

other/

of the empirical motives for the judgment. It lies in the accumulation of ~~a~~ insights over a life-time; to set them forth abstractly is to misrepresent them; to deny them validity is to ignore the fact that they have been subjected over years to constant checks and to frequent adjustments. It lies in the habitual possession of a host of concrete judgments that form the context and explain the meaning and limit implicitly the implications of the present judgment. So much, then, for the first point, namely, that the evidence for concrete judgments does not admit adequate expression in propositions. There is a second point. We have argued that the same criterion and the same type of act underlies every judgment, namely, the grasp of the virtually unconditioned in the evidence. It seems to be this grasp that Newman means by the act of the illative sense. It is the final ~~sum~~ review and summary of the evidence. It is the necessary and sufficient condition of the judgment. Newman rightly contended that it is not subject to logic; indeed, as we have argued, the logical conclusion just as any other judgment is subject to it. There is a third and final point. From the use of reflective understanding and its criterion there is no escape. Whether or not one does use it, whether or not one uses it wisely, is the individual's responsibility to truth and to reasonableness. That is where the burden lies, and there is no alternative.

~~In the eleventh place, since concrete judgments, as all judgments, are the responsibility of the individual that makes them, since it is only the individual that can make them, it is just silly to suppose that philosophic authors are ever to be expected to assume a duty they cannot perform. Whatever may be the function of philosophy, it is not to instruct the ignorant on the fact of a difference between dogs and cats, nor to reassure doubters that they can be quite confident on the point. The milk-maid laughed at Thales for falling into a well while trying to see the stars. But modern philosophers have been engrossed in the problem of catching up with the wisdom of the milk-maid. More accurately, they have suffered from the split personality. They are quite as wise as the milk-maid when it comes to eating their meals, drawing their salaries, claiming their royalties. But they have been misled by some strange aberration to philosophize in some other, radically different universe in which the existence of meals, salaries, and royalties was a very debatable question. Our present point is that there is an aberration and that its solution lies in Newman's contentions concerning concrete judgments. There is the evidence for them; we know there is the evidence for them; but if we attempt the impossibility of expressing the evidence in propositions, then we come to doubt what we know to be so.~~

The Notion of Judgment

7

Reflection Understanding

23

40

- 1 General form of Reflection Insight 2
- 2 Concrete Judgment of Fact 3
- 3 Insights into Concrete Situations 5
- 4 Concrete Analysis + Synthesis 8
- 5 Common base 10
- 6 Probable Judgments 18
- 7 Analytic Props + Principles 23
- 8 Mathematical Judgments 20
- 9 Summary 33

24

64

Self-Affirmation

Notion of Being

23

87

Notion of Objectivity

8

95

Forms of Experience

11

106

Critical Enlightenment

12

118 + 920 210