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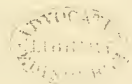


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On Falling in Love.

Lord, what fools these mortals be!

THERE is only one event in life which really astonishes a man and startles him out of his prepared opinions. Everything else befalls him very much as he expected. Event succeeds to event, with an agreeable variety indeed, but with little that is either startling or intense; they form together no more than a sort of background, or running accompaniment to the man's own reflections; and he falls naturally into a cool, curious, and smiling habit of mind, and builds himself up in a conception of life which expects to-morrow to be after the pattern of to-day and yesterday. He may be accustomed to the vagaries of his friends and acquaintances under the influence of love. He may sometimes look forward to it for himself with an incomprehensible expectation. But it is a subject in which neither intuition nor the behaviour of others will help the philosopher to the truth. There is probably nothing rightly thought or rightly written on this matter of love that is not a piece of the person's experience. I remember an anecdote of a well-known French theorist, who was debating a point cagerly in his *cénacle*. It was objected against him that he had never experienced love. Whereupon he arose, left the society, and made it a point not to return to it until he considered that he had supplied the defect. "Now," he remarked, on entering, "now I am in a position to continue the discussion." Perhaps he had not penetrated very deeply into the subject after all; but the story indicates right thinking, and may serve as an apologue to readers of this essay.

When at last the scales fall from his eyes, it is not without something of the nature of dismay that the man finds himself in such changed conditions. He has to deal with commanding emotions instead of the easy dislikes and preferences in which he has hitherto passed his days; and he recognises capabilities for pain and pleasure of which he had not yet suspected the existence. Falling in love is the one illogical adventure, the one thing of which we are tempted to think as supernatural, in our trite and reasonable world. The effect is out of all proportion with the cause. Two persons, neither of them, it may be, very amiable or very beautiful, meet, speak a little, and look a little into each other's eyes. That has been done a dozen or so of times in the experience of either with no great result. But on this occasion all is different. They

fall at once into that state in which another person becomes to us the very gist and centrepoin of God's creation, and demolishes our laborious theories with a smile; in which our ideas are so bound up with the one master-thought that even the trivial cares of our own person become so many acts of devotion, and the love of life itself is translated into a wish to remain in the same world with so precious and desirable a fellow-creature. And all the while their acquaintances look on in stupor, and ask each other, with almost passionate emphasis, what so-and-so can see in that woman, or such-an-one in that man? I am sure, gentlemen, I cannot tell you. For my part, I cannot think what the women mean. It might be very well, if the Apollo Belvedere should suddenly glow all over into life, and step forward from the pedestal with that god-like air of his. But of the misbegotten changelings who call themselves men, and prate intolerably over dinner-tables, I never saw one who seemed worthy to inspire love—no, nor read of any, except Leonardo da Vinci, and perhaps Goethe in his youth. About women I entertain a somewhat different opinion; but there, I have the misfortune to be a man.

There are many matters in which you may waylay Destiny, and bid him stand and deliver. Hard work, high thinking, adventurous excitement, and a great deal more that forms a part of this or the other person's spiritual bill of fare, are within the reach of almost any one who can dare a little and be patient. But it is by no means in the way of every-one to fall in love. You know the difficulty Shakspeare was put into when Queen Elizabeth asked him to show Falstaff in love. I do not believe that Henry Fielding was ever in love. Scott, if it were not for a passage or two in *Rob Roy*, would give me very much the same effect. These are great names and (what is more to the purpose) strong, healthy, high-strung and generous natures, of whom the reverse might have been expected. As for the innumerable army of anæmic and tailorish persons who occupy the face of this planet with so much propriety, it is palpably absurd to imagine them in any such situation as a love-affair. A wet rag goes safely by the fire; and if a man is blind, he cannot expect to be much impressed by romantic scenery. Apart from all this, many love-able people miss each other in the world, or meet under some unfavourable star. There is the nice and critical moment of declaration to be got over. From timidity or lack of opportunity a good half of possible love cases never get so far, and at least another quarter do there cease and determine. A very adroit person, to be sure, manages to prepare the way and out with his declaration in the nick of time. And then there is a fine solid sort of man, who goes on from snub to snub; and if he has to declare forty times, will continue imperturbably declaring, amid the astonished consideration of men and angels, until he has a favourable answer. I dare say, if one were a woman, one would like to marry a man who was capable of doing this, but not quite one who had done so. It is just a little bit abject, and somehow just a little bit gross; and

marriages in which one of the parties has been thus battered into consent scarcely form agreeable subjects for meditation. Love should run out to meet love with open arms. Indeed, the ideal story is that of two people who go into love step for step, with a fluttered consciousness, like a pair of children venturing together into a dark room. From the first moment when they see each other, with a pang of curiosity, through stage after stage of growing pleasure and embarrassment, they can read the expression of their own trouble in each other's eyes. There is here no declaration properly so called; the feeling is so plainly shared, that as soon as the man knows what it is in his own heart, he is sure of what it is in the woman's.

This simple accident of falling in love is as beneficial as it is astonishing. It arrests the petrifying influence of years, disproves cold-blooded and cynical conclusions, and awakens dormant sensibilities. Hitherto the man had found it a good policy to disbelieve the existence of any enjoyment which was out of his reach; and thus he turned his back upon the strong sunny parts of nature, and accustomed himself to look exclusively on what was common and dull. He accepted a prose ideal, let himself go blind of many sympathies by disuse; and if he were young and witty, or beautiful, wilfully forewent these advantages. He joined himself to the following of what, in the old mythology of love, was prettily called *nonchaloir*; and in an odd mixture of feelings, a fling of self-respect, a preference for selfish liberty, and a great dash of that fear with which good people regard serious interests, kept himself back from the straightforward course of life among certain selected activities. And now, all of a sudden, he is unhorsed, like St. Paul, from his infidel affectation. His heart, which has been ticking accurate seconds for the last year, gives a bound and begins to beat high and irregularly in his breast. It seems as if he had never heard or felt or seen until that moment; and by the report of his memory, he must have lived his past life between sleep and waking, or with the preoccupied attention of a brown study. He is practically incommôded by the generosity of his feelings, smiles much when he is alone, and develops a habit of looking rather blankly upon the moon and stars. But it is not at all within the province of a prose essayist to give a picture of this hyperbolical frame of mind; and the thing has been done already, and that to admiration. In *Adelaide*, in Tennyson's *Maul*, and in some of Heine's songs, you get the absolute expression of this midsummer spirit. Romeo and Juliet were very much in love; although they tell me some German critics are of a different opinion, probably the same who would have us think Mercutio a dull fellow. Poor Antony was in love, and no mistake. That lay figure Marius, in *Les Misérables*, is also a genuine case in his own way, and worth observation. A good many of George Sand's people are thoroughly in love; and so are a good many of George Meredith's. Altogether, there is plenty to read on the subject. If the root of the matter be in him, and if he has the requisite cords to set in

vibration, a young man may occasionally enter, with the key of art, into that land of Beulah which is upon the borders of Heaven and within sight of the City of Love. There let him sit awhile to hatch delightful hopes and perilous illusions.

One thing that accompanies the passion in its first blush is certainly difficult to explain. It comes (I do not quite see how) that from having a very supreme sense of pleasure in all parts of life—in lying down to sleep, in waking, in motion, in breathing, in continuing to be—the lover begins to regard his happiness as beneficial for the rest of the world, and highly meritorious in himself. Our race has never been able contentedly to suppose that the noise of its wars, conducted by a few young gentlemen in a corner of an inconsiderable star, does not re-echo among the courts of Heaven with quite a formidable effect. In much the same taste, when people find a great to-do in their own breasts, they imagine it must have some influence in their neighbourhood. The presence of the two lovers is so enchanting to each other that it seems as if it must be the best thing possible for everybody else. They are half inclined to fancy it is because of them and their love that the sky is blue and the sun shines. And certainly the weather is usually fine while people are courting . . . In point of fact, although the happy man feels very kindly towards others of his own sex, there is apt to be something too much of the magnifico in his demeanour. If people grow presuming and self-important over such matters as a dukedom or the Holy See, they will scarcely support the dizziest elevation in life without some suspicion of a strut; and the dizziest elevation is to love and be loved in return. Consequently, accepted lovers are a trifle condescending in their address to other men. An overweening sense of the passion and importance of life hardly conduces to simplicity of manner. To women, they feel very nobly, very purely, and very generously, as if they were so many Joan of Arcs; but this does not come out in their behaviour; and they treat them to Grandisonian airs marked with a suspicion of fatuity. I am not quite certain that women do not like this sort of thing; but really, after having bemused myself over *Daniel Deronda*, I have given up trying to understand what they like.

If it did nothing else, this sublime and ridiculous superstition, that the pleasure of the pair is somehow blessed to others, and everybody is made happier in their happiness, would serve at least to keep love generous and great-hearted. Nor is it quite a baseless superstition after all. Other lovers are hugely interested. They strike the nicest balance between pity and approval, when they see people aping the greatness of their own sentiments. It is an understood thing in the play, that while the young gentlefolk are courting on the terrace, a rough flirtation is being carried on, and a light, trivial sort of love is growing up, between the footman and the singing chambermaid. As people are generally cast for the leading parts in their own imaginations, the reader can apply the parallel to real life without much chance of going wrong. In short, they

are quite sure this other love-affair is not so deep-seated as their own, but they like dearly to see it going forward. And love, considered as a spectacle, must have attractions for many who are not of the confraternity. The sentimental old maid is a common-place of the novelists; and he must be rather a poor sort of human being, to be sure, who can look on at this pretty madness without indulgence and sympathy. For nature commends itself to people with a most insinuating art; the busiest is now and again arrested by a great sunset; and you may be as pacific or as cold-blooded as you will, but you cannot help some emotion when you read of well-disputed battles, or meet a pair of lovers in the lane.

Certainly, whatever it may be with regard to the world at large, this idea of beneficent pleasure is true as between the sweethearts. To do good and communicate is the lover's grand intention. It is the happiness of the other that makes his own most intense gratification. It is not possible to disentangle the different emotions, the pride, humility, pity and passion, which are excited by a look of happy love or an unexpected caress. To make oneself beautiful, to dress the hair, to excel in talk, to do anything and all things that puff out the character and attributes and make them imposing in the eyes of others, is not only to magnify one's self, but to offer the most delicate homage at the same time. And it is in this latter intention that they are done by lovers; for the essence of love is kindness; and indeed it may be best defined as passionate kindness: kindness, so to speak, run mad and become importunate and violent. Vanity in a merely personal sense exists no longer. The lover takes a perilous pleasure in privately displaying his weak points and having them, one after another, accepted and condoned. He wishes to be assured that he is not loved for this or that good quality, but for himself, or something as like himself as he can contrive to set forward. For, although it may have been a very difficult thing to paint the marriage of Cana, or write the fourth act of Antony and Cleopatra, there is a more difficult piece of art before every one in this world who cares to set about explaining his own character to others. Words and acts are easily wrenched from their true significance; and they are all the language we have to come and go upon. A pitiful job we make of it, as a rule. For better or worse, people mistake our meaning and take our emotions at a wrong valuation. And generally we rest pretty content with our failures; we are content to be misapprehended by cackling flirts; but when once a man is moonstruck with this affection of love, he makes it a point of honour to clear such dubieties away. He cannot have the best of her sex misled upon a point of this importance; and his pride revolts at being loved in a mistake.

He discovers a great reluctance to return on former periods of his life. To all that has not been shared with her, rights and duties, bygone fortunes and dispositions, he can look back only by a difficult and repugnant effort of the will. That he should have wasted some years in ignorance of what alone was really important, that he may have enter-

tained the thought of other women with any show of complacency, is a burthen almost too heavy for his self-respect. But it is the thought of another past that rankles in his spirit like a poisoned wound. That he himself made a fashion of being alive in the bald, beggarly days before a certain meeting, is deplorable enough in all good conscience. But that She should have permitted herself the same liberty seems inconsistent with a Divine providence.

A great many people run down jealousy, on the score that it is an artificial feeling, as well as practically inconvenient. This is scarcely fair; for the feeling on which it merely attends, like an ill-humoured courtier, is itself artificial in exactly the same sense and to the same degree. I suppose what is meant by that objection is that jealousy has not always been a character of man, formed no part of that very modest kit of sentiments with which he is supposed to have begun the world, but waited to make its appearance in better days and among richer natures. And this is equally true of love, and friendship, and love of country, and delight in what they call the beauties of nature, and most other things worth having. Love, in particular, will not endure any historical scrutiny: to all who have fallen across it, it is one of the most incontestable facts in the world; but if you begin to ask what it was in other periods and countries, in Greece for instance, the strangest doubts begin to spring up, and everything seems so vague and changing that a dream is logical in comparison. Jealousy, at any rate, is one of the consequences of love; you may like it or not, at pleasure; but there it is.

It is not exactly jealousy, however, that we feel when we reflect on the past of those we love. A bundle of letters found after years of happy union creates no sense of insecurity in the present; and yet it will pain a man sharply. The two people entertain no vulgar doubt of each other: but this pre-existence of both occurs to the mind as something indelicate. To be altogether right, they should have had twin birth together, at the same moment with the feeling that unites them. Then indeed it would be simple and perfect and without reserve or afterthought. Then they would understand each other with a fulness impossible otherwise. There would be no barrier between them of associations that cannot be imparted. They would be led into none of those comparisons that send the blood back to the heart. And they would know that there had been no time lost, and they had been together as much as was possible. For besides terror for the separation that must follow some time or other in the future, men feel anger, and something like remorse, when they think of that other separation which endured until they met. Some one has written that love makes people believe in immortality, because there seems not to be room enough in life for so great a tenderness, and it is inconceivable that the most masterful of our emotions should have no more than the spare moments of a few years. Indeed, it seems strange; but if we call to mind analogies, we can hardly regard it as impossible.

“The blind bow-boy,” who smiles upon us from the end of terraces in old Dutch gardens, laughingly hails his bird-bolts among a fleeting generation. But for as fast as ever he shoots, the game dissolves and disappears into eternity from under his falling arrows; this one is gone ere he is struck; the other has but time to make one gesture and give one passionate cry; and they are all the things of a moment. When the generation is gone, when the play is over, when the thirty years’ panorama has been withdrawn in tatters from the stage of the world, we may ask what has become of these great, weighty, and undying loves, and the sweethearts who despised mortal conditions in a fine credulity; and they can only show us a few songs in a bygone taste, a few actions worth remembering, and a few children who have retained some happy stamp from the disposition of their parents.

R. L. S.
