

can enter. One place is left to them : the intermediate one, Purgatory. And indeed, if human justice admits degrees in the punishments inflicted by the judge, if it does not condemn to the capital penalty all the criminals, why should not divine justice, the fountain-head and the standard of all other justices, also admit attenuating circumstances, and why should it be bound to condemn all sinners to hell indiscriminately ?

2° Other men there are who, being converted at the hour of death, receive absolution, but have no time left to atone for their sins. Shall they be condemned to hell ? No, because their sins have been remitted to them. Shall they be immediately accepted into heaven ? No again, because they have sins to atone for and the idea of heaven, implying a perfect happiness, excludes the idea of expiation. Hence the necessity for them to go to an intermediate place wherein they find neither the joys of heaven, nor the torments of hell. Consequently reason itself proves the necessity of Purgatory.

Count de Maistre has said : "One of the great motives of the religious troubles of the sixteenth century was Purgatory. The dissenters wanted stubbornly nothing else but hell beside heaven. Later on, however, turning philisophers, they denied the eternity of pains, and then kept only