

by the second. This, so far at least as suggestion is concerned, we hold enough for explaining the ever recurring force and facility, wherewith feelings also will arise and be followed up by their indulgence—and that, just in proportion to the frequency wherewith in given circumstances they have been awakened and indulged formerly. In as far as the objects of gratification are the exciting causes which stimulate and awaken the desires of gratification, then, any process which ensures the presence and application of the causes, will also ensure the fulfilment of the effects which result from them. If it be the presence or perception of the wine that stands before us which stirs up the appetite; and if, instead of acting on the precept of looking not unto the wine when it is red, we continue to look till the appetite be so inflamed that the indulgence becomes inevitable—then, as we looked at it continuously when present, will we, by the law of suggestion, be apt to think of it continuously when absent. If the one continuity was not broken by any considerations of principle or prudence—so the less readily will the other continuity be broken in like manner. When we revisit the next social company, we shall probably resign ourselves to the very order of sensations that we did formerly; and the more surely, the oftener that that order has already been described by us. And as the order of objects with their sensations when present, so is the order of thoughts with their desires when absent. This order forces itself upon the mind with a strength proportional to the frequency of its repetition; and desires, when not evaded by