

Although Whitehead is emphatic in stressing the relativity of all particular moral codes (see, e.g., *AI*: 374 ff.), he also recognizes that "it is natural to seek for some highly general principles underlying all such codes. Such generalities should reflect the very notions of the harmony of harmonies, and of particular individual actualities as the sole authentic reality. These are the principles of the generality of harmony, and of the importance of the individual. The first means 'order,' and the second means 'love.' . . . The antithesis [*sc.* between the two] is solved by rating types of order in relative importance according to their success in magnifying the individual actualities, that is to say, in promoting strength of experience. Also in rating the individual on the double basis, partly on the intrinsic strength of its own experience, and partly on its influence in the promotion of a high-grade type of order. These two grounds in part coalesce. For a weak individual exerts a weak influence" (376 f.).

Clearly, the general principles of which Whitehead speaks here, making clear that they "reflect," or "should reflect," the structure of reality disclosed by metaphysics, are by way of expressing the ethics of which, along with metaphysics, philosophy is the search.

Note also, by the way, Whitehead's comments on what "moral ideas" bear witness to—namely, "the aim at a social perfection. Such a realized fact [*sc.* presumably the social perfection just referred to, now realized] is conceived as an abiding perfection in the nature of things, a treasure for all ages" (375; cf. 353, where "peace" is said to mean "a quality of mind steady in its reliance that fine action is treasured in the nature of things"; and 367 f., where "peace" is said to be "primarily a trust in the efficacy of Beauty," or "[t]he trust in the self-justification of Beauty [that] introduces faith, where reason fails to reveal the details").

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