

one's self upon circumstances that only increase the malice of the sin, since there is no obligation of accusing one's self of it. Let us take, for example, the child that gives his father a blow. It would not suffice for him to say : *I struck my neighbor*. He must say : *I struck my father*, because such an injury to a father offends not only against the virtue of charity, but also against the other virtue of filial piety. The circumstance of the person struck changes, then, the species of the sin, and it ought to be mentioned in the accusation.

But if, instead of one blow, that wicked son had, in the same outburst of rage, given his father two or three blows he would not be obliged to indicate the number of blows given. It would suffice for him to say : *I struck my father*, because the fact of having given one or two blows more in the same fit of passion, constitutes a circumstance which, indeed, aggravates the sin, but which does not change the species.

Examination of Conscience made by the Devout

We now address you in particular, pious souls, who frequently approach the tribunal of penance. Some instructions on the subject of the examination preparatory for confession, may be of great use to you. How many of you, every time you go to confession, are beyond measure preoccupied with that examination ! You devote to it, or rather you lose, considerable time in it, fearing not to be able to recall all your sins, fearing to forget some fault and, on that account, to make a bad confession.

By what has already been said, you understand that, by confessing without previous examination, you confessed well, provided you were not obliged to examine yourself. The reason that frees you from such obligation is, that there is in your case no danger of forgetting a mortal sin, since you do not commit such sins. If it should happen to you (which may God forbid !) to commit one, that fall would make such an impression on your soul that you would not be able to forget it even should you try to do so.

Moreover, three things are necessary, as you know, to constitute a mortal sin : first, grave matter ; secondly, full understanding ; and thirdly, the deliberate consent