

integrative, while the Rip Van Winkle type of self is disintegrated and literally *dissolute*. Extending the term to its widest range, moral activity is involved wherever the elements of a life are co-ordinated, so that instead of existing serially they exist side by side and simultaneously modify one another. These conditions are summed up in the term "self-conscious." Self-consciousness arises whenever man becomes aware of himself as a unity constituted of many elements, the values of which are not determined by their own intrinsic intensity but by their relation to this unitary system of conscious purposes and ideals.

On its objective side, then, viewed as a series of attitudes and acts in time, the moral life is one expressing law; on the subjective side it is one embodying ideals. The true moral life must comprehend both these aspects. Without external conformity to the law the moral element becomes a mere sentiment, a transient feeling of emotion, the persistence of which in isolation from the acts in which it should be embodied, may work disastrously upon the moral fibre of the individual, producing those types which we brand with the epithets hypocrite and sentimentalist. But obedience to the law is mere formal morality. To this outer series must be added the fact of inner experience. The moral activity is only clothed upon with deeds; its intimate nature must be sought in the spiritual process of which these are simply the expression. It is the process of realization of an ideal scheme of life in which each element receives significance and is appraised and controlled in virtue of its relation to that ideal. Not the deed is good but only the good will; for the objectively good act may be the expression of a sinister intent. The heart of the matter lies in the spiritual experience; the deed is beneficial or injurious; only the will or intent can be called good or evil.

The subjective process of change, therefore, which we call moral regeneration, consists in a transformation of the sentiments and ideals of the conscious life. It involves constantly two factors, *insight* and *emotion*. There must be an apprehension of the relations of the individual will-act to a super-