

and Will, chap. ii). It seems, however, somewhat strained to use either term, sentience or sensibility, of nervous action. NEUROSIS (q.v.) is being used, but generally in too restricted a sense. If both sentience and sensibility be preserved, the former should in all cases be carefully defined: possibly it were better to drop it as a technical term. (J.M.B.)

**Sentiment** [Lat. *sentire*, to feel]: Ger. *höheres Gefühl*; Fr. *sentiment (esthétique, &c.)*; Ital. *sentimentalità*. An emotional disposition having reference to an object or class of objects represented by a more or less complex system of ideas. See DISPOSITION, and cf. PASSION.

A sentiment cannot be felt all at once. It is a general susceptibility to manifold kinds of emotion varying with circumstances. Thus friendship is a sentiment, and is manifested in the sorrow of parting with one's friend. The joy of meeting him after prolonged separation, jealousy of those who engross his interest so as to exclude us from it, hope for his success, fear when he is in danger, anger against his enemies—all these emotions belong to the sentiment of friendship. But they cannot all be felt at once. On the other hand, not all emotional dispositions are sentiment, but only those which have a complexity due to the development of ideational consciousness. Sentiment and desire, in the strict sense of the word, arise at about the same level of psychical development. We might say that a cat has a malevolent sentiment, because it shows signs of anger whenever it sees the child who is in the habit of teasing it; yet it would be the extreme case. (G.F.S., J.M.B.)

The sentiments usually distinguished as notable and representing important movements in mental history are the AESTHETIC (q.v.); cf. BEAUTY, ART, and SYMPATHY, aesthetic—under which the recent theory, which, under the term *Einfühlung*, requires the revival of affective states as such, is noticed); the Religious (see the various topics RELIGION, especially psychology of), the Ethical (see ETHICS, ETHICAL THEORIES, and the various topics MORAL). A less exactly defined sphere of sentiment is the social, in which we have a sentiment or disposition for social intercourse in general (see especially SOCIAL PSYCHOLOGY, SOCIAL ORGANIZATION, SOLIDARITY, and SOCIUS).

The adjective 'sentimental,'—and especially the verbal noun 'sentimentality'—carries the slightly derogatory meaning of over-emphasis upon sentiment or over-susceptibility to it.

(J.M.B.)

**Sentiment** (aesthetic): Ger. *ästhetisches Gefühl*; Fr. *sentiment esthétique*; Ital. *sentimento estetico*. (1) SENTIMENT (q.v.) directed towards what is aesthetic. Cf. AESTHETIC (with 'topics cited there), BEAUTY, and SYMPATHY (aesthetic). (J.M.B.)

(2) Occasionally used in an objective sense closely equivalent to 'aesthetic expression,' as in 'the grace and sentiment of French architecture.'

*Literature*: RIBOT, Psychol. of the Emotions (1897); LADD, Psychol., Descrip. and Explan. (1894), and other textbooks of psychology. See also the citations under AESTHETICS. (J.R.A.)

**Sentimental** (and -ity): see SENTIMENT, ad fin.

**Sentimental** (in aesthetics): see NAÏVE.

**Separation** (in biology): see ISOLATION.

**Septuagint** [Lat. *septuaginta*, seventy]: Ger. *Septuaginta*; Fr. *version des Septante*; Ital. *versione dei Settanta*. A Greek version of the Hebrew Scriptures, in the Alexandrian dialect, said to have been produced at different times and by different translators during the 3rd century B.C., and embracing in order the Pentateuch, the Prophets, and the Hagiographa.

The Septuagint derives its name from the tradition, now discredited, that it was the work of seventy scholars working under the direction of Ptolemy Philadelphus, king of Egypt. It contains not only the Scriptures of the accepted canon, but a number of Apocryphal books. It is the source of the quotations in the New Testament, and had an important influence on the diction of the latter. It was the chief authoritative version of the early church till the appearance of the Latin Vulgate of St. Jerome.

*Literature*: HORN, Introd. (London, 1877); A. GEIGER, Urschrift u. Übersetzungen d. Bibel (Breslau, 1857); SCHIERER, Jewish People in the Time of Jesus Christ (Eng. trans.), ii. 159-68. (A.T.O.)

**Sequence**: see CONSEQUENCE.

**Serf** and **Serfdom**: see SERVITUDE.

**Serial Resemblance**: see RESEMBLANCE (table, III).

**Series** [Lat. *series*, succession]: Ger. *Serie*; Fr. *série*; Ital. *serie*. A group of objects linearly related. (C.S.P.)

Used in psychology for a succession of associated or successive elements of content; cf. HANDWRITING, and MOVEMENT, for instances. (J.M.B.)

**Services** [Lat. *servitium*, also Med. Lat.

P 0920