

of mortal sin. They always imply the state of grace, consequently sincere contrition and forgiveness of sins committed. The remission of the penalty cannot take place previously to the remission of the fault. Besides, never does the Church dispense altogether either from personal expiation or from satisfaction which are both essential parts of the Sacrament of Penance. In spite of all indulgences, thieves are always bound to make restitution, and detractors to make reparation. And a good work, as a necessary condition, is always required to gain an indulgence. In this respect, indulgences are most beneficial, in the moral and social, as well as the religious order.

CONCLUSION

The author of this little *Catechism of religious Controversy* is satisfied that he has sufficiently refuted the chief objections of Protestants against the Catholic doctrine. He has made it clear that all of those objections arise either from ignorance or from a false interpretation of the teachings of the Church. This is the reason why the most learned men of Anglicanism, a Newman, a Manning, a Faber, who have seriously conversed with the Holy Scripture, the Councils, the Fathers