

strongly recommends the practice of the Particular Examen for the destruction of some special failing or vice ; it speaks of how the faults committed are to be marked down twice each day ; and it advises the comparison of the totals each day and each week for the purpose of finding out whether progress is being made or not. Ascetic writers declare that the Particular Examen can be practised in the exercise of a virtue, for instance, humility, as an excellent means of destroying the contrary vice, and in this case we should mark down the acts of virtue, just as we do it in the Treasury of the Sacred Heart."

"Many thanks. I am glad to have so satisfactory an explanation. But now, may not one easily indulge in pride, like the Pharisee, in thus counting one's good works?"

"I have shown you that the Treasury is a good and praiseworthy practice. A good thing may be abused, but that is no argument against its goodness. Anyone who adopts this pious practice knows well he should not indulge vain thoughts because of the prayers and acts he marks down, and indeed his attention is fixed not on what he has accomplished, but on the good that still remains to be done. At night-time, if he thinks of how he has acted, it is more a matter of humiliation than otherwise, in comparison with all he might do if he were less negligent and slothful."

"My last question is this : Is it not a bit of vanity to send a list of good works through the post with one's name to it?"

"The lists are not so sent. Each list is forwarded without name or address, and the sender is known to God alone. Where, in that case does the vanity come in?"

"Very much obliged for your kindness. I shall take up the practice and feel sure it will be a great help." — *The Australian Messenger*.