

Jesus Christ instituted the Holy Eucharist to be the nourishment of souls that live in His grace, the antidote of their daily miseries' that is, of their venial sins. Every one knows how useful it is daily to receive this Sacrament devoutly, "in order that daily it may profit us." To approach the Holy Table *at least* once a year is not only *useful*, but still more *necessary* whether to obey the precept of the Church, or the command of Jesus Christ, who has said: "If you eat not My Flesh, you shall not have life in you," the life of grace and, consequently, that of glory.

The Sacrament of Penance, on the contrary, was instituted, not to nourish and preserve the life of grace in souls, but to heal them of grave wounds caused by mortal sin. "It is, then, not necessary for all souls, but only for those that have been wounded mortally by sin, just as corporal medicine is necessary for a man attacked by a dangerous illness." To others, the Sacrament is only *useful*, "because it is useful to accuse one's self of venial sins in confession." But would it be useful always? Would it be useful every day? In itself, yes, for every sacramental absolution is like a new bath in the Precious Blood of Jesus Christ. We know of some saints who confessed every day. And yet in view of the circumstances that accompany this Sacrament, it follows that frequent confession, even weekly confession, is not always useful; and that the confession made more frequently than every eight days and, above all, daily confession, is in general almost always hurtful. There are several reasons for this: "first, because pious seculars have their family occupations, their profession, which might easily be neglected by their going to confession several times in the week; secondly, because the confessor who devotes much of his time to a few pious persons, might fail to hear the confessions of sinners who have much need of the Sacrament; thirdly, because those persons, and they are always women, who want almost daily confession, are generally weak-minded, and they become so much the more so as they confess oftener. The confessor who always hears them and who is not annoyed by it, soon acquires the reputation of a frivolous man, and even worse still if his penitents are young and talkative. He who has the pa-