

## **Appendix: Human Emotions, Instincts and Sentiments**

from *How You Can Be Happy* (1926)

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### **Source for Appendix**

- (1) William **McDougall**, *An Introduction to Social Psychology* (Boston: John W. Luce & Co., 1923, Fifteenth Edition)

### **Key**

- (a) **Green** indicates where a source author (or previous Sadler book) 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.

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1 January 2019

## APPENDIX — HUMAN EMOTIONS, INSTINCTS, AND SENTIMENTS

### 1. PRIMARY INSTINCTS AND EMOTIONS\*

[\*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.]

1.1 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:

#### 1:2 *Primary Instincts*      *Primary Emotions*

1. Flight	Fear
2. Repulsion	Disgust
3. Curiosity	Wonder
4. Self-assertion	Elation
5. Self-abasement	Subjection
6. Parental	Tenderness

[!]

SOURCE

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- 7. Reproduction      Sex-hunger
- 8. Nutrition          Hunger
- 9. Gregariousness    Security
- 10. Acquisition       Hoarding
- 11. Construction      Pride of creation
- 12. Pugnacity         Anger

II: THE NATURE OF INSTINCTS AND  
THEIR PLACE IN THE CON-  
STITUTION OF THE HUMAN MIND  
(McDougall 20)

1.3 We must abandon the modern  
belief that

[T]he actions of animals are popularly  
attributed to instinct, and in this  
connexion **instinct** is vaguely conceived  
as a mysterious faculty, utterly different  
in nature from any human faculty, which  
**Providence has given to the brutes**

**instincts** are the **Creator's gift to animals**

because the higher faculty of reason has  
been denied them (M 22).

to atone for their lack of intelligence;

All agree that man has been evolved from  
pre-human ancestors whose lives were  
dominated by instincts; but some hold  
that, as man's intelligence and reasoning  
powers developed,

that as man advances intellectually

his instincts atrophied, until now in  
civilised man instincts persist only as  
troublesome vestiges of his pre-human  
state ... (M 24).

he loses his instincts—

becomes more and more free from all  
instinctive tendencies.

## SOURCE

Others ... see that intelligence, as it increased with the evolution of the higher animals and of man, did not supplant and so lead to the atrophy of the **instincts**, but rather **controlled** and modified their operation ... (M 24).

### III: THE PRINCIPAL INSTINCTS AND THE PRIMARY EMOTIONS OF MAN (McDougall 47)

In considering the claim of any human emotion or impulse to rank as a primary emotion or simple instinctive impulse,

we shall find two principles of great assistance. First, if a similar emotion and impulse are clearly displayed in the **instinctive activities of the higher animals**, that fact will afford a strong presumption that the emotion and impulse are primary and simple ... (M 51).

Secondly, we must inquire in each case whether the emotion and impulse in question occasionally appear **in human beings** with morbidly **exaggerated** intensity ... (M 51).

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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**.

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

*The Instinct of Flight and the Emotion of Fear*  
(McDougall 51)

[When [William] James says that we suffer from a sense of affliction because we weep, that we are angry because we fight, and that we are frightened because we tremble, I can only partially agree with him. [Etc.] (William S. Sadler, M.D., *Worry and Nervousness* [1914], p. 359)]

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

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 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.

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.

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

## SOURCE

In most animals instinctive flight is followed by equally instinctive concealment as soon as cover is reached, and there can be little doubt that in primitive man the instinct had this double tendency (M 55).

The instinct to flee from danger is necessary for the survival of almost all species of animals, and in most of the higher animals the instinct is one of the most powerful (M 51).

These locomotory activities [of flight] are accompanied by a characteristic complex symptoms, which ... constitutes so unmistakable an expression of the emotion of fear that no one hesitates to reinterpret it as such ... (M 52).

Terror, the most intense degree of this emotion,

may involve so great a nervous disturbance ... as to defeat the ends of the instinct by inducing general convulsions and even death (M 52).

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Fear leads us first to flee—then to hide.

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.

1.9 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.

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

All young infants are frightened by but two things:

## SOURCE

In most young children unmistakable fear is provoked by any sudden loud noise ... and all through life such noise remains for many of us the surest and most frequent excitant of the instinct. Other children, while still in arms, show fear if held too loosely when carried downstairs, or if the arms that hold them are suddenly lowered (M 53).

[Shortly after writing these lines I was holding a child in my arms, looking out of the window on a dark night. There came a blinding flash of lightning and, after some seconds, a crash of thunder. The child was pleased by the lightning, but at the first crack of thunder she screamed in terror ... (M 98, fn.)]

The wail of the very young infant has but little variety; but mothers claim to be able to distinguish the cries of fear, of anger, and of bodily discomfort, at a very early age ... (M 53).

As soon as the little child can run, his fear expresses itself in concealment following on flight; and the many adult persons who seek refuge from the strange noises of dark nights, or from a thunderstorm, by covering their heads with the bed-clothes, and who find a quite irrational comfort in so doing,

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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.

1.11 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.

1.12 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.

1.13 When certain individuals cover their heads with the bed clothing during a storm,

## SOURCE

illustrate the persistence of this tendency (M 55).

[Compare: When men and women fall victims to excessive anxiety, they are simply reverting to the natural estate of their far-distant ancestors ... (86:2.1).]

That the excitement of fear is not necessarily, or indeed usually, the effect of an **intelligent** appreciation or anticipation of danger,

is especially well shown by children of four or five years of age, in whom it may be induced by the facial contortions or playful roarings of a familiar friend (M 56).

[O]wing, probably, to this extreme concentration of attention, as well as to the violence of the emotion, the excitement of this instinct makes a **deep and lasting impression on the mind** (M 57).

It is thus the great inhibitor of action, both present action and future action, and **becomes** in primitive human societies

the **great** agent of social discipline through which men are led to the habit of **control of the egoistic impulses** (M 57-58).

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they are but exhibiting that inherent instinct for concealment subsequent to fleeing from danger.

1.14 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.

1.15 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.



## SOURCE

[Compare: A solitary life is fatal to happiness (111:4.7).]

[[Worry] might be called “chronic fear” (William S. Sadler, M.D., *The Science of Living* (1910), p. 278; and later books, including *The Physiology of Fear* (1912) and *Worry and Nervousness* (1914).]

[[T]he only known cure for fear—is faith (William S. Sadler, M.D., *Personality and Health* (1923), p. 21; and later books, including *The Mind at Mischief* (1929).]

*The Instinct of Repulsion and the Emotion of Disgust* (McDougall 58)

The one impulse of repulsion is to reject from the mouth substances that excite the instinct in virtue of their odour or taste, substances which in the main are noxious and evil-tasting; its biological utility is obvious.

The other impulse of repulsion seems to be excited by the contact of slimy and slippery substances with the skin ... (M 58).

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1.16 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.

1.17 The only known cure for fear is faith.

It requires courage—stamina—to control this inherent tendency to succumb to the fearful emotions.

1.18 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.

## SOURCE

These two forms of disgust illustrate in the clearest and most interesting manner the **intellectualisation** of the instincts and primary emotions through extension of the range of their objects by **association**, resemblance, and analogy.

The manners or speech of an otherwise presentable **person** may excite the impulse of shrinking in virtue of some subtle suggestion of sliminess.

Or what we know of a man's character—that it is noxious, or, as we significantly say, is of evil odour—may render the mere thought of him an occasion of disgust; we say,

“It makes me sick to think of him” ... (M 59).

*The Instinct of Curiosity and the Emotion of Wonder* (McDougall 59)

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1.19 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”.

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

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

## SOURCE

The difference [between the excitants of curiosity and those of fear] seems to be mainly one of degree, a smaller element of the strange or unusual exciting curiosity, while a larger and more pronounced degree of it excites fear (M 60).

In the animals nearest to ourselves, namely, the monkeys, curiosity is notoriously strong, and then it impels not merely to approach its object and to direct the senses attentively upon it, but also to active manipulation of it. That a similar impulse is strong in children, no one will deny (M 60-61).

Who has not seen a horse, or other animal, alternately approach in curiosity, and flee in fear from, some such object as an old coat upon the ground? (M 60)

It must be regarded as one of the principal roots of both science and religion (M 61).

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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.

1.22 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.

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

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

## SOURCE

*The Instincts of Self-abasement (or Subjection) and of Self-assertion (or Self-display), and the Emotions of Subjection and Elation (or Negative and Positive Self-feeling)* (McDougall 64)

A little later, with the growth of self-consciousness the instinct may find expression in the boasting and **swaggering** of boys, the **vanity** of girls ... (M 66).

Perhaps among mammals the **horse** displays it most clearly.

The **muscles** of all parts are strongly innervated, the creature holds himself erect, his neck is arched, his tail lifted, his motions become superfluously vigorous and extensive, he **lifts his hoofs high** in air, as he **parades** before the eyes of his fellows.

Many animals, especially the birds, but also some of the monkeys, are provided with organs of display that are specially disposed on these occasions. Such are the **tail of the peacock** and the beautiful breast of the pigeon (M 65).

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

1.24 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.

1.25 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**,

## SOURCE

The situation that more particularly excites this instinct is the presence of spectators to whom one feels oneself ... superior, and this is perhaps true in a modified sense of the animals; ... the stately strutting of a hen among her chicks, seem[s] to be [an example of this] (M 66).

[I]n certain mental diseases, especially in the early stages of that most terrible disorder, general paralysis of the insane, exaggeration of this emotion and of its impulse of display is the leading symptom.

The unfortunate patient is perpetually in a state of elated self-feeling, and his behaviour corresponds to his emotional state; he struts before the world, boasts of his strength, his immense wealth, his good looks, his luck, his family, when, perhaps, there is not the least foundation for his boastings (M 67).

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and the strutting of the mother hen in the presence of her chicks.

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

Softening of the brain is sometimes accompanied by “delusions of grandeur”—

the unfortunate individual becoming the victim of a boastful and insane elation.

1.27 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.

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

## SOURCE

V: THE NATURE OF THE SENTIMENTS AND THE CONSTITUTION OF SOME OF THE COMPLEX EMOTIONS (McDougall 125)

*Complex Emotions that Imply the Existence of Sentiments* (McDougall 141)

Consider the little boy of three who, in the presence of a stranger, **hides quietly behind his mother's skirt** with head hung low, averted face, and sidelong glances,

until suddenly he emerges, saying, **"Can you do this?"** and **turns a somersault** at the feet of the stranger (M 150-51).

III: THE PRINCIPAL INSTINCTS AND THE PRIMARY EMOTIONS OF MAN (McDougall 47)

*The Instincts of Self-abasement (or Subjection) and of Self-assertion (or Self-display), and the Emotions of Subjection and Elation (or Negative and Positive Self-feeling)* (McDougall 64)

Many **children** clearly exhibit this instinct of self-display;

before they can walk or talk the impulse finds its satisfaction in the admiring gaze and plaudits of the family circle as each new acquirement is practised; a little later it is still more clearly expressed by the frequently repeated command, **"See me do this,"** or "See how well I can do so-and-so"... (M 66).

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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.

## SOURCE

As regards the emotion of subjection or negative self-feeling, we have the same grounds for regarding it as a primary emotion that accompanies the excitement of an instinctive disposition.

The impulse of this instinct expresses itself in a slinking, crestfallen behaviour, a general diminution of muscular tone, slow restricted movements, a hanging down of the head, and sidelong glances (M 67).

In many cases of mental disorder the exaggerated influence of this instinct seems to determine the leading symptoms.... [M]any such patients declare they are guilty of the unpardonable sin ... (M 68).

The nature of the instinct is sometimes very completely expressed in the behaviour of a young dog on the approach of a larger, older dog;

he crouches or crawls with legs so bent that his belly scrapes the ground, his back hollowed, his tail tucked away, his head sunk and turned a little on one side, and so approaches the imposing stranger with every mark of submission (M 67).

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

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”.

1.30 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.

## SOURCE

It has been asked, “Can animals and young children that have not attained to self-consciousness feel shame?” And the answer usually give is, “No; shame implies self-consciousness.”

Yet some animals, notably the dog, sometimes behave in a way which the popular mind interprets as expressing shame.... [I]n the emotion that accompanies this impulse to slink submissively we may see the rudiment of shame ... (M 67-68).

*The Parental Instinct and the Tender Emotion*  
(McDougall 68)

This intimate alliance between tender emotion and anger is of great importance for the social life of man, and the right understanding of it is fundamental for a true theory of the moral sentiments; for the anger evoked in this way is the germ of all moral indignation,

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1.31 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.

1:32 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.

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



## SOURCE

and on moral indignation justice and the greater part of public law are in the main founded (M 75).

[W]hen we see, or hear of, the ill-treatment of any **weak** defenceless creature (especially, of course, if the creature be a **child**) tender emotion and the protective impulse are aroused on its behalf, but are apt to give place at once to the anger we call moral **indignation** against the perpetrator of the cruelty ... (M 77).

... Mr. Alex. Sutherland and M. Ribot, recognise [tender emotion] as a true primary and see in its impulse the root of **all altruism** ... (M 69).

The **maternal instinct**, which impels the mother to **protect and cherish the young**,

is common to almost all the higher species of animals (M 69).

The instinct becomes more powerful than any other, and can override any other, even fear itself; for it works directly in the **service of the species**,

while the other instincts work primarily in the service of the **individual** life, for which Nature cares little (M 70).

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Nothing will so arouse the **indignation** of the normal human being as to see an inhuman wretch<sup>1</sup> torture and abuse a **weak** and helpless **child**.

1.33 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.

1.34 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.

## SOURCE

When we follow up the evolution of this instinct to the highest animal level, we find among the apes the most remarkable examples of its operation. Thus in one species the mother is said to carry her young one clasped in one arm uninterruptedly for several months, never letting go of it in all her wanderings (M 70).

This primary emotion has been very generally ignored by the philosophers and psychologists; that is, perhaps, to be explained by the fact that this instinct and its emotion are in the main decidedly weaker in men than in women, and in some men, perhaps, altogether lacking (M 71).

It may be asked, How can we account for the fact that men are at all capable of this emotion and of this disinterested protective impulse? (M 71)

The answer is that it is very common to see a character, acquired by one sex to meet its special needs, transmitted, generally imperfectly and with large individual variations, to the members of the other sex.

Familiar examples of such transmission of sexual characters are afforded by the horns and antlers of some species of sheep and deer.

That the parental instinct is by no means altogether lacking in men is probably due in the main to such transference of a primarily maternal instinct ... (M 71-72).

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1.35 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.

1.36 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.

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.

## SOURCE

Parental love must always appear an insoluble riddle and paradox if we do not recognise this primary emotion, deeply rooted in an ancient instinct of vital importance to the race. Long ago the Roman moralists were perplexed by it. They noticed that in the Sullan prosecutions,

while many sons denounced their fathers, no father was ever known to denounce his son; and they recognised that this fact was inexplicable by their theories of conduct (M 73).

It is, I think, not improbable that the impulse to kiss the child, which is certainly strong and seems to be innate,

is a modification of the maternal impulse to lick the young which is a feature of the maternal instinct of so many animal species (M 74, fn).

[Compare pp. 78 and 81.]

[repeated from 1.32] [O]n moral indignation justice and the greater part of public law are in the main founded (M 75).

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1.37 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.

1.38 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.

1.39 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.

## SOURCE

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1.40 The emotion of tenderness is a source of much joy and real self-satisfaction. 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.

1.41 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.

*Some other Instincts of less well-defined Emotional Tendency* (McDougall 84)

But there are other human instincts which, though some of them play but a minor part in the genesis of the emotions, have impulses that are of great importance for social life; they must therefore be mentioned.

Of these by far the most important is the sexual instinct or *instinct of reproduction*. It is unnecessary to say anything of the great strength of its impulse or of the violence of the emotional excitement that accompanies its exercise (M 84-85).

In connection with the instinct of reproduction a few words must be said about *sexual jealousy* and *female coyness*.

1.42 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*.

## SOURCE

The assumption of a specially intimate innate connection between the instincts of reproduction and of pugnacity will account for the fact that the anger of the male ... is so readily aroused in an intense degree by any threat of opposition to the operation of the sexual impulse ... (M 86).

The coyness of the female in the presence of the male may be accounted for in similar fashion by the assumption that in the female the instinct of reproduction has specially intimate innate relations to the instincts of self-display and self-abasement ... (M 86).

One point of interest is its intimate connection with the parental instinct. There can, I think, be little doubt that this connection is an innate one, and that in all (save debased) natures

it secures that the object of the sexual impulse shall become also the object in some degree of tender emotion (M 85).

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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.

1.43 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.

1.44 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.

## SOURCE

[No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge (82:1.10).]

The desire for food that we experience when hungry, with the impulse to seize it, to carry it to the mouth, to chew it and swallow it, must, I think, be regarded as rooted in a true instinct (M 86).

[See 1.23, above.]

## APPENDIX: HOW YOU KEEP HAPPY

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.

1.45 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.

1.46 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.

1.47 There are few human instincts or emotions that we enjoy more heartily or frequently than the appeasing of the strong, normal appetite for food.

## SOURCE

The *gregarious instinct* is one of the human instincts of greatest social importance. The affective aspect of the operation of this instinct is not sufficiently intense or specific to have been given a name (M 86-87).

Describing the South African ox in Damaraland, he says he displays no affection for his fellows, and hardly seems to notice their existence, so long as he is among them;

but, if he becomes separated from the herd, he displays an extreme distress that will not let him rest until he succeeds in rejoining it ... (M 87).

But of the normal man also it is true that, as Professor James says: "To be alone is one of the greatest evils for him.

## APPENDIX: HOW YOU KEEP HAPPY

1.48 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.

1.49 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.

1.50 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.

SOURCE

Solitary confinement is by many regarded as a mode of torture too cruel and unnatural for civilised countries to adopt ... (M 88).

The condition known to alienists as agoraphobia seems to result from the morbidly intense working of this instinct—the patient will not remain alone, will not cross a wide empty space, and seeks always to be surrounded by other human beings (M 88).

[T]he smallest occasion—

a foreign prince driving to a railway-station or a Lord Mayor's Show—will line the streets for hours with many thousands whose interest in the prince or the show alone would hardly lead them to take a dozen steps out of the way (M 89).

It is the same instinct working on a slightly higher plane that brings tens of thousands to the cricket and football grounds on half-holidays (M 89).

Many a man leads in London a most solitary, unsociable life,

who yet would find it hard to live far away from the thronged city (M 90).

APPENDIX: HOW YOU KEEP HAPPY

Solitary confinement is regarded as the acme of punishment.

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.

<sup>1.51</sup> Many an unsocial being, while shunning the intimate personal contact with his fellows,

nevertheless, sticks closely to the great city with its teeming thousands.



1.52 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.

1.53 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.

1.54 10. *Hoarding*. Hoarding is the emotion accompanying

The impulse to collect and hoard various objects is displayed in one way or another by almost all human beings, and seems to be due to a true instinct; ... such collecting is no doubt primarily due to the ripening of an *instinct of acquisition* (M 90-91).

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.

[L]ike any other instinctive impulses of man, it is liable to become morbidly exaggerated,

When perverted,

this impulse may lead to crime, theft,

## SOURCE

when it appears, in a mild form, as the collecting mania and, in greater excess, as miserliness and **kleptomania** (M 90-91).

For most of us the **satisfaction** of having actually made something is very real, quite apart from the value or usefulness of the thing made (M 91).

## APPENDIX: HOW YOU KEEP HAPPY

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.

1.55 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.

1.56 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.

1.57 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.

1.58 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**.

## SOURCE

We seem to be justified in assuming in man an *instinct of construction*.

[2. *The orange man*. The outstanding characteristic of this race was their peculiar urge to build, to build anything and everything, even to the piling up of vast mounds of stone just to see which tribe could build the largest mound (64:6.10).]

The playful activities of children seem to be in part determined by its impulse ... (M 91).

[Renan asserted that the religious instinct is as natural to man as the nest-building instinct is to birds ... (M 91).]

*The Instinct of Pugnacity and the Emotion of Anger* (McDougall 61)

The condition of its excitement is rather

any opposition to the free exercise of any impulse, any obstruction to the activity to which the creature is impelled by any one of the other instincts (M 62).

## APPENDIX: HOW YOU KEEP HAPPY

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.

1.59 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.

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

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.

## SOURCE

This instinct, though not so nearly universal as fear, being apparently lacking in the constitution of the females of some species, ranks with fear as regards the great strength of its impulse, and the high intensity of the emotion it generates (M 61-62).

The most mean-spirited cur will angrily resent any attempt to take away its bone, if it is hungry;

a healthy infant very early displays anger, if his meal is interrupted;

and all through life most men find it difficult to suppress irritation on similar occasions (M 62-63).

We see how among the animals even the fear-impulse, the most opposed in tendency to the pugnacious, may on obstruction give place to it;

for the hunted creature when brought to bay—i.e., when its impulse to flight is obstructed—

is apt to turn upon its pursuers and to fight furiously, until an opportunity for escape presents itself (M 63).

## APPENDIX: HOW YOU KEEP HAPPY

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.

1.61 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.

1.62 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.<sup>2</sup> Man is not truly happy and joyful when he is mad.

1.63 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.

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

*Some other Instincts of less well-defined Emotional Tendency* (McDougall 84)

1.65 In this connection it should be explained that

[contd] The seven instincts we have now reviewed are those whose excitement yields the most definite of the primary emotions;

## SOURCE

from these seven primary emotions together with feelings of **pleasure** and **pain** (and perhaps also feelings of **excitement** and of **depression**) are compounded all, or almost all, the affective states that are popularly recognised as emotions, and for which common speech has definite names (M 84).

## APPENDIX: HOW YOU KEEP HAPPY

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.

## II. SECONDARY OR COMPOSITE EMOTIONS

2.1 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*.

2.2 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.

2.3 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.

2.4 *Secondary Emotion (Composite and acquired)*

*Primary Components (Instinctive factors)*

1. Sympathy	Tenderness + Sex + Security
2. Admiration	W o n d e r + Subjection + (Pride)
3. Imitation	Admiration + Security + (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)

## SOURCE

## APPENDIX: HOW YOU KEEP HAPPY

8. Awe	F e a r + Admiration + (Subjection)
9. Reverence	Awe + Gratitude + (Spirit- ual 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

2.5 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. 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.

2.6 Let us then more fully consider the composite nature of our secondary or acquired emotions.



IV: SOME GENERAL OR NON-SPECIFIC INNATE TENDENCIES  
(McDougall 93)

*Sympathy or the Sympathetic Induction of the Emotions* (McDougall 93)

[*Compare*: The word “sympathy,” as popularly used, generally implies a **tender regard** for the person with whom we are said to sympathise. But such sympathy is only one special and complex form of sympathetic emotion ... The fundamental and primitive form of sympathy is exactly what the word implies, a suffering with ... (M 95).]

[*Compare*: The three most important of [the] pseudo-instincts, as they might be called, are **suggestion, imitation, and sympathy** (M 93).]

2.7 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.

2.8 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.

2.9 **Sympathy** implies suggestibility. **Suggestion** has much to do with our education through the channel of **imitation.**

It is because of suggestion—that strange urge to do what others do and think what others think—

## SOURCE

Many gregarious animals utter when startled a characteristic cry of fear; when this cry is emitted by one member of a flock or herd, it immediately excites the flight-impulse in all of its fellows who are within hearing of it; the whole **herd**, flock, or covey takes to flight like one individual (M 95).

Or two dogs begin to growl or fight, and at once **all the dogs** within sound and sight stiffen themselves and show every symptom of anger (M 96).

Perhaps the expression to which [little children] respond earliest is the sound of the wailing of other children.

Later still **fear**, **curiosity**, and, I think, **anger**, are communicated readily in this direct fashion from one child to another. **Laughter** is notoriously infectious all through life ... (M 97).

... the curious **gaze** of a passer-by stirs our curiosity ... (M 98).

In short, each of the great primary emotions that has its characteristic and unmistakable bodily expression

seems to be capable of being excited by way of this immediate sympathetic response (M 98).

## APPENDIX: HOW YOU KEEP HAPPY

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.

2.10 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.

2.11 Practically all of our primary emotions

can be excited by suggestion—sympathetically.

## SOURCE

*Suggestion and Suggestibility* (McDougall 99)

A few words must be said about **contra-suggestion**. By this word it is usual to denote the mode of action of one individual on another which results in the second accepting, in the absence of adequate logical grounds, the contrary of the proposition asserted or implied by the agent.... [I]n its simpler instances ... contra-suggestion seems to be determined by the undue dominance of the impulse of **self-assertion** over that of **submission** ... (M 104-05).

V: THE NATURE OF THE SENTIMENTS AND THE CONSTITUTION OF SOME OF THE COMPLEX EMOTIONS (McDougall 125)

*Some of the Complex Emotions that do not necessarily imply the Existence of Sentiments* (McDougall 132)

[contd] **Admiration**.— ... There seem to be two primary **emotions** essentially involved in the complex state provoked by the contemplation of the admired object, namely, **wonder** and negative self-feeling or the emotion of **submission** (M 132-33).

## APPENDIX: HOW YOU KEEP HAPPY

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

2.12 **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.

### 2.13 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.

But admiration is more than wonder. We do not simply proceed to **examine** the admired object as we should one that provokes merely our curiosity or wonder.

We approach it slowly, with a certain hesitation; we are humbled by its presence, and ... we have the impulse to shrink together, to be still, and to avoid attracting his attention; that is to say, the instinct of submission, of **self-abasement** is excited ... by the perception that we are **in the presence of a superior power**, something greater than ourselves (M 133-34).

It is because negative self-feeling is an essential element in admiration that the extremely confident, self-satisfied, and thoroughly **conceited person is incapable of admiration**, and that genuine admiration implies a certain humility and generosity (M 135).

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 envy.

2.14 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.”

2.15 **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.

IV: SOME GENERAL OR NON-SPECIFIC INNATE TENDENCIES (McDougall 93)

*Imitation* (McDougall 105)

[*Compare*: ... James writes: "This sort of imitative-ness is possessed by man in common with other **gregarious** animals, and is an instinct in the fullest sense of the term" (M 106).]

[*Compare*: Now, M. Tarde and Professor Baldwin have singled out imitation as the all-important social process ... (M 94).]

Imitative actions of at least three, perhaps of five, distinct classes may be distinguished, according to the kind of mental process of which they are the outcome (M 107).

2.16 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.

2.17 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.

2.18 We have a variety of imitative behavior.

## SOURCE

[contd] 1. The expressive actions that are sympathetically excited in the way discussed under the head of “sympathy” form one class of imitative actions.

Thus, when a child responds to a smile with a smile, when he cries on hearing another child cry, or when he runs to hide himself on seeing other children running frightened to shelter, he may be said to be imitating the actions of others (M 107).

[See 5:2.9, above.]

3. Some person, or some kind of skilled action, excites our admiration, and we take the admired person for our model in all things or deliberately set ourselves to imitate the action (M 108).

## APPENDIX: HOW YOU KEEP HAPPY

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.

This sort of imitative conduct seems to be an outgrowth of the gregarious instinct and its emotion of security.

2.19 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.

2.20 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.

## SOURCE

### III: THE PRINCIPAL INSTINCTS AND THE PRIMARY EMOTIONS OF MAN (McDougall 47)

*Some other Instincts of less well-defined Emotional Tendency* (McDougall 84)

Professor James admits an instinct of **emulation** or **rivalry**, but the propriety of this admission is to my mind questionable. It is possible that all the behaviour which is attributed to this instinct may be accounted for as proceeding from the **instincts of pugnacity** and of self-display or **self-assertion** (M 92).

### IV: SOME GENERAL OR NON-SPECIFIC INNATE TENDENCIES (McDougall 93)

*Play* (McDougall 110)

The impulse of rivalry is to get the better of an opponent in some sort of struggle; but it differs from the combative impulse in that it does not prompt to, and does not find satisfaction in, the **destruction of the opponent** (M 117).

## APPENDIX: HOW YOU KEEP HAPPY

2.21 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.

2.22 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.

2.23 True rivalry is differentiated from anger in that the former does not seek to **destroy its opponent**.

## SOURCE

Now, these peculiarities of the impulse of rivalry, when stripped of all intellectual complications, seem to be just those of the modified form of the combative impulse that seems to underlie the **playful fighting of young animals** (M 117).

The impulse of rivalry is very strong in the **peoples of Europe**, especially, perhaps, in the English people; it constitutes the principal motive to almost all our many **games**, and it lends its strength to the support of almost every form of activity (M 117).

On the other hand, men of the unwarlike races, *e.g.*, the mild **Hindoo** or the Burman, seem relatively free from the impulse of rivalry (M 118).

## APPENDIX: HOW YOU KEEP HAPPY

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.

2.24 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.

2.25 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.



## SOURCE

[Compare: **Self-love** is fortunately a comparatively rare sentiment; it is the self-regarding sentiment of the thoroughly selfish man, the meaner sort of egotist. Such a man feels a **tender emotion** for himself, he indulges in **self-pity** ... (M 166-67).]

## APPENDIX: HOW YOU KEEP HAPPY

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.

2.26 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.

2.27 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.

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

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.

V: THE NATURE OF THE SENTIMENTS AND THE CONSTITUTION OF SOME OF THE COMPLEX EMOTIONS (McDougall 125)

*Some of the Complex Emotions that do not necessarily imply the Existence of Sentiments* (McDougall 132)

What, then, is **gratitude**, which enters into the emotion of reverence for the Divine power? Gratitude is itself complex. It is a binary compound of **tender emotion** and **negative self-feeling** (M 136).

#### 2.29 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.

## SOURCE

I submit, then, that the other element in gratitude, the element that renders it different from, and more complex than, simple tenderness, is that negative self-feeling which is evoked by the superior power of another.

The act that is to inspire gratitude must make us aware, not only of the kindly feeling, the tender emotion, of the other towards us; it must also make us aware of his power,

we must see that he is able to do for us something that we cannot do for ourselves (M 137).

[L]et us consider the nature of our emotion if the object that excites our admiration is also of a threatening or mysterious nature and, therefore capable of exciting fear ... The impulse of admiration to draw near humbly and to contemplate the object is more or less neutralised by an impulse to withdraw, to run away, the impulse of fear....

## APPENDIX: HOW YOU KEEP HAPPY

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.

2.30 We experience a feeling of gratitude when we receive something from some source

which we regard as superior—from some being of exalted power.

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.

2.31 On the whole, gratitude is highly helpful in its emotional influence on health and happiness.

2.32 8. *Awe*.

## SOURCE

[A]dmiration is blended with fear, and we experience the emotion we call awe (M 135).

## APPENDIX: HOW YOU KEEP HAPPY

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, 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.

2.33 At the bottom of our awe is always that trinity of curiosity, ignorance, and fear.

2.34 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.

2.35 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.

## SOURCE

Suppose that the power that excites awe is also one that we have reason to regard as beneficent ... Awe then becomes compounded with gratitude and we experience the highly compound emotion of reverence.

Reverence is the religious emotion *par excellence* ... (M 136).

Without feeling confident as to its analysis, I would suggest that [envy] is a binary compound of negative self-feeling and of anger;

the former emotion being evoked by the superior power or position of the object,

## APPENDIX: HOW YOU KEEP HAPPY

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.

2.36 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.

2.37 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.

2.38 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,

## SOURCE

the latter by the sense that the envied person is excluding us from the enjoyment of the goods or the position that he has or occupies.

I do not think that true envy arises except when this sense of deprivation by, or opposition on the part of, the object is present; as when, for example, another takes the prize we aimed at, or achieves the position we hoped to occupy, and therefore appears as an obstacle to the realisation of our ends (M 140-41).

## APPENDIX: HOW YOU KEEP HAPPY

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.

2.39 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.

2.40 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.

SOURCE

APPENDIX TO CHAPTER V (McDougall 162)

[Remorse] differs from other forms of regret in that the regretted event is one brought about by one's own action. Hence the anger which arises from the baffled desire is directed against oneself ... (M 163).

APPENDIX: HOW YOU KEEP HAPPY

2.41 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.

2.42 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.

2.43 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.

SOURCE

APPENDIX: HOW YOU KEEP HAPPY

2.44 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.

2.45 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.

*Some of the Complex Emotions that do not necessarily imply the Existence of Sentiments*  
(McDougall 132)

When an object excites our **disgust**, and at the same time our **anger**, the emotion we experience is **scorn** (M 139).

It is, I think, very apt to be complicated by **positive self-feeling**—we feel ourselves magnified by the presence of the moral weakness or littleness of the other ... (M 139).

2.46 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.



2.47 This whole experience connotes intellectual failure on our part to appraise and appreciate the worth and struggles of our own fellow beings.

2.48 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.

The name “scorn” is often applied to an affective state of which [positive self-feeling] is an element; but, if this element is dominant, the emotion is what we experience when we are said to despise another, and its name is **contempt**, the substantive corresponding to the verb despise;

2.49 13. *Contempt.*

Here is the next step in composite emotions and consists of

scorn, then, is a binary compound of anger and disgust, or a tertiary compound if positive self-feeling is added to these; while contempt is a binary compound of **disgust** and **positive self-feeling**, differing from scorn in the absence of the element of anger (M 139-40).

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.

SOURCE

[contd] Fear and disgust are very apt to be combined, as on the near view of a snake or an alligator, and in some persons this binary emotion is provoked by a large number of animals, rats, moths, worms, spiders, and so on, and also by the mere appearance of some men, though more often by their characters.

It is the emotion we call loathing, and, in its most intense form, horror.

Loathing is apt to be complicated by wonder,

which then, in spite of the combined impulses of fear and disgust, keeps us hovering in the neighbourhood of the loathsome object, fascinated, as we say, or in horrible fascination (M 140).

APPENDIX: HOW YOU KEEP HAPPY

2.50 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.

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

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 fascinated by those things that were primarily exceedingly disgusting and for which we experienced the deepest aversion.

2.52 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.

2.53 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.

2.54 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.

2.55 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.

2.56 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.

2.57 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.

### III. HUMAN SENTIMENTS\*

[\*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.]

3.1 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.

V: THE NATURE OF THE SENTIMENTS AND THE CONSTITUTION OF SOME OF THE COMPLEX EMOTIONS (McDougall 125)

[Introduction] (McDougall 125)

Mr. Shand points out that our emotions, or, more strictly speaking, our emotional dispositions, tend to become organised in systems about the various objects and classes of objects that excite them (M 126).

To such an organised system of emotional tendencies centred about some object

Mr. Shand proposes to apply the name "sentiment" (M 126).

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:

3.2 Sentiments      Component  
Emotions

1. Pity                      Tenderness + Sympa-  
    thetic Pain

SOURCE

APPENDIX: HOW YOU KEEP HAPPY

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

*Complex Emotions that Imply the Existence of Sentiments* (McDougall 141)

3.3 1. *Pity*.

**Pity** in its simplest form is **tender emotion**

tinged with **sympathetically** induced **pain** (M 157).

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 that there is behind some forms of pity, more or less elation.

3.4 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.

### 3.5 2. *Shame.*

Shame ... differs from vengeful emotion, which also is provoked by a blow to our self-esteem, in that the blow comes, not from another, but from ourselves ... (M 152).

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,

Professor Baldwin ... distinguishes two period in the development of what he calls the bashfulness of the child; an earlier period, during which what he calls organic bashfulness, which is shown by most children in their first year, he identifies with fear; a later period in which the child makes efforts to draw attention to himself—this he calls the true period of bashfulness (M 150).

bashfulness in its early, more or less unrecognized state.

[S]hyness and modesty ... are qualities of character and of conduct arising out of the possession of instincts and sentiments, while shame is a true secondary emotion, and bashfulness, if not an emotion in the strict sense of the word, is an emotional state (M 149).

But truly bashful behaviour, which is not usually displayed until the third year, has nothing to do with fear, and is, I submit, symptomatic of a struggle between the two opposed impulses of the instincts of self-display and self-abasement, with their emotions of positive and negative self-feeling ... (M 150).

The conduct that excites our shame is that which lowers us in the eyes of our fellows, so that we feel it to be impossible for our positive self-feeling to attain satisfaction (M 152).

3.6 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.

3.7 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.

3.8 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.



**Jealousy** ... The presence of a third person who attempts to draw to himself the regard of the object of the sentiment does not of itself excite jealousy, though it may excite anger. Jealousy involves anger of this sort towards the third person,

but also some painful check to one's own tender emotion and sentiment.

It is, perhaps, possible to imagine a love so wholly disinterested that it would demand no reciprocation of its tender feeling. Such a sentiment would be incapable of jealousy, and, perhaps, a mother's love sometimes approximates to this type, though seldom (M 142-43).

Animals and very young children are commonly said to exhibit jealousy (M 142).

Certainly full-blown jealousy is only developed where some sentiment of love or attachment exists ... (M 142).

3.9 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.

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 love and affection.

## SOURCE

And jealousy arises when the object the sentiment gives to another, or merely is thought to give to another,

any part of the regard thus claimed for the self (M 143).

In some cases ... jealousy arises [as] a purely egoistic sentiment: the object of it is regarded merely as a part of **one's property**, a part of one's larger self, as one of the props on which one's pride is built up ... (M 143).

## APPENDIX: HOW YOU KEEP HAPPY

3.11 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.

3.12 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.

3.13 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. 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.

## SOURCE

There is an emotion that is properly called **vengeful emotion** ... It ... has been one of the principal sources of the institution of **public justice**, more especially of the branch dealing with personal injuries; for the pursuit and punishment of murderers by the State, or by officers of the law, has only gradually replaced the system of **private vengeance** and the blood-feud (M 144).

The act that, more certainly than any other, provokes vengeful emotion is the **public insult**; which, if not immediately **resented**, lowers one in the eyes of one's fellows.

It is when immediate satisfaction of the impulse of angry self-assertion is impossible that it gives rise to a painful desire; ... and this desire can only be satisfied by an assertion of one's power, by returning an equally great or greater insult or injury to the offender—by **“getting even with him”** (M 144).

Though the emotion is most easily evoked, perhaps, by public insult, it may arise also from injury deliberately done to any part of the larger self, ... e.g., injury or insult to one's **family** or **tribe**, or to any larger society with which a man identifies himself;

## APPENDIX: HOW YOU KEEP HAPPY

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

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.

3.15 We also resent insult or injury to our **family**, **tribe**, or country,

## SOURCE

this we see in the case of the blood-feuds, where the killing of one member of a family or tribe excites this emotion in all its other members ... On a still greater scale it may be provoked as a collective emotion throughout a nation by defeat in war (M 145).

We know how Achilles sulked in his tent, and cases have been described of savages who have lain prone on the ground for days together and have even died when this emotion and its impulse could find no satisfaction (M 146).

Westermarck ... distinguishes two varieties of [resentment], anger and revenge, which, he holds, differ merely in that while anger is sudden and impulsive resentment, revenge is deliberate and controlled resentment (M 147).

**Reproach** seems to be a fusion of anger and of tender emotion.

## APPENDIX: HOW YOU KEEP HAPPY

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."

3.16 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.

3.17 The soul who seeks revenge is sad and self-centered. 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.

### 3.18 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.

## SOURCE

“Oh, how could you do it!” is the natural expression of reproach. The person who is the object of the sentiment of love performs some action which,

if performed by an indifferent person, would provoke our anger simply;

but tender emotion ... prevents the full development of our anger, fuses with it and softens it to reproach (M 141).

## APPENDIX: HOW YOU KEEP HAPPY

3.19 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.

3.20 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.

3.21 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.

3.22 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.

## SOURCE

### IV: SOME GENERAL OR NON-SPECIFIC INNATE TENDENCIES (McDougall 93)

*Play* (McDougall 110)

Several theories of play have been put forward, each claiming to sum up the phenomena in one brief formula (M 110).

*Temperament* (McDougall 120)

The disposition of a person is the sum of all the innate dispositions or instincts with their specific impulses or tendencies of the kind discussed in Chapter II (M 123).

Character, on the other hand, is the sum of acquired tendencies built up on the native basis of disposition and temperament; it includes our sentiments and our habits in the widest sense of the term, and is the product of the interaction of disposition and temperament with the physical and social environment under the guidance of intelligence (M 123).

## APPENDIX: HOW YOU KEEP HAPPY

3.23 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.

3.24 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.

## SOURCE

*Play* (McDougall 110)

Play also is sometimes ascribed to an instinct; but no one of the many varieties of playful activity can properly be ascribed to an instinct of play (M 110).

## APPENDIX: HOW YOU KEEP HAPPY

3.25 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.

3.26 Play is closely related to joy, and joy is synonymous with happiness. We cannot study happiness and overlook play.

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

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

3.29 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.

3.30 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.

V: THE NATURE OF THE SENTIMENTS AND THE CONSTITUTION OF SOME OF THE COMPLEX EMOTIONS (McDougall 125)

[*Introduction*] (McDougall 125)

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



## SOURCE

[T]he disposition of the primary emotion we have discussed under the name of “tender emotion” is an essential constituent of the system of emotional dispositions that constitutes the sentiment of love ... (M 127).

[Compare: We must, I think, recognize a third principal variety of sentiment which is primarily the self-regarding sentiment and is, perhaps, best called respect (M 166).]

[Besides the sentiments of these three main types, love, hate, and respect, which may be called complete or full-grown sentiments, we must recognise the existence of sentiments of all degrees of development from the rudimentary upward ... (M 167).]

## APPENDIX: HOW YOU KEEP HAPPY

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 role; 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.

3.32 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.

SOURCE

APPENDIX: HOW YOU KEEP HAPPY

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

3.33 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.

Thus, as Shand points out,

when a man has acquired the sentiment of love for a person or other object,

he is apt to experience tender emotion in its presence,

fear or anxiety when it is in danger,

anger when it is threatened,

sorrow when it is lost,

joy when the object prospers or is restored to him,

gratitude towards him who does good to it, and so on;

and, when he hates a person, he experiences fear or anger or both on his approach, joy when that other is injured, anger when he receives favours (M 128).

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.

3.34 Likewise, we rejoice when our friends prosper,

and feel grateful toward those who befriend or assist our loved ones.

3.35 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—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.

3.36 10. *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

In a similar way the word “hate” is commonly applied to a complex emotion compounded of anger and fear and disgust, as well as to the sentiment which comprises the dispositions to these emotions as its most essential constituents (M 127).

anger, fear, disgust, and rivalry.

3.37 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.

3.38 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.

3.39 This, then, is the story of human sentiments.

II: THE NATURE OF INSTINCTS AND THEIR PLACE IN THE CONSTITUTION OF THE HUMAN MIND (McDougall 20)

[See 1:65, above.]

[P]leasure and pain are not in themselves springs of action, but at the most of undirected movements;

they serve rather to modify instinctive processes, pleasure tending to sustain and prolong any mode of action, pain to cut it short (M 44).

[See 1:65, above.]

It should be remembered in this connection that

*pleasure and pain* are not emotions.

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

*Excitement* and *depression* play the same role.

3.40 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.

## SOURCE

We are now in a position to inquire into the nature of sorrow and joy, which we have rejected from our list of primary emotions,

because, as was said, they are algedonic or pleasure-pain qualifications of emotional states rather than emotions capable of standing alone (M 154).

[Compare: [E]ach primary emotion seems to have a certain intrinsic feeling-tone ... And the intrinsic feeling-tone of the emotions seems to follow the same rule as that of sensations, namely, that with increase of intensity of the emotion pleasant tends to give way to unpleasant feeling-tone ... (M 154).]

[!]

[!]

## APPENDIX: HOW YOU KEEP HAPPY

3.41 *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.

3.42 *Joy*, like sorrow, is a term connoting degrees of feeling tone.

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

## SOURCE

[Contrast M 155, where McDougall examines “the purest type of joy—the joy of a loving mother as she tends her beautiful and healthy child.”]

[Compare: J. S. Mill, like the rest, identified happiness with **sum of pleasures**, and attempted to improve the position by recognising higher and lower qualities of pleasure, and by regarding the higher as indefinitely more desirable than the lower (M 159).]

[Compare: [T]he two strongest sentiments of [the loving mother’s] nature ... become welded together to constitute a **master sentiment** or **passion**; this renders the emotions more **intense** and more enduring ... (M 155-56).]

## APPENDIX: HOW YOU KEEP HAPPY

3.43 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.

3.44 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 nth power,

and joy is that feeling of happiness which may qualify and **intensify all other human emotions**.

3.45 Joy is the degree of pleasurable feeling aroused by any and all intense emotions, **master sentiments**, strong **passions**, and profound convictions.

## IV. HUMAN CONVICTIONS

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, 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.

4.2 Now we are ready for the next step.

[*Compare:* [W]hen our emotions become crystallized and associated with our beliefs we may have *conviction*; and when conviction becomes connected up with conscience we have *devotion*. And all these things taken together: feelings plus emotion plus conviction plus devotion—then we have *patriotism* (William S. Sadler, M.D., F.A.C.S., *Personality and Health: A Talk to Business Women on Efficiency* [1924], pp. 96-97).]

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:

### 4.3 *Controlling Convictions Component Sentiments*

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

4.4 In further explanation of our convictions we may offer the following suggestions.

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. 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.

4.6 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.

4.7 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.



4.8 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.

4.9 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.

4.10 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.

4.11 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.

4.12 5. *Occupational loyalty.* We all enjoy being loyal to our firm and business connections, our profession, our trade, etc., or to our social set. 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.

4.13 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.

4.14 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. 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.

4.15 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.

4.16 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.

4.17 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.

1. At the present moment the moral indignation of a large section of the French people is clamouring for the death of a **wretch** who has been convicted of cruelly maltreating a child and to whom, it is thought, the presidential clemency may be extended (M 78, fn).

2. *Compare:* But the formalization of religious groups many times destroys the very values **for the promotion of which** the group was organized (99:4.1).