profit and with pleasure, merely as a study of the various modes of expression which exist in men and the lower animals—a study enriched by the most diversified illustrations and brightened by all manner of curious anecdotes.

Mr. Darwin has been at infinite pains to arrive, in the first instance, at a broad and general basis of facts. It is not easy to get at certainties, even as regards the more obvious modes of expression, and even in the people around us. The "fleeting nature of some expressions (the changes in the features being often extremely slight), our sympathy being easily aroused when we behold any strong emotion, and our attention thus distracted; our imagination deceiving us from knowing in a vague manner what we expect, though certainly few of us know what the exact changes in the countenance are; and, lastly, even our long familiarity with the subject"—all these causes combined render it, as Mr. Darwin shows, by no means easy to come to any certain principles of expression from mere observation. Art, of course, is not always a trustworthy counsellor on this subject; "for in works of art beauty is the chief object; and strongly contracted facial muscles destroy beauty." Lessing's invaluable "Laocoon" has for its great object to vindicate the principle that Art, having for its chief purpose only to delight, is rightly free to subdue all expressions of emotion which would go so far as to distort and disfigure. Most of us, too, have got into conventional ways of assuming certain expressions of face to follow or precede certain emotions. Our authors of fiction have done a good deal to perpetuate error in this way, for only a very few writers really take the trouble to do more, when describing emotion, than to copy a description of somebody else. Nothing is more common in books than to hear of some heroine whose colour went and came, who turned from pale to red, and from red to pale several times in instant succession, although we venture to think that no one in real life ever witnessed such a phenomenon. We have at present in our recollection the heroine of a really eminent author who blushed so that the colour gradually overspread her whole frame; although the authority of the most experienced physicians has satisfied Mr. Darwin that only in very extraordinary instances indeed does the crimson colour spread below the upper part of the chest. People are not always correct as to the expression on their own faces, even when requested to consider the subject. A lady mentioned in this volume was convinced that she had blushed, while those around her saw that she had really turned pale. Goldsmith, as we have all read, insisted that he moved his upper and not his lower jaw in mastication. Many admirable photographs of faces exhibiting strongly marked emotions will, when shown to different persons, be sometimes interpreted in quite different ways. Therefore it is not easy to come at the mere facts, the simple and universal meanings of expression in the features of the people we see around us every day. But Mr. Darwin had, before preparing this work, to lay down the common laws of expression as they apply to all races and to the various lower animals. He studied closely the expressions on the faces of infants, because they exhibit emotions usually with extraordinary force, and, to quote the words of Sir Charles Bell, in his "Anatomy of Expression," some of these expressions in after life "cease to have the pure and simple source from which they spring in infancy." Mr. Darwin also closely studied the insane, "as they are liable to the strongest passions, and give uncontrolled vent to them." Finally he issued, in the year 1867, a sort of printed list of queries to a great number of persons, official and otherwise, living among half-civilized or savage peoples, with a view of obtaining specific information as to their various modes of expression. The list of inquiries is very full. We cite a few specimens:

Is astonishment expressed by the eyes and mouth being opened wide, and by the eyebrows being raised?

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There were sixteen of these questions, which seem to cover nearly all the possibilities of human expression, and to most of his inquiries Mr. Darwin received full and explicit answers. He learned something of the expressions of uncivilised men in Africa, Australia, and the Indian territories of America, and those of the Chinese, the Malays, the Dyaks of Borneo, and many other peoples. This information he used to strengthen or to correct the conclusions at which his own observations had arrived. Finally, he deduced three principles from his study of the subject, which, as he says, "appear to me to account for most of the expressions and gestures involuntarily used by man and the lower animals under the influence of various emotions and sensations." Mr. Darwin is a bold thinker, but he is very modest in stating his conclusions. "Every one," he says, "will be able to judge for himself how far my three principles throw light on the theory of the subject. It appears to me that so many expressions are thus explained in a fairly satisfactory manner that probably all will hereafter be found to come under the same or closely analogous heads."

The three principles, then, at which Mr. Darwin arrives are as follows:

1. The principle of serviceable associated habits. Certain complex actions are of direct or indirect service under certain states of the mind, in order to relieve or gratify certain sensations, desires, &c.; and whenever the same state of mind is induced, however feebly, there is a tendency through the force of habit and association for the same movements to be performed, though they may not then be of the least use. Some actions ordinarily associated through habit with certain states of the mind may be partially repressed through the will, and in such cases the muscles which are kept under the separate control of the will are the most liable still to act, leaving movements which we recognise as expressive. In certain other cases the checking of one habitual movement requires other slight movements; and these are likewise expressive.

2. The principle of antithesis. Certain states of the mind lead to certain habitual actions, which are of service, as under our first principle. Now, when a directly opposite state of mind is induced, there is a strong and involuntary tendency to the performance of movements of a directly opposite nature, though these are of no use; and such movements are in some cases highly expressive.

3. The principle of actions due to the constitution of the Nervous System, independently from the first of the Will, and independently to a certain extent of Habit.—When the sensorium is strongly excited, nerve-force is generated in excess, and is transmitted in certain definite directions, depending on the connection of the nerve-cells, and partly on habit; or the supply of nerve-force may, as it appears, be interrupted. Effects are thus produced which are accordant or antithetic. This third principle may, for the sake of brevity, be called that of the direct action of the nervous system.

With regard to the first principle, Mr. Darwin goes on to show through a variety of illustrations, some drawn from every-day observation, and some from less familiar sources, how certain actions and gestures which once were adopted by reason of positive necessity retain their use by the mere force of habit long after they have ceased to have any practical purpose. In a savage condition of existence, for example, the natural and reasonable thing for a man who saw some enemy and formidable object would have been to throw his body into a condition of readiness for defence, and bend all the watchfulness of his eye upon the expected danger. A dog thus, as we can all observe, throws himself at once into an attitude of possible attack, even when he sees some quite distant creature or object which is obnoxious to him. Thence, Mr. Darwin infers that the sort of expression which once accompanied or even was essential to a condition of defence against positive danger will retain its place as a mere evidence of repugnance or dislike. This will apply, of course, in Mr. Darwin's more general doctrine, to habits and gestures which man has derived from his not human ancestors, and that still retain their hold over him, though he has long emerged from the peculiar condition to which alone they were appropriate. The second principle, that of antithesis, Mr. Darwin explains to be simply the natural reverse of the first. A certain elementary instinct or emotion engenders or makes necessary a certain attitude, gesture, or expression. Suddenly the condition of things is changed. The supposed enemy—to take a very simple illustration—turns out to be a friend. The nerve-force, generated to excess, must find vent in expression or action of some kind. It finds other relief in some attitude or gesture as nearly as possible the reverse of that which sprang out of the supposed necessities of the former moment. It adopts this second mode of expression without the least relation to any supposed direct service to the man or animal, but only because the first expressions being natural or necessary, the reverse of the mental condition would seek for utterance in expressions as unlike and opposed to them as possible. The third principle endeavours to distinguish, classify, and explain those actions which, although recognised as expressive of certain states of the mind are the direct result of the constitution of the nervous system, have been always independent of the will, and even to a great extent of habit. Trembling, blushing, the sympathetic movement and condition of the hair, the secretion of tears ("but here again," says Mr. Darwin, hastening to anticipate an inevitable criticism, "we can trace some few of the steps by which the flow of nerve-force through the requisite channels has become habitual under certain emotions"), the rapid beating of the heart, the blanching of the skin under the influence of fear—these are among the expressions which Mr. Darwin studies in order to illustrate this principle. Nothing can be more complete and well arranged within the limits to which he has confined himself than the order and method of his illustrations. Any reader, of course, will see how these principles bear upon the general doctrine of evolution. First, we have the groundwork of certain elementary expressions, independent of the will, though necessary to the development and protection of animal life. Then we have the expressions and gestures which were rendered necessary by the ever-varying changes and chances of the outer world, and which could hardly be described as merely instinctive even in language least pretending to accuracy. Finally, we have the expressions which originate in the impulse to express a sensation the reverse of that experienced just before. Given the power of habit, the almost irresistible force of association, and we can see how the expression survives long after not merely its practical use has passed away, but even, in many cases, after the whole condition of being to which it properly appertained has been left utterly behind.

These are, briefly explained, the principles of this remarkable and in any case deeply interesting book. We have set them forth as clearly as we could; but of course their emphasis depends almost altogether upon the manner in which they are argued out, and the appropriateness of the illustrations with which they are supported. The book is rich in every page with apposite anecdote and curious scraps of description. It will of course give birth to much controversy; many of the facts—to say nothing of the principles—will be disputed; for the subjects chiefly touched upon are such as most people suppose they know something of, and upon which they will be sceptical of any

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national peculiarities in the expression of the same emotion. We are all aware that some people express assent, for example, by signs which with others mean simple inquiry, or even downright dissent; and we are not clear about the manner in which these little contradictions are to be reconciled. This, to be sure, is a very small point; but it will give some idea of the number of objections likely to be poured in upon a treatise which in

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THE SURREY GARDENS.

These pleasure grounds were reopened last night for the Winter Season with an entertainment similar to that rendered popular by the late Mr. Mellon, viz., the Promenade Concert. The theatre, a large one, has been converted into an elegant "Winter Garden," illuminated by a profusion of chandeliers, with little globes of light running round the galleries. The orchestra, which is fringed by a parterre of shrubs, is arranged on the same principle as that of the Covent-garden concerts last year, and behind it is fitted-up a refreshment bar, tastefully decorated. The promenade is of sufficient size to admit of walking without any inconvenience from a crush; and surrounding the exterior of the building a light structure has been built up where smoking can be indulged in, with the attendant delight of a "bock," at small marble tables. The band numbers sixty, and it is under the direction of Mr. T. Gough, whose efficient baton it follows with a precision which evinces care and high training. The concert last night was a mixture of the vocal and instrumental, the singers being Mesdames Franklein and Gray; Messrs. Pearson and Foster. The first piece played was Mendelssohn's overture to *Ruy Blas*, followed by Gounod's "Meditation on Bach's Prelude in C," with harp accompaniment, both of which were deservedly applauded. Mr. Pearson received a call for his rendering of "Tom Bowling," and Miss Franklein sang the "Minstrel Boy" in a voice which has acquired an increase of power since her late efforts in opera at St. George's Hall. Perhaps the most successful performance in this portion of the programme was Mdlle. Miriam's execution on the piano of "Home, sweet Home," with variations embodying chromatic scales of a difficult nature, through which, however, the air was distinctly traceable. The first part of the concert terminated with a selection from *Faust*, capitally rendered by the orchestra, augmented by a military band. After a brief interval the second portion of the entertainment was inaugurated by the performance of the popular but totally incongruous "British Army Quadrille," and after another course of songs by the same artistes the concert was concluded with Gounod's "La Reine de Saba." A notice issued by Mr. Strange announces that the series of concerts which are to follow that of last night will include operatic, classical, and sacred music—such pieces as the *Messiah*, the *Stabat Mater*, and the *Twelfth Mass* being already underlined. It will be seen, then, that Mr. Strange's programme embraces a wide range of musical variety, which, if carried out in its integrity, together with a continuance of the standard of excellence displayed by the artistes generally, cannot fail to prove attractive. Owing, doubtless, to the miserable weather which prevailed last night the attendance was somewhat scanty.

FIREWORKS FOR GUY FAWKES' DAY, in great variety, balloons, &c., will be found at Mr. Jhappnis, Patentee of Reflectors, 69, Fleet-street, who is the sole City agent for Mr. Brock's famous fireworks. Boxes from £1 1s. to 10 guineas.—[Advertisement.]

THE EAST AFRICAN SLAVE[TRADE.]

A crowded and enthusiastic meet[ing, presided]
over by the LORD MAYOR, was held yesterd[ay at the Man-]
sion-house, to pass resolutions on the evils [of the East]
African slave trade. Large numbers of la[dies and gentle-]
men were unable to obtain admission, an[d]
owing to the thronged passages, with diffic[ulty made their]
way to the platform. Amongst the distin[guished persons]
present were the Baroness Burdett-Cout[ts,]
Moffatt (the veteran South African mission[ary),]
Stanley, the Hon. A. Kinnaird, Bishops
Ryan, Mr. Otway, M.P., Mr. Gilpin, M.
rence, &c. Mr. Stanley, who was receiv[ed with]
cheering, sat to the Lord Mayor's left, an[d]
Winchester to his right.

The LORD MAYOR, in opening the p[roceedings, re-]
minded the audience that early in
a meeting was held in the Mansion-ho[use]
of which was to draw the attention o[f the Govern-]
ment to the slave trade in Eastern Africa.
pression of feeling that then took place th[e]
had, in a very proper manner, taken up th[e]
had placed in the hands of a very disting[uished]
opportunity of completely settling the que[stion]
could doubt but that Sir Bartle Frere wa[s]
for the work. (Cheers.) It was to be regr[etted]
the Government of the day was so unwis[e]
treaty with the Sultan of Zanzibar, but
reason to hope that the talents of Sir Bar[tle]
soon enable us to get rid of what everybod[y]
a disgrace to the country. He (the Lord
say nothing of the Pacific Ocean, but w[e]
attention of the meeting to the fear[ful]
Eastern Africa. England at last
do something, and no doubt we sh[ould]
make arrangements of probably a c[ertain]
to supply the Sultan of Zanzibar with
income he was deriving from the iniquito[us]
conclusion his lordship read letters of sym[pathy]
objects of the meeting from Lord Shaft[esbury]
Stafford Northcote. The latter said no
Sir Bartle Frere could have been selected
to the Sultan of Zanzibar.

The Bishop of WINCHESTER moved the f[irst resolution,]
namely, "That the same imperative duty
Great Britain to suppress the West Afric[an]
binds her to the suppression of that from
This motion, he said, must lead him to sa[y]
the general question. The true instincts
London had joined the old with
slavery movement; and the crowding of th[e]
interest manifested in every countenan[ce]
that the blessed fever had again broken o[ut]
time of our fathers swept away the curse o[f]
the West, as it now pledged itself to swe[ep]
East of Africa. It would require but few
that the work they were entering upon w[as]
Great Britain in principle was already com[mitted]
first place the evil was the same. Through[out]
the great warfare against the West African
language of the leaders of the movement w[as]
against slavery in the West India Island[s]
devastation of Africa, and the great evil and
to the African people. Indignation was ra[ised]
cruelty in almost every degree, which was
collection of the slaves, in the stirring
chieftain against another, and the conseq[uences]
of internecine warfare, during which pe[ople]
were fired, and the inhabitants kidnapped
was the evil of old; this was the abomina[tion]
regarded the passage of the slaves from th[e]
coast, the evil was actually greater, and
increasing every year, because the accurse[d]
devastated and depopulated as it prog[ressed]
further back every year the game preserv[e]
the stealers of men gathered up their w[ares.]
The evidence of Sir Leopold Heath, Capt[ain]
others was that, where two years
and peaceful populations were engaged in
cotton growing, and manufacture, they
miles without finding a single human h[abitation;]
accursed trade had passed over it like a fire
it a Garden of Eden, leaving behind it a
ness. Every year, therefore, the slave tra[de]
to continue, the distance over which the
march was increased. Already, according
stone's estimate, but one in seven or ten
captured ever reached the coast, and if
itself further into the interior of Africa,
would soon become smaller. Already
terior lakes, which Livingstone had made
saw the slave-traders' boats launched upon
used for the transportation of the slave-t[rade.]
The march from the interior—who cou[ld]
wretchedness? and then, when arrived at
sufferings were not at an end, for they
into Arab dhows, to be transported a
Some of them were, according to that
with the Sultan of Zanzibar, taken u[p]
coast, but the greater number were carried
transportation elsewhere, and that in such
of the 20,000 estimated to pass from the po[rt]
one year, only about 1,700 were needed in
of the Sultan of Zanzibar. Unfortunately,
of British cruisers to put down the trade
sufferings of the victims, because the dange[r]
capture caused them to be crowded toget[her]
of the dhows, on the principle of sacrificing
sake of one. Zanzibar reached, there were
the slave market, where the victims rece[ived]
to which no cattle in England were su[bjected.]
this part of the subject Bishop Ryan sent
of Commons one of the most harrowin[g]
ever written. It could not be said
East Africans as it used to be
West Africans, that they were take[n from be-]
nighted Africa into Christian lands. Th[ose]
who held that the difficulty lay in the
slave trade was not carried on by English
we were not bound to stop what was being
Such objectors maintained that we were n[ot]
on Quixotic enterprises over the world to
from doing iniquity. His answer was that th[e]
slave trade was in the main, if not exclusi[vely,]
by British capital advanced by British
rich banian advertised a caravan going i[nto]
to collect hides, gum, copal, and, abo
and the caravan being fitted out, was c[onducted by an]
Arab adventurer. It was perfectly wel[l known to the]
English Consul at Zanzibar that the carav[an]
and by and by rumours came to the coast
of slaves the caravan was bringing, of the
it was nourishing. But there was no evide[nce]
to proceed, and as long as the treaty with
Zanzibar existed, it was impossible to c[heck]
going on in the interior. The money for
furnished by the Banian, who was a Britis[h subject;]
therefore this was as much a British questi[on]
respecting the West Indian slave trade; a
it was more, because there was not a singl[e]
in India, or the protected States, or even a
Zanzibar and Muscat, who were not d
British influence. Through our commerc[e]
protection of the native merchants, throug[h]
connection with the governing States of the
tain was just as directly bound in the
and man to remedy this evil in the East a[s in the]
West. The most conclusive of all reasons
Britain had, in the face of the world and
God, undertaken this championship. Sh[e]
that the slave trade was a piracy, and sho[uld]
the seas. She had pledged herself as Emp[ire]
as the power to which the God of Justice
mand to say that the ocean-paths should
nated by the slave traders' track; and whe[n]
undertook a cause like this, in the sight of
it was not for it to shirk duty merely beca[use]
troublesome question. Great Britain had
work, and Great Britain was bound to c
The one thing necessary was a union
Powers to enforce a decision to
trade down. At this moment ther[e was, thank]
God, a tendency in all the Christia[n]
unite with us in this holy undertak[ing.]
France, and America had already a great
and risen with the port of Zanzibar, and
was the enemy of all righteous commer[ce]
and assassin were the enemies of all
This readiness on the part of other C[hristian nations]
marked an opportunity which might n[ot occur]
again. And not only Christian nations,
prohibited altogether one great branch of
in answer to our continuous entreaties. T[he]
of the Mussulman Empire had reported t[hat]
not only contrary to the Koran, but als[o]
prohibitions of Mahomet. The ruler of E
with us to a great degree; the Queen of
agreed to abolish wholly the slave trade
Our Queen's speech had committed th[e]
realm to the righteous work of abolishi[ng]
trade. The mode in which it might be done
be left to the noble-minded man who had co
home, and peace, and comfort, and hom[e]
great ability and experience to doing
dreadful evil. As to whether money was
Sultan of Zanzibar—there was an incre[asing com-]
merce of Zanzibar of something like 24,
when it was estimated that 20,000l. w
could lose by the abolition of the sla[ve trade, he (the]
Bishop) did not think there was any ne[ed to compensate]
him with money. (Cheers.) In conclu[sion, the]
rev. prelate held that he had established
down, and warned the country that our
might depend upon the manner in whic[h]
this great trust which he had described.

Mr. KIRKMAN HODGSON, M.P., seconde[d the resolution,]
urging that the nation was as sound nov[er the ques-]
tion of anti-slavery as it was in the days [of]
Wilberforce.

The resolution was carried unanimously.

Mr. STANLEY, who was next called u[pon by the Lord]
Mayor, was received with loud and lo[ng cheering.]
first it was insisted by the outer wing of
he should stand upon a chair, and he d
explaining that he should be unable to s
platform, he descended amidst laughter
plause, upon a level with the rest of the sp
he had been requested to move the se
"That all who desire to promote the aboli[tion]
should make its enormities as widely kn[own]
It was for this purpose he was present.
the slave trade Livingstone took as his
letter. Why? The litany of the sl
sounded in the ears of Christian nations a
in that hall. David Livingstone had brough
us. He had sung their complaints ove
At the time he was supposed to have b
and fabulous region, he commissioned h
to carry the complaints to England. He
had now to tell the meeting what he h
as regarded the slave trade. He woul
grand sensationalistic pictures, for fear h
with that adjective which a gentleman a
endowed him with at Brighton. (A lau[gh.)]
simple words he would address the m
imagine themselves at Zanzibar. There
Banians in the town of Zanzibar, exc