

every one to confess all his sins to the priests, has made an exception in favor of sins against chastity. This is only so much dust thrown in the eyes of ignorant people to prevent them from seeing through the frightful mysteries of confession.

When the council of Latran decided that every adult, of either sex, should confess all their sins to a priest, at least once a year, there was no provision made for any special class of sins, not even for those committed against modesty or purity. And the council of Trent, when ratifying or renewing the previous decision, no exception was made, either, of the sins in question. They were expected and had to be confessed, as all other sins.

The law of both councils is still unrepealed and binding for all sins, without any exception. It is imperative, absolute; and every good Catholic man or woman, must submit to it by confessing *all* his or her sins at least once a year.

I have in my hand Butler's Catechism, approved by several bishops of Quebec. On page 61, it reads that all penitents should examine themselves on the capital sins, and confess them "all, without exception, under penalty of eternal damnation."

Therefore, the young and timid girl, the chaste and modest woman must think of shameful deeds and fill their minds with impure ideas, in order to confess to an unmarried man whatever they may be guilty of, however repugnant may be to them such confession, or dangerous for the priest who is bound to hear, and even demand it. No one is exempt from the loathsome and often polluting task. Both priest and penitent are required and compelled to go through the fiery ordeal of contamination and shame. They are bound, on every