

et tamen proprie loquendo ille terminus homo non significat illam intentionem; sed illa vox et illa intentio animae sunt tantum signa subordinata in significando.

Simple syllogism: a SYLLOGISM (q. v.) which cannot be resolved into several syllogisms, nor contains any composite propositions.

Simple truth: that truth which pertains to the thing itself; otherwise called 'transcendental truth.' (C.S.P.)

Simplicity (in aesthetics) [Lat. *simplex*, from *sine* + *plico*, without fold]: Ger. *Einfachheit*; Fr. *simplicité*; Ital. *semplicità*. As aesthetic quality, the restriction of the number and variety of parts in an aesthetic whole, in the interest of unity and of ease of comprehension.

It excludes not only what is superfluous or exaggerated, but even elements that might have value by adding to the richness of the unity. It represents one pole (becoming in extreme form bareness or meagreness) of aesthetically pleasing form, as variety represents the other.

Literature: KÜSTLIN, *Aesthetik*, 94 f.; see also UNITY IN VARIETY. (J.H.T.)

Simplicius. Lived in the first half of the 6th century A.D. Taught by Ammonius Saccus. He himself taught at Athens, and in 529 A.D., following the edict of Justinian closing the schools of philosophy at Athens, emigrated into Persia, but returned disappointed. A Neo-Platonic thinker, and commentator on Aristotle's works.

Simulation [Lat. *simulatio*, a feigning]: Ger. *Simulation*; Fr. *simulation*; Ital. *simulazione*: (1) MAKE-BELIEVE (q. v.); see also SEMBLANCE.

(2) Conscious perception, including EQUIVOCATION (q. v.) and LIE (q. v.).

(3) In medicine: the feigning or counterfeiting of the symptoms of a disease; also called malingering.

Mental symptoms, as well as such sensory defects as colour-blindness and deafness, seem especially liable to simulation, and are often counterfeited with the object of escape from military duty, or the consequences of a crime, or again for no very obvious intent (see below). Simulation is generally detected by the overacting of the symptoms, the absence of slight accessory characteristics, and the results of special tests. Of the various insanities, mania, melancholia, and delusional insanity (paranoia) are perhaps the most susceptible to simulation, but the number of cases

of successful simulation is probably extremely small. It should be noted, however, that in many cases a true abnormal condition is present (of which, indeed, the tendency to simulate or assume the symptoms is an expression), although not the specific disease which is simulated. Cases of moral insanity, and many of the borderland cases of mental abnormality, often exhibit a tendency to assume mental disorders which are not real. In hysteria this quasi-simulation is of an allied type. Hysterical symptoms are in a literal sense real and not simulated. But, on the one hand, while they are subject to a variety of psychical influences, and thus may be said to present a form of simulation *sui generis* (see HYSTERIA), on the other hand, medical writers note that many of the symptoms exhibited in hysteria are often produced by other and true organic disturbances.

Literature: art. Simulation of Hysteria, in Tuke's *Dict. of Psychol. Med.*; TOMELLINI, *Delle Malattie simulate* (1877). (J.J.)

Sin (in ethics and theology) [AS. *syn*, mischief, harm]: Ger. *Sünde*; Fr. *péché*; Ital. *peccato*. Conscious nonconformity to or transgression of an ideal standard of right or duty as revealed in conscience or the divine law, together with the tendency or disposition to such nonconformity or transgression.

Sin is to be distinguished from crime, which is a breach of civil law, and vice, which is a breach of a social requirement, the standards of which are relative. Sin can arise only in view of an ideal requirement. Therefore only God can forgive sin. In Christian theology there are the two profoundly different views of sin and its relation to the nature of man, represented by AUGUSTINIANISM (q. v.) and PELAGIANISM (q. v.); the one finding sin deeply rooted in man's nature and rendering him helpless for good, and therefore a subject of sovereign grace, the other treating it as a disturbance which does not profoundly affect man's nature or his ability to do good.

Literature: besides the works of AUGUSTINE and the Pelagians, see JULIUS MÜLLER, *Die christl. Lehre v. d. Sünde* (Eng. trans.); JONATHAN EDWARDS, *The Great Doctrine of Original Sin defended*; A. BROWN, *The Doctrine of Sin* (1881). (A.T.O.)

Sincerity [Lat. *sincerus*, from *sine*, without, + *cera*, wax]: Ger. *Aufrichtigkeit*; Fr. *sincérité*; Ital. *sincerità*. Disposition not to mislead others either positively or negatively. Sincerity is thus wider than veracity. The sincere man aims to be truthfully understood,

whether he make positive representations or not. Honesty is often used for sincerity in this sense. Cf. VERACITY, and LIE. (J.M.B.)

Sine qua non [Lat.]. Abbreviation of *conditio sine qua non*: necessary condition. See NECESSARY AND SUFFICIENT CONDITION. (J.M.B.)

Single: see INDIVIDUAL (different topics).

Singular [Lat. *singulus*, separate; translates Gr. *καθ' ἑαυτον*]: Ger. (1) *einzeln*, (1, 2) *individuell*; Fr. (1) *individuel*, (1, 2) *singulier*; Ital. (1) *singolo*, (2) *singolare*. (1) Applicable, as a sign, to a single individual.

(2) In mathematics: a singular place upon a continuum is a place whose properties differ from those of all other places in the vicinity, so as to constitute in one aspect a discontinuity. (C.S.P.)

Singular or Individual (in logic). A term which, during a given discussion, is not to be treated of in separate parts is a singular or individual term.

Like many expressions in logic, the signification is not absolute, but relative to the discussion in hand. Thus 'my palette' may be, upon one occasion, an indivisible object, and upon another it may be thought of as the field for many different colours. The technical definition is this: *A* is singular or individual if for every term whatever, *x*, either no *A* is *x* or else no *A* is non-*x*; in other words, there is nothing, *x*, such that *A* can be partly *x* and partly non-*x*. A proposition containing a singular term is called a 'singular proposition.' (C.L.F.)

Singularism: Ger. *Singularismus*; Fr. *singularisme* (suggested); Ital. *singolarismo* (suggested). A term used (cf. Külpe, *Introd. to Philos.*, § 14) to characterize philosophic schools 'explaining or deducing all the phenomena of the universe from one principle'; opposed to pluralism. See MONISM. (J.D.)

Sinistrality: see DEXTRALITY.

Sinking Fund: see AMORTIZATION.

Situation (social): see SOCIAL STATUS.

Skin: see CUTANEOUS SENSATION, *passim*.

Skin Sensation: Ger. *Hautempfindung*; Fr. *sensation de la peau*, *sensation cutanée*; Ital. *sensazione cutanea*. See CUTANEOUS SENSATION, PAIN, PRESSURE SENSATION, TEMPERATURE SENSATION, TOUCH, and HAPTICS.

Slavery: see SERVITUDE.

Sleep [AS. *slæp*]: Ger. *Schlaf*; Fr. *sommeil*; Ital. *sonno*. A normally periodic suspension, more or less complete, of conscious processes, due to organic conditions. Cf. DREAM. (J.M.B.)

The depth of sleep was measured by Kohlschütter (*Festigkeit des Schlafes*, 1862), who found that it increased rapidly for the first hour, then became rapidly lighter, and continued light until waking. Mönninghoff and Piesbergen (*Zeitsch. f. Biol.*, 1883, 114) found a similar curve, with indication of a much shallower deepening of sleep between the fifth and sixth hours. See also Howell, 'Physiology of Sleep,' *J. of Exper. Med.*, ii. 313.

The chief cause of sleep is probably the using up of the highly organized protoplasm in the cells of the brain; during sleep this loss is made good. A secondary cause is generally stated to be accumulation of waste matter (fatigue products) in the blood. Mosso caused appearances of fatigue in a rested dog by transfusing the blood of a tired dog into its veins, but he fails to tell us whether sleep was required for recovery. Yet fatigue of the central nervous system is certainly a predisposing condition. But wakefulness sometimes persists even in conditions of extreme exhaustion, and on the other hand the mere slackening of mental activity is often sufficient to induce sleep without previous fatigue. Animals almost invariably go to sleep when accustomed sensory stimuli are withdrawn. There seems to be no doubt that sleep is essentially connected with alteration in the conditions of the blood supply of the brain. (C.F.H.—J.M.B.)

Abnormalities of sleep may occur as deficiency in amount or nature of sleep (see INSOMNIA); or as excessive tendency to sleep, known as sleep disease or narcolepsy; or as specially prolonged sleep, of which several cases are on record (see TRANCE); or, again, as SOMNAMBULISM (q. v.) or active sleep; or as artificially induced sleep (see HYPNOTISM, and PSYCHIC EFFECT OF DRUGS). The abnormal mental symptoms of sleep are considered under DREAMS (q. v.). It may be noted that mental disturbances, such as attacks of epileptic or acute frenzy, have been known to occur in sleep. (J.J.)

Experiments on the effects of artificially induced loss of sleep have been made by Patrick and Gibert on man (*Psychol. Rev.*, iii. 469), in which determinations are made of the possible length of the waking period, the organic variations induced, and the mental effects (hallucinations, &c.).

Literature: besides the papers cited, see a general résumé of theories by DE MANACÉINE, *Sleep*; its *Physiol., Hygiene, and Psychol.* (1897); DE SANCTIS, *I Sogni* (1899); and