

therefore, all at once, has conferred on His Church not only the power of remitting sins, but also the power of remitting the penalties due to them.

By means of indulgences, the Church can deliver us either from the whole, or from a part only of those penalties due to sin. Hence two kinds of indulgences : plenary and partial. Let us here declare, that to gain indulgences, it is necessary to be in the state of grace and to perform exactly the acts prescribed either by the Pope or by the Bishop granting the favor. Let us also remark that indulgences do not remit sins : they remit only the penalties due to sins; they take for granted the previous remission of both the sins and the eternal punishment; consequently contrition is indispensable.

In the first ages of the Church, the pastors often granted relaxations of penalties to penitents in behalf of whom the martyrs had solicited an indulgence. Doubtless, they did not grant illusory favors of no value with God and giving a deceitful impression that no more penalties were due for sins committed. They felt sure that God would accept vicariously the sufferings of the martyrs for the satisfaction which the penitents themselves ought to have accomplished, or ought to accomplish. That is the origin, and the true foundation of indulgences. In all