Vestibular Organs and Characters.

Receptors in the inner ear organ or crista ampullaris, a single such organ or character is called a vestibule.

This phrase has largely replaced the earlier phrase vestibular organs and rudiments. It thus distinguishes segments in process of differentiation from biogenetic ones (q.v., in biology) from organs in general (as cnematomy or cnemogenesis). Hence discussed the value of such organs as evidence of the transmutation of species. Cf. also Anatomists.

Since the theory of evolution has become widely accepted, the methods of suppression have been discussed. On the Lamarckian hypothesis silence is itself sufficient to effect reduction of size and complexity. Fine the effects of disease on the hypothesis in question. Those who reject this hypothesis account for the fact by reversed selection, assuming that the possession of the organ constitutes a disadvantage, with occasional selection with Fawcett (q.v.) and by the principle of economy of growth with Enders (q.v.).

Vestibular Organ

Vestibular organs are concerned with the sense of position or equilibrium, situated in the cerebellum. The sensations obtained from these are associated with visual impressions and movements. Vertigo may be produced in most persons by unnatural vision, turning rapidly around on one's head, assist or administer to the cerebellum, the iridescent movement of a ship, balloon, or train. Vertigo as the result of drug action is marked in this case.

As a symptom of disease, vertigo is of various significance. It has been associated with a feeling of pressure or pain in the brain, concussion or injury of the brain (by direct pressure or tension of nerves of circulation, blow, etc.), particularly in diseases of the cerebrovascular system. Inflammation of the brain produces sensations of vertigo in general or vertigo of the cerebellum; its frequency in multiple sclerosis has been noted. It is often a characteristic feature of the epileptic seizure, and in some cases the loss of the sense of balance; it is particularly significant in aural, especially syphilis, hysteria, in the course of which, on the theory of evolution, represent the fully normal and useful or organs of vertebrates. A single such organ or character is called a vestibule.

Vestigial Organ or Character.

Character and in the whole animal or organ or characters, which, on the theory of evolution, represent the fully normal or useful or organs of vertebrates. A single such organ or character is called a vestibule.

Virtue [Lat. virtus, virtue; Fr. vertu; It. virtù; Ger. Ehrlichkeit; Eng. reputation; L. virtus, valor, power, strength.

Virtue, virtue, virtue extends to character, disposition, and habit of life. It is contrasted in degree with moral defect and Pagan (q.v.).

Vice [Lat. vices, strength, from venire, to come; Ger. virtus; Fr. (1) vertu; It. virtù; L. virtus. (a.l.v.)

Vice, cardinal virtues, and moral defects.

Virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, virtue, 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VIRTUE

VIRTUE, in the sense of excellence of character, is one of the cardinal virtues. It is the habit of the soul, which is the seat of the virtues, to do what is virtuous. Plato distinguished two kinds of virtues: intellectual virtues, which are the habits of the soul, and moral virtues, which are the habits of the body. The intellectual virtues are the habits of the soul, and the moral virtues are the habits of the body.

VIRTUE [Lat. virtus, manliness, equivalent to Gr. ἄρσεν, excellence]: Ger. Tugend; Fr. vertu; Ital. virtù. Excellence of character, disposition, and habit of life, with reference to generally accepted moral standards. (J.B.B.M.)

The nature of virtue and the classification of the virtues engaged the attention of both the ancient and the medieval moralists. Seneca made the moving spring of virtue adequate knowledge of the good, that of vice ignorance of it; and from this view of the nature of virtue he deduced the unity of the virtues, which were simply the different applications of the knowledge of the good. Plato distinguished four cardinal virtues: wisdom (φρόνησις), courage (αὐραίος), temperance (μεθώνεια), and righteousness (δικαιοσύνη). Aristotle, investigating more carefully the psychological nature of virtue, defined it as a habit (τέχνη), as distinguished from a mere activity (εἰσερχόμενος). This habit implies deliberate choice or preference, and is in accordance with right reason. Its object or content is the mean (ορθός) between the two extremes of excess and defect.

The moral life gives Aristotle his list of virtues, which includes, besides courage and temperance, liberality, meekness, simplicity, gentleness, agreeableness, steadfastness, wit, and modesty. In addition to these virtues of the individual life, Aristotle recognizes justice and friendship, as the virtues called for by the social relations in which the individual stands to the state and to other individuals. So far, however, account has been taken only of moral or practical virtue, which consists in an established or habitual control over irrational impulse by reason. Intellectual virtue is the excellent or rational exercise of the rational soul itself.

The chief intellectual virtues are speculative wisdom (φρόνησις), which deals with the absolute nature of things, and prudence or practical wisdom (δικαιοσύνη), which deals with the relative and changing conditions of human conduct. Aristotle imitates the intellectual nature of moral virtue, since the latter, in all its forms, presupposes rational insight (φρόνησις).

The medievals moralists followed Aristotle in his division of virtues into intellectual and moral. To the cardinal virtues of Plato they added the theological virtues. The former they regarded as natural, or acquired by human acts; the latter as supernatural, or infused by God. The cardinal virtues lead only to natural or human happiness; the theological lead to supernatural or divine happiness. "Habitation," says Tho. Aquin., contributes to both, but in different ways. It causes acquired virtues; it imparts to infused virtues; and when infused virtues exist, it preserves them and advances them. (Deum deo, ii. q. 97, art. 1, s. 1; i. ii, q. 65, art. 2; i. iv, q. 62.) The theological virtues are faith, hope, and charity. Faith has special reference to the intellect, hope to the will, and charity to both. The Christian Church further added to the classical list of virtues such additional phases of character as patience and humility.

The question of the fundamental nature and value of virtue was investigated by the Stoics and Epicureans, the former regarding it as an end-in-itself, the latter as the means to happiness. The early British moralists were also much concerned with this problem, and with that of the good, raising the further questions of the "assumptions" of virtue, and of its egoistic or altruistic content. Butler's contribution to this discussion is most important. In his view virtue is "a following at human nature of

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