

as "fixity" of character—itsself the creation of will—degradation of the will, a choice, apparently final and irrevocable, of the lower and the evil. This is the tragedy of the story in either case. Is not this again the meaning of the weird Faust legend which has so impressed the imagination of Europe? Faust's "selling his soul" to Mephistopheles, and signing the contract with his life's blood, is no single transaction, done deliberately, on one occasion; rather that is the lurid meaning of a life which consists of innumerable individual acts,—the life of evil *means* that. And, at the other extreme of the moral scale, does not "holiness" mean a great and final exaltation of will, its perfect and established union with the higher and the good, "fixity of character" once more? These infinite possibilities of evil and of goodness seem to be the implicate of an infinite moral ideal; they are the moral equivalents of the heaven and hell of the religious mind. What is Will itself but just this power or possibility, infinite as our nature, for each of us in the direction either of goodness or of evil? Between these extremes moves the ordinary average life of the comfortable citizen. The strongest and deepest natures are the saints and the sinners; the weaker and more superficial