

satisfy his desires, he at the same time experiences a feeling of pleasure in their actual satisfaction. He also learns that certain objects are more fitted than others to satisfy a given want; and thus, having attained to the conception of himself as a subject capable of various actions, there is now mingled with his consciousness of the various desires and their corresponding objects the conception of certain objects as not only fitted to satisfy a given desire, but as fitted to satisfy it in a predominant degree. Seeking for the complete satisfaction of himself, he may therefore select those objects which bring a peculiar satisfaction. Further, with the development of the knowledge of objects fitted to satisfy his desires, there comes the knowledge that the realization of his desires is the means to the furtherance of life, and this again may be combined with the experience of the peculiar pleasure which accompanies the satisfaction of certain desires. Thus arises a possible discord in the conception of himself as the subject of desire. The satisfaction of desire may be connected not merely with the furtherance of life, but with the peculiar pleasure incidental to certain modes of satisfaction. These, as he learns, are not necessarily coincident, and hence the satisfaction of the one may be incompatible with the satisfaction of the other. The development of the desire for the pleasure incidental to the satisfaction of desire by means of certain objects may give rise to abnormal appetite. This perversion of desire is possible only to a self-conscious subject, since it presupposes the conception of self as a permanent subject. The so-called pleasure-seeker is therefore seeking, not pleasure, but the satisfaction of himself.