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The monopoly conferred by copyright is justified on similar grounds. The royalty is not intended to reward the inventor as an inventor, but to make it worth while to risk capital, or to spend time and thought, in order to render the invention or production available for the public. (A.T.H.)

Rüdiger, Andreas. (1673-1731.) Born at Rochlitz in Saxony, he studied theology and jurisprudence at Halle, where Thomasius influenced him. He practised medicine and held positions as professor of philosophy alternately at Halle and at Leipzig.

Rudiment [Lat. *rudimentum*]: Ger. (1) *Anlage*, (2) *Rudiment*, *Spur* (see VESTIGE); Fr. (1) *rudiment* (cf. ANLAGE), *ébauche*, (2) see VESTIGE; Ital. (1) *rudimento* (cf. ANLAGE), *abbozzo*, (2) see VESTIGE. (1) In embryology: the first accumulation of cells in the embryo recognizable as the commencement of a structure, organ, or part.

(2) In anatomy and phylogeny: an incompletely developed part, as regards usually both size and structure.

There has been much discussion on the use of rudiment in embryology. Three other equivalents of ANLAGE (q. v.) have been proposed, 'fundament' by E. L. Mark, 'proton' by B. G. Wilder, 'primordium' by A. Willey. Of these none has been commonly used. The word *Anlage* is now generally used by American embryologists, and is also met with in British authors. (C.S.M.)

As rudiment seems the best rendering for *Anlage* (a term upon which all the authorities of this work agree—except C.S.M., who prefers to use the German term—and which the French and Italian correspondents also recommend in their respective languages) it would seem best to adopt some other term (see VESTIGE) for the anatomical meaning (2). Cf. TERMINOLOGY, German, 'Anlage.' (J.M.B.)

Rudimentary (organs, &c.): see VESTIGIAL, and cf. RUDIMENT (2).

Ruin [Lat. *ruina*, from *ruere*, to tumble down]: Ger. *Verfall*; Fr. *ruine*; Ital. *ruina*. (1) Applied in theology to reprobation, damnation, punishment, &c., in the future life, whatever doctrinal form this may take on.

(2) In ethics it means confirmed moral disintegration and decay. Its connotation is not exact. (J.M.B.)

Rule [ME. *reule*, rule]: Ger. *Regel*; Fr. *règle*; Ital. *regola*. (1) A formula expressive of an approved mode of procedure. (C.S.P.—J.M.B.)

(2) A law pertaining to matters of detail,

especially the conduct of business or of a game.

(3) A formula expressing what is permissible, and how it should be done, as the rules of algebra.

(4) Any universal proposition, especially the major premise of a direct syllogism.

Antepredicamental rule. One of two rules in the prefatory part of Aristotle's *Praedica-menta*. The first is in substance the *dictum de omni*, namely: 'When one thing is predicated of another as its subject, whatever is said of the predicate may also be said of the subject.' The other rule is: 'The differences of different genera and of things not subordinate one to another are different.'

Rule of philosophizing. One of four rules laid down by Sir Isaac Newton in the beginning of the third book of his *Philosophiæ Naturalis Principia Mathematica*.

They are as follows:—

Rule I. As causes of natural phenomena (*rerum*) not more ought to be admitted than such as are at once true [whence the common phrase *vera causa*] and suffice to explain the observations.

Rule II. And therefore, for natural effects of the same class, the same causes are to be assigned, as far as may be.

Rule III. Physical characters which cannot be increased or diminished, and which belong to all bodies which it is possible to subject to experiment, should be held to be characters of all bodies.

Rule IV. In experimental science, propositions inferred by induction from observation ought to be held as true, whether exactly or approximately, without regard to contrary hypotheses, until new observations may correct them or establish exceptions to them.

The logical accuracy of these rules, especially of the last, is in contrast with the statements of many modern logicians. (C.S.P.)

Rule (ethical): Ger. *Regel*, *Norm*; Fr. *règle*, *norme*; Ital. *regola*, *norma*. (1) A specific practical precept, or maxim of conduct.

The mediaeval casuists tried to provide such specific rules for the direction of the individual conscience. Modern intuitionists have contented themselves with the discovery of general principles, leaving to the individual judgment the determination of their particular application. A recent classification and discussion of 'Rules of Conduct' is by Baldwin, *Social and Eth. Interpret.*, chap. xiv.