

individual system, a conscious linkage of the single personality with the larger world of human society in one ideal order of purposes and deeds. The bare issuance of a propensity in action, even though the act be descriptively good, is insufficient to constitute morality. Virtue involves insight. It also involves emotion. The absolutely transparent consciousness which judges the nature of an act in the cold, white light of reason, without feeling and without prejudice, lies also outside of the field of morality. Ethical activity is essentially a process of abstracting from a situation which is unique, an acting independently of the passion and prejudice which are immediately felt by its subject. Like and dislike, praise and blame, temptation and restraint, suffering and victory are implicate in the whole process.

The relative values of these two factors, of insight and emotion, are no fixed function of the process of change. Transformation of the moral life ranges through all gradations of type from cataclysmic experiences in which the thread of the old life seems to have broken short off and a wholly new set of impulses and emotional attitudes to have become dominant, down to those slow insensible regenerations in which new ideas have so gradually possessed the mind and wrought their changes upon act and feeling that no day or year can be pointed at to say "Here began the new life."

The powers of life lie in the feelings, "Reason the card, but passion is the gale," and the final aim of moral discipline is so to transform the world's emotional values for the ethical subject that the new insight shall be buttressed by intense and spontaneous emotion, and contradiction shall cease between the ideals of consciousness and its felt impulses and emotions. The peculiar tragedy of the moral drama appears in that half-way stage where the new concept has already arisen while the organic tendency to the old way of acting maintains itself through mere inertia and the old emotions still cling about us and impede our progress. "I delight in the law of God after the inward man," says the apostle in his unequalled analysis of this phase of moral experience.