

THIS PAGE LEFT BLANK INTENTIONALLY

P 00912

in fertility. If largely effective it would in part work the preponderance or 'survival' of certain characters hitherto ascribed exclusively to the struggle for EXISTENCE (q. v.) with the elimination of the unfit. See FERTILITY (also for literature), and SELECTION (in biology). (J.M.B., E.B.P.)

Republic: see GOVERNMENT, STATE, and DEMOCRACY.

Repugnance [Lat. *re + pugnare*, to fight]: Ger. *Repugnanz*; Fr. *répugnance*, *incompatibilité*; Ital. *ripugnanza*. The relation between two propositions which can neither be true nor false together. (C.S.P.)

Repulsion: see ATTRACTION.

Res [Lat.]. THING (q. v.). In phrases: see IN ESSE, &c. (J.M.B.)

Res (in law) [Lat. *res*, thing]. (1) Property which is the subject of a claim.

An estate in settlement before a court of probate is viewed as property in its possession. 'That court has possession of the *res*, and the proceedings before it are in the nature of proceedings *in rem*' (Rockwell v. Bradshaw, 67 Conn. Law Reports, 18). *Res nullius*: property claimed by the possessor, of which there was before no owner, e.g. wild animals, derelicts, or goods intentionally abandoned.

(2) In expressions: a thing. *Res gestae*: things done, including words said, in connection with another act in such a way as to throw light upon its character, and therefore admissible in evidence for that purpose. *Res*

adiudicata: a matter settled by previous adjudication. *Res integra*: a point of law not previously settled by adjudication. *Res mancipi*: property transferable by *mancipium* under the old Roman law. *Res extra commercium*: things not the objects of private rights. By the Roman law these comprised *res divini iuris*, *res publicae*, and *res omnium communis*.

Right in rem: a general or absolute right to a thing availing against every one. Action *in rem*: an action to enforce such a right; also, in admiralty, an action against a thing, e.g. a ship, not naming any persons as defendants, to enforce a maritime lien. (S.E.B.)

Res de re praedicari non potest [Lat.]. Formula of NOMINALISM (q. v.), according to which universals have no independent reality. Cf. UNIVERSAL. (J.M.B.)

Resemblance [Lat. *re + similis*, like]: for foreign equivalents see LIKENESS or RESEMBLANCE. The possession of an aspect or feature by two or more objects, in respect to which one of them might be taken for another, constitutes a resemblance, likeness, or similarity between or among these objects.

Objects are 'dissimilar' in respects in which DIFFERENCE (q. v.) characterizes them, and 'diverse' when these differences are qualitative. Various connections in which resemblance plays part in ancient and modern discussions are noted under LIKENESS or RESEMBLANCE, IDENTITY (various topics), INDIVIDUAL, and RESEMBLANCE (consciousness of). Cf. also DIFFERENCE.

ILLUSTRATIONS.

A. Amimetic Resemblance.

I. Coincident Resemblance: ANALOGY.

Fig. 1. $c \rightarrow a$
 $c' \rightarrow a'$

II. Recurrent Resemblance: Reduplication.

Fig. 2. $c \rightarrow a$
 $c \rightarrow a'$

B. Mimetic Resemblance: MIMETISM.

III. Serial Resemblance: 'Circular' functions.

Fig. 3. $c \rightarrow a$
 $c' \rightarrow a'$

IV. Imitative Resemblance: Conscious IMITATION.

Fig. 4. $c \rightarrow a$
 $c' \rightarrow a'$

Psychological.

Like results from Darwin's 'analogous feeling stimuli.' Same movement, both reflex and voluntary.

Recurrent psychic states from same nervous stimulation, 'alternating' psychoses, 'recurrent' insanity.

Results of pathological mimetism, LALLING, CONTAGION (psychological and social), plastic imitation, psychological mimetism.

Results of conscious and persistent imitation, and volition, self and inner imitation, aesthetic SYMPATHY.

Biological and Physiological.

ANALOGOUS ORGANS, HOMOPLASY, CONVERGENCE, Darwin's 'analogical' or 'adaptive' resemblance, syncryptic resemblance, COINCIDENT VARIATIONS.

Reduplicated organs, results of REPRODUCTION, and HEREDITY.

CIRCULAR REACTION, self-repeating functions, results of biological MIMICRY (q. v., 4).

Results of self-imitative psychophysical functions.

Resemblance considered as a fact of observation enters into many current topics of science. There are certain general headings under which the various recognized forms of it may be classified. The accompanying table shows the results of such a classification, the principal headings of which are defined below, and in which the small capitals indicate topics treated separately *sub verbis*.

Amimetic resemblance. Resemblance between two objects (*a*, *a'*) produced quite independently of each other, either by (i) separate causes (*c*, *c'*, Fig. 1), or (ii) by the same cause (*c*, Fig. 2). These two cases (of which, as of those following, illustrations are given in the columns to the right in the table) may be called respectively 'coincident' and 'recurrent' resemblance.

Mimetic resemblance or mimetism. Resemblance in which one of the objects (that which is resembled) itself enters into the determination of the other (that which resembles the former) in the respect in which the resemblance holds good. Here, again, we have two cases, in one of which (iii) the copy, model, or object resembled (*a*) is itself the sole or efficient cause (*c'*) of the other object (*a'*)—its own cause (*c*) not acting (Fig. 3)—and in the other of which (iv) a second cause (*c'*) enters with the object *a* (considered as cause *c'*) into the production of *a'* (Fig. 4). These two sorts of resemblance we may call respectively 'serial' and 'imitative' resemblance—names, as before, which the study of the illustrations given in the table has suggested. (J.M.B., G.F.S., E.B.P.)

Resemblance (consciousness of): see LIKENESS or RESEMBLANCE.

There has been much discussion on the distinction and interrelation of resemblance and identity. The main question at issue is whether all resemblance ought to be regarded as a partial IDENTITY (q. v.) (i. e. material as distinguished from individual identity). It has been recently maintained by certain writers, in particular by James and Stumpf, that this view is inapplicable to simple sensible qualities. When we say that purple resembles blue on the one hand and red on the other, according to them this cannot mean that purple is partially identical with blue and also partially identical with red; for purple is a simple quality, not a mixture. Logically, this position does not seem tenable. For how can the same quality have two distinct relations grounded on its own intrinsic nature if it contains no complexity? Practically, the question only becomes important

when assumed complexity or simplicity forms the starting-point for theoretical reasoning or practical adjustment. If the adherents of the simplicity view affirmed that a very blue purple cannot reproduce an idea by association which a pure blue could reproduce, they would be bringing the problem to a definite issue. If blue purple can function in mental process instead of blue, an element of blueness must belong to it, because this element is operative. (G.F.S.)

Resemblance (law of). A principle of the ASSOCIATION (q. v.) of ideas, according to which RESEMBLANCE (q. v.) between two mental objects of any kind is the reason of the recall of the one on the presence of the other.

This law, called also the 'law of similarity,' is commonly reduced to that of CONTIGUITY (q. v.)—a reduction dating back at least to Th. Brown—the elements, in each of the objects, which constitute them similar being identical and contiguous in each with the remainder of the object respectively. (J.M.B.)

Resentment: Ger. *Verdruss*, *Missbilligung*; Fr. *ressentiment*; Ital. *risentimento*. An emotion of displeasure arising from a sense of injury to oneself or another, and prompting to the resistance of such injury. Cf. ANGER, HATE, MALEVOLENCE, and REVENGE.

Butler uses the term to designate the principle in human nature 'which appears the direct contrary to benevolence.' As the latter principle is a desire for the good of others, the former is a desire for their hurt or evil. 'Resentment is of two kinds: hasty and sudden, or settled and deliberate. The former is called anger, and often passion; its evil consists in the unreasonableness of its occasion or the immoderateness of its degree or duration, not in its intrinsic nature. Deliberate resentment, on the other hand, seems in us plainly connected with a sense of virtue and vice, of moral good and evil.' Such resentment is not to be confused with malice. 'It is resentment against vice and wickedness: it is one of the common bonds by which society is held together; a fellow-feeling, which each individual has in behalf of the whole species, as well as of himself' (*Sermons*, viii. §§ 5, 8). (J.S.)

Reservation (mental): see EQUIVOCATION.

Residual: see ERRORS OF OBSERVATION.

Residues (method of) [Lat. *residere*, to remain]: Ger. *Restmethode*; Fr. *méthode des résidus*; Ital. *metodo dei residui*. A

method by which complicated phenomena are accounted for when one feature modifies another.

Thus, in the case of the motion of a planet, we first observe that it makes the circuit of the heavens from east to west once in twenty-four hours. But this is not exact; and if we note its place among the fixed stars at successive oppositions, we find that it moves, in a nearly uniform manner, from west to east. But this is not exact, for at one part of the heavens it always moves faster than at the opposite part, according to Kepler's laws. But this is not exact, for the part at which it moves fastest itself revolves very slowly, &c. Then going back to more obvious motions, when it is not in opposition it describes loops, of which one feature after another has to be taken account of. This is the general procedure of the method.

Literature: Sir J. F. W. HERSCHEL, *On the Study of Nat. Philos.*; JEVONS, *Princ. of Science*; MASCI, *Logica*, 417. (C.S.P.)

Residuum: see TRACE.

Resignation [Lat. *resignare*, to resign]: Ger. *Entsagung*; Fr. *résignation*; Ital. *rassegnazione*. (1) Emotional disposition of calm acceptance of the fortune, and of renunciation of craving and desire. Not an exact term. Cf. ASCETICISM.

(2) A term in the ethics of the 'Stoic School'; see SCHOOLS OF GREECE, and cf. APATHY. (J.M.B.)

Resistance [Lat. *resistere*, to withstand]: Ger. *Widerstand(-sfähigkeit)*; Fr. *résistance*; Ital. *resistenza*. That which withstands, opposes, or acts against a physical force.

Electrical resistance: property of a conductor which opposes the passage of an electric current. It is measured in ohms; the unit, or ohm, being the resistance offered by a column of pure mercury 104.81 cm. long, 1 mm. square, in section at 0°C.

Resistance coil: a coil of wire of known resistance.

Resistance box: a number of such coils arranged in a box; for use in regulating strength of electric potentials. (O.F.H.)

Resistance (sensation of): Ger. *Widerstandsempfindung* (or *-gefühl*); Fr. *sensation de résistance*; Ital. *sensazione di resistenza*. The sensation of opposition to muscular movement or obstruction of it. (J.M.B.)

The sensation of articular pressure is sometimes considered the 'sensation of resistance' (see SENSATION), which is reported by the

organs of touch and movement (skin, tendon, muscle, and joint). Among the sensations furnished by these latter, the sensation of TENDINOUS STRAIN (q.v.) perhaps ranks next in importance after the articular sensation.

Literature: KÜLPE, *Outlines of Psychol.*, 145; BASTIAN, *Brain as Organ of Mind*, 695. See also ARTICULAR SENSATION, MUSCULAR SENSATION, and EFFORT (bodily). (E.B.T.)

Resolution [Lat. *re + solvere*, to loose]: Ger. *Entscheidung* (Judd); Fr. *résolution*; Ital. *risoluzione*. The mental determination of a purpose; the act by which a PROJECT (q.v.) passes into a PURPOSE (q.v.).

Wundt makes the distinction between resolution and DECISION (q.v.) embodied in the definitions. (J.M.B.)

Respect [Lat. *respectare*, to look again]: Ger. *Achtung, Respekt*; Fr. *respect*; Ital. *rispetto*. Sentiment accompanying the recognition of what is excellent or even normally good in a person.

Respect is a term of less positive meaning than HONOUR (q.v., meaning 1). We retain respect for a person when he fulfils normal or average expectations; we honour him when he surpasses them. Yet respect attaches more intimately to personality: we may honour a man for his gifts, attainments, &c., after we lose respect for his character as a whole. Respect is essential to the higher sentiment, REVERENCE (q.v.). (J.M.B.)

Responsibility (consciousness of) [Lat. *respondere*, to respond]: Ger. *Verantwortlichkeit*; Fr. *responsabilité*; Ital. *responsabilità*. The consciousness of obligation attaching to the knowledge that one's acts of voluntary conation have been or may be effective in the determination or conditioning of subsequent events; for these events the actor calls himself, and others call him, in so far responsible.

This may be called psychic responsibility if we make a distinction between PSYCHIC AND PSYCHOLOGICAL (q.v.). Psychological or real responsibility, including moral and legal RESPONSIBILITY (q.v.), covers the case of effective determination of a stream of events by voluntary conation, whether the actor is conscious that this is the case or not. The difficulties gathering about the subject seem to be due (1) to the singular fact that the individual's psychic responsibility is often an *ex post facto* thing, attaching 'after the event' to many items which he did not consciously intend or foresee. The man who shoots his friend in mistake for a burglar, feels a certain responsibility for his friend's orphaned chil-

THIS PAGE LEFT BLANK INTENTIONALLY