

With respect to this distinction of temporal and eternal punishment as due to sin, the Council of *Trent* decreed as follows :

" If any one shall say, that, after the grace of justification received, unto every penitent sinner the guilt is so remitted, and the penalty of eternal punishment so blotted out, that there remains not any penalty of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the Kingdom of Heaven can be laid open to him, let him be anathema."*

As to the nature of the torments of Purgatory, St. Thomas Aquinas taught that " it is the *very same fire* that torments the damned in Hell and the just in Purgatory."† Cardinal Bellarmine—the great Champion of Rome,—in his learned defence of Purgatory, confesses that " *almost all their divines teach* that the damned and the souls in Purgatory are tormented *in the same fire and in the same place*;"‡ and he gives it as his own opinion that " the situation of Purgatory, in which souls are cleansed, is adjacent to that in which the damned are punished, and that it is a subterraneous place;"—and *Dens*, in his too well known Theology, states that " Purgatory is situated under the earth, contiguous to Hell."

We gather, then, the following to be the authorized doctrine of Rome on this point :—

1. That there are two kinds of sins—mortal and venial. Mortal sins are such as merit eternal punishment. Venial sins are slight offences, or sins in trifling matters, which are in themselves pardonable without an express act of God, and do not merit eternal death ; but they deserve *some* punishment, which they must receive in this world or in Purgatory. They also teach that to mortal sins there are two penalties attached by God, namely, eternal damnation and temporal punishment.

2. That all Christians who die in mortal sin are immediately consigned to hell, from which there can be no deliverance.

* Sess. vi., Can. 30.

‡ De Purgat., Lib. 2, cap. 6.

† In 4 Sent; dist. 21, qu. 1, art. 1.