

Porphry's *ἐν τῷ τὶ ἐστὶ κατηγορεῖσθαι*) occurs in the translation of the *Isagoge* by Marius Victorinus, and means predication of the genus and species. In some of the late scholastics it is distinguished from other predication *in quid*, and is confined to predication of the *genus* (see Eckius, *In Petr. Hisp.*). But others, as the Mainz doctors, retain the earlier meaning.

*Predication in eo quod quale*: same as predication *in quale*, from which, however, some of the later writers discriminate it.

*Predication in quale*, as most commonly used, is predication of difference, property, or accident. But it is also, not infrequently, restricted to predication of the property or accident. Albertus Magnus (*In predicabilibus*, tr. iii. cap. iv) distinguishes four different senses of predication *in quale*.

*Predication in quale quid*: predication of a specific difference.

*Predication in quid* (the expression appears in the 12th century. It is an abbreviation of *in eo quod quid*). Used in a number of senses, for which see any good mediaeval logic; and especially for predication of the genus and species, most strictly of the latter.

*Predication per accidens*: see *Natural predication*.

*Predication per causam*: a predication that the predicate stands in a causal relation to the subject.

*Predication per comitantiam* or *concomitantiam*: a predication that the predicate accompanies the subject.

*Predication per essentiam*: essential predication.

*Predication per se*: see *PER SE*.

*Predication quasi in quid = in quale quid.*  
(C.S.P.)

**Predicative Proposition.** The old name for a categorical PROPOSITION (q.v., also CATEGORICAL), used by Apuleius, Marcius Capella, and Boethius. Cassiodorus, however, has *categoricus*, which was used by Abelard and subsequent logicians. The expression has been revived by some modern logicians who do not think that all propositions, nor even all categorical propositions, such as 'It rains,' predicate anything. (C.S.P.)

**Prediction** [Lat. *praedictio*, a foretelling]: Ger. *Prophetieung*; Fr. *prédiction*; Ital. *predizione*. (1) One of the functions of prophecy by virtue of which the prophet becomes a seer and reader of the future. See PROPHECY. (A.T.O.)

(2) In logic: see *PREDESIGNATE* (2), and cf. *PROBABLE INFERENCE* (2).

**Predisposition** [Lat. *prae + dispositio*]: Ger. *Prädisposition, Anlage*; Fr. *prédisposition*; Ital. *predisposizione*. An inherited tendency to act in certain ways. A predisposition is thus an inherited DISPOSITION (q.v.). (J.M.B.—G.F.S.)

We are thus making predisposition or inherited disposition subject to the distinction of the older usage, which contrasted DISPOSITION (q.v., meaning 2) with habit. Hamilton finds the contrast in the Greek terms *διθέσις* and *ἕξις* (*Metaphysics*, Mansel and Veitch, ed. N. Y., Lect. x. 124). The prefix of the latter term appropriately marks the innate character of predispositions. This meaning of predisposition covers the popular use of the term as referring to the permanent elements of character and endowment recognized as ingredients in temperament (noted by Aristotle, *Categories*, chap. viii; ref. supplied by eds. to Hamilton, in the passage quoted above). This also makes predisposition an adequate translation of *Anlage* (mental), following the translation of Groos' *Play of Man*, as against that of Külpe's *Outlines of Psychology*, in which disposition is used without qualification. (J.M.B., G.F.S.)

**Predisposition** (in medicine): Ger. *Prädisposition*; Fr. *prédisposition*; Ital. *predisposizione*. A physical or mental liability or susceptibility in a particular direction.

The word, like the terms bent, trait, temperament, diathesis, is an important one in the discussion of heredity and the distribution of endowment, to indicate an inborn tendency or capacity to develop readily in a given direction. Predisposition is used of general emotional and mental character rather than of individual traits; it is also frequently employed in regard to abnormal tendencies (see art. 'Predisposition in Disease,' in Quain's *Dictionary of Medicine*), such as a predisposition to neurasthenia, to hysteria, &c. In the discussion of the aetiology of a mental disorder the predisposing causes are always considered. See DIATHESIS. (J.J.)

**Pre-established Harmony**: Ger. *prästabilierte Harmonie*; Fr. *harmonie préétablie*; Ital. *armonia prestabilita*. The name given by Leibnitz to his theory (1) of the relation of the monads to one another; (2) of spirit to matter, of the soul to the body. The last is the commoner use, but is, relatively speaking, superficial.

The problem of the influence of mind upon body had been brought to the front by Descartes (see OCCASIONALISM). Leibnitz