be our only guide. The case cited shows that social right and wrong have degree, 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.

Literature: Jeremy Bentham, An Introd. to the Princ. of Mor. and Legis. (1847); H. S. Hume, The Elements of Politics (1879); C. F. de Bucarria, Del Diritto et delle Fese (1764); Lombardei, L'Uomo delinquente; E. Fieschi, Sociol. Crim. (1852); Garofalo, Criminologia; M. Buli, Sulla nostra e dalla Reforms delle Cause in Italia (1868); G. Taveu, La Phlebe. pénale (1894); A. Fieschi, Criminalité et Répression (1885), de pénale et Droit positif (1899); and Conq. de l'Anshroepl. Crim. Compé-reso (1890); Kaut, Crif. d. posit. Verwendung (1895); and Met. Anfangsprinzip d. Rechtsstaates (1899); Ennser, Grundrissen d. Philos. des Rechts (1891); Hoertner, Handb. des Gefängnisswesens (1885); Leist, Lehrb. des deutschen Strafrechts (1895); Feilberg, Die Abwendung d. Straftatwesens (1897); Zeitschr. f. die ges. Strafrechtsw. der beiden künstl. Verrrührung; E. Franke, Das Strafrecht; Post, Grundz. d. ethiske, Jurisprudenz (1894); C. Leuchtenburg, L'Évolution juridique (1859); E.fallselle, L'individualisation de la Peine (1889); von Thiers, Der Zecher im Ruhm (1913), and ed., 1895). Punishment (in logic): Ge. Befremdung, Stroh; Fr. priver, punirion; Ital. punizioni. 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 return of its subject, and is temporary in duration. Retributive punishment is the retribution of the wrongdoer and finally imposing, and has no definite limit of duration. Cf. Retribution, and Reward and Punishment.

Literature: Edwards, The Salvation of all Men strictly examined; Edward Scehes, The Doctrine of Scriptural Retribution; Houstoun, Conditional Immortality. (A.T.) Pura [Lat. puro; n. doll, girl; fem. of purus] Ger. Reine; Fr. pur; Ital. purissima. The second or quiescent stage in the metamorphic development of Insects (q.v.). See CHARBONS.

Literature: Dack, Entomology; Lubooswik, The Origin and Metamorphosis of Insects (1874). Pure (in philosophy) [Lat. purus, clean]: Ger. reine; Fr. pur; Ital. puro. Pure from all admixture with extraneous, foreign, or irrelevant matter; expressing the intrinsic essence or soul, and containing nothing else; containing no reference to application or use, as pure mathematics. As a technical term, it translates Kant’s 'reine' 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 Text, Ges. §§ 282). He was followed in it by Fichte, Schelling, and Hegel.

In logic: unmixed, unmixed. The expression 'pure reason' goes back as far as Aristotle, but, in the English 'City of God,' 3. 13. It is interesting to note Aristotle's understanding of the word here. The expression occurs in the injunctions of the dying Cyrus: 'Sed superius nos adnouate a po. quod impossibile est ad se referref' et a mi condito'—Aristotle. 405 a 13. This expression and cognate pure were much used by Cartesian and Leibnitzians to signify freedom from admixture of accidentals.

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

Purposchereption, a term which Kant explains at length in the third section of the first edition of the 'Reflections of the Categorical.'
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, 1. Aufl., 220).

Pure cognition, in logic, is an unusual term, equivalent to Simple Consciousness (q.v.).

Pure intuition: in Kant's doctrine, the pure form of sensuous intuition, which can be known a priori before all actual perception. But it is impossible to suppose that Kant meant here a previous in time to all perception, as he 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: a 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 (Lect. on Logic, App. 1) is as good an explanation as can be given: 'The doctrine which explains the laws by which our scientific procedure should be governed, in so far as these lie in the forms of thought, is in the conditions of the mind itself, which is the subject in which knowledge inheres—this science may be called formal, or subjunctive, or abstract, or pure logic. The science, again, which explains the laws by which our scientific procedure should be governed, in so far as these lie in the context, material, or objects about which logic is concerned—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 name will look upon an axiom) without any inquiry into the observational warrant for these hypotheses.

Pure power, potential pure, in matter with or without form. Power without energy or act.

Pure proposition, or proof, is to deduce from hypotheses, or axioms, without any inquiry into the observational warrant for those premises. Such is the usual meaning of geometry.

Pure proposition, conjunction, or judgment: a proposition de nexus, a proposition not deduced 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, 1. Aufl., 84). A priori, as in the principle that it 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 experimental element (Krit. d. reinen Vernunft, 1. 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 modes. Barrow, Coleridge, Darte, Pares. Kant's doctrine of formal logic are very handy, superficial, and inconsequent.

Pure experience: with Kant, the synthesis of a manifold not empirically given (Krit. d. reinen Vernunft, 1. Aufl., 77).

Pun: texts: texts directed to beauty exclusively, not to other pleasing elements, such as magnificence, beauty, etc. (C.S.P.)

Pure Experience: a translation of reine Erfahrung (of Prin.). 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 (Krit. d. reinen Erfahrung) demonstrates the world of the ordinary man the world of 'pure experience'. Reflection on this pure experience of everyday life leads to science and philosophy.

Purgatory [Med. Lat. purgatorium, a place of chasting, from purgare, to cleanse]. Ger. Bestrafung; Fr. purgatoire; It. 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 Roman Church teaches that the merit of purgatory