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Let us ask then, What things have we a right to judge?  
We have a right to judge our own purposes; ~~that is~~ or in  
other words whatever in the future we can control. This will  
not be disputed; for not to judge our own purposes would  
be not to act purposively; and to deny our right to act  
purposively would be to require us to purpose not to have  
<sup>any</sup> purpose at all. Therefore, the moment we have the idea  
of purpose, we already have a right to judge some of  
our purposes, at least. We might, <sup>one may</sup> think, go further and  
say of every controllable purpose that it is not merely  
our right, but our duty, to control it, <sup>and therefore to criticize it.</sup> This, however, would  
be going further than we have any occasion to go. Now  
let us ask whether we have a right to praise or blame anything,  
except so far as such praise or blame concerns something  
which we can control. We certainly have a right to pro-  
nounce a landscape beautiful, and a tooth-ache disagree-  
able. That is to say, granting that, as a matter of fact, we

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in being exempt from all revision by other subsequent judgments. It is not <sup>itself</sup> the ultimate fact; for it represents itself to itself as representing the percept. It is not uncritical; but it is its own sole critic, and the sole critic of that criticism; and so on continuously. It is a judgment judging itself and its own judgment is final. It alone, therefore, refers to nothing in the future. It alone is a belief that is not an expectation. If subsequent revision finds that there is an illusion, it must be the percept itself that is accused as illusory, not the judgment that so it seemed.

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so on. Its own judgment is final.