

lence, love, which is called the fulfilling of the law. The moral person cannot be a solipsist. Duties involve a reference to others. Even when a person accuses himself, he does so by setting up in his own consciousness a plaintiff, a defendant, and a judge.

The inter-relativity of persons is peculiarly emphasized in the moral consideration. Yet even from the strictly scientific standpoint, the social factor cannot be altogether excluded. If we distinguish the reference to ideals and the implication of other persons as distinctively moral elements, then science and theoretical philosophy cannot altogether exclude a moral element. In science which seeks knowledge, and theoretical philosophy which critically and reflectively enquires into the implications of knowledge, an ideal is assumed, viz., true knowledge and correct thinking. This is adopted as the goal of effort and the measure of attainment. There is implied a judgment of worth, i.e., a moral judgment, viz., that knowledge is better than ignorance, that the truth is to be preferred to falsehood, that it is more excellent to think correctly than incorrectly. In reality we set up an ideal of a normal or correct thinker, possessing complete knowledge. It is common to smile at Aristotle's oft-repeated reference to the "wise man" as the one who could settle moral perplexities satisfactorily; but this reference is not entirely excluded from science. The snakes seen by the drunkard in *delirium tremens* have an existence for him; but because he does not then think as a normal thinker, we say that he has hallucinations. The distinction between the real and the apparent comes to consciousness when a comparison is instituted between the results gained by different thinkers. Both in its contents and its form we distinguish the merely individual from the universal, and ascribe to the latter more importance. An experience which is peculiar to the individual, which he cannot repeat at will or cannot share with others, such as his dreams, is not considered to have the same worth as those which can be communicated and corroborated by others. Also in its form, we pass judgment on the results of the individual's thinking. We measure it by a standard which we regard as normal. In this sense the laws of logic become like ethical prescriptions to thinking. They say to each individual, Thus oughtest thou to think. If you disregard these rules, other individuals will properly disregard your conclusions.

Science and  
Logic appeal to  
normal thinking.

In moral considerations, we cannot avoid the reference to other