

**Remember** [Lat. *re + memin*, to be mindful, through Fr.]: Ger. *sich erinnern an*; Fr. *se rappeler, se souvenir de*; Ital. *ricordarsi*. To exercise MEMORY (q. v.). (J.M.B.)

**Remembrance.** A term used in a very loose way to cover MEMORY, RECOLLECTION, and RETENTION (see those terms, also for foreign equivalents), or the result of the memory function generally. (J.M.B.)

**Reminiscence:** Ger. (1) *Anamnese, Wiedererinnerung*; Fr. *réminiscence*; Ital. *reminiscenza*. (1) Translation of Greek *ἀνάμνησις* (Plato): recovery in human experience (memory) of knowledge, of which in a pre-existent state the soul had direct intuition; hence the origin or appearance of the universal rational principles contributed to experience by the mind. Really a theory of the *a priori*. See Plato, *Phaedrus*, 259 c; *Phaedo*, 72 c, 75 c; cf. Eisler, *Wörterb. d. philos. Begriffe*, 'Anamnese' (also for later writers). Cf. SOCRATIC PHILOSOPHY (d).

(2) Used loosely for memory which is somewhat vague and inexact. (J.M.B.)

**Remission** (of sins, in theology) [Lat. *remissio*, from *remittere*, to relax]: Ger. *Vergebung (der Sünden)*; Fr. *rémission (des péchés)*; Ital. *remissione (dei peccati)*. In the Christian scheme of redemption, that act of divine grace whereby the sinner is relieved from the penalty of his sin after its guilt has been removed by the atonement of Christ.

Pardon and remission are ordinarily used as equivalents; pardon, however, refers to the guilt of sin, while remission follows as a removal of the penalty. (A.T.O.)

**Remonstrants** [Lat. *remonstrare*, to protest]: Ger. *Remonstranten*; Fr. *Remonstrants*; Ital. *Rimostranti*. The name given to the Arminians of Holland on account of their remonstrance against the sentence of the Synod of Dort condemning them as heretics.

Their adversaries, the adherents of Gomarus, replied with a counter remonstrance, and are called Contra-Remonstrants. (A.T.O.)

**Remorse** [Lat. *remorsus*, gnawed]: Ger. *Gewissensbiss*; Fr. *remords*; Ital. *rimorso*. Emotion of REGRET (q. v.) in which the grounds of sorrow include one's own ethical attitudes or acts; ethical regret.

The restriction to the ethical serves to give remorse a certain positive colouring, in which organic sensations, notably in the throat and digestive tracts, are prominent. There is also a certain setting of the muscles of throat and brow. The 'gnawing' of remorse, by which it occupies consciousness and torments,

seems to arise from these sensations. The unethical forms of regret, on the contrary, 'feel' more intellectual—in the head—and are decidedly more contemplative, less conative. Remorse as an ethical emotion involves—certainly in most cases—a social reference, and is, therefore, largely confined to positive acts of wrongdoing. We do not speak of remorse for omissions of duty and neglect of opportunity—unless they lead to positive ethical consequences—although we do feel regret in these cases. Akin to remorse is REPENTANCE (q. v.), with contrition. (J.M.B.)

**Remote** [Lat. *remotus*, from *re + movere*, to move]: Ger. *zurückliegend*; Fr. *éloigné*; Ital. *rimoto*. The older word for which mediate has of late been generally substituted. See IMMEDIATE AND MEDIATE. So in the phrases 'remote object,' 'remote mark,' 'remote scibile,' 'remote witness.' The opposite of remote is proximate. (C.S.P.)

**Remote cause:** that which produces an effect (remote) through or with the production of another effect (proximate). (J.M.B.)

In law, remote cause is an act of which the agent is not responsible for the remote effects.

**Remote matter.** (1) In Aristotelian metaphysics: matter relatively less prepared for the reception of a given form, by having received accidents or by substantial forms. (2) In logic: the matter of matter. Thus, terms are the remote matter of syllogisms, being the matter of propositions, which are the proximate matter. (3) In the doctrine of the matter of propositions which we find in the *Summulae*, remote matter consists of terms of a proposition which, from the nature of their significates, cannot either of them be true of the other. (C.S.P.)

**Rémusat, Charles François Marie, Comte de.** (1797–1875.) Born, and educated for the law, in Paris. When in his twenties he studied philosophy and the history of literature. In 1836 he entered the Department of the Interior, and in 1840, under Thiers, became Minister of the Interior. In 1842 he was made a member of the Academy of Moral and Political Sciences. Banished from Paris, he was recalled in 1872 by Thiers.

**Renaissance** [Fr., from Lat. *re + nasci*, to be born]: Ger. *Renaissance*; Fr. *renaissance*; Ital. *rinascimento*. The period of revival of learning, art, and culture in Europe in the fourteenth (Italy) and fifteenth centuries. Cf. HUMANISM, and REFORMATION. (J.M.B.)

**Rent** [OE. *rente*]: Ger. *Rente*; Fr. *rente*; Ital. *affitto*. (1) The price paid for the use

P 00909