

that an accusation like the following would suffice for them : *For ten years, for five years, I have led such or such a life. You understand me clearly enough, Father, so I need say no more about it to you.* (1)

The reason for such indulgence is this, the habit and the time of its continuance being once known, the confessor can judge of the species and the number of sins arising from it, as well as he could from a long and detailed accusation.

The important thing is, that no one omit, or even defer, his confession, on account of the difficulty of examination of conscience. Let him do what he can ; the confessor will do the rest. The chief point is, that the sinner, as soon as he hears the call of God, hearkens to it without delay, and casts himself at once at the feet of a good confessor, who will aid him according to the lights that God will give him, to rise from the deplorable state in which he is.

There is still a word to say on the *method* of examination, namely, whether it is necessary to examine one's self on the Ten Commandments of God, and the Precepts of the Church, or upon thoughts, words, actions, or omissions in their regard. I shall briefly observe that the first method is suited to great sinners who acknowledge themselves guilty of all sorts of sins. Let them examine themselves seriously upon all the Commandments, since they have sinned against all or almost all, and they will without trouble discover the various kinds of sins they have committed. They will in this way run no danger of forgetting any.

For the devout who confess frequently, it would be something almost ridiculous for them to wish to examine themselves on all the Commandments. Why should they ask themselves whether they have blasphemed, sworn falsely, stolen, failed to hear Masses of obligation, omitted their Paschal Communion? They know very well that they have never committed such sins ; and, therefore, we say that such an examination would be for them something almost ridiculous, (2)

Speaking in general, also, the second method is preferable, namely, that which consists in examining thoughts,

(1) *De Lugo cit.* sect. 15; Gousset, Vol. II. n. 417.

(2) In the sense in which Frassinetti is here speaking, such a