

be our only guide. The case cited shows that social right and wrong have degrees, and that the particular form of convention or law is often determined genetically, on the basis of utility. This particular case, indeed, shows how an ethical principle may have different social applications (here as between man and woman), and how there may be exceptions or tolerations inside of a general formulation. It is often said that law must deal with crime, not with the criminal; must generalize action and attach its penalty to such and such an offence, no matter who commits it; yet from the case cited, we see that such generalizations may in their application be only partial. As a matter of fact the judges and courts recognize this. (J.M.B.)

*Literature:* JEREMY BENTHAM, An Introd. to the Princ. of Mor. and Legisl.; H. SIDGWICK, The Elements of Politics (1897); C.B. DE BECCARIA, Dei Delitti e delle Pene (1764); LOMBROSO, L'Uomo delinquente; E. FERRI, Sociol. Crim. (1892); GAROFALO, Criminologia; M. BELTRANI, Scolia sul Governo e sulla Reforma delle Carceri in Italia (1868); G. TARDE, La Philos. pénale (1890); A. PRINS, Criminalité et Répression (1886), Sci. pénale et Droit positif (1899), and Cong. Int. d'Anthropol. Crim., Compte-rendu (1896); KANT, Krit. d. prakt. Vernunft (1788), and Met. Anfangsgründe d. Rechtslehre (1799); HEGEL, Grundlinien d. Philos. des Rechts (1821); HOLTZENDORF, Handb. des Gefängniswesens (1888); LISZT, Lehrb. des deutschen Strafrechts (1892); JULIUS VARGHA, Die Abschaffung d. Strafknechtschaft (1897); Zeitsch. f. die ges. Strafrechtswiss., Mitteilungen d. int. kriminalistischen Vereinigung; R. FRANK, Das Strafrecht; POST, Grundriss d. ethnolog. Jurisprudenz (1894); C. LETOURNEAU, L'Evolution juridique (1891); R. SALEILLES, L'Individualisation de la Peine (1898); VON IHERING, Der Zweck im Recht (2nd ed., 1899). (W.D.M.)

**Punishment** (in theology): Ger. *Bestrafung*, *Strafe*; Fr. *peine*, *punition*; Ital. *punizione*. Suffering inflicted as a penalty for wrongdoing; it is either disciplinary or retributive in its purpose.

Disciplinary punishment has for its aim the purification and reform of its subject, and is temporary in duration. Retributive punishment is the reward of the ungodly and finally impenitent, and has no definable limit of duration. Cf. RETRIBUTION, and REWARD AND PUNISHMENT.

*Literature:* EDWARDS, The Salvation of all

Men strictly examined; EDWARD BEECHER, The Doctrine of Scriptural Retribution; HUNTINGDON, Conditional Immortality. (A.T.O.)

**Pupa** [Lat. *pupa*, a doll, girl, fem. of *pupus*]: Ger. *Puppe*; Fr. *pupe*; Ital. *crisallide*. The second or quiescent stage in the metamorphic development of INSECTS (q.v.). See CHRYSALIS.

*Literature:* PACKARD, Entomology; LUBBOCK, The Origin and Metamorphosis of Insects (1874). (C.S.M.)

**Pure** (in philosophy) [Lat. *purus*, clean]: Ger. *rein*; Fr. *pur*; Ital. *puro*. Free from all admixture with extraneous, foreign, or irrelevant matter; expressing the intrinsic essence or end, and containing nothing else; containing no reference to application or use, as pure mathematics. As a technical term, it translates Kant's 'rein' as applied to reason, ego, concept, &c., denoting entire absence of any empirical element or factor arising from experience; equivalent to *a priori*.

Spatial determinations, like geometrical extension and figure, for example, belong to the pure form of perception, being distinguished from hardness, colour, &c., which belong to sensation. Kant probably borrowed this use of the term from Wolff (see his *Vern. Ged.*, § 282). He was followed in it by Fichte, Schelling, and Hegel. (J.D.)

In logic: unmixed, unmodified. The expression 'pure reason' goes back as far as Anaxagoras (*Ἀναξαγόρας εἰκε μὲν ἔρερον λέγειν ψυχὴν τε καὶ νοῦν . . . χρῆται δ' ἀμφοῖν ὡς μιᾷ φύσει, πλὴν ἀρχὴν γε τὸν νοῦν τίθεται μάλιστα πάντων* "μόνον γοῦν φησὶν αὐτὸν τῶν ὄντων ἀπλοῦν εἶναι καὶ ἀμυγῇ τε καὶ καθαρὸν"—Aristotle, 405 a 13). It is interesting to note Aristotle's understanding of the word here. The expression occurs in the injunctions of the dying Cyrus: *ὅταν ἄκρατος καὶ καθαρὸς ὁ νοῦς ἐκκριθῇ, τότε καὶ φρονιμώτατος εἰκὸς αὐτὸν εἶναι*. *Intellectus purus* is used by St. Augustine. This expression and *cognitio pura* were much used by Cartesians and Leibnitzians to signify freedom from admixture of sense-elements.

*Pure act*, *actus purus*, means pure form without matter, or energy without admixture of potency. It is a term of Aquinas and all other Latin peripatetics. The doctrine that God is form, *actus*, *ἐνέργεια*, is in Aristotle, *Met.*, A. vii; but the adjective does not occur there.

*Pure apperception*, a term which Kant explains at length in the third section of the first edition of the *Reduction of the Categories*.

# PURE EXPERIENCE — PURGATORY

It cannot be understood at all without reading Kant very attentively.

**Pure concept:** in Kant's doctrine, a concept imposed upon experience by the mind, not derived from it (*Krit. d. reinen Vernunft*, I. Aufl., 220).

**Pure conversion,** in logic, is an unusual equivalent of SIMPLE CONVERSION (q. v.).

**Pure intuition:** in Kant's doctrine, the pure form of sensuous intuitions, 'which can be known *a priori* before all actual perception.' But it is impossible to suppose that Kant meant here previous in time to all perception. Indeed, it is by no means clear that Kant held that pure intuition, in the state of pure intuition, could come into consciousness at all.

**Pure judgment:** see *Pure proposition*, below.

**Pure knowledge:** knowledge of which sensation is not an element.

**Pure logic:** a phrase often used, but to which no distinct conception can be attached. The following explanation by Hamilton (*Lects. on Logic*, App. I) is as good an explanation as can be given: 'The doctrine which expounds the laws by which our scientific procedure should be governed, in so far as these lie in the forms of thought, & in the conditions of the mind itself, which is the subject in which knowledge inheres—this science may be called *formal*, or *subjective*, or *abstract*, or *pure logic*. The science, again, which expounds the laws by which our scientific procedure should be governed, in so far as these lie in the contents, materials, or objects about which logic is conversant—this science may be called *material*, or *objective*, or *concrete*, or *applied logic*. Perhaps we may say that *pure logic* is a logic deduced from hypotheses (which some will look upon as axioms) without any inquiry into the observational warrant for those hypotheses.

**Pure power, potentia pura,** is matter without form, *devoid* without energy or act.

**Pure probation, or proof,** is proof by deduction from hypotheses, or axioms, without any inquiry into the observational warrant for those premises. Such is the usual reasoning of geometry.

**Pure proposition, enunciation, or judgment:** a proposition *de inesse*, a proposition not affected by modality. The pure proposition, as something merely proposed or contemplated, might be considered as a sort of problematic proposition. But, in fact, it is generally identified with the assertory proposition.

**Pure reason:** in Kant's doctrine, the faculty of cognizing principles of knowledge quite *a priori* (*Krit. d. reinen Vernunft*, I. Aufl., II, also 305, where the matter is explained at length, and the whole transcendental dialectic relates to pure reason).

**Pure representation:** in Kant, a representation, or immediate object of knowledge, which involves no experiential element (*Krit. d. reinen Vernunft*, I. Aufl., 20, 50).

**Pure syllogism:** (1) properly, a syllogism both of whose premises are pure propositions.

(2) Applied by Kant to a syllogism in one of the direct moods, *Barbara*, *Celarent*, *Darii*, *Ferio*. Kant's doctrines of formal logic are very hasty, superficial, and inconsequent.

**Pure synthesis:** with Kant, the synthesis of a manifold not empirically given (*Krit. d. reinen Vernunft*, I. Aufl., 77).

**Pure taste:** taste directed to beauty exclusively, not to other pleasing elements, such as magnificence, lubricity, fun, &c. (C.S.P.)

**Pure Experience:** a translation of *reine Erfahrung* (cf. *PURE*). The two principal usages are: (1) Pure experience is a mere succession of sensations, feelings, or images. As this is never experienced in ordinary life, Wundt, for example, calls it 'a conceptual fiction.'

(2) In contrast to such a psychological analysis of experience into its elements Averanius (*Krit. d. reinen Erfahrung*) denominates the world of the ordinary man the world of 'pure experience.' Reflection on this pure experience of every-day life leads to science and philosophy. (R.H.S.)

**Purgatory** [Med. Lat. *purgatorius*, a place of cleansing, from *purgare*, to cleanse]: Ger. *Fegefeuer*; Fr. *purgatoire*; Ital. *purgatorio*. A process of purification by suffering in an intermediate state after death, by means of which the departed soul is fitted for a higher state of existence.

Specifically, the state in which, according to Roman Catholic theology, the soul of the penitent who has died in the faith is purged by suffering from venial sins and from the temporal effects of mortal sins already forgiven.

Purgatory, in its general sense, is a feature of the doctrine of transmigration in Eastern and Western thought. As held specifically by the Roman Catholic Church, it is not in any sense an extension of probation, but is purely expiatory in its character. Only penitents are admitted into purgatory. The Romish Church teaches that the inmates of purgatory