THE EMOTIONS IN MAN AND ANIMALS.

It is strange to reflect how different the social life of man would be from what it is, if the means of expression were limited to the methods of body or voice. The whole beauty of our social intercourse depends on the free use which we make of gestures and emotions. It is not enough to express one's thoughts by words; we must express them by actions, by looks, and by gestures. The whole beauty of our social life depends on the free use which we make of these means of expression.

The emotions are the highest and most refined expressions of our being. They are the symbols of our deepest feelings, and the most powerful means of communication. They are the language of our soul, and the voice of our innermost thoughts. They are the interpreter of our thoughts, and the messenger of our will. They are the means by which we express our love, our joy, our sorrow, our anger, our pride, and our fear. They are the means by which we communicate with each other, and by which we are known to ourselves.

The emotions are not confined to man. They are found in all animals, and in all stages of their development. They are the basis of all social life, and the foundation of all morality.

The emotions are the truest test of the moral character of an individual. They are the surest proof of the state of the mind, and the best guide to the future actions of a person. They are the means by which we can judge of the moral worth of an individual, and of the state of his mind.

The emotions are the truest test of the moral character of a nation. They are the surest proof of the state of the people, and the best guide to the future policy of a country. They are the means by which we can judge of the moral worth of a nation, and of the state of its people.

The emotions are the truest test of the moral character of a race. They are the surest proof of the state of the species, and the best guide to the future destiny of a people. They are the means by which we can judge of the moral worth of a race, and of the state of its species.

The emotions are the truest test of the moral character of a world. They are the surest proof of the state of the universe, and the best guide to the future progress of its history. They are the means by which we can judge of the moral worth of a world, and of the state of its universe.

The emotions are the truest test of the moral character of a great work. They are the surest proof of the state of the enterprise, and the best guide to the future success of the undertaking. They are the means by which we can judge of the moral worth of a great work, and of the state of its enterprise.

The emotions are the truest test of the moral character of a great scheme. They are the surest proof of the state of the project, and the best guide to the future accomplishment of the design. They are the means by which we can judge of the moral worth of a great scheme, and of the state of its project.

The emotions are the truest test of the moral character of a great plan. They are the surest proof of the state of the purpose, and the best guide to the future realization of the intention. They are the means by which we can judge of the moral worth of a great plan, and of the state of its purpose.

The emotions are the truest test of the moral character of a great idea. They are the surest proof of the state of the conception, and the best guide to the future development of the thought. They are the means by which we can judge of the moral worth of a great idea, and of the state of its conception.

The emotions are the truest test of the moral character of a great wish. They are the surest proof of the state of the wishful, and the best guide to the future accomplishment of the desire. They are the means by which we can judge of the moral worth of a great wish, and of the state of its wishful.

The emotions are the truest test of the moral character of a great hope. They are the surest proof of the state of the hopeful, and the best guide to the future realization of the expectation. They are the means by which we can judge of the moral worth of a great hope, and of the state of its hopeful.

The emotions are the truest test of the moral character of a great faith. They are the surest proof of the state of the believing, and the best guide to the future accomplishment of the belief. They are the means by which we can judge of the moral worth of a great faith, and of the state of its believing.

The emotions are the truest test of the moral character of a great trust. They are the surest proof of the state of the trusting, and the best guide to the future accomplishment of the reliance. They are the means by which we can judge of the moral worth of a great trust, and of the state of its trusting.

The emotions are the truest test of the moral character of a great love. They are the surest proof of the state of the loving, and the best guide to the future accomplishment of the affection. They are the means by which we can judge of the moral worth of a great love, and of the state of its loving.

The emotions are the truest test of the moral character of a great joy. They are the surest proof of the state of the joying, and the best guide to the future accomplishment of the delight. They are the means by which we can judge of the moral worth of a great joy, and of the state of its joying.

The emotions are the truest test of the moral character of a great sorrow. They are the surest proof of the state of the sorrowing, and the best guide to the future accomplishment of the grief. They are the means by which we can judge of the moral worth of a great sorrow, and of the state of its sorrowing.

The emotions are the truest test of the moral character of a great anger. They are the surest proof of the state of the angering, and the best guide to the future accomplishment of the indignation. They are the means by which we can judge of the moral worth of a great anger, and of the state of its angering.

The emotions are the truest test of the moral character of a great pride. They are the surest proof of the state of the prideful, and the best guide to the future accomplishment of the self-respect. They are the means by which we can judge of the moral worth of a great pride, and of the state of its prideful.

The emotions are the truest test of the moral character of a great fear. They are the surest proof of the state of the fearful, and the best guide to the future accomplishment of the anxiety. They are the means by which we can judge of the moral worth of a great fear, and of the state of its fearful.

The emotions are the truest test of the moral character of a great hope. They are the surest proof of the state of the hopeful, and the best guide to the future accomplishment of the expectation. They are the means by which we can judge of the moral worth of a great hope, and of the state of its hopeful.

The emotions are the truest test of the moral character of a great faith. They are the surest proof of the state of the believing, and the best guide to the future accomplishment of the belief. They are the means by which we can judge of the moral worth of a great faith, and of the state of its believing.

The emotions are the truest test of the moral character of a great trust. They are the surest proof of the state of the trusting, and the best guide to the future accomplishment of the reliance. They are the means by which we can judge of the moral worth of a great trust, and of the state of its trusting.

The emotions are the truest test of the moral character of a great love. They are the surest proof of the state of the loving, and the best guide to the future accomplishment of the affection. They are the means by which we can judge of the moral worth of a great love, and of the state of its loving.

The emotions are the truest test of the moral character of a great joy. They are the surest proof of the state of the joying, and the best guide to the future accomplishment of the delight. They are the means by which we can judge of the moral worth of a great joy, and of the state of its joying.

The emotions are the truest test of the moral character of a great sorrow. They are the surest proof of the state of the sorrowing, and the best guide to the future accomplishment of the grief. They are the means by which we can judge of the moral worth of a great sorrow, and of the state of its sorrowing.

The emotions are the truest test of the moral character of a great anger. They are the surest proof of the state of the angering, and the best guide to the future accomplishment of the indignation. They are the means by which we can judge of the moral worth of a great anger, and of the state of its angering.

The emotions are the truest test of the moral character of a great pride. They are the surest proof of the state of the prideful, and the best guide to the future accomplishment of the self-respect. They are the means by which we can judge of the moral worth of a great pride, and of the state of its prideful.

The emotions are the truest test of the moral character of a great fear. They are the surest proof of the state of the fearful, and the best guide to the future accomplishment of the anxiety. They are the means by which we can judge of the moral worth of a great fear, and of the state of its fearful.
and is, even still, exhibited, as an instinct by young children, who all bite until they are broken in, and among the most cultivated men, among the most civilized of nations, is by a challenge to fisticuffs; nevertheless the tendency to bite, so venerable in its antiquity, is not quite eradicated, but remains in the sneer, which is to a great extent a biting sneer; and to be known as a "snee" is a twitching of the muscles which lay bare the fangs. But why does the navy scowl and the man of the world frown, when angry? It is possible that the scowl may be directly useful from its bringing the eyebrows down to the eye, thus shutting out electric light and enabling the man to be more directly concentrated on the object of attack. We always tend to frown when we look intently at anything. But it is also possible that the scowl is a much more general sign, pointing to the most insignificant suggestion of a sin, and that pain and frowning become associated in our earliest infancy.

Mr. Darwin's speculation as to the manner in which pain thus becomes such a sign is the most ingenious suggestion that I am aware of in ingenuity. Pain causes an infant to cry, and crying means strong expiratory acts, with consequent congestion of the vessels of the face. To diminish this congestion and counteract its effects, the infant wrinkles the face. But the action of the muscular fibres which shut the eyelids involves that of those which cause a frown, as may be readily seen in the face of any one who shuts his eyes tightly. Hence frowning and pain become so inextricably associated with their being the existence of the emotion at once calls up the muscular ct. And, in this aspect, as under the other, the frown of anger is explicable as an antithesis of "serviceable association acts."

There can be no doubt that this principle is capable of extremely wide application, and probably covers not only all the cases which Mr. Darwin brings under it, but many more. The principle of antithesis is hard to define, and open to misunderstanding in its application. Undoubtedly Mr. Darwin shows that, in dogs and cats, the muscular acts which express pleasure and affection are, as nearly as may be, the exact antithesis of their rage. A dog's guckles, a cat's purring, is a lough, a crouch, writers, slowly waves his tail, and snarls when he is angry, stands up with tail as still as if it can be, and with arched back and hurt mouth, runs to his nearest object to attack. The words of the contrary animal when, while, on the contrary, the dog makes himself as tall as possible, and holds his tail stiff while he is angry, crouches, writhe, and wags his tail vehemently when he is pleased. In the same way the more elements there are to be included in one's thoughts, the more control over them and the more distinctly opposing them one would have to the ones to which one's mind was turned. This, of course, is true of all relations of thought, but especially of those between different and opposing ideas. The more one idea is so of the other, the less does the antithesis of the first be brought about.

Mr. Darwin states his view of the matter as follows:—

As the performance of ordinary movements of an opposite kind under opposite impulses of the will has become habitual in us and in the lower animals, so when actions of the will are connected with any sensation or emotion, it is of natural to actions of a directly opposite kind, though of no use, should be unconsciously performed, through habit and association, under the influence of a directly opposite emotion. We can understand how the final and expressive conclusions and expressions which come under the present head of antithesis have originated.

The "Expression of the Emotions" resembles Mr. Darwin's former works in the fineness of its observational basis and the ingenuity with which the heads of facts are strong upon the thread of theory; but so far as we recollect, neither the "Origin of Species" nor the "Descent of Man" contained so good a story as the following:

A small dinner party was given in honour of an extremely shy man, who when he rose his seat was evidently light, which at last he was to stir almost in absolute silence, and did not utter a single word, but he acted as if he were speaking with much emphasis. His friends, perceiving how the case stood, loudly applauded the imaginary speech, which he appeared to have delivered; when, however, he discovered that he had remained the whole time absolutely silent. On the contrary, he afterwards remarked to his friend, with much satisfaction, that he thought he had made a most successful speech:—

How one wishes that after-dinner speakers, in general, were "shy men" of this sort, so that we might sip our claret undisturbed by platitudes, while they might be made just as happy as they are now!

NEW BOOKS AND NEW EDITIONS.

"For Liberty's Sake." By John B. Marsh. (Strahan and Co.) The hero of Mr. Marsh's fiction is Robert Ferguson, the Judas of Dryden's "Absalom and Achitophel," who took an influential part in the Duke of Monmouth's rebellion, and obtained a free pardon. When King William came to the crown he received a pardon, but he plotted against him. He went to William as he had plotted against Charles, and was led to "ally himself with those who secretly sought to restore James to the throne." The man by all accounts one of great sagacity, restless and intriguing, and scarcely be said to have rendered any essential service to the cause of liberty. Mr. Marsh, we suppose, thinks otherwise, for he calls Ferguson "one of the most celebrated men of the age," and having discovered in the staff of the Great Horse, a large horse, he addresses him. He addressing him, he "put the MS. in Ferguson's handwriting relating to the Rye House Plot. He made of these materials in the construction of his tale. We venture to think Mr. Marsh has made a great mistake. The story as a story is dull, and the manner in which it is written is not satisfactory. It is proper to possess when surrounded by the mist of fiction. The letters inserted in the tale show that Ferguson was an affectionate husband and a good wife; but beyond this there is no special significance in them, excepting that they contain nothing to corroborate Lord Macaulay's opinion that he was the deliberate perpetrator of the Conspirators; but forgets that when the Puritans had the upper hand, their forbearance was by no means conspicuous. If Richard Baxter was badly treated, so also was Chillingworth.