

holds that there is no actual influence exercised by one of them upon the other, nor does God interfere to produce change in one upon occasion of change in the other. But he has eternally harmonized the two so that changes in one synchronize with, and represent, changes in the other. Leibnitz uses frequently the comparison of two clocks which keep perfect time. The vulgar view would assume that some influence passed from one to the other; Occasionalism, that an outsider changes one when the other changes; this theory, that they were originally so perfectly harmonized that no departure of one from the other can take place. In its wider philosophic sense, pre-established harmony means that while each monad acts out its own nature undisturbed by any other, yet each is so constituted as to reflect, mirror, or represent, 'from its own point of view,' the entire universe. The active or developed side of each monad is spirit; its passive or undeveloped side is matter. The active gives the law to the passive, i. e. defines its end or idea. Hence the universal harmony of mind and matter, thought and extension—Leibnitz's dynamic interpretation of Spinoza's parallelism of the two attributes. Cf. the standard works on the history of philosophy. (J.D.)

Pre-existence [Lat. *prae* + *existens*, existing]: Ger. *Präexistenz*; Fr. *préexistence*; Ital. *preesistenza*. (1) Identical with TRANSMIGRATION (q. v.).

(2) The doctrine of certain Christians that the human soul of Jesus Christ existed prior to his conception in the flesh.

The advocates of this view teach that the human soul of Christ existed before the creation of the world, in union with his divine nature. This doctrine has always been held in connection with a belief in the Divinity of Christ. It has not had very much vogue, and has never risen to the dignity of a recognized heresy.

Literature: WATT, Works, v. 274-385; HAAG, Histoire des Dogmes Chrétiens; MÜLLER, Doct. of Sin; LIDDON, Divinity of Christ. (A.T.O.)

Preformation [Lat. *prae* + *forma*, shape]: Ger. *Präformation*; Fr. *préformation*; Ital. *preformazione*. The modern version of the old emboîtement theory of development, according to which the germ contained all the parts of the adult organism preformed, but minute; so that the development of the individual consisted merely in an unfolding or 'evolution,' and growing, of parts already formed.

Modern preformism holds that, although the parts are not actually preformed as such in the germ, yet they are represented by material elements having a definite organization. Thus development would essentially consist in the sorting out and increase of these elements. According to this theory, then, there exists a germinal localization, such that every part of an adult organism is represented by certain particles, by some definite region, of the germ which gives rise to it.

The theory of preformation, in its early and crude form, was supported by Malpighi, Haller, and Bonnet, against the rival theory of 'epigenesis' put forth by Harvey in the 17th century. It did not survive the criticisms of Buffon, Maupertius, and Wolff. The theory, in its modern garb, is due chiefly to the work of Weismann and Roux. Cf. EPIGENESIS. The form preformism is also in use.

Literature: C. BONNET, Considérations sur les Corps organisés (1776); C. S. WOLFF, Theoria generationis (1774); E. HAECKEL, Hist. of Creation; C. O. WHITMAN, Evolution and Epigenesis, Woods Holl Biol. Lects. (1894); E. B. WILSON, The Cell in Devel. and Inheritance (1896). (E.S.G.)

Preformism: see PREFORMATION.

Prehension [Lat. *prehensus*, from *prehendere*, to seize]: Ger. *Prehension*; Fr. *préhension*; Ital. *presa*, (*il*) *prendere*. The act and the power of grasping.

Applied especially to the act of grasping with the thumb opposite the fingers, as do monkeys (anthropoids) and man. This power is considered to have been of considerable importance in the evolution of the primates. It is also called 'thumb-grasping.' (J.M.B.)

Premise (and **Premiss**) [two distinct words, recognized as such by older writers, but for the last century and more confounded. *Premise* is a legal word, derived from the Fr. *prémise*, which is a noun derived from the phrase *les choses prémisses*, used in inventories. *Premiss* is from the Fr. noun *prémisse*, and thence from the Low Lat. *praemissa*, which goes back, as a substantive, to the early part of the 13th century. But it was hardly looked upon as very good Latin at any time. *Propositio* replaced it, when elegance was preferred to technical accuracy]: Ger. *Vordersatz*, *Prämisse*; Fr. *prémisse*; Ital. *premissa*. A proposition, the consideration of which has logically affected, or contributed to the determination of, a conclusion of reasoning.

An enthymeme is usually defined as a

syllogism with a suppressed premise or premiss. Now, the expression of a train of thought may be elliptical, some thought being unexpressed in the confident anticipation that the reader, or hearer, will supply it. But in thought, a premise or premiss cannot be suppressed without ceasing to be either premise or premiss. If it be so suppressed, it enters into the leading principle of the inference. Every reasoning must proceed consciously upon some general principle, or it ceases to be a reasoning, and becomes a mere feeling of inability to think otherwise. On the other hand, when a principle of reasoning becomes by analysis distinctly apprehended and the precise effect which it has upon the conclusion understood, it becomes a *premise*, or, at least, a *premiss*. There is, therefore, no such thing as a suppressed *premiss*.

The word *premiss* became usual in the logical sense, in English, as early as Chaucer. In Wilson's *Rule of Reason* (1551) it does not occur, the phraseology there being like the following: 'The double repeate, whiche is a woorde rehearsed in bothe Propositions, must not entre into the conclusion.' But in Blundevile's *Arte of Logicke* (1599) we read: 'A Syllogisme is a kinde of argument con-tayning three Propositions, whereof the two first, commonly called the premisses,' &c. In Watts's and other English logics it was spelt *premiss* and *premisses*. Johnson, however, in his *Dictionary*, gives *premises* in the plural and *premiss* in the singular, as distinct words, and remarks that the latter is little used in the plural outside of technical works. In such works the word spelt with two *s*'s continued to be employed. (C.S.P.)

The two forms of spelling, for the logical term, are used interchangeably in this work. (J.M.B.)

Premonition [Lat. *praemonitorius*, giving previous warning]: Ger. *Ankündigung*, *Vorläufer*; Fr. *prémonition*, *avertissement*, *presentiment*; Ital. *premonizione*, *segnì premonitori*, *presentimento*. A tendency to anticipate a coming occurrence apart from any causes or reasons which the subject himself can assign. The term *presentiment* is also in use. (G.F.S.—J.M.B.)

Some individuals form the habit of noting and watching such experiences, which habit renders them more apt to occur. Premonitions belong to the general fluctuations of mood and flow of thought, for which no detailed explanation is needed, except as their frequency or objective fulfilment demands

explanation. Premonitory signs have been discussed in connection with the problem of TELEPATHY (q. v.) and the 'phantasms of the living.' See VERIDICAL HALLUCINATIONS. Significant symptoms occurring before an attack in certain mental diseases (epilepsy, hysteria) are termed AURA (q. v.). (J.J.)

The term is also used for a general mood of foreboding (Ger. *Ahnung*), often without specific reference. (J.M.B.)

Preordination [Lat. *prae + ordinare*, to ordain]: Ger. *Vorbestimmung*; Fr. *pré-détermination*, *préordination*; Ital. *preordina-zione*. See FOREORDINATION.

Preparation [Lat. *praeparatio*]: Ger. *Vorübung*; Fr. *préparation*; Ital. *prepara-zione*. The PRACTICE (q. v.) of a function in its immature and incomplete stages, by which its development and efficiency are furthered. Cf. HABITUATION, and EXERCISE.

Its principal use is in the German *Vorübung*. The concept has been developed by Groos in connection with PLAY (q. v.), which is considered preparation for the serious activities of adult life. See TERMINOLOGY, German, 'Übung.' (J.M.B.)

Preperception [Lat. *prae + perceptio*, a taking]: Ger. *Präperception*; Fr. *préperception*; Ital. *prepercezione* (the equivalents are suggested). The ideal representation of an object preceding and facilitating the perception of it.

A term first used by G. H. Lewes (*Problems of Life and Mind*, 3rd series, Prob. 2, chap. x) and adopted by W. James, among others (see James, *Princ. of Psychol.*, i. 438-45). James appears to regard all mental pre-adjustment for perceiving an object as involving an anticipatory mental image; but this doctrine seems untenable. A batsman attending to the course of the ball as it comes from the hand of the bowler does not usually construct an anticipatory picture of the course it is going to take. If he does, his wicket is in great danger. (G.F.S., J.M.B.)

Prepossession: see PRECONCEPTION (1).

Prepotency [Lat. *prae + potens*, powerful]: Ger. *Präpotenz*; Fr. *suprématie*, *pré-ponderance*; Ital. *preponderanza*. (1) In zoology: when one parent transmits its hereditary characters in a stronger degree than the other parent, it is said to be prepotent or to have prepotency. Diminished potency in this respect, on the other hand, is called subpotency.

(2) In botany: when the pollen of two or more varieties is applied to the same stigma, that of one variety affects fertilization and is said to be prepotent.