REPRESENTANCE — REPRESENTATIONISM

In a certain sense it must be admitted even by presentationists, that percepts only perform the function of converging knowledge of sense. That is to say, they have to be combined and generalized to become mere knowledge, so that they may be said to represent their own generalizations. In this, representationists and presentationists may agree. But the dispute between them consists in this, that the representationist regards the percept in the light of testimony or a picture, from which by inference, or a mental act analogous to inference, the hidden cause of the percept may become known, while the presentationist holds that perception is a two-sided concomitant in which the percept appears as forcibly acting upon us, so that to perceive the consciousness of an object is a subjective action in an indistinguishable way, as in making a muscular effort, the sense of exertion is one with and inseparable from the sense of resistance. The representationist would not allow that there is any intentional consciousness even in the latter sense, regarding the bizarriety as a quasi-inference, or product of the mind's action, while the presentationist insists that there is nothing intellectual or intelligible in this state of mind, i.e., a bad fact experienced but never understood. A representationist will naturally retort that the theory that perception is not a mere concomitant in which the actual act of the outside world is at work, is an illusion, and the only correct view is that there is a consciousness, which is fitted to sum up and recognize the percepts as the only ultimate facts. There are, however, many different points of view in this case, and neither ought to find anything absolutely contrary to his own doctrine. See Esotericism, Ideализism, and Idealism.

Reproduction [See also Procreation; Ger. Reproduktion; Fr. reproduction; It. riproduzione. The occurrence of a content of consciousness considered as dependent on the previous occurrence. Cf. Memory, Recollection, and Retention.]

Reproduction must be distinguished from repeated reproduction. If I look at a tree, then look away, and then look at it again, the recurrence of the visual experience is not a reproduction; it is due to a repetition of the stimulus, and is to that extent independent of my having seen the tree before. But if after I have gone out of sight of the tree a mental image of it rises before consciousness, this is a reproduction; for the mental image owes its existence to the previous existence of the percept. It is obvious that the possibility of the representation of a percept after effect left by the original experience; such an after-effect is a true or disposition.

Reproduction may be either free or determined by association (q.v.). So far as it is free, it seems to be mainly determined by disposition interest (see under Interest). The thoughts of the lover tend to fix on his mistress whenever he is not otherwise pre-occupied. No associative curve seems necessary to set them in this direction. The taste holds good of other absorbing interests. Any stabilized creative disposition tends to fix on any consciousness subsidually, and the greater its intensity and complexity the stronger is its peculiar set of objects. See Esotericism, Ideализism, and Idealism.


Reproductive Selection, Reproductive Selection, and Transmission of Characters.

Reproductive (or Genetic) Selection: see Genetical Selection; Ger. genetische Selektion; Fr. selection génétique; It. selezione genetica. The theory concerning the fact to which the most fertile individuals of one generation produce the greatest number of offspring and the reproductive success of one generation over another. The passing over, in the divine decree of election, of a portion of the human race, which are left to perish in their offsprings, is a natural part of the divine plan; and, by the inheritance of fertility, of both subsequent generations, and so establish them thereby as superior to any characters which may be considered as of relatively great fertility. The theory was proposed and worked out by K. Pearson, and demonstrated for certain statistical data. Its importance is the subject of a recent work on the subject by A. A. Bailey, contributed to the society of the most eminent as discerning from the confusion of the problem will to purgatorial fire and Logos.

For further discussion, see DECAUVE, FERTILIZATION, and POCKET-SIZE.

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