THE TIMES, FRIDAY, DECEMBER 13, 1872.

THE EXPRESSION OF THE EMOTIONS.

Mr. Darwin has in this book carried his favourite method of inquiry into a subject of great popular interest. There is nothing more wonderful than the expressions of the human face, nor anything which excites a wider sympathy than the expression of emotions. Yet so little has been written about this in expression, and so little is known about it, that no one who has seen a great play acted will fail to notice that every word, every action, every movement, every emotion, is expressed through the medium of the face, and that the whole soul of the actor is visible through the expression of his features. The same is true of all living creatures, from the lowest form of animal to the highest. The expression of emotions is the natural way in which we communicate with each other, and it is the natural way in which we are communicated with. The expression of emotions is the natural way in which we understand each other, and it is the natural way in which we are understood by each other.

Mr. Darwin has been the first to attempt to study the expression of emotions scientifically. He has collected a vast number of observations and records of the expression of emotions, and he has worked out a system for the classification and analysis of these expressions. His system is based on the idea that all emotions are the result of a combination of certain basic emotions, and that these basic emotions can be expressed in a limited number of ways. The basic emotions are anger, fear, joy, sadness, and contempt. The expression of these emotions can be modified by the context in which they occur, and by the personality of the person expressing them.

Mr. Darwin has shown that the expression of emotions is not only the result of the physical movements of the face, but that it also involves the whole body. The body language, the gestures, and the postures of a person can also convey emotions. The expression of emotions is not just a matter of facial expressions, but it is a matter of whole-body expressions.

Mr. Darwin has shown that the expression of emotions is not just a matter of human beings, but that it is a matter of all living creatures. The expression of emotions is a universal language, and it is used by all living creatures to communicate with each other.

Mr. Darwin has shown that the expression of emotions is not just a matter of the present, but that it is a matter of the past. The expression of emotions is a way of expressing our past experiences and our past feelings. The expression of emotions is a way of expressing our past history.

Mr. Darwin has shown that the expression of emotions is not just a matter of the individual, but that it is a matter of the species. The expression of emotions is a way of expressing our species history. The expression of emotions is a way of expressing our species identity.

Mr. Darwin has shown that the expression of emotions is not just a matter of the emotions themselves, but that it is a matter of the context in which they occur. The expression of emotions is a way of expressing our context. The expression of emotions is a way of expressing our environment.

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nerves on one or more. On his right side he
his children look up at him, and found, the same expression developed on their
faces. The result of the work was, that an impulse to close the eyes, which was counter-
acted by the effort to see. Mr. Darwin then ob-
serve, that a similar result is produced by an
dreariness of the forehead muscle and the serrated
muscles which serve to lower the eyebrows and
clench the teeth. In each case the expression is
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cries of wild beasts, is the very blight of theology.
There is more truth, even if there be some enthusiasm, in a beautiful passage in one of Mr. Huxley's essays, where he treats the simplicity of a machine's machinery with the marvelous world of emotion he creates, and where he says, 'Our most advanced machines are quite capable of expressing the looks of higher forms, and of more than manlike beauty, beauty that should have escaped the notice of the most critical and discriminating. To say that those mysterious stirrings of heart and keen emotions, and strange yearnings after we know not what, are the result of the harmonies of nature, and of the wholeness, should be wronged in us by what is unessential, and credit taken for what is in itself? It is not: it cannot be. No; they have escaped from some higher power; they are the expression of a germ of the new life of created sound; they are echoes from our Home: They are the voice of angels, the voice of the Saints, or the living laws of Divine Governance, or the Divine Attributes; something are they, besides themselves, that echo this: something must they not utter, though mortal man and he, and his are not in the same house, the gift of elision.' In speculating on the material origin of natural philosophers seem to sight of the complexity of his being exists. We must make no more; or what Mr. Darwin assumes the truth, the religion of the origin of man, and the dog will have no malice born of reasoning. He says, indeed, that "the one thing we can be certain of is the most distant connection the mind involved from some lower form, and supports the belief, indeed, but little modern view of our earth's "races," though in his judgment, it is as wildly improbable. Darwin was surprised at the small amount of analogy he has shown between the expression of man and the monkey. He was not.