

Chapter 5 — Human Emotions, Instincts, and Sentiments

*of The Mind at Mischief:
Tricks and Deceptions of the Subconscious and How to Cope with Them*
(1929)

by
William S. Sadler, M.D., F.A.C.S.

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Sources for Chapter 5, in the order in which they first appear

- (1) T. W. **Mitchell**, M.D., *Problems in Psychopathology* (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1927)
- (2) William S. Sadler, M.D., F.A.C.S., ***How You Can Keep Happy*** (Chicago: American Health Book Concern, 1926)

Key

- (a) **Green** indicates where a source author (other than Sadler) first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and Sadler pointedly differ from each other.
- (e) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (f) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.

- (g) **Red** indicates either: (1) an obvious error on Sadler's part, brought about, in most cases, by miscopying or misinterpreting his source, or (2) Sadler's use of an earlier text of his that contained time-bound information which he didn't revise when presenting it in *The Mind at Mischief*, resulting in a historical impossibility, or (3) Sadler's use of an earlier text of his which he revised in such a way as to contradict that earlier text.

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[See Chaps. 6, 7 and 8.]

I. PRIMARY INSTINCTS AND EMOTIONS* (*How You Can Keep Happy* 265)

*In general, I am disposed to adhere to the psychology of instincts and emotions as advocated by William McDougall and I am indebted to this author for many suggestions included in this discussion. Not all psychologists are agreed that we can always distinguish an instinct by its accompanying emotion (*HYCKH* 265).

THEORY OF THE INSTINCTS (*Mitchell* 97)

[contd from 8:1.3] That is to say, all instinctual activity has three sides:

a sensory or perceptual side,

an emotional or affective side,

V — HUMAN EMOTIONS, INSTINCTS, AND SENTIMENTS

5:0.1 AS a preparation for the further study of emotional repression, emotional conflicts, unsatisfied desires, and the neuroses which are the outgrowth of these psychic kinks and tangles,

I think it well to devote this chapter to the careful consideration of emotions, instincts, sentiments, and convictions.

I am disposed, in general, to adhere to the teachings of McDougall and Shand in the matter of classifying emotions and associating them with certain instincts.

I believe that every instinct has what might be called three phases, and they are:

5:0.2 1. The sensory or perceptual side—

that is, the avenue of the special senses through which impressions from the outside world reach the animal brain.

5:0.3 2. The emotional or affective side—

representing the impression made upon the individual by the receipt of these sensory impressions. This is the feeling-content of an instinct and represents what we more commonly understand by the term emotion.

and a **motor** or **executive** side (M 98-99).

5:0.4 3. The **motor** or **executive** phase of the instinct,

which represents the mind ordering action in self-defense or otherwise for the purpose of executing the action associated with the emotion or for carrying into effect the instinct which is perhaps the basic or fundamental feature of this triangle.

1. PRIMARY INSTINCTS AND EMOTIONS

I. PRIMARY INSTINCTS AND EMOTIONS* (*How You Can Keep Happy* 265)

[contd] Every human being is born into this world fully equipped with a set of inherent instincts and every inherited instinct is accompanied by a well-defined feeling or emotion.

While psychologists have only recently begun to study this question of instinct and emotion, and while there may be some difference of opinion as to what really constitutes a primary inherent instinct,

nevertheless, I think most psychologists will agree with the following classification of primary instincts and their accompanying emotions:

5:1.1 Every human being is born into this world fully equipped with a set of inherent instincts, and every inherited instinct, as later developed, is accompanied by a well-defined feeling or emotion.

Psychologists have only recently begun to study this question of instinct and emotion, and there may be some difference of opinion as to what really constitutes a primary inherent instinct;

nevertheless I think most psychologists will agree with the following classification of primary instincts and their accompanying emotions:

SOURCE

Primary Instincts

1. Flight	Fear
2. Repulsion	Disgust
3. Curiosity	Wonder
4. Self-assertion	Elation
5. Self-abasement	Subjection
6. Parental	Tenderness
7. Reproduction	Sex-hunger
8. Nutrition	Hunger
9. Gregariousness.	Security
10. Acquisition	Hoarding
11. Construction	Pride of creation
12. Pugnacity	Anger

(HYCKH 265)

[contd] We must abandon the modern belief that instincts are the Creator's gift to animals to atone for their lack of intelligence;

that as man advances intellectually he loses his instincts— becomes more and more free from all instinctive tendencies.

Animal instincts do not disappear with racial advancement,

they remain with us and proceed to make mischief for us unsuspecting mortals when they are not properly understood or adequately controlled (HYCKH 265-66).

[contd] Before we can accept an impulse as a primary or inherent instinct, we must find it uniformly present in the instinctive behavior of the higher animals.

We should also observe its exaggeration in those human beings who are mentally unbalanced—abnormally controlled—

and who would, therefore, be expected to exhibit more of a tendency to be under the control of their racial instincts as compared with intelligence and reason (HYCKH 266).

5: THE MIND AT MISCHIEF

5:1.2 *Primary Instincts*

Primary Emotions

[Note: The list on the left is reproduced exactly as such in *The Mind at Mischief*.]

5:1.3 We must abandon the old-fashioned belief that instincts are the Creator's gift to animals to atone for their lack of intelligence;

that as man advances intellectually he loses his instincts— becomes more and more free from all instinctive tendencies.

Animal instincts do not disappear with racial advancement; they are merely repressed,

they remain with us and proceed to make mischief for us when they are not properly understood or adequately controlled.

5:1.4 Before we can accept an impulse as a primary or inherent instinct, we must find it uniformly present in the instinctive behavior of the higher animals.

We should also observe its exaggeration in those human beings who are mentally unbalanced—abnormally controlled—

and who would, therefore, be expected to exhibit more of a tendency to be under the control of their racial instincts as compared with intelligence and reason.

SOURCE

[contd] It will now be in order to examine briefly these primary emotions:

1. *Fear*.

Fear is the emotion associated with the inherent *instinct of flight*.

You are more or less familiar with the old argument as to whether people run because they are scared or are frightened because they are running.

Both the biologist and psychologist seem inclined to believe that we are frightened because of our flight,

but no matter as to the technicality of this argument,

the simple facts in the case are that even though we may instinctively flee from danger and then have fear aroused in our minds as we proceed with the flight—

I say, practically speaking, we don't run very far until our fear directly contributes to the acceleration of our speed (*HYCKH* 266).

[contd] The thing works both ways when it is once initiated.

While the emotion may be initiated by the instinct, when it is once aroused, it serves greatly to augment the instinctive tendency (*HYCKH* 266).

[contd] Fear, when thoroughly aroused, produces that terror which leads to concealment; an effort to avoid danger by hiding.

Fear leads us first to flee—then to hide.

5: THE MIND AT MISCHIEF

5:1.5 It will now be in order briefly to examine these primary emotions:

5:1.6 1. *Fear*—

Fear is the emotion associated with the inherent *instinct of flight*.

You are more or less familiar with the old argument as to whether people run because they are scared or are frightened because they are running.

Both the biologist and psychologist seem inclined to believe that we are frightened because of our flight,

but in any case

the simple facts are that even tho we may instinctively flee from danger and then have fear aroused in our minds as we proceed with the flight,

we do not run very far until our fear directly contributes to the acceleration of our speed.

5:1.7 The thing works both ways when it is once initiated.

While the emotion may be initiated by the instinct, when it is once aroused it serves greatly to augment the instinctive tendency.

5:1.8 Fear, when thoroughly aroused, produces that terror which leads to concealment—an effort to avoid danger by hiding.

Fear leads us first to flee, then to hide.

SOURCE

It is the most lasting, most indelible of all human emotions, and is the one emotion that seems to seize control of both mind and body in no uncertain fashion (*HYCKH* 266).

[contd] The emotion of fear invariably accompanies the instinct of flight—the desire to flee from danger,

but, when this fear is profound and overwhelming, it sometimes paralyzes the power of flight, when it is so profound as to result in terror.

So we see that when fear is overdone leading to terror—it defeats itself (*HYCKH* 266).

[contd] While fear is instinctive, not all our early fears are inherited.

All young infants are frightened by but two things: The fear of falling and the hearing of sudden loud and shrill noises.

Practically all other fears they acquire by suggestion and association.

Young children are not at first afraid of snakes, hairy animals, etc. (*HYCKH* 266).

[contd] In regard to the child's fear of noises, attention should be called to the fact that it is the thunder associated with the storm that frightens the child, not the lightning (*HYCKH* 266).

[contd] Even young children are commonly regarded as having different sorts of crying to designate various states of mental anguish and physical suffering—at least most mothers feel that such is the case (*HYCKH* 267).

5: THE MIND AT MISCHIEF

It is the most lasting, most indelible of all human emotions, and is the one emotion that seems to seize control of both mind and body in no uncertain fashion.

5:1.9 The emotion of fear invariably accompanies the instinct of flight—the desire to flee from danger;

but, when this fear is so profound as to result in terror, it sometimes paralyzes the power of flight.

So we see that when fear is overdone—leading to terror—it defeats itself.

5:1.10 While fear is instinctive, not all our early fears are inherited.

All young infants are frightened by but two things: The fear of falling and the hearing of sudden loud and shrill noises.

Practically all other fears they acquire by suggestion and association.

Young children are not at first afraid of snakes, hairy animals, etc.

It is the thunder associated with the storm that frightens the child, not the lightning.

SOURCE

[contd] When certain individuals cover their heads with the bed clothing during a storm, they are but exhibiting that inherent instinct for concealment subsequent to fleeing from danger (*HYCKH 267*).

[contd] Fear is not a result of any process of intelligent reason or judgment.

A young child may be terrorized with fear by the sight of its own father down on the floor “playing bear.”

It well knows its father will do it no harm, but it easily succumbs to the arousal of its instinctive fear emotions (*HYCKH 267*).

[contd] Because of the lasting impression which the fear emotion makes upon the human mind and memory,

it becomes, not only the one great influence which admonishes us to control our selfish behavior and curb our egoistic tendencies;

but it also becomes the fundamental cause for much of our needless anxiety and the starting point for many of our imaginative psychic dreads and functional nervous disorders (*HYCKH 267*).

[contd] Fear is fatal to human happiness under conditions of modern civilization.

Worry is chronic fear and is the arch-demon of all the hosts of joy-killers (*HYCKH 267*).

[contd] The only known cure for fear is *faith*.

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When certain adults cover their heads with the bed-clothing during a storm, they are only exhibiting the inherent instinct for concealment subsequent to fleeing from danger. [*Note: See 4:3.6.*]

5:1.11 Fear is not a result of any process of intelligent reasoning or judgment.

A young child may be terrorized by the sight of its own father down on the floor “playing bear.”

It well knows its father will do it no harm, but when the father is seen in this strange aspect it easily succumbs to its instinctive fear emotions.

5:1.12 Because of the lasting impression which the fear emotion makes upon the human mind and memory,

it becomes not only the one great influence which admonishes us to control our selfish behavior and curb our egoistic tendencies,

but also the fundamental cause for much of our needless anxiety and the starting-point for many of our imaginative dreads and functional nervous disorders.

5:1.13 Fear is fatal to human happiness under conditions of modern civilization.

Worry is chronic fear and is the arch-demon of all the hosts of joy-killers.

5:1.14 The only known cure for fear is *faith*.

SOURCE

It requires courage—stamina—to control this inherent tendency to succumb to the fearful emotions (*HYCKH* 267).

[contd] 2. *Disgust*.

Disgust is the emotion associated with the *instinct of repulsion* and is aroused by bad tastes and smells.

It seems to be especially stimulated by the observation of slimy creatures such as snakes and lizards.

It no doubt lies at the bottom of the development of the aesthetic taste in primitive man

and unquestionably constitutes the inherent urge which propels modern civilized people along the lines which lead them to look for the beautiful.

There is little doubt but that repulsion and disgust lie at the very bottom of our artistic thoughts and actions (*HYCKH* 267).

[contd] As our intellectual development has progressed, we come to associate this emotion of disgust with people who are for some reason offensive to our standards and ideals.

It is a common expression to hear, of some person who is repulsive in his appearance or personality, that “he makes me sick” (*HYCKH* 267).

[contd] Thus we see that disgust is an emotion which may become associated with food, surroundings, animals, and even human beings,

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But before faith can operate, there must be courage—stamina—to control the inherent tendency to succumb to the fearful emotions.

5:1.15 2. *Disgust*—

Disgust is the emotion associated with the *instinct of repulsion* and is aroused by bad tastes and smells.

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There is little doubt but that repulsion and disgust lie at the very bottom of our effort to realize artistic thoughts and actions.

5:1.16 As our intellectual development progresses, we come to associate this emotion of disgust with people who for some reason offend our standards and ideals.

We commonly hear it said, of some person who is repulsive in his appearance or personality, that “he makes me sick.”

5:1.17 Thus we see that disgust is an emotion which may become associated with food, surroundings, animals, and even human beings;

SOURCE

and if allowed to gain a large place in one's mental life it is certain to become responsible for much uneasiness and unhappiness.

If we are going to become over-sensitive to all the trifling things we happen to dislike in our associates, we are doomed to suffer most keenly from such a state of mind (HYCKH 267-68).

[contd] 3. *Wonder*.

Wonder is the emotion associated with the *instinct of curiosity*.

It is, after a fashion, a sort of incipient fear.

No doubt this is the emotion, together with its foundation instinct of curiosity, that leads to invention, adventure, and exploration (HYCKH 268).

[contd] The wonder emotion—the curiosity instinct—is strong in both animals and children.

It is peculiarly active in monkeys.

Who has not observed animals in the pasture approach cautiously some strange object lying on the ground, and then shy away in fear, only to return again further to satisfy their curiosity?

If wonder is over-excited it is transformed frankly into fear (HYCKH 268).

[contd] Undoubtedly this sort of curiosity and wonder constitute the foundations of our scientific researches and religious speculations.

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and if allowed to gain a large place in one's mental life it is certain to become responsible for much unhappiness.

If we become oversensitive to all the trifling things we happen to dislike in our associates, we are doomed to suffer.

5:1.18 3. *Wonder*—

Wonder is the emotion associated with the *instinct of curiosity*.

It is a sort of incipient fear.

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Who has not observed animals in the pasture approach cautiously some strange object lying on the ground, and then shy away in fear, only to return again further to satisfy their curiosity?

If wonder is overexcited it is transformed frankly into fear.

5:1.20 Undoubtedly this emotion constitutes the foundation of our scientific researches and religious speculations.

SOURCE

The hunting instinct is probably another manifestation of this same inherent curiosity, augmented by hunger and other associated emotions.

Here is an emotion which can contribute to our happiness or lead us into endless trouble—all depending on how we control it (*HYCKH* 268).

[contd] 4. *Elation*.

Elation is the emotion aroused by indulging the instinct of self-assertion.

It is the emotion behind all our tendencies and efforts at self-display.

It is the positive element of self-consciousness.

It is particularly exemplified in the characteristic swagger of the male and the vanity of the female, and is an emotion undoubtedly responsible for much of the conduct that goes by the name of bravery (*HYCKH* 268).

[contd] In the animal world we see this emotion in action as a spirited horse lifts high his hoofs and tenses every muscle in his body as he prances around on parade.

It is shown in the spreading tail of the peacock, and the strutting of the mother hen in the presence of her chicks (*HYCKH* 268).

[contd] We find this same primitive and innate instinct coming to the front in certain cases of the human insane.

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The hunting instinct is probably another manifestation of this same inherent curiosity, augmented by hunger and other associated emotions.

Here is an emotion which can contribute to our happiness or lead us into endless trouble—all depending on how we control it.

5:1.21 4. *Elation*—

Elation is the emotion aroused by indulging the *instinct of self-assertion*.

It is the emotion behind all our efforts at self-display.

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It is particularly exemplified in the characteristic swagger of the male and the vanity of the female, and is an emotion undoubtedly responsible for much of the conduct that goes by the name of bravery.

5:1.22 In the animal world we see this emotion in action as a spirited horse lifts high his hoofs and tenses every muscle in his body while prancing around on parade.

It is shown in the spreading tail of the peacock, and the strutting of the mother hen in the presence of her chicks.

5:1.23 We find this same primitive instinct coming to the front in certain cases of the human insane.

SOURCE

Softening of the brain is sometimes accompanied by “delusions of grandeur”—the unfortunate individual becoming the victim of a boastful and insane elation (HYCKH 268).

[contd] 4. *Elation*—self-assertion—is essential to human happiness.

While over-exaggeration of one’s ego invariably leads to trouble and more or less sorrow and unhappiness; *nevertheless*, a reasonable indulgence of self-display and the enjoyment of average self-expression are indispensable to good health and happiness (HYCKH 268).

[contd] Human beings just must have an opportunity to “show off”—at least in moderation—in order to be happy.

Even the young child is observed to emerge from his bashful hiding behind his mother’s apron, and, after turning a somersault, inquire of the stranger: “Can you do that?”

We are all more or less like the children, who as they “show off”—say: “Watch me do this.”

There is joy in performance. We are happy when in action.

We are unhappy when we are denied the opportunity to indulge in some sort of self-assertion with its accompanying emotion of elation (HYCKH 268-69).

[contd] 5. *Subjection*.

Subjection is in contrast with elation, and is associated with the *instinct of self-abasement*.

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Softening of the brain is sometimes accompanied by “delusions of grandeur,” the unfortunate individual becoming the victim of a boastful and insane elation.

5:1.24 *Elation*—self-assertion—is essential to human happiness.

While overexaggeration of one’s ego invariably leads to trouble and more or less sorrow and unhappiness, a reasonable indulgence of self-display and the enjoyment of average self-expression are indispensable to health and happiness.

5:1.25 Human beings must have an opportunity to “show off”—at least in moderation—in order to be happy.

Even the young child is observed to emerge from his bashful hiding behind his mother’s apron, and, after turning a somersault, inquire of the stranger, “Can you do that?”

We are all more or less like the children, who, as they “show off,” say, “Watch me do this.”

There is joy in performance. We are happy when in action.

We are unhappy when we are denied the opportunity to indulge in some sort of self-assertion with its accompanying emotion of elation.

5:1.26 5. *Subjection*—

Subjection is in contrast with elation, and is associated with the *instinct of self-abasement*.

SOURCE

It is the negative side of self-consciousness and represents that slinking, crest-fallen behavior that is so often mistakenly called humility.

In some abnormal and morbid individuals this is carried to the point where these souls conceive themselves as being guilty of all sorts of crimes and misdemeanors.

This is the emotion lying at the bottom of our “inferiority complexes” (*HYCKH* 269).

[contd] Among animals, the dog exhibits the most profound development of this subjective emotion as he crawls along on his belly with his tail tucked away between his legs—in the presence of a larger dog or a chiding master (*HYCKH* 269).

[contd] This is the emotion which becomes the basis of shame in the human species.

Shame and pride presuppose the existence of self-consciousness and since this is a state of mind denied the animal world, these more complex emotions are purely human.

But the animals do share with man these rudimentary emotions of elation and subjection (*HYCKH* 269).

[contd] 6. *Tenderness*.

Tenderness is the name which has been given to those feelings connected with the *parental instinct*.

It is the foundation of the protective impulse. That is, the impulse to protect the young, the weak, and the helpless.

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Shame and pride presuppose the existence of self-consciousness, and since this is a state of mind denied the animal world, these more complex emotions are purely human.

But the animals do share with man the rudimentary emotions of elation and subjection.

5:1.29 6. *Tenderness*—

Tenderness is the name which has been given to those feelings connected with the *parental instinct*.

It is the foundation of the protective impulse—the impulse to protect the young, the weak, and the helpless.

SOURCE

It becomes the source of most of our moral indignation and when thoroughly aroused it is closely allied to the emotion of anger.

Nothing will so arouse the indignation of the normal human being as to see an inhuman wretch torture and abuse a weak and helpless child (*HYCKH* 269).

[contd] This emotion of tenderness is the biologic explanation of all true altruism.

This tender emotion is peculiarly shown in the maternal instinct for the care and protection of the young which is common to the females of all the higher animals (*HYCKH* 269).

[contd] This emotion of tenderness is associated with the love and devotion of parents for their offspring and is the first instinct we have discussed which lends itself to the preservation of the species.

Most of our inherent instincts are designed to protect the individual, but the emotion of tenderness aids in species survival (*HYCKH* 269).

[contd] Some species of apes are said to carry their young about clasped in the mother's arms for months—never giving up the young ape for a single moment (*HYCKH* 270).

[contd] This tender emotion is weaker in the male.

The fact that the male individual in the human species has any of this sort of maternal solicitude for the young is probably due to the fact that many traits of one sex are in rudimentary form inherited by the other sex.

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It becomes the source of most of our moral indignation, and when thoroughly aroused it is closely allied to anger.

Nothing will more thoroughly arouse the indignation of the normal human being than to see an inhuman wretch torture and abuse a helpless child.

5:1.30 This emotion of tenderness is the biologic explanation of all true altruism.

It is seen especially in the maternal instinct for the protection of the young, which is common to the females of all the higher animals.

It is associated with the love and devotion of parents for their offspring, and is the first instinct we have discussed which lends itself to the preservation of the species.

Most of our inherent instincts are designed to protect the individual, but the emotion of tenderness aids in species survival.

5:1.31 The tender emotion is weaker in the male.

That he has any of this sort of maternal solicitude for the young is probably due to the fact that many traits of one sex are in rudimentary form inherited by the other sex.

SOURCE

The females of many animals have abortive horns, while the males of many species have rudimentary breasts.

This sort of criss-cross inheritance between the sexes probably explains how man comes to have more or less of this tender, maternal-like instinct and emotion for the young (*HYCKH* 270).

[contd] Under certain customs of the Roman Courts it was observed that sons would appear against their fathers—but never did fathers appear against their sons.

One of the Ten Commandments admonishes the child to honor its parents, but it was not necessary to have a commandment exhorting parents to love their children—

Nature provided fully for that in the parental instinct and the accompanying tender emotion (*HYCKH* 270).

[contd] The urge of the human mother to kiss her child is probably a manifestation of the tendency of mothers among the higher animals to lick their offspring (*HYCKH* 270).

[contd] This tender emotion is the basis of all our Good Samaritan work, and the foundation of all efforts and laws designed to protect the weak against exploitation and abuse by the strong (*HYCKH* 270).

[contd] The emotion of tenderness is a source of much joy and real self-satisfaction.

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This sort of criss-cross inheritance between the sexes probably explains how man comes to have more or less of this motherly instinct and emotion for the young.

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One of the Ten Commandments admonishes the child to honor its parents, but it was not necessary to have a commandment exhorting parents to love their children.

Nature provided fully for that in the parental instinct and the accompanying tender emotion.

5:1.33 The urge of the human mother to kiss her child is probably a manifestation of the tendency of mothers among the higher animals to lick their offspring.

5:1.34 This tender emotion is the basis of all our Good Samaritan work, and the foundation of all efforts and laws designed to protect the weak against exploitation and abuse by the strong.

It is a source of much joy and real self-satisfaction.

SOURCE

Everything associated with the indulgence of this emotion makes for our highest happiness—provided we do not over-exercise this instinct, provided we do not cultivate our tender regard for the weak and helpless to that point where we generate sympathy to such an extent that it becomes positively painful (HYCKH 270).

[contd] When over-developed, our tender emotions may thus become responsible for no small amount of incipient sorrow and painful pity and so, in the end, prove the source of real unhappiness. But as normally experienced, tenderness is the source of much of our highest happiness and our most sublime joy (HYCKH 270).

[contd] 7. *Sex-hunger*.

Sex-hunger is the emotion aroused by, and associated with, the inherent *instinct of reproduction*.

It is a source of a great deal of human jealousy.

It is the emotion that underlies the mating instinct, and it impels and directs that interesting impulse to courtship.

It accounts for both the aggressive social attitude of the male and the characteristic coyness and shyness of the female (HYCKH 270).

[contd] In the case of the better natures in the human species, the sex urge is more or less intimately and innately associated with the parental instinct and its emotion of tenderness, all of which directly contributes to the development of that higher devotion and attachment we commonly call love (HYCKH 271).

5: THE MIND AT MISCHIEF

Everything associated with the indulgence of this emotion makes for our highest happiness—provided we do not overexercise the instinct and cultivate it to such an extent, that it becomes positively painful.

5:1.35 7. *Sex-hunger*—

Sex-hunger is the emotion aroused by, and associated with, the inherent *instinct of reproduction*.

It is a source of a great deal of jealousy.

It is the emotion that underlies the mating instinct, and it impels and directs that interesting impulse to courtship.

It accounts for both the aggressive social attitude of the male and the characteristic coyness and shyness of the female.

5:1.36 In the case of the better natures in the human species, the sex-urge is more or less intimately associated with the parental instinct and its emotion of tenderness, all of which directly contributes to the development of that higher devotion and attachment which we call *love*.

SOURCE

[contd] There can be little doubt but that we have in our sex emotions an instinct that can be so used as to contribute enormously to the sum of human happiness; on the other hand, no one would question the fact that these emotions are some times so abused as to be the source of the greatest sorrow and grief.

As concerns the average human being, the greatest joys and sorrows are locked up in the realms of this reproductive instinct and its associated sex emotions and attractions (*HYCKH* 271).

[contd] No other primary emotion is capable of such beneficent use or such monstrous abuse and perversion.

No other primitive instinct can contribute so much to human happiness when properly exercised; and likewise no other innate emotion can cause such suffering and sorrow when over-indulged or otherwise perverted and abused (*HYCKH* 271).

[contd] 8. *Hunger*.

Hunger is the emotion connected with the *instinct of nutrition*.

The desire for food is one of the fundamental and strongest of all human instincts and the associated emotion of hunger is what leads to our hunting and feeding impulses.

This is the emotion that is responsible for the development of the culinary and many other arts having to do with the preparation and preservation of food (*HYCKH* 271).

5: THE MIND AT MISCHIEF

5:1.37 There can be little doubt that we have in our sex-emotions an instinct that can be so used as to contribute enormously to the sum of human happiness; on the other hand, no one would question the fact that these emotions are sometimes so abused as to be the source of the greatest sorrow and suffering.

As concerns the average human being, the greatest joys and sorrows are locked up in the realms of this reproductive instinct and its associated sex-emotions and attractions.

No other primary emotion is capable of such beneficent use or such monstrous abuse.

No other primitive instinct can contribute so much to human happiness when properly exercised; and likewise no other innate emotion can cause such suffering and sorrow when overindulged or otherwise perverted.

5:1.38 8. *Hunger*—

Hunger is the emotion connected with the *instinct of nutrition*.

The desire for food is one of the strongest of all human instincts, and the associated emotion of hunger is what leads to our hunting and feeding impulses.

This is the emotion that is responsible for the development of the culinary and other arts having to do with the preparation and preservation of food.

SOURCE

[contd] There are few human instincts or emotions that we enjoy more heartily or frequently than the appeasing of the strong, normal appetite for food (*HYCKH* 271).

[contd] The gratification of healthy hunger is one of the most profound of all human joys.

A good appetite, if properly controlled and not over-indulged, is the source of never-ending happiness and pleasure.

Like the sex emotions, hunger may be utilized for the production of joy or perverted and abused to such an extent as to become responsible for the keenest suffering and the acutest sorrow (*HYCKH* 271).

[contd] 9. *Security*.

Security is the emotion we feel when we yield to our inherent *gregarious instinct*.

Man is naturally a herd animal.

He feels safer when he is one of a crowd of his own fellows.

This emotion of security is the well-spring of the impulse of self-preservation and when indulged, yields that feeling of safety which we experience as the result of companionship with those of our kind (*HYCKH* 271).

[contd] Many animals, although they exhibit little or no affection for one another, insist on remaining together in herds.

Most human beings dread to be alone.

Solitary confinement is regarded as the acme of punishment.

5: THE MIND AT MISCHIEF

5:1.39 The gratification of healthy hunger is one of the most profound of all human joys.

A good appetite, if properly controlled, is the source of lifelong pleasure.

Like the sex-emotions, hunger can be utilized for the production of joy or perverted to such an extent as to become responsible for the keenest suffering and sorrow.

5:1.40 9. *Security*—

Security is the emotion we feel when we yield to our inherent *gregarious instinct*.

Man is naturally a herd animal.

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5:1.41 Many animals, altho they exhibit little or no affection for one another, insist on remaining together in herds.

Most human beings dread to be alone.

Solitary confinement is regarded as the acme of punishment.

SOURCE

Some of our nervous patients simply will not remain alone.

We dearly like to congregate in throngs on the slightest pretense—a parade, or a football game—no matter what the excuse, mankind likes to revert to the associations of the herd (*HYCKH* 271-72).

[contd] Many an unsocial being, while shunning the intimate personal contact with his fellows, nevertheless, sticks closely to the great city with its teeming thousands (*HYCKH* 272).

[contd] The sense of security is essential to human happiness.

No matter how little personal affection we may have for our immediate associates, we do not want to be alone.

No matter how irritating our fellows may sometimes prove to be; nevertheless, we prefer to remain with the tribe.

Man is a social being and his happiness requires that he enjoy mingling with his fellows (*HYCKH* 272).

[contd] We can, of course, by means of diminished self-control, come to indulge in such anti-social conduct as to cause ourselves to be segregated from our fellows, and thus our isolation may become the source of much unhappiness and sorrow.

In fact, we recognize that most of our primitive instincts can be so exercised as to contribute either to our happiness or unhappiness.

Much depends upon our reaction to our emotions—our self-control (*HYCKH* 272).

[contd] 10. *Hoarding*.

5: THE MIND AT MISCHIEF

Some nervous patients simply will not remain alone.

We dearly like to congregate in throngs on the slightest pretense—a parade, or a football game—no matter what the excuse, mankind likes to revert to the associations of the herd.

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No matter how little personal affection we may have for our immediate associates, we do not want to be alone.

No matter how irritating our fellows may sometimes prove to be, we prefer to remain with the tribe.

We can, of course, by means of diminished self-control, indulge in such anti-social conduct as to cause ourselves to be segregated from our fellows; such isolation, however, soon becomes a source of unhappiness.

In fact, we recognize that most of our primitive instincts can be so exercised as to contribute either to our happiness or unhappiness.

Much depends upon our reaction to our emotions—our self-control.

5:1.43 10. *Hoarding*—

SOURCE

Hoarding is the emotion accompanying the *instinct of acquisition*.

It is the urge to labor and leads to the endurance of hardship in an effort to accumulate food and other possessions we deem requisite to happiness and essential to the joy of living.

When perverted, this impulse may lead to crime, theft, or may manifest itself after that peculiar fashion known as kleptomania.

The squirrel who buries his nuts is a typical example of this hoarding instinct (*HYCKH* 272).

[contd] In a former generation we forewent the pleasures of living in order to prepare for the blessings of heaven.

Today heaven does not have such a hold on the popular imagination and so at the present time we find any number of people who are relentlessly pursuing wealth in order to have a vast estate which will minister to the pleasures and happiness of their children after they have departed this life. These things are more or less akin (*HYCKH* 272).

[contd] Those who deny themselves the pleasures of living in order to prepare for the joys of heaven, as well as those who strive and toil during this life to amass a fortune for their children of the next generation—I say, they are akin, in that they both have the essential idea of foregoing the pleasures of today for the sake of future rewards and enjoyments (*HYCKH* 272).

5: THE MIND AT MISCHIEF

Hoarding is the emotion accompanying the *instinct of acquisition*.

It is the urge to labor and leads to the endurance of hardship in an effort to accumulate food and other possessions which we deem essential to the joy of living.

When perverted, this impulse may lead to theft and other crimes, or may manifest itself after that peculiar fashion known as kleptomania.

A typical example of the hoarding instinct is seen in the action of a squirrel burying nuts.

5:1.44 In a former generation we forewent the pleasures of living in order to prepare for the blessings of heaven.

To-day heaven does not have such a hold on the popular imagination, and so we find any number of people who are relentlessly pursuing wealth, in order to leave a vast estate and thus minister to the pleasures of their children after they, the parents, have departed this life.

Those who deny themselves pleasures in this life in order to prepare for the joys of heaven, are akin to those who toil to amass a fortune for the next generation; both have the essential idea of foregoing the pleasures of to-day for the sake of future rewards.

SOURCE

[contd] To struggle all one's lifetime to amass a fortune is not the road to human happiness; although a reasonable amount of this world's goods is quite essential to the fullest enjoyment of health and happiness (*HYCKH* 273).

[contd] 11. *Pride of creation.*

This is the emotion we experience as we view the results of our efforts to create, to construct things.

It is a sort of creative self-satisfaction.

It is the emotion associated with the *constructive instinct*.

Every human being likes to work up raw material into some article of his own design, and it is this instinct which lies at the bottom of the manufacturing proclivities of the human species.

Even children like to build things with their blocks, even as birds build their nests, beavers their dams, and ants their underground mansions (*HYCKH* 273).

[contd] I doubt if any normal minded healthy human being can fully experience the joy of living unless he is engaged in some worth while pursuit—some sort of creative or constructive toil.

Thousands of men and women are supremely unhappy—for no other reason than that they are inactive and comparatively idle (*HYCKH* 273).

[contd] 12. *Anger.*

Anger is the emotion associated with the *instinct of pugnacity*.

5: THE MIND AT MISCHIEF

5:1.45 11. *Pride of creation—*

This is the emotion we experience as we view the results of our efforts to create, to construct things.

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5:1.46 I doubt if any normal-minded healthy human being can fully experience the joy of living unless he is engaged in some worth-while pursuit—some sort of creative or constructive toil.

Thousands of men and women are supremely unhappy for no other reason than that they are comparatively idle.

5:1.47 12. *Anger—*

Anger is the emotion associated with the *instinct of pugnacity*.

SOURCE

This is an inherent instinct that seems to be aroused when anything obstructive is placed in the way of the exercise of our inherited instincts or the exercise of any of their associated emotions.

This is the real basic instinct or emotion that makes man a fighting animal. It is the biologic explanation of war.

While this is an instinct or emotion deficient in some females, it is present in a large degree in the average male.

It is a sort of general defense reaction.

That is, when any of the inherent emotions are thwarted, the natural reaction is that of pugnacious resistance and there is aroused in connection with this behavior a reaction of more or less anger (*HYCKH 273*).

[contd] What happens when you try to take a bone away from a dog?

The best natured infant displays resentment if you interrupt his meal.

All men resent any interference with the enjoyment of their pleasures.

Even the strong emotion of fear will give way to pugnacity and anger; for when the most timid animal is brought to bay—has its instincts of flight thwarted—it is apt to turn viciously upon its pursuer (*HYCKH 273*).

5: THE MIND AT MISCHIEF

This is a primary instinct that is likely to be aroused when any obstacle is placed in the way of the exercise of any of our other instincts or their associated emotions.

It is the basic instinct that makes man a fighting animal. It is the biologic explanation of war.

Some females are deficient in it, but it is present in large degree in the average male.

It is a type of general defense reaction.

That is, when any of the inherent emotions are thwarted, the natural reaction is one of pugnacious resistance, and there is aroused in connection with this behavior a reaction of more or less anger.

5:1.48 What happens when you try to take a bone away from a dog?

The best-natured infant displays resentment if you interrupt his meal.

All men resent any interference with their pleasures.

Even the strong emotion of fear will give way to pugnacity and anger; the most timid animal, when it is brought to bay, and finds its instinct of flight thwarted, is apt to turn viciously upon its pursuer.

SOURCE

[contd] While we are entitled to that self-confidence, that desire to look out for our rights and privileges, which is compatible with average self-respect and self-esteem; it is unfailingly true that when we become over-bellicose and pugnacious, our emotion of anger can be depended upon to neutralize the joys of living and eventually to all but kill the very happiness for the promotion of which our pugnacity has been over-exercised and our anger over-indulged.

Man is not truly happy and joyful when he is mad (*HYCKH* 273-74).

[contd] And so, of the twelve primary instincts and emotions, we come to see that only five are indispensable to happiness and they are: elation, tenderness, hunger, security, and pride of creation. Four of these primary emotions are largely subversive of joy—are destructive of happiness if much indulged, and they are: fear, disgust, subjection, and anger. This leaves three primary emotions which, while they are not wholly essential to happiness are of assistance, when properly controlled, in promoting or adding to the joy of living, and they are: wonder, sex attraction, and hoarding.

Now, when we take any inherited instinct with its associated emotion, we have what might be properly called an *hereditary impulse*.

In this connection it should be explained that the terms pleasure and pain, like excitement and depression, are not in and of themselves emotions. They are merely terms that are descriptive of varying degrees of emotion (*HCKH* 274).

5: THE MIND AT MISCHIEF

5:1.49 While we are entitled to that self-confidence, that desire to look out for our rights and privileges, which is compatible with average self-respect and self-esteem, it is unfailingly true that when we become over-bellicose and pugnacious, our emotion of anger can be depended upon to neutralize the joys of living and eventually to all but kill the very happiness for the promotion of which our pugnacity has been over-exercised and our anger overindulged.

Man is not truly happy when he is angry.

II. SECONDARY OR COMPOSITE EMOTIONS

II. SECONDARY OR COMPOSITE EMOTIONS (*How You Can Keep Happy* 274)

[contd] And so we come to recognize that the human species is largely dominated by a group of twelve inherited emotions.

Now, we should next give attention to the manner in which these twelve inherited emotions can be combined, built up, or associated into secondary composite or *acquired emotions*.

It is very interesting to observe how many secondary or composite emotions can be built up out of a dozen sets of simple inherited primary instincts and emotions; and of course, the farther away we get from these simple inherent emotions which we have in common with many of the lower animals—I say, the farther away we get from these simple hereditary and instinctive emotional reactions, the more difficult it becomes to fully analyze and thoroughly understand the nature and working of these more complex and more definitely human emotional experiences. Man's dominance in the scale of animal life is largely due to the fact that he has the capacity for the development of this larger group of more complex and component emotional reactions (*HYCKH* 274).

[contd] It is not an easy task to find the proper words in our language to define or stand for these more highly complex feelings and emotions, and undoubtedly various authorities might suggest a somewhat different classification, but the following represents what to me seems to be a fairly comprehensive survey of this group of so-called secondary emotions (*HYCKH* 274).

5:2.1 We have just seen that the human species is largely dominated by a group of twelve inherited emotions.

We should next give attention to the manner in which these twelve emotions can be combined, built up, or associated into secondary, composite or acquired emotions.

5:2.2 It is not easy to find the proper words to define or express these highly complex feelings and emotions, and undoubtedly various authorities might suggest a somewhat different classification, but the following represents what to me seems to be a fairly comprehensive survey of this group:

SOURCE

<i>Secondary Emotion (Composite and acquired)</i>	<i>Primary Componente (Instinctive factors)</i>
1. Sympathy	Tenderness + Sex + Security
2. Admiration	W o n d e r + Subjection + (Pride)
3. Imitation	Admiration + S e c u r i t y + (Vanity)
4. Rivalry	Elation + Anger + (Envy)
5. Vanity	Elation + Sex + (Pride)
6. Pride	E l a t i o n + Hoarding + (Egotism)
7. Gratitude	Tenderness + Subjection + (Awe)
8. Awe	F e a r + Admiration + (Subjection)
9. Reverence	Awe + Gratitude + (Spiritual Nature)
10. Envy	A n g e r + Subjection + (Pride)
11. Remorse	A n g e r + R e v e n g e + (Subjection)
12. Scorn	Anger + Disgust + (Elation)
13. Contempt	D i s g u s t + E l a t i o n + (Vanity)
14. Aversion	Fear + Disgust + (Rivalry)
15. Courage	Elation + Some other emotions

[contd] Thus we see that we may employ our primary emotions much as we would words for the purpose of building up sentences, more full and comprehensive expressions of thought.

5: THE MIND AT MISCHIEF

5:2.3 *Secondary Emotion Primary Components
(Composite and acquired) (Instinctive factors)*

[Note: The list on the left is reproduced exactly as such in *The Mind at Mischief*.]

5:2.4 Thus we see that we may employ our primary emotions much as we would words for the purpose of building up sentences, more full and comprehensive expressions of thought.

SOURCE

As we progress in the scale of civilization our complexity of thought greatly increases and likewise our capacity for experiencing feelings, for giving origin to more complex emotions, and thus is the possibility for enjoying happiness or experiencing sorrow also augmented (*HYCKH* 275).

[contd] Let us then more fully consider the composite nature of our secondary or acquired emotions (*HYCKH* 275).

[contd] 1. *Sympathy*.

Sympathy we observe to be based on the primary emotions of tenderness, sex, and security.

This acquired emotion presupposes more or less love and devotion.

It connotes an understanding, to some degree at least, of human nature.

It is the biologic and psychologic foundation for that state of mind that makes possible the promulgation of the Golden Rule (*HYCKH* 275).

[contd] Sympathy has its root in parental devotion, in sex attachment, and in that fellow-feeling toward the rest of the herd or tribe which makes us more secure in our personal existence (*HYCKH* 275).

[contd] Sympathy implies suggestibility.

Suggestion has much to do with our education through the channel of imitation.

5: THE MIND AT MISCHIEF

As we progress in the scale of civilization our complexity of thought greatly increases—and likewise our power of originating more complex emotions—and thus is the capacity for enjoying happiness or experiencing sorrow also greatly augmented.

5:2.5 Let us then more fully consider the composite nature of our emotions.

5:2.6 1. *Sympathy*—

Sympathy we observe to be based on the primary emotions of tenderness, sex, and security.

This acquired emotion pre-supposes more or less love and devotion.

It connotes an understanding, to some degree at least, of human nature.

It is the biologic and psychologic foundation for that state of mind that makes possible the promulgation of the Golden Rule.

5:2.7 Sympathy has its root in parental devotion, in sex attachment, and in that fellow feeling toward the rest of the herd or tribe which makes us more secure in our personal existence.

5:2.8 Sympathy implies suggestibility.

Suggestion has much to do with our education through the channel of imitation.

SOURCE

It is because of suggestion—that strange urge to do what others do and think what others think—that the animal herds stampede, all the dogs in the neighborhood join in a dog fight, and human beings become panic stricken and run amuck as a mob (*HYCKH* 275).

[contd] Not only are our tender emotions sympathetically aroused by the sight of suffering or sorrow; but fear, anger, joy and laughter, are also highly contagious.

Even curiosity is catching—witness the crowds gathered on the street corner, all gazing skyward—just because one or two persons first paused to behold something in the heavens (*HYCKH* 276).

[contd] Practically all of our primary emotions can be excited by suggestion—sympathetically.

Sometimes, in our efforts to indulge in self-assertion (to overcome our subjective tendencies) we develop a contrary state of mind—contra-suggestion (*HYCKH* 276).

[contd] I am sure the reader cannot help but recognize the vast possibilities associated with emotional sympathy for weal or for woe as regards human happiness.

Uncontrolled sympathy may plunge us into all sorts of over-solicitous anxiety and unnecessary worry.

Normal sympathy invariably contributes to the sum of our happiness (*HYCKH* 276).

5: THE MIND AT MISCHIEF

It is because of suggestion—that strange urge to do what others do and think what others think—that the animal herds stampede, all the dogs in the neighborhood join in a dog fight, and human beings become panic-stricken and run amuck as a mob.

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Practically all our primary emotions can be sympathetically excited by suggestion.

Sometimes, in our efforts to indulge in self-assertion (to overcome our subjective tendencies), we develop a contrary state of mind—contra-suggestion.

I am sure the reader cannot help but recognize the vast possibilities for weal or for woe that lurk in the quality of emotional sympathy.

Uncontrolled sympathy may plunge us into all sorts of oversolicitous anxiety and unnecessary worry.

Normal sympathy invariably constitutes to the sum of our happiness.

SOURCE

[contd] 2. *Admiration.*

Admiration is built out of the primary instincts of wonder and subjection and is probably also associated with its fellow acquirement of pride.

Unmistakably the feeling of admiration is also tinged with awe.

It no doubt has a touch of both sympathy and love.

When over-indulged, when carried too far, it may often terminate in envry (*HYCKH* 276).

[contd] Curiosity leads to that investigation and inspection which, with its associated emotion of wonder, constitute the basis of admiration; and then when in the presence of our new discovery as we look upon it and observe certain elements of superiority, we are led to experience the emotion of subjugation, the expression of the inherent tendency towards self-abasement in the presence of superiority of force or being.

Self-abasement is the source of our “inferiority complexes” (*HYCKH* 276).

[contd] I doubt if the highly self-satisfied and conceited person is capable of genuinely admiring anything or anybody.

And we must not overlook the fact that when we enlarge our capacity for admiration we at the same time increase our capacity for joy and happiness (*HYCKH* 276).

5: THE MIND AT MISCHIEF

5:2.10 2. *Admiration—*

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5:2.11 Curiosity leads to that investigation and inspection which, with its associated emotion of wonder, constitutes the basis of admiration; and when, in the presence of our new discovery, we observe certain elements of superiority in it, we are led to experience the emotion of subjugation—the expression of the inherent tendency toward self-abasement in the presence of superiority of force or being.

5:2.12 I doubt if the highly self-satisfied and conceited person is capable of genuinely admiring anything or anybody.

And we must not overlook the fact that when we enlarge our capacity for admiration we at the same time increase our capacity for happiness.

SOURCE

[contd] 3. *Imitation.*

Imitation is founded primarily on the inherent emotion of security, the outgrowth of the instinct of gregariousness.

Tribal association is at the base of suggestion, and suggestion leads to imitation.

The secondary emotion of admiration, as already defined, must of course enter into it, for we want to imitate only that which has first challenged our admiration.

Another secondary emotion which undoubtedly is a factor in imitation is that of vanity (*HYCKH* 276).

[contd] Imitation is the basis of our education, of our whole regime of industrial training, of our social acquirements and convictions.

Imitation represents our conduct when we are engaged in accepting a suggestion.

Imitation augments our feeling of social unity, and adds to our capacity for social cooperation (*HYCKH* 277).

[contd] We have a variety of imitative behavior.

The most common form is that based on sympathy as when we smile back in recognition of the smiles bestowed upon us.

Even animals flee and stampede for no other reason than that their fellows are similarly exercised.

5: THE MIND AT MISCHIEF

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SOURCE

This sort of imitative conduct seems to be an outgrowth of the gregarious instinct and its emotion of security (*HYCKH 277*).

[contd] Another phase of imitation is shown in the case of the child who imitates the gestures or other behavior of someone who has excited his curiosity or admiration.

Adults painstakingly imitate the technic of their more experienced and skillful superiors (*HYCKH 277*).

[contd] We must recognize the necessity for controlling the imitative tendency so as to lead us in helpful directions. Carelessness regarding this may cause us to drift in objectionable directions and result in causing us sorrow and regret.

Suggestion is a powerful influence, and we cannot ignore its possibilities for good and evil (*HYCKH 277*).

[contd] 4. *Rivalry*.

Rivalry is founded on the two primary emotions of elation and anger.

Elation, the emotion of self-assertive instinct, and anger, the feeling accompanying the instinct of pugnacity, lead to emotions of rivalry when they are just a bit further augmented by the secondary emotion of envy (*HYCKH 277*).

[contd] Rivalry leads to emulation.

There is undoubtedly a tinge of jealousy in it, and oftentimes of sex-consciousness.

Rivalry is an important element in both pride and so-called patriotism (*HYCKH 277*).

5: THE MIND AT MISCHIEF

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5:2.19 Rivalry leads to emulation.

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Rivalry is an important element in both pride and so-called patriotism.

SOURCE

[contd] True rivalry is differentiated from anger in that the former does not seek to destroy its opponent.

Rivalry is best illustrated by the playful fighting of young animals and by the lively and spirited contests between human beings in connection with our games and numerous out-door sports.

This trait is strongly present in the American and most European peoples, but only rarely manifested by Hindus and other Oriental races (*HYCKH* 277).

[contd] If rivalry can be dominated largely by elation it will minister to our happiness; if anger is allowed to enter too largely into its composition, as a rule it will become a factor for unhappiness.

It all depends on how we manage its flow and control its origin (*HYCKH* 277).

[contd] 5. *Vanity*.

Vanity grows out of the primary emotions of elation and sex, plus those secondary feelings we commonly include in the term pride.

We are vain because we enjoy the emotions of elation associated with the instinct of self-assertion, and vanity is peculiarly associated with the sex instinct in the female.

In fact, in a way we might say that vanity is peculiar to the human female, though men may share this emotion to a lesser degree (*HYCKH* 277-78).

5: THE MIND AT MISCHIEF

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SOURCE

[contd] Vanity, also, sometimes takes on the nature of self-directed pity, sympathy, and love; and when thus exercised it may become a source of much sorrow before we awaken to discover how much unhappiness can be generated by self-pity and over-much introspection.

The simple vanity of the average woman is certainly harmless and altogether wholesome as a promoter of happiness (*HYCKH* 278).

[contd] 6. *Pride*.

Pride we see is built upon the primary instinct foundation of elation and hoarding plus the psychic state of egotism.

We are proud of and enjoy the elation associated with self-assertion.

We are proud of our ability to accumulate, to hoard, and are conscious of the poise and power that come with possession.

This element of pride is more distinctly a male emotion as contrasted with the vanity of the female.

It has more to do with the masculine egotism, self-confidence, courage, bravery, and chivalry that goes with the male consciousness of superior physical power and endurance (*HYCKH* 278).

[contd] We must not confuse the impulse or emotion of pride with normal and legitimate self-confidence—a sort of self-regarding sentiment.

5: THE MIND AT MISCHIEF

5:2.23 Vanity also sometimes takes on the nature of self-directed pity, sympathy, and love; and when thus exercised it may become a source of much sorrow before we awaken to discover how much unhappiness can be generated by self-pity and overmuch introspection.

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We are proud of our ability to accumulate, to hoard, and are conscious of the poise and power that come with possession.

This element of pride is more distinctly a male emotion as contrasted with the vanity of the female.

It has more to do with the masculine egotism, self-confidence, courage, and chivalry that go with the male consciousness of superior physical power and endurance.

5:2.25 We must not confuse the impulse of pride with normal and legitimate self-confidence—a sort of self-regarding sentiment.

SOURCE

Again, we must not overlook the fact that pride of a certain sort may add much to the satisfaction of living; while if our ego becomes too highly exalted, we may find ourselves entangled in an unfortunate maze of psychic difficulties and social rebuffs that will effectively destroy our peace of mind and undermine our happiness (*HYCKH* 278).

[contd] 7. *Gratitude.*

Gratitude is composed of the primary instincts of tenderness and subjection tinged with some of the secondary emotion of awe.

We can be influenced by gratitude in the first place because we are tender-hearted, and next, because we feel, in the presence of certain things or situations, more or less self-abasement, with its emotion of subjection.

Then if the exhibition of superiority is carried a bit farther so that there is bred within the mind a feeling of awe, we are ripe for experiencing the emotion of gratitude.

We are ready to give thanks for this thing or that thing, and the whole state of mind represents one of intellectual appreciation. It represents the dawn of that sense of values and relationship between things and beings. It constitutes our sense of moral recognition, the sense of human obligation and relationship (*HYCKH* 278).

[contd] We experience a feeling of gratitude when we receive something from some source which we regard as superior—from some being of exalted power.

5: THE MIND AT MISCHIEF

Again, we must not overlook the fact that pride of a certain sort may add much to the satisfaction of living; while if our ego becomes too highly exalted, we may find ourselves entangled in an unfortunate maze of psychic difficulties and social rebuffs that will effectively destroy our peace of mind and undermine our happiness.

5:2.26 7. *Gratitude—*

Gratitude is composed of the primary instincts of tenderness and subjection tinged with the secondary emotion of awe.

We can be influenced by gratitude in the first place because we are tenderhearted, and next, because we feel, in the presence of certain things or situations, more or less self-abasement, with its emotion of subjection.

Then if the exhibition of superiority is carried a bit farther, so that there is bred within our mind a feeling of awe, we are ripe for experiencing the emotion of gratitude.

We are ready to give thanks, and the whole state of mind represents one of intellectual appreciation, the dawn of the sense of values and relationships between things and beings.

5:2.27 We experience a feeling of gratitude when we receive something from some source which we regard as superior—from some being of exalted power.

SOURCE

We are exercised by gratitude when we are recipients of something at the hands of someone we admire and respect—something we could not bestow upon ourselves (*HYCKH* 278-79).

[contd] On the whole, gratitude is highly helpful in its emotional influence on health and happiness (*HYCKH* 279).

[contd] 8. *Awe*.

Awe is produced by a combination of those inherent instincts of fear and subjection.

When our instinct of fear is first aroused and we are faced with a superior exhibition of some sort, so that self-abasement functions, and we experience the emotion of subjection, then, if in connection with these primary instincts there is more or less of the secondary feeling of admiration, the foundation is laid whereby we may become more or less overwhelmed by phenomena which we cannot fully understand (*HYCKH* 279).

[contd] At the bottom of our awe is always that trinity of curiosity, ignorance, and fear (*HYCKH* 279).

[contd] Now, I fully recognize that awe may be a factor in reverence and worshipfulness and in such a role it is certainly sometimes uplifting and joy-favoring; but as more commonly experienced it probably contributes much to our fear, anxiety, and unhappiness.

At least there always exists great danger, through ignorance, that awe may augment our superstitious tendencies and thus lead to all sorts of foolish worry and unwholesome anxiety (*HYCKH* 279).

5: THE MIND AT MISCHIEF

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Awe is produced by a combination of fear and subjection.

When our instinct of fear is first aroused and we are faced with a superior exhibition of some sort, so that self-abasement functions, and we experience the emotion of subjection, then, if in connection with these primary instincts there is more or less of the secondary feeling of admiration, the foundation is laid whereby we may become more or less overwhelmed by influences and phenomena which we cannot fully understand.

5:2.29 At the bottom of our awe is always the trinity of curiosity, ignorance, and fear.

5:2.30 I fully recognize that awe may be a factor in reverence and worshipfulness, and in such a role it is certainly sometimes uplifting and joy-favoring; but, as more commonly experienced, it probably contributes much to our fear, anxiety, and unhappiness.

At least, there always exists great danger, through ignorance, that awe may augment our superstitious tendencies and thus lead to all sorts of foolish worry and unwholesome anxiety.

SOURCE

[contd] 9. *Reverence*.

This is the first compound emotion we have considered in which we do not find as a component factor any primary or inherited emotion (unless we are disposed to include curiosity and wonder).

As we progress upward in the scale of human feelings and higher emotions, we will find more and more of these emotions which are built out of similar emotions, that is, feelings which are combinations of other composite and complex emotions.

Reverence is the offspring of awe and gratitude, and this is the first point at which we come in contact with a probable spiritual nature in the human species (*HYCKH* 279).

[contd] Reverence is that emotion, that state of mind, that basic feeling which is utilized by our higher mental powers or spiritual nature for purposes of worship.

Reverence is our first fruit of the progressive evolution of man from his physical nature up through his instinctive sphere and psychologic development to that higher realm of spiritual ideals (*HYCKH* 279).

[contd] Like many other of the acquired emotions, reverence may contribute to either happiness or sorrow, depending altogether on how we react to its impulse.

In moderation reverence leads to a normal attitude of worshipfulness, and it is only when such emotions lead to over-conscientiousness and religious worry that they can be regarded as factors of unhappiness (*HYCKH* 279).

5: THE MIND AT MISCHIEF

5:2.31 9. *Reverence*—

This is the first compound emotion we have considered in which we do not find as a component factor any primary or inherited emotion—unless we are disposed to include curiosity and wonder.

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In moderation reverence leads to a normal attitude of worshipfulness, and it is only when such emotions lead to over-conscientiousness and religious worry that they can be regarded as factors of unhappiness.

SOURCE

[contd] 10. *Envy*.

Envy is built out of the primary emotions of anger and subjection.

When in the presence of something that causes us to experience the instinct of self-abasement, and its associated emotion of subjection, when this situation becomes a bit irksome and we grow restive in its presence, when we feel that the joys of living are in some way being interfered with by our superior fellow, then anger is aroused; we are more or less pugnacious, and if, in connection with this, the acquired emotion of pride is interfered with, if our elation is suppressed and our instinct for hoarding enjoined, then the foundations are all laid for the birth of envy.

It is, of course, the basis of jealousy, and has its deeper roots laid in the hoarding impulse (*HYCKH* 280).

[contd] We are usually envious of people because they have something we failed to get, or else because they have more of it than we have.

Cruelty is no doubt many times merely the expression of subconscious envy and jealousy.

I very much doubt if full grown envy ever ministers to our happiness. Sooner or later this unkind emotion reacts on ourselves and we come to suffer the blight of its unfair influence. Just in proportion to the element of anger which is present, envy comes to be the enemy of happiness (*HYCKH* 280).

5: THE MIND AT MISCHIEF

5:2.34 10. *Envy*—

Envy is built out of the primary emotions of anger and subjection.

When we are in the presence of something that causes us to experience the instinct of self-abasement, with its associated emotion of subjection; when this situation becomes a bit irksome, and we grow restive in its presence; when we feel that the joys of living are in some way being interfered with by our superior fellows—then anger is aroused, and we are more or less pugnacious; and if, in connection with this, the acquired emotion of pride is interfered with—if our elation is suppressed and our instinct for hoarding enjoined—then the foundations are laid for envy.

Envy is, of course, the basis of jealousy, and has its deeper roots in the hoarding impulse.

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Cruelty is no doubt many times merely the expression of subconscious envy and jealousy.

SOURCE

[contd] 11. *Remorse*.

Remorse is founded on the primary instinct of anger, and that more highly developed human sentiment which we call revenge

(sentiments as a class we will define more fully presently).

Now, in order to show how anger is father to remorse, we should explain that remorse is self-directed anger.

It is a sort of sorrowful regret for one's own acts.

You should be good and mad at yourself for something you have done, but you can't get mad at yourself as you can at another person, and so you temper your anger, when self-directed, into the emotional terms of remorse; and now, on the other hand, toward those who have become responsible for your self-humiliation—because we always seek to alibi ourselves—you have a feeling of revenge (*HYCKH* 280).

[contd] The primary instinct of subjection is also a part of remorse as it comes into play as a result of experiencing the debasement of our emotion of elation (*HYCKH* 280).

[contd] Remorse implies that one has passed through an emotional conflict and that our choice and its resultant behavior was not such as to warrant the indulgence of self-approbation.

We suffer remorse when we are thus seriously and unexpectedly disappointed in our decisions and conduct (*HYCKH* 280).

5: THE MIND AT MISCHIEF

5:2.36 11. *Remorse*—

Remorse is founded on the primary instinct of anger and on that more highly developed sentiment which we call revenge.

(Sentiments as a class we will define more fully presently.)

In order to show how anger is father to remorse, we should explain that remorse is anger directed against ourselves.

It is sorrowful regret for one's own acts.

You should be angry at yourself for something wrong you have done, but you can't "get mad" at yourself as you can at another person, and so you temper your anger, when self-directed, into the emotional terms of remorse; and now, on the other hand, toward those who have become responsible for your self-humiliation—because one always seeks an alibi—you have a feeling of revenge.

5:2.37 The primary instinct of subjection also is a part of remorse; it comes into play as a result of experiencing the debasement of our emotion of elation.

Remorse implies that we have passed through an emotional conflict, and that our choice and its resultant behavior are not such as to warrant self-approbation.

We suffer remorse when we are thus disappointed in our decisions and conduct.

SOURCE

[contd] Remorse is the mildew of the composite emotions. Remorse withers every noble ambition if it is long indulged.

We cannot hope to avoid experiencing it now and then, but we should studiously avoid its prolonged entertainment (*HYCKH* 280-81).

[contd] We should learn early and skillfully to settle our emotional conflicts so as to avoid having to live more or less of our lives in the debilitating and enervating atmosphere of remorse (*HYCKH* 281).

[contd] 12. *Scorn*.

Scorn is built out of the primary emotions of anger and disgust.

In the presence of the instinct of repulsion we experience the emotion of disgust, and when that with which we are disgusted is interfering in some way with our joy of living, then we have aroused our pugnacity and its associated anger, and these together cause us to scorn those who disgust us.

Secondarily there comes into play the primary emotion of elation—having permitted ourselves to indulge in scorn, we are wont to enjoy self-assertion and elation (*HYCKH* 281).

[contd] This whole experience connotes intellectual failure on our part to appraise and appreciate the worth and struggles of our own fellow beings (*HYCKH* 281).

[contd] Scorn is seldom, if ever, a factor in human happiness.

If you desire quickly to lose all your worth while friends just begin to indulge in scorn and practice cynicism (*HYCKH* 281).

5: THE MIND AT MISCHIEF

5:2.38 Remorse is the mildew of the composite emotions. It withers every noble ambition if it is long indulged.

We cannot hope to avoid experiencing it now and then, but we should studiously avoid its prolonged entertainment.

We should learn early and skilfully to settle our emotional conflicts, so as to avoid having to live any considerable part of our lives in the debilitating atmosphere of remorse.

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The whole experience connotes intellectual failure on our part to appreciate the worth and struggles of our fellow beings.

5:2.40 Scorn is seldom, if ever, a factor in human happiness.

If you desire quickly to lose all your worth-while friends, just begin to indulge in scorn and practise cynicism.

SOURCE

[contd] 13. *Contempt*.

Here is the next step in composite emotions and consists of a combination between the primary emotions of disgust and elation.

It presupposes that scorn has gone before, and on top of disgust we are elated, we positively assert ourselves, and then if we will add to this the feeling of vanity as already defined, we have the stage all set for profound contempt.

It represents, psychologically speaking, a state of exaggeration of ego on the one hand, and a cultivated over-sensitiveness to repulsive things and unpleasant conditions on the other hand (*HYCKH* 281).

[contd] 14. *Aversion*.

Coming down through the scale of scorn and contempt, we next have aversion, a composite emotion built out of fear and disgust.

Not only is something repulsive and therefore to us, disgusting, but we recognize it more or less as a rival, it interferes with our pleasure of life, and so we tend to give it a wide berth, particularly through fear as to what might be the outcome of too intimate a contact with the object of our aversion (*HYCKH* 281).

[contd] In the end, through it all, there is the feeling of rivalry with its deep roots of envy.

5: THE MIND AT MISCHIEF

5:2.41 13. *Contempt*—

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5:2.43 In the end, through it all, there is the feeling of rivalry, with its deep roots of envy.

SOURCE

Aversion may be developed to that point where the fear element subsides, rivalry disappears, and disgust develops into intensified loathing, even horror, and strange to say, it is sometimes in this connection that the emotion of wonder, the instinct of curiosity, comes into play and we oftentimes see that wonder is able to turn loathing into *fascination*.

We sometimes become inordinately fascinating by those things that were primarily exceedingly disgusting and for which we experienced the deepest aversion (HYCKH 281-82).

[contd] Look with misgiving upon the tendency toward over-development of aversion.

While we are justified in tolerating its reasonable presence in the face of ugliness and wrong-doers; nevertheless, we must carefully avoid becoming over-sensitive and finicky in the presence of the common problems and circumstances of every-day life (HYCKH 282).

[contd] 15. *Courage*.

Courage is rather difficult to define.

It is a composite emotion having for its basis, the primary emotion of elation, associated with the instinct of self-assertiveness.

It is probable that courage is elation one time combined with one emotion, and another time associated with another emotion or emotions (HYCKH 282).

5: THE MIND AT MISCHIEF

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5:2.45 15. *Courage*—

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It is a composite emotion, having for its basis the primary emotion of elation, associated with the instinct of self-assertiveness.

It is probable that courage is elation combined sometimes with one emotion and sometimes with one or more other emotions.

SOURCE

[contd] Courage is the emotion that leads to the conduct of bravery, and while it may be associated with many emotions, impulses, and sentiments, it is characterized by the fact that it represents *the triumph of faith over fear*.

When courage is in the saddle, the primary instinct of fear, for the time being, has been vanquished (HYCKH 282).

[contd] This then, represents an effort briefly to define and summarize these fifteen secondary composite or acquired emotions which represent the psychologic evolutions of the twelve primary instincts and their accompanying emotions as already answered (HYCKH 282).

[contd] Now, let us see how our secondary or acquired emotions stack up in relation to the happiness problem. Of fifteen compound emotions we find that our four are absolutely essential to happiness, and they are: sympathy, admiration, gratitude, and courage. Five of our acquired emotions are inimical to joy—they are subversive of happiness—and they are: awe, envy, remorse, scorn, and aversion. Six of our secondary emotions are somewhat neutral—that is, they may be utilized either for or against happiness—in accordance with the degree of control exercised in their management; and they are: imitation, rivalry, vanity, pride, reverence, and contempt (HYCKH 282-83).

5: THE MIND AT MISCHIEF

Courage is the emotion that leads to acts of bravery, and while it may be associated with many emotions, impulses, and sentiments, it is characterized by the fact that it represents the *triumph of faith over fear*.

When courage is in the saddle, the primary instinct of fear, for the time being, has been vanquished.

5:2.46 This, then, represents an effort briefly to define and summarize those fifteen secondary composite or acquired emotions which represent the psychologic evolutions of the twelve primary instincts and their accompanying emotions.

SOURCE

[contd] When our more highly organized or composite emotions become clearly defined in the consciousness, when they become *centered about somebody or something*, they acquire the dignity of *sentiments*; and we should know that when we get into the realm of human sentiment we are face to face with such full-grown impulses as love, hate, and respect, not to mention the more profound and higher convictions that sometimes come to possess and control the human mind (HYCKH 283).

III. HUMAN SENTIMENTS (*How You Can Keep Happy* 283)

[contd] Having seen how the twelve primary inherent instincts can be built up into fifteen secondary or acquired emotions, now let us take the next step which leads to the study of the ten human sentiments, which are likewise created out of our primary inherited and secondary acquired emotions.

When our emotions are coordinated and concentrated on some person or thing, when our impulses are thus focused, we call the feeling a sentiment.

Sentiments may be classified as follows:

[*In the matter of sentiments, we are beholden to Shand's concept of these human experiences as related to emotions and instincts, and indebted to him for many of the suggestions herewith presented (HYCKH 283).]

5: THE MIND AT MISCHIEF

5:2.47 When our more highly organized or composite emotions become clearly defined in the consciousness, when they become *centered about somebody or something*, they acquire the dignity of *sentiments*; and we should know that when we get into the realm of sentiment we are face to face with such full-grown impulses as love, hate, and respect, not to mention the more profound and higher convictions that sometimes come to possess and control the human mind.

III. HUMAN SENTIMENTS*

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SOURCE

<i>Sentiments</i>	<i>Component Emotions</i>
1. Pity	T e n d e r n e s s + Sympathetic Pain
2. Shame	Self-respect wounded by self
3. Jealousy	Love + Self-abasement + Anger + (Fear)
4. Revenge	Anger + Rivalry + Envy + (Hate)
5. Reproach	Anger + Tenderness + Remorse
6. Humility	Subjection + Awe + Reverence
7. Play	A certain psychic and physical state
8. Humor	Elation + Rivalry + Vanity + Pride
9. Love	Tenderness + Sex + Respect + Sympathy
10. Hate	Anger + Fear + Disgust + Rivalry

[contd] 1. *Pity*.

Pity has for its foundation the primary emotion of tenderness and a sort of sympathy which is so profound as to become almost painful.

We are always hurt when we indulge in pity.

There is sometimes associated with pity the subconscious feeling of superiority and more or less condescension.

It connotes that we are playing the role of a charitable benefactor, and deep down in the subconscious mind there is the emotion of elation, though, of course, we would never for a moment admit this to our more superficial consciousness, but it is nevertheless the truth is that there is behind some forms of pity, more or less elation (*HYCKH* 283-84).

5: THE MIND AT MISCHIEF

<i>5:3.3 Sentiments</i>	<i>Component Emotions</i>
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[*Note:* The list on the left is reproduced exactly as such in *The Mind at Mischief*.]

5:3.4 1. *Pity*—

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SOURCE

[contd] When moderately indulged pity may augment our capacity for happiness, but if over-developed it undoubtedly dampens joy and burdens the mind with over-much anxiety (*HYCKH* 284).

[contd] 2. *Shame*.

Shame is a sentiment which represents the wounding of our self-respect by ourselves.

Our elation or self-assertion has received a blow, and our eyes are open to the fact.

It is sometimes a very prominent factor in our expression of surprise and, no doubt, in the earlier life it is the chief element of so-called bashfulness—that is, bashfulness in its early, more or less unrecognized state (*HYCKH* 284).

[contd] Shame lies at the bottom of much that passes for shyness and modesty.

Shame results from the consciousness of a struggle going on between the primary emotions of self-assertion and self-abasement.

We suffer from a sense of shame when anything occurs which will tend to lower us in the esteem of our fellows (*HYCKH* 284).

[contd] Our cup of joy is hardly overflowing when we are experiencing shame. If our conduct is such that we must frequently come to be ashamed of ourselves, we must reckon that such self-consciousness is bound to detract from the sum of our personal happiness (*HYCKH* 284).

5: THE MIND AT MISCHIEF

5:3.5 When moderately indulged, pity may augment our capacity for happiness; but if overdeveloped it undoubtedly dampens joy and burdens the mind with anxiety.

5:3.6 2. *Shame*—

Shame is a sentiment which represents the wounding of our self-respect by ourselves.

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It is sometimes a very prominent factor in our expression of surprise, and no doubt in early life it is the chief element of so-called bashfulness—that is, bashfulness in its more or less unrecognized state.

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If our conduct is such that we must frequently be ashamed of ourselves, we must reckon that such self-consciousness is bound to detract from the sum of our personal happiness.

SOURCE

[contd] 3. *Jealousy*.

Now jealousy is a sentiment. It is a deep-rooted affair.

It is a combination of self-abasement, with its feeling of subjection and inferiority, in association with the fear emotion.

It embraces more or less of the love impulse and then, on top of all this, there is present an element of anger (*HYCKH* 284).

[contd] Our happiness, we feel, is being jeopardized.

Pugnacity asserts itself.

We propose to offer resistance, and anger comes in as the first speaker of this emotional trio.

Of course, it is nearly always anger for a third person, and sometimes with a lessening of the feeling of tenderness for the second person, and further, as factors in a composition of this green-eyed monster, we must put down envy and wounded pride (*HYCKH* 284).

[contd] Probably only a mother's love is so unselfish as to demand no reciprocation and therefore be incapable of jealousy.

While animals and very young children seem to be resentful of attentions paid to other individuals, such sensitiveness can hardly be regarded as full grown jealousy, since the latter sentiment presupposes the presence of a highly developed consciousness in association with profound love and affection (*HYCKH* 284).

5: THE MIND AT MISCHIEF

5:3.8 3. *Jealousy*—

Jealousy is a deep-rooted sentiment.

It is a combination of self-abasement, with its feeling of subjection and inferiority, in association with the fear emotion.

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Of course, it is nearly always anger against a third person, and sometimes it involves a lessening of the feeling of tenderness for the second person; and further, as factors in the composition of this green-eyed monster, we must put down envy and wounded pride.

5:3.10 Probably only a mother's love is so unselfish as to demand no reciprocation and therefore be incapable of jealousy.

While animals and very young children seem to be resentful of attentions paid to other individuals, such sensitiveness can hardly be regarded as full-grown jealousy, since the latter sentiment presupposes the presence of a highly developed consciousness in association with profound affection.

SOURCE

[contd] We are exercised by jealousy when the one we love gives to another that affection and devotion which we think belongs to us.

We come to feel an emotion of ownership in our friends and loved ones—and the loss of their devotion wounds our pride and self-esteem.

When one's self-regarding sentiment has been severely wounded, then there is likelihood of arousing the vengeful emotion associated with resentment and anger (HYCKH 284-85).

[contd] The green-eyed monster is ever the foe of happiness.

If we permit jealousy to dominate the soul, joy is certain to depart.

There is a sordid selfishness associated with this sentiment that precludes the presence of a peaceful and tranquil state of mind (HYCKH 285).

[contd] 4. *Revenge*.

Revenge is a complicated, deep-seated human sentiment.

It starts out as rivalry, then grows into envy; disappointment breeds anger; and in the end it is sometimes propelled by that demon of all human sentiments, hate.

We may become angry, as it were, at an insult which assails our elation and assaults our ego.

We may seek retaliation because of some real or fancied wrong.

5: THE MIND AT MISCHIEF

5:3.11 We are exercised by jealousy when the one we love gives to another that affection which we think belongs to us.

We come to feel an emotion of ownership in our friends and loved ones, and the loss of their devotion wounds our pride and self-esteem.

When one's self-regarding sentiment has been severely wounded, there is likelihood of arousing the vengeful emotion associated with resentment and anger.

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If we permit jealousy to dominate the soul, joy is certain to depart.

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We may become angry at an insult which assails our elation and assaults our ego.

We may seek retaliation because of some real or fancied wrong.

SOURCE

It may be that a social struggle has challenged our pugnacity and thus aroused our anger and in the end embittered us to the indulgence of hate.

Revenge is the full growth of tolerated bitterness and emotional disappointment (*HYCKH* 285).

[contd] Our whole system of law, penalties, and punishments, is but an effort to substitute the machinery of public justice for the older order of private vengeance.

The desire for revenge follows on the heels of conscious *resentment*.

We more particularly resent public slights or insults and our vengeful emotion is shown in our studied efforts to “get even” with the offender (*HYCKH* 285).

[contd] We also resent insult or injury to our family, tribe, or country, and thus may develop family feuds and national animosities with their bloodshed and wars.

The savage, oftentimes, when brooding over his insult while engaged in contemplation of his revenge, is found to “sulk in his tent” (*HYCKH* 285).

[contd] Vengeance is a deliberated sort of resentment in contrast with the sudden and unrestrained emotional reaction of anger; though all revenge is rooted in anger—the pugnacious instinct (*HYCKH* 285).

[contd] The soul who seeks revenge is sad and self-centered.

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It may be that a social struggle has challenged our pugnacity and thus aroused our anger and in the end embittered us to the indulgence of hate.

Revenge is the full growth of tolerated bitterness and emotional disappointment.

5:3.14 Our whole system of law, penalties, and punishments is but an effort to substitute the machinery of public justice for the older order of private vengeance.

The desire for revenge follows on the heels of conscious *resentment*.

We more particularly resent public slights or insults, and our vengeful emotion is shown in our studied efforts to “get even” with the offender.

5:3.15 We also resent insult or injury to our family, tribe, or country, and thus may develop family feuds and national animosities with their bloodshed and wars.

The savage, oftentimes, when brooding over his insult and his contemplated revenge, is found to “sulk in his tent.”

Vengeance is a deliberated sort of resentment in contrast with the sudden and unrestrained emotional reaction of anger, tho all revenge is rooted and grounded in anger—the pugnacious instinct.

5:3.16 The soul who seeks revenge is sad and self-centered.

SOURCE

Joy attends the forgiving spirit while sorrow and regret are the final rewards of all who allow their better natures to be ravaged by the barbarous desire for personal vengeance (*HYCKH* 285).

[contd] 5. *Reproach*.

Reproach represents human anger modified by the primary emotion of tenderness and restrained with the secondary feeling of remorse.

It represents a state of mind which betokens the exercise of self-control and suggests the possibility of administering correction and giving criticism under the guidance of reason and judgment (*HYCKH* 285).

[contd] When a person we love does a thing distasteful to us, we reproach them, we exclaim—"Oh, how could you do it!"

If another had offended us in similar fashion our anger would have been aroused (*HYCKH* 286).

[contd] This is a sentiment that can easily be made to serve the ends of either happiness or sorrow—depending on how much intelligence and corrective planning attends its indulgence.

Wisely exercised reproach may lead to repentance and reform; overindulged, it can bring about undue depression and protracted sorrow (*HYCKH* 286).

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Joy attends the forgiving spirit, while sorrow and regret are the final rewards of all who allow their better natures to be ravaged by the barbarous desire for personal vengeance.

5:3.17 5. *Reproach*—

Reproach represents human anger modified by the primary emotion of tenderness and restrained by the secondary feeling of remorse.

It represents a state of mind which betokens the exercise of self-control and suggests the possibility of administering correction or criticism under the guidance of reason and judgment.

When a person we love does something distasteful to us, we reproach him, saying, "Oh, how could you do it!"

If another had offended us in similar fashion our anger would have been aroused.

5:3.18 This is a sentiment that can easily be made to serve the ends of either happiness or sorrow—depending on how much intelligence and corrective planning attend its indulgence.

Wisely exercised reproach may lead to repentance and reform; overindulged, it can bring about undue depression and protracted sorrow.

SOURCE

[contd] 6. *Humility*.

The sentiment of humility is founded on the primary emotion of subjection, self-abasement, in connection with the secondary composite emotions of awe and reverence, and its real understanding is to be found in the individual natures of these components.

Humility is often mistaken for piety, and sometimes what we call humility is merely the manifestation of some physical disease or the outward exhibition of an unfortunate inferiority complex (*HYCKH* 286).

[contd] Like reproach, humility can be made to minister to both joy and sorrow.

Undoubtedly, a normal state of humility predisposes one to the reception of many blessings in disguise; while over-much self-depreciation can only bring on depression and sorrow.

We must maintain a reasonable self-respect if we are to retain the joys of wholesome elation (*HYCKH* 286).

[contd] 7. *Play*.

The biology and psychology of play are more or less obscure.

The play emotions are hard to isolate and define.

There is room here for almost endless discussion—there are at least half a dozen different theories respecting play, its nature and origin (*HYCKH* 286).

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5:3.19 6. *Humility*—

The sentiment of humility is founded on the primary emotion of subjection, self-abasement, in connection with the secondary composite emotions of awe and reverence, and its real understanding is to be found in the individual natures of these components.

Humility is often mistaken for piety, and sometimes what we call humility is merely the manifestation of some physical disease or the outward exhibition of an unfortunate inferiority complex.

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Undoubtedly, a normal state of humility predisposes one to the reception of many blessings in disguise; while overmuch self-depreciation can only bring on depression and sorrow.

We must maintain a reasonable self-respect if we are to retain the joys of wholesome elation.

5:3.21 7. *Play*—

The biology and psychology of play are more or less obscure.

The play emotions are hard to isolate and define.

There is room here for almost endless discussion; there are at least half a dozen different theories respecting play, its nature and origin.

SOURCE

[contd] The play tendencies of individuals and peoples are largely influenced by the behavior of the ductless gland system—the temperament.

Disposition is the sum total of our inherited instincts and their associated emotions.

Character is the final product of our habit formations, our acquired characteristics based on both our disposition and temperament (HYCKH 286).

[contd] Play is altogether too complex to be a simple instinct.

It is likewise too complicated to be classed as an emotion.

It seems best to include it among the more highly organized sentiments or emotions.

Play is closely related to joy, and joy is synonymous with happiness. We cannot study happiness and overlook play (HYCKH 286).

[contd] Whatever we may say about play, we are compelled to recognize that it is almost wholly the servant of joy.

Play the real sentiment of good cheer, good will, and good times.

Human beings are unquestionably most happy when they are in the midst of their care-free and childlike play (HYCKH 286-87).

[contd] 8. *Humor*.

Humor is probably founded on the basic emotion of elation connected with the inherent instinct of self-assertion.

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5:3.22 The play tendencies of individuals and peoples are largely influenced by the behavior of the ductless gland system—the temperament.

Disposition is the sum total of our inherited instincts and their associated emotions.

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5:3.23 Play is altogether too complex to be a simple instinct.

It is likewise too complicated to be classed as an emotion.

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Human beings are unquestionably most happy when they are in the midst of carefree and childlike play.

5:3.24 8. *Humor*—

Humor is probably founded on the basic emotion of elation connected with the inherent instinct of self-assertion.

SOURCE

We no doubt feel just a bit superior to everything that excites our humor. It is sometimes difficult always to sustain this definition.

There is also an element of rivalry in humor.

We enjoy a joke just a little better when we have gotten the best of the other fellow (*HYCKH* 287).

[contd] We laugh more heartily when the other fellow steps on a banana peel than we do when we pass through the same experience ourselves.

There is an element of vanity in humor, and probably some pride, though we must admit that of all human emotions, more particularly sentiments, this one of humor is the most difficult to define

and we are not at all satisfied with any definition that has thus far been formulated.

There is an undoubted temperamental bias to all our humor (*HYCKH* 287).

[contd] Like play, humor is always and consistently the hand-maiden of joy.

Seldom, if ever, does good humor culminate in sorrow.

Humor is a sentiment peculiarly and exclusively human and a “good story” can always be depended upon to promote good fellowship and develop the cheery side of human nature. If you would add to the sum of your happiness—cultivate your bump of humor (*HYCKH* 287).

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We no doubt feel just a bit superior to everything that excites our humor,

tho the element of surprise also may contribute to our laughter.

There is also an element of rivalry in humor.

We enjoy a joke just a little better when we have gotten the best of the other fellow.

We laugh more heartily when the other fellow steps on a banana peel than we do when we pass through the same experience ourselves.

There is an element of vanity in humor, and probably some pride, tho we must admit that of all human emotions, more particularly sentiments, this one of humor is the most difficult to define.

I am not at all satisfied with any definition that has been formulated.

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Seldom, if ever, does good humor culminate in sorrow.

Humor is a sentiment peculiarly and exclusively human, and a “good story” can always be depended upon to promote good fellowship and develop the cheery side of human nature.

SOURCE

[contd] 9. *Love*.

We are now rapidly reaching the climax of human sentiments—those complex and composite components of feeling and emotion.

Human love is founded on the emotion of tenderness, having its root in the parental instinct.

It next branches out and takes root in the sex-hunger emotion, having its association with the reproductive instinct; and then the element of sympathy appears.

There is not only the feeling of tenderness in sex-companionship, but also of increased security from association with our fellows.

In a small way, the gregarious instinct is enacting its rôle; there is safety in numbers, and then there comes into play that human emotion which is so difficult to define, that which we call *respect*;

we have not included it among the emotions, nor among the sentiments, but we bring it in here as an attribute, as an auxiliary of love (*HYCKH* 287).

[contd] Love is that peculiar feeling of adoration and affection for a person that we have come to regard as the one among a thousand and altogether to be desired over and above all the rest of creation.

Love is a full-grown sentiment.

It is the sentiment of sentiments; the all-embracing emotion of emotions; the supreme passion,

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5:3.26 9. *Love*—

We are now approaching the climax of human sentiment—the most complex combinations of feelings and emotions.

Human love is founded on the emotion of tenderness, having its root in the parental instinct.

It next branches out and takes root in the sex-hunger emotion, having its association with the reproductive instinct; and then the element of sympathy appears.

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5:3.27 Love is that peculiar feeling of adoration and affection for a person whom we have come to regard as the one among a thousand and altogether to be desired over and above all the rest of creation.

Love is a full-grown sentiment.

It is the sentiment of sentiments, the all-embracing emotion of emotions, the supreme passion.

SOURCE

and of course, it varies in degree and nature according to its component parts and in accordance with the mind and character of the individual whom it exercises (*HYCKH* 287-88).

[contd] Love is a sentiment—a state of mind—and it may well be the center of affection around which may gravitate a host of other profound emotions and sentiments—even convictions.

As one psychologist has pointed out,

when a man has acquired the sentiment of love for a fellow being he is apt to experience the tender emotion when in the presence of this person, fear or anxiety when the loved one is in danger, anger when his friend is threatened, and sorrow if anything serious befalls this individual (*HYCKH* 288).

[contd] Likewise, we rejoice when our friends prosper, and feel grateful toward those who befriend or assist our loved ones (*HYCKH* 288).

[contd] Love is the one divine element in human nature. Love is the well-spring of our profoundest joys and the tap-root of our most superb and sublime happiness.

While the wounding of our love may instigate the keenest suffering, while the failure to reciprocate our affection may cause the bitterest disappointment;

nevertheless, the whole experience of loving and being loved is so transcendent—so human—and so everlastingly beautiful,

that we can only reckon that the whole experience, from first to last—up hill and down, through sunshine and storm—

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Of course, it varies in degree and nature according to its component parts and in accordance with the mind and character of the individual whom it exercises.

5:3.28 Around this master-sentiment may gravitate a host of other profound emotions and sentiments—even convictions.

As one psychologist has pointed out,

when a man has acquired the sentiment of love for a fellow being he is apt to experience the tender emotion when in the presence of this person, fear or anxiety when the loved one is in danger, anger when his friend is threatened, and sorrow if anything serious befalls this individual.

Likewise, we rejoice when our loved ones prosper, and feel grateful toward those who befriend or assist them.

5:3.29 Love is the one divine element in human nature, the well-spring of our profoundest joys and most lasting happiness.

The wounding of our love may indeed cause the keenest suffering, and the failure to find it reciprocated may cause the bitterest disappointment;

nevertheless, the whole experience of loving and being loved is so transcendent, so human, and so everlastingly beautiful,

that we can only reckon that the whole experience, from first to last—up hill and down, through sunshine and storm—

SOURCE

I say, the net result of all love is to ennoble the mind and inspire the soul, while it enormously expands our capacity to experience joy and happiness (HYCKH 288).

[contd] *Hate*.

Having reached, in love, the acme of sentimental development, it only remains for us to define hate.

Hate is, after a fashion, nothing more nor less than perverted, misdirected love.

It represents the prostitution of sentiment, so that the place of respect and love comes to be occupied by a terrible quartet of anger, fear, disgust, and rivalry (HYCKH 288).

[contd] Hate is the full-grown sentimental counterpart of the magnificent impulse we call love, and of course, it also likewise varies in degree in accordance with its component emotions and is modified by the character of the one who indulges it (HYCKH 288).

[contd] Little need be said about hate and its relation to happiness. We all know that hate is incompatible with joy.

There is simply no way to get comfort and delight out of the indulgence of hate—it is truly the arch-demon of all the little devils who are subversive of joy and destructive of happiness (HYCKH 288).

[contd] This, then, is the story of human sentiments.

It should be remembered in this connection that *pleasure* and *pain* are not emotions.

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serves to stimulate the mind and inspire the soul, while it enormously expands our capacity to experience joy and understand happiness.

5:3.30 10. *Hate*—

Having reached, in love, the acme of sentimental development, it only remains, to define hate.

Hate is, after a fashion, nothing more nor less than perverted, misdirected love.

It represents the prostitution of sentiment, so that the place of respect and love comes to be occupied by a terrible quartet of anger, fear, disgust, and rivalry.

Hate is the full-grown sentimental counterpart of the magnificent impulse we call love, and, of course, it likewise varies in degree in accordance with its component emotions and is modified by the character of the one who indulges it.

5:3.31 Little need be said about hate and its relation to happiness. We all know that hate is incompatible with joy.

There is simply no way to get comfort and delight out of the indulgence of hate—it is truly the arch-demon of all the little devils who are subversive of joy and destructive of happiness.

5:3.32 Such, then, is the story of human sentiments.

It should be remembered in this connection that *pleasure* and *pain* are not emotions.

SOURCE

They are feeling tones that serve either to prolong or to cut short other emotions.

Excitement and *depression* play the same role (HYCKH 288).

[contd] Of all ten of our sentiments we find that only three are really essential to happiness and they are: play, humor, and love. Likewise, sentiments are capable of lending their influence to either joy or sorrow—depending on how much control and good judgment enters into their indulgence, and they are: pity, reproach, and humility. Four of our master sentiments are almost wholly and invariably subversive of joy—and they are: shame, jealousy, revenge and hate (HYCKH 289).

[contd] Sorrow is the term used synonymously with grief. It represents the opposite of happiness.

It is after all hardly a sentiment nor an emotion.

It is a sort of feeling tone; one might define sorrow as representing degrees of feeling tone.

Sorrow is aroused by extremes of emotion, by a mixture of sentiment and overruling passions.

It implies the overthrow of our hopes, ambitions, and affections, and is the feeling we experience when we suffer the agony of remorse and despair (HYCKH 289).

[contd] *Joy*, like sorrow, is a term connoting degrees of feeling tone.

Both joy and sorrow may qualify all other emotions.

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They are feeling-tones that serve either to prolong or to cut short other emotions.

Excitement and *depression* play the same rôles.

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It is after all hardly a sentiment or an emotion.

It is a feeling-tone; one might define sorrow as representing degrees of feeling-tone.

Sorrow is aroused by extremes of emotion, by a mixture of sentiment and overruling passions.

It implies the overthrow of our hopes, ambitions, and affections; in its most extreme manifestation it is the feeling we experience when we suffer the agony of despair.

5:3.34 *Joy*, like sorrow, is a term connoting degrees of feeling-tone.

Both joy and sorrow may qualify all other emotions.

SOURCE

We may have any degree of sorrow and likewise any degree of joy associated with any and all other human emotions and sentiments (HYCKH 289).

[contd] Joy is perhaps most typically expressed in our play functions, when we have an opportunity for self-display in association with extremes of pleasurable emotions, enjoyable master sentiments, and impassioned happiness (HYCKH 289).

Joy is the degree of pleasurable feeling aroused by any and all intense emotions, master sentiments, strong passions, and profound convictions (HYCKH 289).

[contd] Happiness constitutes our thesis at this time

and it stands for that psychic and physical state of being which represents the sum total of pleasure that can be experienced by a highly developed personality.

Happiness is the ideal of human existence.

It is the realization of joy raised to the n th power, and joy is that feeling of happiness which may qualify and intensify all other human emotions (HYCKH 289).

IV. HUMAN CONVICTIONS (*How You Can Keep Happy*)

[contd] We have now come to know how twelve basic inherent instincts and their accompanying emotions can be combined and organized into fifteen secondary or composite emotions,

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We may have any degree of sorrow and likewise any degree of joy associated with any and all other human emotions and sentiments.

Joy is perhaps most typically expressed in our play-functions, when we have an opportunity for self-display in association with extremes of pleasurable emotions, enjoyable master-sentiments, and impassioned happiness.

It is the pleasurable feeling aroused by any and all intense emotions, master sentiments, strong passions, and profound convictions.

5:3.35 *Happiness* constitutes the goal of our emotional life.

It stands for that psychic and physical state of being which represents the sum total of pleasure that can be experienced by a highly developed personality.

Happiness is the ideal of human existence.

It is the realization of joy raised to the n th power, and may qualify and intensify all other human emotions.

IV. HUMAN CONVICTIONS

5:4.1 We have now come to know how twelve basic inherent instincts and their accompanying emotions can be combined and organized into fifteen secondary or composite emotions;

SOURCE

and how still further, these twelve primary emotions and fifteen secondary emotions are capable of being concentrated upon some object or person and thus can be combined and built up into the ten master sentiments of human experience (*HYCKH* 289).

[contd] Now we are ready for the next step. These primary instincts and secondary emotions, together with their more complex resultant sentiments, constitute the material out of which we build the seven controlling convictions of human experience, and they may be classified as follows:

<i>Controlling Convictions</i>	<i>Component Sentiments</i>
1. Friendship	Sympathy + Love + Respect
2. Altruism	Elation + Pity + Sympathy
3. Patriotism	Security + Rivalry + Pride + Vanity
4. Religion	Wonder + Fear + Gratitude + Subjection
5. Occupational Loyalty	Security + Pride + Rivalry
6. Family Loyalty	Tenderness + Sex + Pride + Jealousy
7. Social Conventions	Fear + Security + Shame + Pride

[contd] In further explanation of our convictions we may offer the following suggestions (*HYCKH* 290).

[contd] 1. *Friendship*.

Friendship is the first and basic human conviction.

It is more than an emotion, it is greater than an impulse, it transcends a sentiment.

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and how, still further, these twelve primary emotions and fifteen secondary emotions are capable of being concentrated upon some object or person and thus can be combined and built up into the ten master-sentiments of human experience.

5:4.2 Now we are ready for the next step. These primary instincts and secondary emotions, together with their more complex resultant sentiments, constitute the material out of which we build the seven controlling convictions of human experience, and they may be classified as follows:

5:4.3 *Controlling Convictions Component Sentiments*

[*Note*: The list on the left is reproduced exactly as such in *The Mind at Mischief*.]

5:4.4 In further explanation of convictions we may offer the following suggestions:

5:4.5 1. *Friendship*—

Friendship is the first and basic human conviction.

It is more than an emotion, it is greater than an impulse, it transcends a sentiment.

SOURCE

There is something profound about friendship.

It is undoubtedly based on the sentiment of love, and has in association with it many other emotions, including no doubt, both sympathy and respect (*HYCKH* 290).

[contd] Friendship is the equivalent of love plus loyalty and more or less of the sex-element.

It is so influential in human experience that there appear to be no lengths to which it will not go to assert itself and to justify its existence (*HYCKH* 290).

[contd] 2. *Altruism*.

Altruism is also a conviction, at least with many people.

It is no doubt, founded on the basic emotion of elation connected with the instinct of self-assertion.

We have a peculiar pride and satisfaction in knowing that we are big enough and good enough and kind enough to be altruistic.

Then the emotions of both sympathy and pity come in for their part.

We are sympathetic with those we help and sometimes we go so far as to pity them.

In fact, altruism is a sort of glorified pity, exalted sympathy, idealized elation, if you please—a species of social patriotism (*HYCKH* 290).

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There is something profound about friendship at its best.

It is undoubtedly based on the sentiment of love, and has in association with it many other emotions, including, no doubt, both sympathy and respect.

Friendship is the equivalent of love plus loyalty and more or less of the sex-element.

It is so influential in human experience that there appear to be no lengths to which it will not go to assert itself and to justify its existence.

5:4.6 2. *Altruism*—

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We are sympathetic with those we help, and sometimes we go so far as to pity them.

In fact, altruism is a sort of glorified pity, exalted sympathy, idealized elation, if you please—a species of social patriotism.

SOURCE

[contd] 3. *Patriotism*.

Patriotism is no doubt founded on the primary emotion of security, associated with the herd instinct.

We defend our country and are patriotic to our institutions because we need them, we need their protection.

The element of rivalry comes in, starting out sometimes quite innocently and ending, when our own security is threatened, with the arousal of pugnacity and its accompanying anger, and that, many times, means war.

Also in our patriotism there come the emotions of pride and vanity, although we would not care to push these to the foreground in our own consciousness.

Patriotism simply means loyalty to the common herd.

It is a species of social courage (*HYCKH* 290-91).

[contd] Many an individual coward is patriotic in crowds—he is brave when he is in an army, but he would not be so patriotic if he should be left alone in the defense of his ideals.

Patriotism is a sort of camouflaged pride, a species of disguised anger, rivalry, and revenge which we persuade ourselves is justified by the circumstances of the hour (*HYCKH* 291).

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5:4.7 3. *Patriotism*—

Patriotism is no doubt founded on the primary emotion of security, associated with the herd instinct.

We defend our country and our institutions because we need their protection.

The element of rivalry comes in, starting out sometimes quite innocently, and ending, when our own security is threatened, with the arousal of pugnacity and its accompanying anger; and that, many times, means war.

Also into our patriotism come the emotions of pride and vanity, altho we would not care to push these to the foreground in our own consciousness.

Patriotism simply means loyalty to the common herd.

It is a species of social courage.

5:4.8 Many an individual coward is patriotic in crowds; he is brave when he is in an army, but he would not be so patriotic if he should be left alone in defense of his ideals.

In certain aspects, patriotism is a sort of camouflaged pride, a species of disguised anger, rivalry, and revenge, which we persuade ourselves is justified by the circumstances of the hour.

SOURCE

[contd] 4. *Religion*.

Religion is a conviction having its roots in

righteous indignation, which is so often aroused by the emotion of tenderness connected with the instinct of parental love and devotion.

From a biologic standpoint, from a psychologic standpoint, religion grows out of wonder and curiosity.

We can't help but speculate as to what is beyond the skies, and the life that may exist beyond this one.

The element of fear also comes in.

Ignorance always tends to beget the feeling of subjection and self-abasement, and then perhaps of gratitude for the things we do enjoy, and thankfulness for the things which we come to possess (*HYCKH* 291).

[contd] Religion is, after all, merely that behavior which is dictated by conscience and directed by one's spiritual mentor, assuming that mankind is indwelt by some sort of spiritual entity (*HYCKH* 291).

[contd] 5. *Occupational loyalty*.

We all enjoy being loyal to our firm and business connections, our profession, our trade, etc., or to our social set.

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5:4.9 4. *Religion*—

Religion is a conviction having its roots in

the emotions of fear and awe, as inspired by a belief in the superhuman. Closely associated with religion is the feeling of

righteous indignation, which is so often aroused by the emotion of tenderness connected with the instinct of parental love and devotion.

From a biologic and psychologic standpoint, religion grows out of wonder and curiosity.

To speculate on what is beyond the skies—on the life that may exist beyond this one—is an inherent impulse of human nature.

The element of fear also comes in.

Ignorance always tends to beget the feeling of subjection and self-abasement, while the presence of material or other blessings tends, in sensitive natures, to inspire a sense of gratitude

to the invisible power that runs the universe.

5:4.10 Religion is, after all, merely that behavior which is dictated by conscience and directed by one's spiritual mentor, assuming that mankind is indwelt by some sort of spiritual entity.

5:4.11 5. *Occupational loyalty*—

We all enjoy being loyal to our business connections, our profession, our trade, etc., or to our social set.

SOURCE

This human conviction is likewise based on the feeling of security, the safety that comes from tribal association.

It has also in it the emotions of pride and rivalry, much after the fashion of patriotism.

We like to be loyal to the satisfaction of our creative pride, the fact that we have constructed things.

It is a form of clan or minor herd pride (*HYCKH* 291).

[contd] 6. *Family loyalty*.

Family loyalty is a deep conviction.

It grows out of the primary instincts of tenderness and sex, into which the more shifting and unstable emotional elements of pride and jealousy play a varying part.

It is the basis of human society and embraces a wide range of emotions and sentiments.

The home with its association of husband and wife and the rearing of children, and then this group's contact with the outer world, is one that develops some of the highest instincts and emotions, and most noble sentiments resident within the human species.

It is the basis of the ideal of social life in this world (*HYCKH* 291).

[contd] 7. *Social conventions*.

The conviction that we should be more or less loyal to the conventions of society, has for its origin the two primary emotions of security and fear.

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This conviction is likewise based on the feeling of security, the safety that comes from tribal association.

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5:4.12 6. *Family loyalty*—

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The home, through its association of husband and wife and the rearing of children, and through this group's contact with the outer world, develops some of the highest emotions and sentiments of the human heart.

It is the basis of the ideal of social life in this world.

5:4.13 7. *Social conventions*—

The conviction that we should be more or less loyal to the conventions of society, has for its origin the two primary emotions of security and fear.

SOURCE

We feel more secure in the tribe and we feel safer if we live as the tribe lives.

But the tribal taboos, the social requirements, are important to keep, not only because of this security, but because we want the respect and admiration of our fellows (*HYCKH* 292).

[contd] Then, too, the element of fear definitely prevails here.

We fear the result of ignoring the time-honored customs and traditions of our race and kin.

Still further, the element of pride comes in.

If we obey we are exemplary citizens. If we disobey we bear the stigma of reproach.

And still further there is an element of shame. We don't want to be numbered among the sinners and inferiors.

Of course, this whole conviction is largely a matter of education, training, and social example, and here, for the first time, we arrive at the place where education becomes the dominant role, the chief factor in the creation of a human conviction (*HYCKH* 292).

5: THE MIND AT MISCHIEF

We feel more secure in the tribe, and we feel safer if we live as the tribe lives.

But the tribal tabus, the social requirements, are important to keep, not only because of this security, but because we want the respect and admiration of our fellows.

5:4.14 Then, too, the element of fear definitely prevails here.

We fear the result of ignoring the time-honored customs and traditions of our race and kin.

Still further, the element of pride comes in.

If we obey we are exemplary citizens. If we disobey we bear the stigma of reproach.

And still further there is an element of shame. We don't want to be numbered among the sinners and inferiors.

Of course, this whole conviction is largely a matter of education, training, and social example, and here, for the first time, we arrive at the place where education becomes the dominant rôle, the chief factor in the creation of a human conviction.

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[contd] And so we see that it is possible for education, training, and self-discipline to modify the factors of happiness and to do so by increasing or decreasing the control of our emotions, sentiments, and convictions.

In general, we must recognize that all of the controlling convictions of human nature are contributory to the sum of human happiness. True, our convictions do contain emotional elements, which if they are allowed to gain the ascendancy, may be able to lessen our joys and alloy our happiness; but, on the whole, as commonly exercised and experienced, our convictions may be regarded as powerful allies of abiding joy, true happiness, and supreme satisfaction (*HYCKH* 292).