

METHODS OF  
SELF-EXAMINATION

BY  
A GROUP OF PRIESTS

H. N. F. MINICH



Pt. 44

# METHODS OF SELF-EXAMINATION

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WITH FOREWORD BY  
EDWARD ARTHUR DOWN, M.A.

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## FOREWORD

AMONGST those who feel a serious desire to know the true state of their own sinful hearts there can be very few who have not experienced the grave difficulties which surround the subject of self-examination. It is no easy task to strip the soul bare of those disguises which hide from it its real condition. As a religious exercise, moreover, there is a danger, without due care, of its degenerating into a kind of mechanical formality which robs it of its value. There are many, however, who are truly anxious to let in the light upon themselves, to expose the roots of evil with a view to their eradication to cultivate a temper responsive to divine calls, and to penetrate those inner springs of thought, motive, feeling and resolve—but without quite knowing how this can be effected.

None of us can afford to dispense altogether with those questions on the Decalogue and the Deadly Sins which form the only scheme of self-examination in most manuals of private devotion; but there is the danger lest the exclusive use of such a system should tempt one to over-emphasize the negative aspects of Christian morality.

The 'thou shalt *not*' of the Old Covenant ought to be constantly balanced, or supplemented by the *positive* requirements of the Gospel as disclosed in the Beatitudes and the Fruits of the Spirit. If we must learn to say No to the solicitations of evil, we must equally learn to say Yes, with our Lady, to those calls which invite



us to cultivate the virtues in whose attainment Christian perfection consists. 'Be it unto me according to thy word.'

The following pages recognize these principles, and offer suggestions as to how these needs may be met in the most helpful way. An unusual supply of alternative forms is provided so as to suit different temperaments. The hidden secrets of the conscience have to be unravelled by more than one device, and the citadel of self-deception stormed by a variety of contrivances; while the forms might well be used in their entirety when some deeper searching of the heart is felt to be desirable at such seasons as Lent, or in times of Retreat.

A more general study of Moral Theology is one of our chief needs at the present day, and we owe a real debt of gratitude to the group of priests who, meeting together for this purpose, have drawn up the following questions as the fruit of their labours. If, encouraged by their example, similar groups could be formed elsewhere, and other departments of the subject elucidated, the results of their deliberations might provide material of very great usefulness to those who have been entrusted with the difficult and anxious task of direction. Since, as S. Gregory reminds us, 'No art is taken in hand to be taught without having been first learned by earnest study. With what rashness, then, is the office of pastoral teaching taken up by the unskilful, *quando ars est artium regimen animarum.*'

E. A. DOWN.

THE following are submitted by a group of priests, who have found by experience and conference that penitents tend to get into a groove about their self-examination and to acknowledge the same sins, in the same order and often in the same words, time after time. This is often attributed to the habit of using self-examination forms, but perhaps it is due rather to using the *same* form always. Variety is needed, and depth is required. The forms that follow are planned to afford variety. The well-known eight circumstances of an act enumerated in Aristotle's *Nicomachean Ethics* (III, 1) should be taken into account by the confessor in estimating the gravity of offences and imposing penance. They are:—

1. *Quis?* Agent.
2. *Quid?* Action.
3. *Ubi?* Place.
4. *Quibus auxiliis?* Method.
5. *Cur?* Motive.
6. *Quomodo?* Means.
7. *Quando?* Time.
8. *Circa quid?* Result.

The four causes of an act are comprised in the above, for

- (1) relates to the efficient cause;
- (2) refers to the material cause;
- (5) concerns the final cause;
- (4) describes the instrumental cause.

I

THE TEN COMMANDMENTS AS INTERPRETED BY  
THE CHURCH CATECHISM

My duty to God  
is to—

1. *Believe in  
Him.*

Have I sinned by—  
Unbelief — wrong belief —  
superstition — heresy — neg-  
lecting to get instruction in  
religion.

2. *Fear Him.*

Lack of reverence—want of  
attention and devotion in wor-  
ship—lack of respect for  
God's House, His worship,  
ceremonies, services, etc.

3. *Love Him.*

Failure in effort to advance  
in spiritual life. Am I con-  
tent with same prayers I have  
always used? Do I try to  
deepen my love to God by  
Meditation, frequent H.C.,  
Retreat (where possible) and  
earnest prayer?

4. *Worship Him.*

Slackness in attending Sun-  
day Mass—in observing Days  
of Obligation—Fast Days.  
Carelessness and inattention  
in church.

5. *Give Him  
thanks.*

Coldness and ingratitude.  
Putting pleasure or business  
before the claim of religion.

Expecting God to do everything for me, and doing nothing to help forward His Kingdom. Meanness. Neglect of Almsgiving.

6. *Put my whole trust in Him.*

Undue self-confidence: reliance on my own power: neglect to seek aid of Holy Spirit. Depression in failure. Murmuring and discontent.

7. *Call upon Him.*

Omission of daily prayer. Indifference. Neglect of prayer for others.

8. *Honour His holy Name and His Word.*

Mechanical performance of Religion: unreality and conventionalism. Want of effort in Bible reading. Using God's Name lightly or speaking flippantly about holy things.

9. *Serve Him truly all the days of my life.*

Absence of the spirit of service. Avoiding my fair share of work at home or elsewhere. Unwillingness to work for God and His Church. Resistance to vocation. Lack of perseverance.

My duty to my Neighbour is to—

Have I offended by—

1. *Love him as myself.*

Sins of fancied superiority, contempt for others: pride: selfishness: snobbery: exploitation of others.

2. *Do unto others as I would they should do unto me.*

Sins of self-interest: taking unfair advantage of others' needs: social injustice.

3. *Love, honour and succour my father and mother.*

Sins of disobedience at home: inconsiderateness: lack of respect for age: unwillingness to help: refusal to assist those who have a claim on me.

4. *Honour and obey the King and all in authority.*

Evasion of law: avoidance of duty as citizens: conniving at illegal acts: rebellion.

5. *Submit myself to all my governors, teachers, spiritual pastors and masters.*

Defiance of those appointed to rule: refusal to obey laws of the Church: wilfulness and self-pleasing: private judgment in religion, etc.

6. *Order myself lowly and reverently to all my betters.*

Unwillingness to recognize merit in others: Pride and Conceit: Self-satisfaction: Self-assertiveness.

7. *Hurt nobody by word nor deed.*

Sins of cruelty: revenge: bad example: deliberate injury or damage.

8. *Be true and just in all my dealing.*

Dishonesty in word or act. False impressions. Fraud. Living beyond means. Incurring debts.

9. *Bear no malice  
nor hatred.* See No. 7.
10. *Keep my  
hands from  
picking and  
stealing and  
my tongue  
from evil-  
speaking,  
lying and  
slandering.* See No. 8.  
Also sins of Scandal,  
Slander and Detraction.  
(Scandal = repeating some-  
thing defamatory but true:  
slander = setting in motion  
untrue rumour.)
11. *Keep my  
body in  
Temperance,  
Soberness  
and Chastity.* Sins against purity: sins  
of luxury and indulgence.  
Extravagance.
12. *Learn and  
labour truly  
to get mine  
own living  
and to do  
my duty. . .* Want of diligence in work  
and study: failure in duty to  
superiors — equals — sub-  
ordinates. Idleness.

II

THE SEVEN CAPITAL SINS

- Pride.* Have I failed in *Humility*?  
Been Self-assertive? Self-  
indulgent? Opinionated? Set  
myself up against the Church?  
Been scornful or contemp-  
tuous?
- Anger.* Have I been deficient in  
Patience and long-suffering?  
Been overbearing, cruel, sar-  
castic? Inflicted hurt on  
others—bodily or spiritual?  
Given way to revengeful or  
jealous thoughts, sullenness,  
hatred, rage, irritability?
- Lust.* Have I transgressed against  
Purity in thought, word,  
imagination, reading, act?  
Condoned or spoken lightly  
of such conduct? Immoder-  
ate indulgence in sex gratifica-  
tion?
- Sloth.* Am I diligent in my work  
and worship? Am I addicted  
to laziness? Indolence in  
thought? Slackness in devo-  
tion? Late for Mass? Care-  
less or casual?



*Envy.*

Do I entertain thoughts of Charity towards all men? Or do I cherish grudges—old scores—hatreds? Discontent? Grouching? Peevishness? Nagging or repining? Rebellion against my lot? Resentment at supposed unfairness? Soured disposition—cynicism?

*Avarice.*

Have I acquired anything—money, goods, etc.—by unfair means? Kept anything back which should be paid? Retained any possessions belonging to others? Refused to share with others? Been niggardly—rapacious—not given to God His due, in Time, Money, Service?

*Gluttony.*

Have I been guilty of over-indulgence in eating or drinking—luxury—amusements—spent too much on self—avoided self-denial—been slothful—neglected fast days and self-discipline?

## III

SELF-EXAMINATION ACCORDING TO THE  
PRINCIPAL MOTIVES

- I. Desire of Knowledge.
- II. Desire of Society.
- III. Desire of Esteem.
- IV. Desire of Power.
- V. Desire of Superiority.
- VI. Desire of Affection.

Each of these may be:—

- (1) Defective.
- (2) Excessive.
- (3) Unbalanced.
- (4) Misdirected.

They should be used for:—

- (1) The glory of God.
- (2) The benefit of man.

Hence they suggest a series of self-examination questions as follows:—

## I. DESIRE OF KNOWLEDGE

(a) *By Excess*

Pride of intellect, leading to Disbelief—Curiosity—Wandering about to different religious bodies instead of loyalty to the One Faith—Reading bad or dangerous literature. Gossip, Scandal, etc. Trivial interests and unworthy pursuits.

(b) *By Defect*

Apathy—Indifference to Truth—Unwillingness to learn—Lack of progress in self-



knowledge and in knowledge of God's will. Disinclination to advance in the practice of holiness (e.g. as to Retreats). Self-satisfaction and unreceptiveness.

## II. DESIRE OF SOCIETY

### (a) *By Excess*

Excessive pleasure-seeking: Extravagance: Fear to speak the truth lest we might give offence. Doing violence to principle in order to stand well with others: Forsaking God's House because companions are indifferent: Hypocrisy: Neglect of home duties in favour of outside claims: Courting popularity by unworthy means (e.g. telling doubtful stories to entertain).

### (b) *By Defect*

Want of Fellowship: Self-absorption: Egotism: Self-importance.

Taking no interest in fellow-worshippers. Keeping away from social gatherings.

## III. DESIRE OF ESTEEM

### (a) *By Excess*

Self-esteem: Self-love: Depression or despair after falling into sin: Despair at loss of self-respect: Vanity: Delighting in detraction of others or in hearing others blamed: Excusing self: Unwillingness to suffer wrong: Dissatisfaction at lack of recognition: Desire for flattery: Touchiness.

### (b) *By Defect*

Carelessness about our Example: Indifference to effect on others: Despondency and surrender to a low standard.

## IV. DESIRE OF POWER

### (a) *By Excess*

Pursuing wrong or selfish aim: Disobedience: setting self up against Church or other lawful authority: Rebellion against restraint: Hardness and want of sympathy with afflicted: Sins of anger: Domineering and dictatorial conduct.

### (b) *By Defect*

Laziness: unwillingness to shoulder responsibility: failure to seek God's grace for our tasks: sloth and dilatoriness in making up one's mind.

## V. DESIRE TO EXCEL

### (a) *By Excess*

Affected superiority: mockery of others: attempts to overreach others: acquisitiveness: unnecessary work to the detriment of religious obligation: dishonesty (i.e. desire to gain advantage over rival by unfair means). Any kind of unscrupulous self-advancement.

### (b) *By Defect*

Restlessness: worry: letting oneself sink to low level.

## VI. DESIRE OF AFFECTION

### (a) *By Excess*

Idolizing any human being: Neglect of God: Giving up religion to please friend, husband, wife, etc.

Sins of lust: sensual imagination: unlawful desire, etc.

Foolish fondness and indulgence of children.

(b) *By Defect*

Coldness: self-sufficiency: unresponsive attitude to God's call.

IV

SELF-EXAMINATION SUGGESTED BY FEATURES OF THE PASSION

I. OUR SAVIOUR'S BODY was bruised for our sins of the flesh. Have we hurt Him by:—

Sins of impurity, alone or with others, excessive indulgence in food or drink, suggesting evil to, or corrupting others, sensual thoughts, reading, looking at pictures or going to entertainments calculated to stimulate wrong impulses, immodesty, unfaithfulness to marriage vows, want of discipline of body (e.g. ignoring obligation of fasting when prescribed. Not keeping regular hours. Not observing days of abstinence, etc.).

II. OUR SAVIOUR'S TONGUE was parched with thirst for our sins of speech, e.g. :—

Blasphemy.

Coarse or indecent words.

Exaggeration.

Lying.

Excuses.

Improper jokes and stories.

Giving false impressions.

Hypocrisy.

Slander, Scandal or Detraction.

Gossip.

Evil-speaking.

Irreverence or mechanical recitation of sacred words, parodies of Bible, hymns, etc.

Grumbling.

III. OUR SAVIOUR'S EARS were assailed by blasphemies and curses for our readiness to listen to evil, e.g. :—

Taking part in malicious talk.

Enjoying depreciation of others.

Listening to wrong suggestions.

Listening to disparagement of religion.

Delighting in base or vicious conversation.

IV. OUR SAVIOUR'S BROW was crowned with thorns for our sins of the brain and intellect, e.g. :—

Intellectual pride.

Obstinate prejudice.

Idle speculation.

Unwillingness to submit our judgment to the Church's law.

Arrogance of mind.

Unfair argument or dishonesty in thought (*suppressio veri* or *suggestio falsi*).

Frittering away mental powers on unworthy interests.

Refusing to learn and neglecting to get instruction in the Faith.

Party spirit.

Misuse of intellect, e.g. sharp practice in business, etc.

V. OUR SAVIOUR'S FEET were pierced for our sins of wrong direction of our activities, e.g. :—

Going to places which conscience bids us avoid, e.g. certain places of entertainment.  
Going with people who exercise bad influence over us.

Visiting places of worship where false or misleading beliefs are taught.

Running away from duty our conscience enjoins.

Avoiding persons in need of help or sympathy.

Escaping obligations to parents, dependants, etc.

Over-attention to sport, etc., to the neglect of religious duty.

VI. OUR SAVIOUR'S HANDS were nailed to the Cross for our misuse of bodily powers, e.g. :—

Laziness.

Cruelty or bullying.

Injuring others.

Writing anything malicious.

Holding or keeping what we ought to part with.

Neglecting to train our powers to use in God's service.

Unwillingness to help at home, at church, etc., especially in uncongenial tasks.

## V

### SELF-EXAMINATION BY THE RULE OF THE BEATITUDES

Three beatitudes ('Blessed are the meek—the merciful—the peacemakers') relate to outward life, while the other three relate to the interior life ('pure in heart—mourners—hunger and thirst after righteousness'). These furnish two sets of questions, viz. :—

#### (a) OUTWARD LIFE

Evil speaking of any kind: Definitely wrong actions: Exhibiting dislike, contempt, scorn: Neglect of worship or Sacraments: Reading wrong books: Swearing and bad language: Laziness: Waste: Irreverence: Harshness in speech or conduct: Sulking: Sarcasm: Cruelty: Stealing: Borrowing and not returning: Impurity: Getting into debt: Meanness: Breaking promises: Gambling: Mockery of Religion: Self-indulgence.

#### (b) INNER LIFE

Pride: allowing a wrong interest to dominate life: wrong ambition: conventional religion: despair: presumption: neglect of prayer: indulgence in evil thoughts: hatred: spite: discontent: sluggishness and unwillingness to answer God's calls: procrastination: inattention and want of devotion at prayer and worship.

## VI

### SELF-EXAMINATION UNDER HEADS OF BODY, MIND AND SPIRIT

Each of us has a body and soul. The latter includes (a) mind and (b) spirit. These are not separate parts of the human constitution, but rather separate functions of one soul.

God has given us a Body to work with, a Mind to think with, a Spirit to feel with.

How have we used them?

#### I. BODY

Sins of Lust—Sloth—Excess—Intemperance—Violence—Lack of Discipline: Sins of Speech, etc.

#### II. MIND

Sins of apathy ('not taking an interest' is very common, e.g. as regards spiritual things). Carelessness: Inconsiderateness: Culpable forgetfulness: Failure to train mind. Pride. Suspicion. Narrowness. [These sins are often camouflaged, especially Pride.]

#### III. SPIRIT

Depression: Feeling slighted: Coldness: Foolish fondness: Touchiness: Grumbling: Self-complacency.



## VII

SELF-EXAMINATION ACCORDING TO THE FRUITS  
OF THE SPIRIT

## I. LOVE

Sins against Love are :—

Perversion of love into lust.

Want of fellowship.

Coldness in responding to God's love through  
Sloth or Disbelief.

Enmity and Malice.

Vindictiveness and paying off grudges.

Exacting friendships, asking all and giving  
nothing.

Omission of worship—prayer—sacraments—  
and means by which the Love of God  
grows.

Contempt for others.

Impatience with and rebellion against God.

## II. JOY

Sins against Joy are :—

Grumbling : Depression : Dwelling on  
evil things : Morbid delight in talking of  
misfortune, disease, etc. : Neglect of Praise  
and Thanksgiving : Looking for bad motives  
in others : Discontent : False excitement  
(e.g. Gambling) : Laziness (not making the  
best of oneself or one's gifts).

## III. PEACE

Sins against Peace are :—

Contentiousness : hasty words : strife :  
provoking to anger : irritability : rage :  
envy : argumentativeness : assertiveness :

bearing grudges : stirring up disputes :  
seeking revenge : failure to take precaution  
against 'nerves,' etc., by bodily discipline,  
reasonable hours, etc. Rendering oneself  
irritable by unnecessary overwork, attempt-  
ing too much, etc.

## IV. LONG-SUFFERING

Sins against Long-suffering are :—

Want of sympathy : failure to make allow-  
ance for others : impatience : lack of effort  
to understand others' limitations : quickness  
to reply to taunts : resentment : imagined  
slights and affronts : inconsiderateness.

## V, VI, VII. GENTLENESS, GOODNESS, MEEKNESS

Sins against these are :—

Sharp speech : provoking words : bitter  
or hard thoughts : unforgiving disposition :  
mistaken outspokenness : unkind bluntness :  
quickness of retort : determination to get  
our own way : sullenness if thwarted.

## VIII. FAITH

Sins against Faith are :—

Scepticism : superstition : misbelief :  
half-beliefs : prejudice : ignorance : re-  
fusal to submit to Church's rule : wrong  
ideas of God : mistaken worship : disloyalty  
to Catholic Church : the spirit of Faction.

## IX. TEMPERANCE

Sins against Temperance are :—

Excessive indulgence in food—drink—  
sleep—amusements—travel—expenditure.

Unrestrained thought and imagination :  
intemperate language : anger : undue  
partiality and foolish fondness.

## VIII

### SELF-EXAMINATION ACCORDING TO THE CORPORAL AND SPIRITUAL WORKS OF MERCY

#### I. CORPORAL WORKS

##### *Modern equivalents*

Feeding the hungry.	Practical sympathy. Liberal giving.
Clothing the naked.	Service to others, at home, in the world, in the Church.
Helping the stranger.	Intelligent interest in others. Willingness to help.
Visiting the sick.	Readiness to do good turns. Remembering the lonely and bereaved.
Assisting the orphans.	Guiding young people.
Burying the dead.	Promoting social righteousness.

#### II. SPIRITUAL WORKS OF MERCY

##### *Modern equivalents*

Converting the sinner.	Supporting the missionary work of the Church.
Instructing the ignorant.	Furthering its teaching work. Bearing injuries.
Counselling the doubtful.	Assisting at Mass on behalf of good causes.
Comforting the afflicted.	Praying for those in trouble. Doing work for the Church.
Forgiving wrongdoers.	Prayer, Fasting and Almsgiving.
Enduring injuries.	
Praying for living and dead.	

## IX

### SELF-EXAMINATION BY THE STANDARD OF THE CARDINAL AND THEOLOGICAL VIRTUES

#### I. PRUDENCE

Sins against Prudence are :—

Foolish favouritism : 'grandes passions' : allowing wrong thoughts to rest in mind : indiscreet words : bad example : betting and speculation : not avoiding occasions of sin : reading bad books : inciting others to sin.

#### II. TEMPERANCE

Sins of the flesh are :—

Sloth : evil thoughts : sensual imagination : coarse or suggestive conversation : immoderate indulgence in lawful pleasures : intemperate language : swearing : unbridled rage : wastefulness : irritation at trifles : immoderate attention to dress.

#### III. JUSTICE

Sins against Justice are :—

Selfishness (i.e. injustice to God by preference of self). Presumption (putting off repentance and forgetting God's justice). Lying : Hypocrisy : disrespect to those entitled to honour (e.g. parents) : neglect of family duties and claims : injuring others in body or soul : theft : dishonesty in business : slackness in work : meanness in giving or

paying : owing money : breaking promises :  
betraying secrets : making excuses. Apathy  
as regards social progress.

#### IV. FORTITUDE

Sins against Fortitude are :—

Doing wrong for fear of offending others.  
Hesitating to do right for fear of what it  
may cost : Despair : Excuses : Cowardice :  
Irresponsibility and instability : Unwilling-  
ness to face discomfort or hard work :  
Putting off Confession : Discouraging others  
by disparaging criticism of the Church, etc.

#### V. FAITH

Sins against Faith are :—

Unbelief : formal assent in place of real  
belief : mockery of religion : conventional  
observance : neglect of prayer, worship,  
sacrament. Taking part in schismatic wor-  
ship : Irreverence. Failure to seek instruc-  
tion.

#### VI. HOPE

Sins against Hope are :—

Despair : Depression : Failure in Prayer  
through want of belief in answers to prayer.  
Envy : Discontent : Morbid pleasure in  
dwelling on dark side of things : Sullenness.

#### VII. CHARITY

Sins against Charity are :—

Putting any one else in place of God : self-  
will : wrong ambition. Neglect of worship  
and sacraments. Want of friendliness to-  
wards others : gloomy, suspicious thoughts :  
hatred : spite : malice : cruelty.

## X

### SELF-EXAMINATION BY THE STANDARD OF THE SEVENFOLD GIFTS OF THE HOLY SPIRIT

Man's faculties are divided into Intellect,  
Emotion and Will. These are met by the  
Gifts of the Spirit thus :—

Wisdom and Understanding are	}	Gifts of intellect.
Counsel and Strength assist the Will.		

Knowledge (i.e. of God)	}	aid the Emotions.
Godliness		

Holy Fear (reverence)

Thus :—

#### I. COUNSEL AND STRENGTH

Sins of the Will, e.g. :—

Breaking promises : falsehood : deception :  
unreliability : meanness : debt : excuses :  
moral offences : theft : procrastination. Any  
downright deliberate sin.

#### II. WISDOM AND UNDERSTANDING

Sins of Intellect, e.g. :—

Sins of speech : exaggeration : evil  
speaking : putting wrong construction on  
others' motives : wasted opportunities :  
wasted time or talents : fraud : superstition :  
contempt : misbelief : pride and un-  
willingness to learn.

#### III. KNOWLEDGE, REVERENCE, GODLINESS

Sins of Emotion, e.g. :—

Discontent : envy : false excitement :



wrong curiosity : morbid desires : fears or day-dreams : evil thoughts and imaginations : impure words, thoughts or acts : hatred : all failure in faith or worship : neglect of Bible, Church and Sacraments. Irreverence, formalism, hypocrisy.

## XI

## EIGHT WAYS OF PARTICIPATING IN SIN

- I. By advice.
- II. By command.
- III. By encouragement.
- IV. By joining in.
- V. By not deterring.
- VI. By concealing.
- VII. By defending.
- VIII. By provoking.

Apply these to the Seven Capital Sins, Pride, Anger, Lust, Sloth, Envy, Avarice, Gluttony.



## XII

## THE FOUR WOUNDS OF THE SOUL

Theologians are accustomed to distinguish four powers of the soul, viz., Reason, Will, Courage, Desire. But Reason has been afflicted with Ignorance, Will has been wounded with Malice, Courage has been deprived of its proper guide, and Desire has degenerated into Lust, as the result of the Fall. These are the four wounds of Human Nature. Examination under these heads suggests:—

## I. REASON

There are four intellectual virtues, viz. :—

*Intelligence*, or the power of perceiving truth where self-evident.

*Science*, or the power of arriving at it indirectly by inference and deduction.

*Wisdom*, which distinguishes between the essential and the incidental.

*Art*, which is practical rather than speculative and aims at the production of good work.

There is room for examination here, for Scripture is severe upon 'the fool,' and want of intelligence is sometimes a sin as well as an infirmity. Again, Wisdom is repeatedly insisted upon in Scripture and a large part of the Bible is concerned with inculcating it. And it is undeniably a common defect to mistake what is trivial and temporary for what is of first im-

portance. Art, in the widest sense, is also a matter for serious inquiry and the production of what is base or shoddy or unworthy should not pass unnoticed in self-examination.

N.B. 'Ignorance' is different from 'nescience.' The former is culpable because there are certain things which a human being is fitted to know and it is expected that he should be informed upon these.

## II. WILL

There are seven steps, on five of which the Will may slip, in the commission of an act, viz. :—

- (1) Inclination (involuntary) as in e.g. a propensity to indulgence.
  - (2) Voluntary delight in thinking about the indulgence in question.
  - (3) Constant preoccupation with it (largely involuntary).
  - (4) Definite desire (hardly voluntary).
  - (5) Consent of the Will to try to gain the indulgence.
  - (6) Choice of means for obtaining it.
  - (7) Use of those means.
- Self-Examination should scrutinize these.

## III. COURAGE

Fortitude, hope, fear and hate belong to this division.

Each may be ill-regulated and should be considered especially as regards excess. But it is unwise to dwell too exclusively on feelings, hence acts and motives, rather than general feeling, should form the matter of confession.

