

or rather they are seeds which develop and bear fruit in the days and years that follow. The spirit gives these large commissions to habit, and leaves to it their execution. The moments of our life have not all an equal moral significance. Rather the significance of our lives, for good or evil, seems to be determined by moments of choice in days and years of even tenor. The commission of which I have spoken is quickly given, its execution takes long. The moral crises of our lives are few, and soon over; but it seems as if all the strength of our spirit gathered itself up for such supreme efforts, and as if what follows in the long-drawn years were but *their* consequence.

(3.) What is generally called "fixity of character" suggests another important modification and limitation of the conception of freedom. The course of moral activity, as it goes on, seems to result in the establishment of certain fixed lines of conduct and character, whether good or evil. Of this gradual and almost imperceptible fixation in evil ways, the characters of Tito in George Eliot's 'Romola' and of Markheim in Mr R. L. Stevenson's little story of that name, are impressive instances. What is exemplified in such cases is not, I think, *loss* of will-power so much