RAPPORT - RATIONALISM

unifying, etc.; Fr. liaison de l'excitation (locus); Ital. esempio (er estesione). Dallo sensazione (so.). (1) Of rationalism: the entire region of those values of stimuli a change in which is accompanied by a change in sensation. It includes the entire series of stimulus values which are effective for the production of sensation from the lover to the upper limits of the continuum (q.v.) values.

(2) Of sensation: the corresponding continuous region of sensations. Cf. Lewis (stimulation and sensation).

The determination of the range of sensation is much complicated by the relativity of the continuum, which is remarked upon under that term.

Rapport (hypnosis) (Fr.). - The Fr. term is used in English and German; Ital. rapporto (equation). The peculiar relation maintained by a hypnotized person to the hypnotizer during hypnosis (q.v.), also for literature.

It is a strong point in favor of the 'suggestion' theory of hypnotism that the 'rapport' may be transferred by suggestion from the hypnotizer to a third person. (R.M.M.)

Ratio [Lat. ratio, calculation, reckoning, reason, doctrine]. - Ger. Rechnung; Fr. rapport; Ital. rapporto. The following relations between quantities: the ratio of A to B is the same as that of C to D when the quotient of A divided by B is equal to the quotient of C divided by D; hence often equivalent quotient, or fraction.

The word is not used in the sense equivalent to the Latin ratio, meaning reason (q.v.).

Rationalism [Lat. ratio, reason]. - Rationalism is both a term for the doctrine that in philosophy certain elementary concepts are to be sought and that all the remaining content of philosophy is to be derived, in a deductive way, from these fundamental notions. Opposed to Empiricism (q.v.). In this sense it is used particularly of the method first explicitly stated by Descartes, developed by Spinoza and Leibniz, formulated in detail by Wolff, and finally refuted by Kant.

The three terms are historically connected. The 18th century rationalism in its own doctrine is derived from the influence of Descartes upon Leibniz, and upon classical and distinctive as criteria of truth. It is combined, however, with an empiricism which descends from Locke. The use of rational concepts in the course from which other ideas are to be deductively derived is, of course, impossible unless there is some faculty through which these ideas are made known, as innate or a priori ideas; or through intuition, and so the second and third senses run together. Note the term rationalism in the second sense applies to a particular part of the content of philosophical doctrine, while in the third it expresses the method taken to be final in philosophy. The sketch that follows is confined to the third sense.

Descartes, seeking a criterion of certainty, hit upon the indubitable existence of inner