II.—A CLASSIFICATION OF FEELINGS.

BY CHARLES MERCIER, M.B.

II.

CLOSELY allied to the Antagonistic feelings,¹ and blending with them on their common frontier, is a group (Genus 2) which I have called the feelings of Repugnance, and which are distinguished from the preceding genus by a small but decided difference in the character of the circumstance in the environment with which they correspond. In the case of the Antagonistic feelings this circumstance is an actively noxious agent, that is to say, an agent whose action would be noxious if applied to the organism, and which is credited with the ability to gain access to the organism, or at any rate to attempt to do so. In the present genus the latter quality is wanting. It is still believed that the agent would be noxious; it may be intensely noxious, if applied to the organism; but it has no power of itself to gain access to the organism. The element of accessibility, so important in the preceding genus, is absent, and this difference divides the one group from the other. We have already seen that in the circumstances arousing Antagonistic feelings the element of accessibility is of prime importance. We may, therefore, expect the class of feelings from whose evoking circumstances this element is absent, to exhibit a well-marked difference. On the other hand, since there is every degree of accessibility, from none to a maximum, we may expect the feelings of this group to graduate into those of the previous one.

When a circumstance in the environment is passively noxious in the sense here used, it is obvious that it cannot act upon the organism, and its noxiousness cannot be exerted unless and until the organism spontaneously approaches and uses or meddles with it. From this it follows that, when there is reaction on the part of the organism, this reaction takes the form either of avoidance or of ejecting the noxious circumstance from the environment. Obviously circumstances thus characterised, although they are antagonistic to the conservation of the organism, are so in a far less

¹ Forming Genus 1 of the Order of "Self-conservative Environmentally-initiated Emotions"—CLASS I., Sub-class I., Order II., in our classification (see MIND XXXV.).

degree than those in which the noxiousness is active, and hence it follows that the Repulsive feelings as a group lie upon the confines of the great Class (I.) of feelings that we are now considering—those that affect the conservation of the organism—and approach in character those of Class V., which correspond with actions that are neither conservative nor destructive.¹ When we observe that this last Class includes the *Æsthetic* feelings, it will, I think, be admitted that there is a real and well recognised connexion, partly direct, partly antithetical, between them and such feelings as Horror and Disgust. Circumstances that are passively noxious are much less common than those whose noxiousness is active, and hence feelings of the class now considered are much less numerous and less definitely characterised than those of Antagonism.

If the matter be considered in the light of Evolution, it will appear that in the history of the race a vast number of cases in which a thing has been spontaneously meddled with by the organism and thereupon found to be noxious, have been cases in which the thing was taken as food. Hence may be formed a natural division of the Repulsive feelings according to the way in which the noxiousness is manifested.

TABLE IV.

CLASS I. Sub-class I. Order II. Genus 2: The Feelings of Repugnance.

The feeling corresponds with the relation to the organism of an agent in the environment which is cognised as passively noxious.	{	to the taste	{ and moderately noxious. Disgust. and intensely noxious. Loathing.
		{ in other ways or generally	{ and not of superior power. Dislike. and of superior power. Abhorrence.
			{ and of overwhelming power. Horror.

The feeling of Horror occupies in this class a position homologous with that of Terror in the last, the sole difference being the character, as active or passive, of the noxiousness of the circumstance by which they are aroused. Now a circumstance which is only passively noxious will not be cognised both as noxious and as of overwhelming power, unless both of these qualities are very conspicuous. Every agent whose power is overwhelming is passively noxious, since if we get in its way it will crush us, but in the great majority of such cases the power alone is cognised. The noxiousness, being inconspicuous, is omitted from the cogni-

¹ Cf. *MIND* XXXV. 337.

tion, and the feeling aroused is one of a simpler class, which will be subsequently considered. Nevertheless, in every such circumstance the noxiousness is potential, and only needs to be cognised for the feeling of Horror to arise. A few concrete examples will make the matter clearer. When we approach the brink of a stupendous cliff, we experience, in addition to and apart from any feeling of giddiness, a vague feeling of Horror. This feeling arises from the cognition of the possibility of falling over. The circumstance which renders such a catastrophe possible is cognised as of overwhelming power and as noxious, both these qualities being conspicuously present, but since its power will not be exerted unless we voluntarily approach the brink and precipitate ourselves from it, the noxiousness is passive. If a man is in the hands of enemies who are carrying him to the brink to throw him over, the noxiousness is no longer passive in the sense here used, and the feeling aroused is one not of Horror but of Terror. When we view the action of some immense machinery, such as that which propels a great ship through the water, we are in the presence of an agent of overwhelming power; but, since the latent noxiousness which every such agent possesses is inconspicuous, the feeling aroused is one due to the cognition of the power only—a feeling of Admiration or even Awe. But now suppose we are shown the place where some workman became entangled in the machinery and was torn to pieces; instantly the feeling changes to Horror; and why? Because the latent noxiousness has now become conspicuous, and its addition to the qualities already cognised brings about the change of feeling. Still there is no terror, for the machinery being powerless to harm us unless we interfere with it, the noxiousness is cognised as passive. This latter instance is an example of the most numerous class of cases of passive noxiousness, in which the noxiousness is not cognised at all unless it is displayed. If, however, this quality is exerted upon the organism it ceases to be passive. It at once enters the active class and the feeling aroused is one of Terror. Manifestly the only way in which the noxiousness can be displayed and yet remain “passive” is by being exerted on some one else. Hence the great majority of feelings of Horror are associated with the cognition of severe injuries suffered by other people. Hence railway and other accidents and surgical operations are common occasions of this feeling. The gallows and the guillotine, the Black Hole at Calcutta, the Well at Cawnpore arouse feelings of Horror, and so do all similar spectacles.

Where the circumstance in the environment is passively noxious and its power, without being overwhelming, is yet superior, in so much that the organism cannot abolish it, then the feeling of Abhorrence is aroused. Such circumstances are not common, and the feeling is therefore not well characterised. As in the case of Horror the noxiousness may be cognised only when it is exerted towards others, and such cases are found in the Abhorrence with which a refined nature regards a bull-fight, or a prize-fight, or a father unmercifully punishing a child. An example of the feeling aroused by a noxiousness which is passive but more directly concerns the organism is seen in the Abhorrence with which a drunken husband is regarded by a refined woman.

Agents of inferior power that are passively noxious will not commonly arouse any feeling at all. If I tread upon a sharp stone or run a thorn into my flesh, there arises of course the sensation of pain from the wound, but the circumstance in the environment—the stone or the branch—does not, I think, arouse any emotion sufficiently definite to receive a name.

An environmental circumstance which is noxious to taste is of necessity passively noxious, since we taste only those things that we voluntarily put into our mouths; when the operation is complete there is the unpleasant Sensation of distaste. But when the thing is not yet tasted, but stands in such a relation to the organism as to arouse a cognition of the process of tasting, then the feeling is of Emotional order, and where the thing is cognised as noxious, the emotion is one of Disgust. If it is cognised as excessively noxious the emotion is one of Loathing. That this is the true nature of these feelings does not, I think, since the writings of Darwin, require a laboured demonstration.

The connexion between the feelings of Disgust and Loathing on the one hand, and Abhorrence and Horror on the other, is indicated no less by the similarity in the character of the circumstances which arouse them, than by the fact that they are all associated with nausea, and when pushed to excess, with actual vomiting.

Genus 3. The feelings which correspond with the relation to the organism of a *beneficent* environmental circumstance, are, as in the case where the circumstance is noxious, divisible according to the character of the circumstance as active or passive. The feeling aroused by an agent which is beneficent actively, that is to say, by gifts or services rendered to the organism, differs from the feeling aroused by a circumstance

that is passively beneficent, that is to say, whose mere presence in the environment is beneficial to the organism. In feelings of this group the cognised power of the agent with respect to that of the organism is a much less important element in determining variations of the feeling than it is in the previous group. In the presence of a noxious agent, such a cognition is all-important. The mode of reaction of the organism is determined very largely by the estimate that is formed of the power of the agent, and feeling, which is the correlative of action, must vary and does vary greatly with the same estimate. But in the case of a beneficent agent it is manifest that its power with respect to the organism is much less important, and hence the divisions of feeling on this basis are much less numerous.

TABLE V.

CLASS I. Sub-class I. Order II. Genus 3: Kindly Feelings.

Feelings corresponding with the relation to the organism of an agent in the environment which is beneficent.	actively	and is not of overwhelming power.	Gratitude.
		and is of overwhelming power.	Reverence.
	passively	and is not of overwhelming power.	Liking to Affection.
		and is of overwhelming power.	Devotion.

Inspection of this Table will doubtless elicit the criticism that the distinction between an agent that is beneficent by its mere presence, and one that is beneficent by service rendered is one that cannot always be made; but the reply is that the feelings defined by this distinction are so closely allied that the distinction between *them* cannot always be made, and that the imperfect limitation of the definition corresponds with the imperfect limitation of the thing defined and so justifies itself. Although the two varieties of beneficence often coexist in the same agent, and the feelings of Gratitude and Liking are consequently often present together, yet the more completely the beneficence is, or is cognised as, active, the more does the feeling partake of the nature of Gratitude, and the more completely passive the beneficence the more unalloyed is the feeling of Liking. That Gratitude does not arise save in correspondence with the circumstance of gifts or services rendered, every one will admit. It is universally accepted that Gratitude is the name given to feeling that arises under such circumstances. It

follows, therefore, that the feeling of Liking, and its intenser form Affection, do not arise under such circumstances. Of course it is possible, and it is very frequent, to like a person who renders us services, but this feeling, although it is commonly mingled with the feeling of Gratitude, is yet quite distinguishable from it.

Doubtless in the case of a much-loved person, with whom many gifts and services have been interchanged, the volume of kindly feeling that is at length generated does not admit of separation into parts, so much being scored to Gratitude and so much to Liking; but it is not in the complex cases that an explanation is first to be sought. Whatever laws are found to rule the simple cases rule also, we may be certain, the cases that are formed by compounding of the simple cases, although in the latter their operation may be so disguised by mutual interference as to be unrecognisable. Further, it must be admitted that a feeling that begins as Gratitude may, and often does, merge into Liking; but it is easy to see how this may occur without invalidating the distinction here made. Suppose the case of a child that receives a gift and feels Gratitude towards the donor and pleasure in the gift. The next visit of the donor will, according to a well-known psychological law, arouse in a faint form the pleasurable feelings originated by the reception of the gift. The donation is repeated, and again the gratitude and the pleasure are aroused. On the next visit these feelings will again arise faintly, but more vividly than on the former occasion, and with each repetition the pleasure aroused by the mere presence of the donor will be augmented. When the pleasurable feeling so aroused becomes appreciable in amount independently of the Gratitude it is termed Liking; and such a feeling obviously satisfies the definition I have given, for it is the feeling aroused by the mere presence of a beneficent agent and not directly by the circumstance of gifts or services rendered. The distinctness of the two feelings is well seen in the fact that a service may be rendered to us by a person whom we do not like, and may arouse its corresponding feeling of Gratitude without the antipathetic feeling of Dislike being by any means abolished. An example occurs when we receive gifts of the white-elephant character from a kindly-intentioned bore. We do not like the donor. We may feel an actual repugnance to him. He is a nuisance, and his gift is a burden; but at the same time we cannot help feeling some Gratitude towards him. Or take the case of a stern undemonstrative man who lavishes gifts upon a lad who dreads him. The lad is never at ease in his pre-

sence, dreads the sound of his footsteps, longs for his departure, has no shred of liking for him, but yet is deeply grateful to him and would go through fire and water to serve him. On the other hand, liking may exist quite apart from gratitude. We all like Falstaff; and I suppose most of us can reckon among his acquaintances at least one 'rip,' to whom we have certainly no feeling of gratitude, but whom we say we cannot help liking.

From these considerations it appears that Gratitude and Liking or Affection, however closely they may become entangled in some cases, are quite separate in their origin; and since the former is always aroused by gifts or services rendered, and since such circumstances, if they arouse any feeling at all, arouse that of Gratitude, it follows that the feelings of Liking and Affection must correspond with some other relation of the environmental agent to the organism. This relation I have stated to be that of an agent which is passively beneficent or beneficent by its mere presence. The question is, how can an agent be beneficent in this sense? Only, it is evident, by affording or increasing the conditions for the exercise of some activity on the part of the organism. All cases of Liking will, I think, if examined be found to answer this description. One man likes the country, another the town. Why? Because the country affords that one and the town this one the most favourable conditions for exercising his activities. If I like a quill-pen better than a steel-pen it is because the former is easier to write with—offers more favourable conditions to activity. If one man likes as a companion a good listener and another an amusing talker, it is because the proneness to activity in the first is greater in speech, and in the other in other operations, and hence the amount of activity facilitated is greater when the first gets an opportunity to speak and the second an opportunity to listen. If I like this picture better than that, it is because, as will appear when the *Æsthetic* feelings are considered, this one requires less exertion on my part to appreciate than the other—in other words, the activity required of me is more facilitated. The term 'activity' is here used in a larger sense than that of energy expended by the organism. Perhaps the expression 'exercise of the faculties' would be in some respects better, but its connotation appears to me less definite. Apart from these instances, which of course do not cover the whole field, and which allow therefore of the retort that in other cases of Liking the nature of the relation with which the feeling corresponds is different, there remains the comprehensive argument that this relation is the only

one possible. For if the agent is beneficent to the organism and its beneficence does not take the form of actively rendering gifts or services, what other form is possible? Manifestly the only other way in which beneficence *can* be shown is by affording opportunity for the exercise of some activity of the organism. It may be said that if an agent does facilitate our activities this itself is rendering us a service, and that the feeling of Liking is placed out of court, or rendered merely a variety of Gratitude. But there is a difference. If any activity is checked by some condition or the want of some condition in the environment, so that a definite desire results, then the removal or supply (as the case may be) of the condition, is recognised as a service rendered, and Gratitude is felt; but if the beneficent agent merely facilitates the exercise of an activity whose disuse has not reached the point of desire, the feeling aroused is not Gratitude but Liking. Clearly, however, the difference is one of degree, and concerns not indeed the degrees of beneficence of the agent, but degrees in the conditions of the organism. Hence we find that, when an activity has less means of expression than usual, any agent which affords these means is looked on not only with Liking but with a certain amount of Gratitude. For instance, we say that we like a friend to come and sit with us. But if we have been cut off from social intercourse by sickness we are grateful to him for the same action. Lastly, since Liking corresponds with the relation to the organism of an agent which facilitates the exercise of its activities, the volume of the feeling will vary with the amount and number of the activities that are facilitated, and its intensity with the degree in which their conditions are afforded by the agent in question. Hence powerful Affection for a house long dwelt in; hence too, the feeling of Liking with which the least patriotic people view their native shore after experience of the labour of conversing in foreign tongues. Hence also the Liking with which we regard an old friend, the representation of him calling up by association the vague remembrance of innumerable occasions of social activities facilitated.

The distinction that I have drawn between Reverence and Devotion as corresponding with a relation to agents that are active and passive respectively, is not, it must be freely admitted, one that is commonly present in the minds of those who use the terms, but I submit that it expresses a real difference in feeling, and that these two terms which are floating in common use to express vaguely any feeling that lies about the region here defined, may legitimately be taken

and fixed one on one side of the line that I have drawn, and the other on the other; and it is possible to show, moreover, that some such connotation as that which I have attached to them is already to some extent inherent in the terms. Thus, we speak of a man being *devoted* to another person or to a cause when he serves it *without reward*, showing that the person or cause served is regarded as passive so far as beneficence is concerned. On the other hand the feeling of Reverence does not imply action on the part of him who reveres, so that if there is any action between the two it is effected by him who is revered. (A reverent demeanour is one which is as passive as possible; it is not only passive but demonstratively so. Not only is the body kept at rest when reverence is to be expressed, but it is placed in a position the furthest removed from that of incipient action. The head is bowed, the knees are bent, the hands are placed together.) So far, therefore, the vernacular use of the terms is in harmony with the meaning attached to them here. Both terms, however, are vaguely used, and it is not to be supposed that the majority of people would draw a distinction between feelings so closely allied. But when things commonly confounded are for the purposes of science distinguished, it becomes necessary to limit the denotation of trite terms, and so long as this alteration of meaning is avowed and the new limitation declared, no harm is done.

Reference to Table II. (No. XXXV. 340) will show that the next two Genera of feelings are distinguished by the fact that the environmental circumstance with which they correspond is not an *agent* but an *event*. The difference is clear and is considerable, and the feelings of these genera are as distinct from those of the last as a state is distinct from a change of state. Events are divisible just as agents are, into those which are noxious and those which are beneficent,¹ and the feelings exhibit a corresponding division. Every event is a change from an antecedent state to a consequent state, and is beneficent if the consequent is the more favourable of the two, noxious if the antecedent is the more favourable. The amount of the change, that is to say, the amount of difference between the antecedent and the consequent, regulates the intensity of the feelings, while its position in time is the basis for their specific character.

¹ There is a third group—those that are neutral or indifferent—but these do not primarily affect the conservation of the organism and are therefore excluded from the great Class of feelings that we are now considering. They will be examined in their place in Class V.

TABLE VI.

CL. I. Sub-cl. I. Ord. II. Genera 4 and 5 : Grievous and Joyous Feelings.

The feeling corresponds with the relation to the organism of an event in the environment which is cognised as	noxious	and distant in time.	Anxiety.
		and impending.	Dread.
		and imminent.	Alarm.
		and does not occur.	Relief.
		and has happened.	{ Anguish, Grief to Sorrow, Regret.
	beneficent	and impending.	Pleasurable
		and imminent.	Anticipation.
		and does not occur.	Eagerness.
		and has happened.	Disappointment.
			{ Joy, Delight to Gratification.

The foregoing Table explains itself, and does not I think require any comment. It completes the enumeration of those feelings of Class I. that *correspond with an interaction initiated by the Environment*. We now pass to the consideration of the second of the two great groups of feelings which together constitute this Class.

CLASS I., Sub-class II. *Feelings that correspond with interactions primarily affecting the conservation of the organism, which are initiated by the Organism.*

It has already been pointed out that the sub-division of the various groups of feelings is not necessarily determined by variations in the same circumstance in different groups. A little consideration will be enough to show that the qualities of interaction which determine the sub-divisions of this group of feelings must be very different from those in accordance with which the divisions of the previous group were made. In that case the quality of the action as noxious or beneficent was an element of prime importance in distinguishing between the sub-groups, but when an interaction is initiated by the organism itself, it is obvious that no such distinction applies. There is but one way in which the organism can spontaneously act upon the environment, and that is by means of muscular movements; and although the part of the organism that takes the lead in the movement may be very different in different cases, and although the direction, force, extent and duration of the movement may all vary very widely, yet it is evident that these are but differences of degree, and that no satisfactory classification of interactions

can be founded upon them. It is evident that we must look for some principle, quite different from those that have been found of service in dividing the environmentally-initiated actions, to serve as a basis for classifying those which are initiated by the organism. Such a principle is found in the *stages* which these actions go through.

Expressed in terms of the adjustment of the organism to the environment, an act is a movement of the organism adjusted to an end (Spencer), and it is with this movement thus adjusted that the feeling corresponds. Regarded physiologically, an act begins as a nervous process. It is first of all an energising of the highest nervous centres or some of them. Although such a process is of course not itself an act, and although it may exist without the occurrence of any consequent act, yet whenever an act is performed such a process is a necessary antecedent—is the first stage of the continuous process which in its entirety constitutes the physiology of the act. The feeling, which is the state of the organism that corresponds with the action of the organism on the environment, begins when this action begins, that is to say, it begins with the nervous process that eventuates in an act. But we have seen that not every nervous process does eventuate in movement. There is therefore a difference between the feeling that we are now considering—that which accompanies the earliest stage of the initiation of an action—and the feeling of purely intellectual exertion. This difference is on the physiological side a difference in the momentum of the discharged energy. If the energising of the nerve-regions concerned becomes so active that the liberated energy has sufficient momentum to overcome the resistance of the nerve-paths and to reach the muscles and set them in action, then there is a feeling of initiated action; but if this degree of activity is not attained, this feeling does not arise. Now the passage of the nerve-current from the highest nerve-regions to the muscles is not instantaneous. It occupies time. Between the attainment of the requisite tension or momentum on the part of the nerve-process and the resulting muscular contraction there is a brief but appreciable interval. During this interval there is no movement of the organism, but the act is already virtually begun; and in correspondence with this initiatory stage of the act there arises a feeling, which is part of the feeling appropriate to and corresponding with the act, and yet has a certain difference from the rest of the feeling which corresponds with the remainder of the act—with that part in which the movement from incipient has become actual. To those who

know nothing of the physiological processes which eventuate in bodily movements, and to whom the movement of a limb is the first thing that happens in an act, the feeling that corresponds with the incipient stage of the act, and occurs before the movement, will appear to occur previous to and altogether apart from the act. Many things concur to confirm this notion of the separateness of this portion of the feeling from the act with which it corresponds. For every case in which the nervous discharge attains a tension sufficient to overcome the resistance of the outgoing channels and to reach the muscles, several instances occur in which a less powerful discharge occurs from which no movement results. In such cases a mental state arises which we call an idea of the movement, and which is precisely similar, save only that it is of inferior intensity or vividness, to the feeling corresponding with the incipient stage of an act. Such a feeling, since it is not associated with an act, is looked on as quite apart from action, and helps to confirm the notion of the independence of the intenser feeling also. Again, when the passage from the nerve-centres to the muscles is interrupted, as it often is in everyone's experience, from temporary pressure on nerve or artery, an act requiring those muscles will stop short at its initiatory stage. Since the nerve-currents do not reach the muscles there will be no movements; but since the nerve-centre discharges with the requisite energy, and the first stage of the act occurs, the feeling appropriate to that stage will also occur. Furthermore, although this feeling is but an intenser form of the mental state which we call an idea of a movement, yet from this state it is sharply distinguished not by its intensity, which is a matter of degree and therefore does not admit of sharp distinction, but by its association with action. For while the intenser feeling always immediately precedes a movement, the fainter feeling never does. Often two or more of these fainter feelings arise in succession or in alternation, but they are not associated with movement until one of them obtains preponderance and emerges into the state of greater intensity, and this is the prelude to the corresponding movement. From these conditions it results that the feeling which corresponds with the incipient stage of an act is regarded as distinct on the one hand from the fainter feelings which it resembles, and on the other from the act with whose initiation it corresponds. To those who do not know of the existence of the incipient stage of an act, and who look upon the muscular movement as its earliest beginning, the feeling that accompanies its incipient stage will

stand out in conspicuous isolation as the only and invariable antecedent to every outward act, and hence will inevitably be regarded as its cause. To this feeling is given the name of Will. (Genus 1.)

Those who are accustomed to regard Will as a separate and primitive faculty of the mind will of course dissent from this view of its nature. To some of them the whole system that is here advocated will be so discordant that a defence of a single position would be futile. Those, however, who admit the validity of Mr. Spencer's division of Mind into Feelings and Relations between Feelings ought not to be hard to convince. If Will is not what I have stated it to be, what is it? By hypothesis it must be either a feeling or a relation. If it is a relation, what are its terms? Until some answer is given to this question, which appears to me impossible, Will has no *primâ facie* claim to be considered a cognition. Whether it is a feeling or no may be reasonably discussed, but I do not think that anyone will contend that it can be a cognition, and if not, then to those who accept Mr. Spencer's psychology there is no other alternative; it must be a feeling. Once it is admitted that Will is a feeling, and not a primitive division or faculty of Mind, its position among other feelings becomes a legitimate object of search. Whether the position that I have assigned to it is correct or no is not of much importance. What I wish to insist upon is that it is at least possible to assign to Will a definite position in a systematic arrangement of the Feelings, and thereby to harmonise the discrepancy between Mr. Spencer's fundamental division of mind and his subsequent classification of feelings. Every mental state, he says, is either a cognition or a feeling. Very well. Will is certainly not a cognition. It must then be a feeling. If it be a feeling, to what position in his classification are we to relegate it? Is it a presentative feeling? or a presentative-representative, or a representative, or a re-representative feeling? Mr. Spencer himself could scarcely give a satisfactory answer. The place I have given it may not be the correct one, but it does at least give it some position, and one which appears to me to accord with the fundamental principles of Mr. Spencer's System of Psychology.

Still, if Will be a feeling, it must be a very peculiar one. There must be something in its nature highly distinctive from all other feelings to induce so many great authorities to allot to it a position not only apart from the feelings but altogether separate and unique. An explanation of this fact is certainly required, and can, I think, be found in considera-

tions of which the following is an outline. Returning to the physiological aspect of the question, it is to be noticed that the nervous process which is the objective condition of Will, although it has the characters common to all nervous processes, has one character that is special and unique. Other feelings have as their physiological basis the activity of this or that region of grey matter—a region which may be large or may be small, but which includes a portion only of the highest nerve-centres, and leaves other regions to be simultaneously and separately active, and to form the basis of simultaneous and different feelings. That is to say, other feelings form a portion only of consciousness and are therefore considered to be distinct from the *Ego* which is the sum total of all the states of consciousness at one time co-existing. But the nervous process that underlies Will is a far more extensive affair. It is not, as that of other feelings is, the activity of this or that centre or region; it is the resultant or algebraical sum of the activities of *all* the highest nervous regions. Hence the feeling which it underlies is in a special manner identified with the *Ego*. When I say I have a feeling of warmth or anger, I regard the feeling as something distinct from the *I* that feel it. But when I *will*, I regard the will as the expression of my whole self. And it is this identification of Will with the subject that constitutes its peculiarity as compared with other feelings, and that has led to its relegation to a region of mind apart from them.

The classification of the group of feelings with which we are now dealing depends, it will be remembered, upon the *stage* of the action of the organism on the environment at which the feeling occurs. The next feeling that we have to consider is therefore that which corresponds with the next stage of this action, and occurs when the current of energy is delivered from the nerves into the muscles and the muscular contraction takes place. Every spontaneous action of the organism on the environment is effected by muscular contraction, and the feeling accompanying a muscular contraction is therefore a necessary part of the feeling that accompanies every act, however the act may be performed and whatever part of the organism may be chiefly concerned in it. To this feeling we give the name of Effort. (Genus 2.) The simplest acts, such as phonation, turning of the head, and so forth, contain no other physiological elements than the nervous discharge and the muscular contraction. When these two stages are gone through the act is complete, and the corresponding feelings of Will and Effort alone occur. Further, it is evident that we have now exhausted the pos-

sibilities of feeling as it corresponds directly with activity of the organism pure and simple. The moment the action of the organism brings it into contact with a resisting body in the environment, at that moment a reaction of the environment is added to the action of the organism, a state of feeling corresponding with this reaction is added to that which corresponds with the action; and the total feeling that results is compounded of the two. Then arise the feelings of Resistance, Hardness, Softness, Elasticity and the like—states of mind that are more cognitive than sensitive, and that need only be referred to here for the sake of formal completeness. (Genus 3.)

It will be remembered that, in the case of the Environmentally-initiated feelings, we considered as a case of interaction between the organism and the environment the mere relation to the organism of an agent or event in the environment, even though the agent should never actually act upon the organism nor the event actually occur. The feeling, we found, corresponded with the relation to the organism of an action that was potential only—of an activity, real or not, but cognised. Similarly, in the Organismally-initiated class, we find that feelings may correspond with the relation to the environment of an act or group of acts of the organism which have not yet occurred and may never occur—which are as yet only possible or potential. As in the former case, the relation, to elicit a feeling, must be cognised, and, as in that case, the feeling corresponds with the relation that is cognised, correctly or no, and not necessarily with the relation that actually exists. In the former case the means by which the cognition of the activity in the environment was reached, was regarded as outside the scope of our inquiry—as pertaining to the region of cognition and not of feeling; and similarly in this case the means whereby the organism forms an estimate of its own powers is for the present purpose disregarded. We have to postulate that such an estimate is formed, and upon that estimate, and the relations that it bears to cognitions of environmental circumstances, are founded the Emotions of the Organismally-initiated group.

Every activity of the organism requires for its fulfilment the existence of certain environmental circumstances. We cannot eat without food, nor drink without liquid, nor work without materials, nor converse without companions, nor take long walks on board ship, nor exercise any activity whatever unless the appropriate circumstances exist in the environment. The existence of these circumstances I call the *outlet* of

the activity, and the action of the organism on the environment, and therefore also the corresponding feeling must, it is evident, largely depend on the quantitative relation that subsists between *activity* and *outlet*. The possible number of inter-relations between two independent variables, each of which may vary from zero to a maximum, is obviously infinite, but those of the two factors that we now consider may be collected for our purposes into a small number of groups. Outlet may be proportionate to activity, or there may be a margin of outlet beyond activity, or there may be a margin of activity beyond outlet; and these margins may be wide or narrow. These are all the relations that need concern us. Further, the relation that we consider may be that of a single activity to its outlet or that of a group or a large number of activities to their outlets. Taking first the general case, we find that where there is a large number of activities that are left unexercised for want of outlet, there arises in correspondence with this relation between the organism and the environment the massive feeling of Ennui, a feeling that becomes more voluminous the greater the number of activities that remain unsatisfied, and more intense the greater the discrepancy between activity and outlet. It matters not, so far as this feeling is concerned, how the absence of the outlet has been brought about. It may be due to a mode of life enforced merely by social penalties, or to the loss of the usual outlets and a want of plasticity in finding others, as in the retired man of business, in whom the margin of activity over outlet is but small and the feeling merely disagreeable; or it may be due to the incarceration of the individual in solitary confinement, when the deprivation of outlet for almost every activity augments the feeling of Ennui from a degree that is ordinarily mere Disagreeableness to one of intolerable Misery. When the absence or deficiency of outlet is prolonged, the feeling of Ennui merges into that of Discontent. On the other hand, when the outlets are ample, and sufficient to allow the free exercise of all activities, the corresponding feeling is one of Contentment. If we take the case of individual activities instead of that of activities in general, then, when outlet is absent or is deficient, the specialised feeling corresponding with this specialised relation is the feeling of Desire, a feeling which rises in intensity with the excess of any particular activity over its outlet. Should the activity from previous accumulation or other cause gush out so copiously on the occurrence of an outlet as to leave the organism exhausted, the negative feeling of Satiety results. When this condition

extends to a large proportion of activities the individual is said to be *blasé*.

TABLE VII.

CLASS I. Sub-class II.: Self-conservative Emotions, Organismally-initiated.

Genus 4: Feelings corresponding with the relation of Activity to Outlet.

Feelings of Content and Discontent.

Activity exceeds Outlet	{ in the case of a single activity.	Desire.
	{ in the case of many activities.	Ennui.
	{ and the disproportion is prolonged.	Discontent.
Outlet is proportional to Activity	{ in the case of a single activity.	Satisfaction.
	{ in the case of many activities.	Contentment.
Activity has found Outlet in excess	{ in the case of a single activity.	Satiety.
	{ in the case of many activities.	Blaséness.

The next genus of feelings corresponds with a relation of rather more specialised character. The outlet of an activity has been defined as the whole group of environmental conditions that are necessary for its fulfilment; and the feelings of the previous genus depended on the presence or absence of these conditions as a whole, and on the degree in which they as a whole were present. The feelings now under consideration depend on the relation which the activity of the organism bears, not to the conditions as a whole, but to a specialised part of them. When the main bulk of the conditions necessary for the exercise of any activity are cognised as existing in the environment, but a single one, or a small proportion of them, is wanting, the activity cannot, it is evident, be exercised, and the corresponding feeling of the previous genus will come into existence. But in addition to this feeling a somewhat more specialised feeling will arise, corresponding with the somewhat more special relation that is cognised. The absence of the condition or group of conditions is termed an *obstacle*; or if, as is common, the absence of the wanting condition is less prominent than the presence of some other condition to which the absence of the first is attributed, then the condition that is present is called the obstacle. In this, as in the last, case the feeling corresponds with the relation between two independent variables, and, as in that case, although the number of possible relations is infinitely great, yet they may be for our purposes arranged in a few groups each of which shades off on either

hand into adjacent groups, and has corresponding feelings with corresponding graduations into neighbouring feelings.

TABLE VIII.

CLASS I. Sub-cl. II. : Self-conservative Emotions, Organismally-initiated.

Genus 5 : Feelings corresponding with the relation of Activity to Obstacle.

Feelings of Freedom and Restraint.

Obstacle is cognised as insignificant in comparison with Activity.	Freedom.
Obstacle is cognised as overwhelming in comparison with Activity.	Restraint.
Obstacle is cognised as great and Activity as great.	Determination.

Where obstacle and activity are both small it is evident that feeling will be inconspicuous, and hence to such feeling no name is applied.

Feelings of the two preceding genera correspond with the relation to environmental circumstances of an activity on the part of the organism, that is to say, of an action that is potential but need not be actual. We have now exhausted all the possible relations of activity of the organism as distinguished from its action. In the next genus of emotions the stage of interaction between the organism and the environment is carried a step further. They correspond with an action that is no longer potential but actual. There must be some *work done* upon the environment by the organism before feelings of this genus can come into existence. Still, however, the emotion corresponds, not necessarily with the relation that actually exists but only with that which is cognised, the cognition being in this case mainly a remembrance. When actual action of the organism upon the environment takes place, the organism forms an estimate of the amount of energy that is expended by it. How this estimate is formed, on what basis it rests, and how far it is correct, are immaterial to our present purpose. All that is required to justify the constitution of the next genus of feelings is the admission that such an estimate is formed, and this, I think, no one will deny. Let us call the amount of activity that is cognised as put forth by the organism in the performance of an action the *exertion* of the organism. Then the next class of feelings will correspond with the relation that the Exertion of the organism bears to the Effect produced in the environment.

TABLE IX.

CLASS I. Sub-cl. II. : Self-conservative Emotions, Organismally-initiated.

Genus 6: Feelings corresponding with the relation of Exertion to Effect.

Feelings of Power.

Exertion, compared with Effect, is cognised as	{	insignificant.	Power.
		slight.	Ease.
		considerable.	Difficulty.
		overwhelming.	Impotence.

Some comment upon this Table is rendered necessary by the fact that the terms used in naming these feelings are not always employed in the same sense. The feeling of Power, I have said, arises when the Exertion necessary to produce a given effect is cognised as insignificant in comparison with the Effect produced. Hence this emotion will, if this statement is correct, arise on the occasion of a single experience of this nature. But the emotion of Power, as ordinarily understood, is not, I think, that which corresponds with an isolated experience of this nature, but is the feeling of capability in general—the feeling which corresponds with a cognised ability to bring about not this or that particular effect, but great effects generally. Such a cognition can, it is obvious, only come into being by the combination of numerous particular cognitions; and, similarly, the general feeling results from the aggregation of many particular feelings of the same nature. Each such cognition—normally gained by an actual experience of power exerted and effect produced—is accompanied by a minor degree of the feeling that we call Power, and the outcome of many such experiences will be a feeling abstracted from any particular experience, more frequently rising into consciousness, more decided and more voluminous, which will be the feeling that more usually goes by this name. Of all occasions on which an effect is produced on the environment, those will be attended with the most insignificant amount of exertion on the part of the organism which are produced vicariously, that is to say, by others acting under the orders of the individual in whom the feeling occurs. In this way very great effects requiring the co-operation of numbers of men may be produced by an amount of exertion that is not only relatively but absolutely insignificant—by a word, a sign, a look. On such occasions the feeling of Power attains its maximum of intensity, and so great is the accession which

the feeling gains in this way that the term is often used in substitution for the term Authority, which is properly only a particular case of Power.

The term Ease is somewhat ambiguous, in that it is applied not only, as many names of feeling are, to the corresponding phase of conduct—ease of execution—facility—which is the outward expression of the feeling here considered, but also to another phase of conduct, and through that to another feeling—that ease which is equivalent to *otium*. The context shows sufficiently clearly the sense in which the term is used here, a sense which, I think, is justifiable and convenient. The feeling occupies the same position towards that of Power that the feeling of Difficulty does towards that of Impotence.

The term Difficulty which is applied to the allied and contrary feeling is likewise ambiguous in that it is applied not only to the feeling which arises when considerable exertion is necessary to produce a given effect, but also to the circumstance in the environment which renders the exertion necessary. This ambiguity is not, however, likely to give rise to mistake. I am not sure that the term has been used before to connote the subjective state, but it seems to me undeniable that a distinct feeling arises in correspondence with the relation described, that this feeling lies between those of Power and Impotence, approaching nearer to the latter than to the former, and that it may fairly and appropriately be termed a feeling of Difficulty.

A more advanced stage of the action of the organism on the environment, and a more special relation between the two has now to be considered. An act of the organism is a movement for the achievement of an *end*. If the end is attained the act is successful: if not, it is a failure. The success or failure of an act is quite distinct from the effect produced on the environment by the act. The latter is an affair of quantity, the former concerns quality. If a man throws a stone at an object, the effect of his act, in the sense in which the word is used here, is the amount of movement imparted to the stone, and communicated to whatever the stone strikes; but the success or failure of the act depends on whether or no the stone strikes the particular object aimed at. The stone may be thrown a great distance with but little exertion and make a great smash by its fall, and in correspondence a feeling of Ease and even of Power may arise; yet, if it fails to hit the particular object aimed at, the act as a whole is a failure. For the feelings which

attend success and failure in single acts no terms are more appropriate than the feelings of Success and of Failure, but for the feelings which correspond with the relation between these two phases of conduct, distinct names are in common use according well with the distinct character of the feelings.

TABLE X.

CLASS I. Sub-cl. II. : Self-conservative Emotions, Organismally-initiated.

Genus 7 : Feelings corresponding with the relation of Success to Failure.

Successes are cognised as pre-	{	in important matters.	Self-Reliance.
dominating over Failures		in small matters.	Complacency.
Failures are cognised as predo-	{	decidedly.	Depression.
minating over Successes		greatly.	Despondency.

With this genus is completed the examination of the feelings of Class I., and before passing on to the feelings of Class II., which correspond with interactions that affect the perpetuation of the race, it will be well to consider a few objections that may be made to the foregoing portion of the classification, and to indicate some cross-relationships that have been left unnoticed. To the feeling of Despondency has been assigned a place in the last genus of the second sub-class, while the feeling of Despair is placed in the first genus of the first sub-class; two feelings that are very closely akin are thus separated by the widest interval allowed by the limits of the Class. Feelings so similar as those of Failure and Defeat are as widely separated, and feelings of Gratification and Satisfaction, Hatred and Dislike, Fear and Alarm are placed in different genera. The classification may therefore seem open to the very objection that I have made to the classifications of my predecessors.

To such criticisms the reply is threefold, and when all the circumstances are considered the justification will, I trust, be found complete. In the first place, the names given to the feelings are necessarily more restricted in their meanings when used here than when employed in common discourse; and in restricting their meaning a certain neutral territory lying between two adjacent feelings, and usually ascribed indifferently to the one or the other, has been separated from both; and in this way the severance between two allied feelings has necessarily been made more complete by the clearer limitation of each of them. Then again it is to be remembered that this classification is based on the corre-

spondence of feeling with action, and when actions approach one another in character the corresponding feelings must exhibit a similar alliance. It is true that Despair and Despondency have here a wide interval interposed between them although they are so closely akin ; but consider the relations with which they correspond. If we turn back to the Tables in which they are described we find that Despair is the feeling corresponding with the relation to the organism of an agent of overwhelming power with which it has unsuccessfully contended ; while Despondency is the feeling corresponding with the preponderance of defeats over successes. Manifestly these two relations are closely allied in nature, and if the feelings corresponding with them were not also closely allied, the classification would indeed be open to destructive criticism. The same will be found true of the other couples of feelings instanced above. So far, however, the defence only shifts the objection a step further back. The rejoinder may at once be made : How is it that actions acknowledged to be so closely akin are placed so widely apart in the classification ? The answer to this is the same that was given to a similar objection anticipated as offered to the arrangement of the Antagonistic feelings—the impossibility of representing in serial order relationships so intricate as those subsisting among the feelings. Manifestly we are here in the presence of a cross-relationship among the larger groups similar to those found to exist within the group of Antagonisms, and illustrated by the relations demonstrable in a diagram of three dimensions. The natural proximity of two feelings belonging to different groups may be well illustrated by the diagram of the tree already utilised. Just as we see two branches jutting in opposite directions from a trunk, divide, sub-divide, and spread until the outermost twigs of one interlace with the outermost twigs of the other, and the leaves of the two branches are in contact, so the outlying feelings of any great group may be expected, as they have been found, to approximate more or less closely to the outlying feelings of other groups.

(To be concluded.)