

have to the pragmatist no adequate 'reason for being.'

The definition by W.J. above, however, seems, by including 'experiences to be expected,' to broaden the application of the principle.

*Literature*: besides the works of PEIRCE and JAMES, as cited, see CALDWELL, Pragmatism, in Mind, Oct., 1900; MILLER, Philos. Rev., viii. (1899) 166; cf. CLIFFORD, Lect. and Essays (1886), 85 ff.; also the literature of SELECTIVE THINKING. (J.M.B.)

**Praiseworthy**: Ger. *preiswürdig*, *lobenswerth*; Fr. *méritoire*; Ital. *lodevole*. See APPROBATION, MERIT, and WORTH.

**Prayer** (rite of) [Lat. *precarius*, from *precar*, to beseech]: Ger. *Gebet*; Fr. *prière*; Ital. *preghiera*. The most characteristic form of worship, and consisting in spoken or unspoken petitions to the object of worship, and accompanied ordinarily with praise, confession, and thanksgiving. (A.T.O.)

**Pre- and Post-millenarianism**: see MILLENARIANISM. *Pre-millenarianism*: the belief that the second coming of Christ is to precede the millennial era, and that he is to reign in person on earth during that period.

*Post-millenarianism*: the belief that the second advent will occur at the close of the millennial period and be followed by the general resurrection and the last judgment.

*Literature*: see references under MILLENARIANISM. (A.T.O.)

**Precise** [Lat. *praecisus*, abridged through Fr.]: Ger. *präcis*; Fr. *précis*; Ital. *preciso*. (1) Having that element of accuracy which consists in strict curtailment of superfluity. A precise narrative is one from which subjective interpolations have been rigidly excluded. A precise definition is one from which inessential characters are excluded. The definition of a circumference as 'an untermi- nated line in a plane, everywhere at the same distance from a point within,' will be rendered precise by cutting off the word 'within.' In English the word is used more vaguely than in French.

(2) In physics it means having [a very small error in consequence of the conscientious application of the most refined methods of measurement.

(3) In older writers the adjective is sometimes applied to a noun to signify that that noun is to be understood in its precise sense, without reference to accidental characters often associated with it. (C.S.P.)

**Precision** [Lat. *praecisio*, through Fr.]:

Ger. *Präcision*; Fr. *précision* (in all the senses of the English word; but in the technical logical sense it is obsolete in Fr.); Ital. *precisione*. (1) A high degree of approximation, only attainable by the thorough application of the most refined methods of science.

(2) Its earlier meaning, still more or less used by logicians, is derived from a meaning given to *praecisio* by Scotus and other scholastics: the act of supposing (whether with consciousness of fiction or not) something about one element of a percept, upon which the thought dwells, without paying any regard to other elements. Precision implies more than mere discrimination, which relates merely to the essence of a term. Thus I can, by an act of discrimination, separate colour from extension; but I cannot do so by *precision*, since I cannot suppose that in any possible universe colour (not colour-sensation, but colour as a quality of an object) exists without extension. So with *triangularity* and *trilaterality*. On the other hand, precision implies much less than dissociation, which, indeed, is not a term of logic, but of psychology. It is doubtful whether a person who is not devoid of the sense of sight can separate space from colour by dissociation, or, at any rate, not without great difficulty; but he can, and, indeed, does so, by *precision*, if he thinks a vacuum is uncoloured. So it is, likewise, with space and tridimensionality.

Some writers called every description of abstraction by the name *precision*, dividing precision into the real and the mental, and the latter into the negative and the positive; but the better usage named these *abstraction*, divided into *real* and *intentional*, and the latter into *negative* (in which the character from which abstraction is made is imagined to be *deniable* of the subject prescinded) and into *precisive abstraction* or *precision*, where the subject prescinded is supposed (in some hypothetical state of things) without any supposition, whether affirmative or negative, in respect to the character abstracted. Hence, the *brocard*: *abstrahentium non est mendacium* (generally enunciated in connection with the *De Anima*, III. vii. 7). Scotus (in II. *Physic.*, *Expositio* 20 *tactus* 18) says: 'Et si aliquis dicat, quod Mathematicis tunc faciunt mendacium: quia considerant ista, quasi essent abstracta a motu, et materia; quae tamen sunt coniuncta materiae. Respondet, quod non faciunt mendacium: quia Mathematicus non con-