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.

Praiseworthy: Ger. preiswürdig; lobenswerth; Fr. mériatoire; Ital. lodovole. See Appreciation, Merit, and Worth.

Prayer (rite of) [Lat. precarius, from precari, 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. praeceius, abridged through Fr.]: Ger. präzisch; 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 un terminated 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. praeceius, through Fr.]: Ger. Präzision; 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 précision (in all the senses of the English word; but in the technical logical sense it is obsolete in Fr.); Ital.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 praeceius 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 do 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 denial of the subject prescinded) and into precise 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: abstrahendum non est mendacium (generally enunciated in connection with the De Anima, III. vii. 7.), Scotus (in II. Physio, Expositio 20 textus 18) says: 'Et si aliquis dicat, quod Mathematicus tune faciunt mendacium: quia considerant ista, quasi essent abstracta motum, et materiae; quae tamen sunt coniuncta materie. Respondet, quod non faciunt mendacium: quia Mathematicus non con-