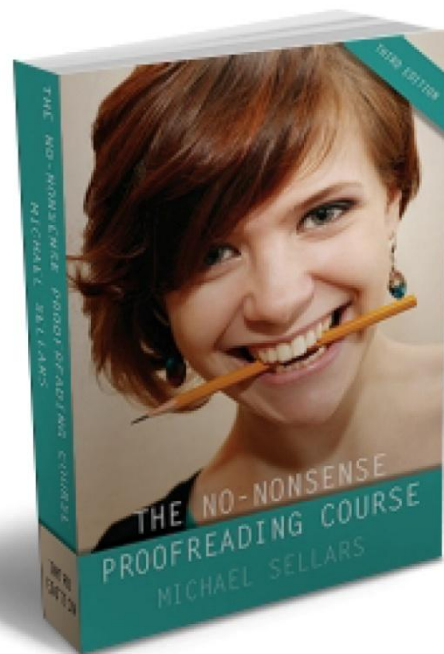


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as to ethical value. I am not speaking of judgments as to what is useful or as to what is virtuous, for such judgments do require empirical premises; I am speaking of judgments as to the intrinsic desirability of things. If something is useful, it must be useful because it secures some end; the end must, if we have gone far enough, be valuable on its own account, and not merely because it is useful for some further end. Thus all judgments as to what is useful depend upon judgments as to what has value on its own account.

We judge, for example, that happiness is more desirable than misery, knowledge than ignorance, goodwill than hatred, and so on. Such judgements must, in part at least, be immediate and *a priori*. Like our previous *a priori* judgments, they may be elicited by experience, and indeed they must be; for it seems not possible to judge whether anything is intrinsically valuable unless we have experienced something of the same kind. But it is fairly obvious that they cannot be proved by experience; for the fact that a thing exists or does not exist cannot prove either that it is good that it should exist or that it is bad. The pursuit of this subject belongs to ethics, where the impossibility of deducing what ought to be from what is has to be established. In the present connection, it is only important to realize that knowledge as to what is intrinsically of value is *a priori* in the same sense in which logic is *a priori*, namely in the sense that the truth of such knowledge can be neither proved or disproved by experience.

The Errors

Line 9

Spelling error: 'judgements' should be 'judgments'.

Line 12

Spelling error: 'intrinsicly' should be 'intrinsically'.

Line 18

Spelling error: 'intrinsicly' should be 'intrinsically'.

Line 19

Formatting error: 'a priori' should be italicized.

Line 20

Spelling/grammatical error: 'or' should be 'nor'.