

then we accept it as part of the accustomed furniture of our life, and in the end we find ourselves doing it spontaneously and with zest. The poet's words remains as true of virtue as of vice, that

"Virtue's a monster of such frightful mien
That to be hated needs but to be seen ;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

This transformation through training is the essence of the moral life. *The law is a school-master to bring us to Christ.* We must first undertake as a discipline what is afterwards to become a delight. It is an evolution through compulsion to spontaneity, through fear to love.

There is another and perhaps still deeper aspect to the process ; it is fundamentally a phenomenon of habit-forming. The significance of all habituation lies in the transition from an acute, laborious, ever-renewed attention to an easeful, unreserved, negative attention, passing more and more into the region of automatic reflexes unaccompanied by consciousness. Selective consciousness arises when more than one response to the demand of the environment is possible, when doubt exists and there is need of deliberation. It is a phenomenon of strain, a function of imperfect adjustment. As adaptation grows more exact the office of consciousness falls into desuetude ; in the most prompt and perfect responses it has disappeared. The acutest consciousness, the sense of keenest experience characterizes those tremendous moments when the soul is on tenterhooks through the conflict between supreme motives and the very citadel of the self is shaken with desire and with doubt and pain, when a decision is sought with the sweat of the soul, yet the swift satisfaction of action is checked by an ever-renewed strife of opposing considerations. When permanent values have been assigned to its several elements and the problematic aspect of any situation has disappeared the will passes rapidly and without friction to the appropriate action, the correct response follows automatically and at last unconsciously upon the stimulus. The function of consciousness, that is to say, is a self-eliminative one.