

The Will To Believe James

William James

The Will to Believe and Other Essays in Popular Philosophy William James, 1896

The Will to Believe William James, 2018-05-01 The Will to Believe is a lecture by William James, first published in 1896, which defends, in certain cases, the adoption of a belief without prior evidence of its truth. In particular, James is concerned in this lecture about defending the rationality of religious faith even lacking sufficient evidence of religious truth. James states in his introduction: I have brought with me tonight [...] an essay in justification of faith, a defense of our right to adopt a believing attitude in religious matters, in spite of the fact that our merely logical intellect may not have been coerced. 'The Will to Believe,' accordingly, is the title of my paper.

The Will to Believe Illustrated William James, 2020-07-18 The Will to Believe is a lecture by William James, first published in 1896, which defends, in certain cases, the adoption of a belief without prior evidence of its truth. In particular, James is concerned in this lecture about defending the rationality of religious faith even lacking sufficient evidence of religious truth. James states in his introduction: I have brought with me tonight an essay in justification of faith, a defense of our right to adopt a believing attitude in religious matters, in spite of the fact that our merely logical intellect may not have been coerced. 'The Will to Believe, ' accordingly, is the title of my paper. James' central argument in The Will to Believe hinges on the idea that access to the evidence for whether or not certain beliefs are true depends crucially upon first adopting those beliefs without evidence. As an example, James argues that it can be rational to have unsupported faith in one's own ability to accomplish tasks that require confidence. Importantly, James points out that this is the case even for pursuing scientific inquiry. James then argues that like belief in one's own ability to accomplish a difficult task, religious faith can also be rational even if one at the time lacks evidence for the truth of one's religious belief.

The Will to Believe, and Other Essays in Popular Philosophy William James, 2024-12-07 The Will to Believe is a lecture by William James, which defends, in certain cases, the adoption of a belief without prior evidence of its truth. In particular, James is concerned in this lecture about defending the rationality of religious faith even lacking sufficient evidence of religious truth. In The Will to Believe, James suggests that what a person holds to be true or attainable may exist through that person's belief in them, regardless of a lack of physical evidence. In a sense, he advocates the theory of self-fulfilling prophecies. The Will to Believe addresses several of the most important and perplexing problems of philosophy. In

ten lucid essays William James deals with such subjects as causality and free will, the definition of the good life and the Good itself, the importance of the individual in society, and the intellectual claims of scientific method.

William James on the Courage to Believe Robert J. O'Connell, 2019 William James's celebrated lecture on The Will to Believe has kindled spirited controversy since the day it was delivered. In this lively reappraisal of that controversy, Father O'Connell contributes some fresh contentions: that James's argument should be viewed against his indebtedness to Pascal and Renouvier; that it works primarily to validate our over-beliefs; and most surprising perhaps, that James envisages our passional nature as intervening, not after, but before and throughout, our intellectual weighting of the evidence for belief. For this second edition, Father O'Connell has added extensively to sharpen his arguments: that James's deontological streak saves him from wishful thinking and weaves together the attitudes of right, readiness, willingness, and will to believe, and that willing faith lends the facts their aura of believability.

Essays in Religion and Morality William James, 1982 *Essays in Religion and Morality* brings together a dozen papers of varying length to these two themes so crucial to the life and thought of William James. Reflections on the two subjects permeate, first, James's presentation of his father's Literary Remains; second, his writings on human immortality and the relation between reason and faith; third, his two memorial pieces, one on Robert Gould Shaw and the other on Emerson; fourth, his consideration of the energies and powers of human life; and last, his writings on the possibilities of peace, especially as found in his famous essay The Moral Equivalent of War. These speeches and essays were written over a period of twenty-four years. The fact that James did not collect and publish them himself in a single volume does not reflect on their intrinsic worth or on their importance in James's philosophical work, since they include some of the best known and most influential of his writings. All the essays, throughout their varied subject matter, are consistently and characteristically Jamesian in the freshness of their attack on the problems and failings of humankind and in their steady faith in human powers.

The Ethics of Belief and The Will to Believe William Kingdon Clifford, William James, 1896 William Kingdon Clifford's excellent treatise *The Ethics of Belief* is in this edition united with *The Will to Believe*; the spirited response by William James. This book brings together the two essays which comprise the famous philosophical exchange between the mathematician William Kingdon Clifford and William James, a psychologist and philosopher. Famous for articulating the arguments and morality surrounding belief, these two papers are united in a single compact edition for the consideration and study of the reader. The chief difference in opinion between Clifford and James, surrounds the matter of evidence. Clifford argued that belief in anything without supporting evidence is folly; individuals should hold an intellectual duty as well as a moral duty in what they believe. Wishful thinking, supposition, assumptions, or blind faith are therefore unacceptable and can act to damage one's intellect and ability to reason. William James, in opposition to Clifford's view, states that the

formation of beliefs is justifiable. He uses the athlete as one example; self-belief in one's abilities or capacity for achievement can provision a psychological edge that results in such beliefs being realized. James then proceeds to outline a number of conditions which seek to justify the phenomena of religious belief as an intellectual and moral occurrence. That the issue of whether God exists is intellectually undecidable is central to James's thesis: a person can, without impinging on their intellect or morals, choose to believe or not to believe in a deity. Both Clifford and James draw upon the established epistemic norms of philosophy, these being the principles which seekers of knowledge and truth should hold when acquiring a belief. Their exchange served to refine the norms in scholarly circles, ushering in a renewed and sustained interest in belief morality. A total of almost two decades elapsed between Clifford and James papers, and Clifford himself died in 1879. However the succinctness of James' reply - which acts as an effective summary for the arguments within many of his lengthier works - brought both his paper and the paper of Clifford to prominence in academic circles.

The Will to Believe and Other Essays William James, 2018-03-01 The first four essays are largely concerned with defending the legitimacy of religious faith. To some rationalizing readers such advocacy will seem a sad misuse of one's professional position. Mankind, they will say, is only too prone to follow faith unreasoningly, and needs no preaching nor encouragement in that direction. I quite agree that what mankind at large most lacks is criticism and caution, not faith. Its cardinal weakness is to let belief follow recklessly upon lively conception, especially when the conception has instinctive liking at its back. I admit, then, that were I addressing the Salvation Army or a miscellaneous popular crowd it would be a misuse of opportunity to preach the liberty of believing as I have in these pages preached it. What such audiences most need is that their faiths should be broken up and ventilated, that the northwest wind of science should get into them and blow their sickness and barbarism away. But academic audiences, fed already on science, have a very different need.

Evidentialism and the Will to Believe Scott Aikin, 2014-05-22 Work on the norms of belief in epistemology regularly starts with two touchstone essays: W.K. Clifford's *The Ethics of Belief* and William James's *The Will to Believe*. Discussing the central themes from these seminal essays, *Evidentialism and the Will to Believe* explores the history of the ideas governing evidentialism. As well as Clifford's argument from the examples of the shipowner, the consequences of credulity and his defence against skepticism, this book tackles James's conditions for a genuine option and the structure of the will to believe case as a counter-example to Clifford's evidentialism. Exploring the question of whether James's case successfully counters Clifford's evidentialist rule for belief, this study captures the debate between those who hold that one should proportion belief to evidence and those who hold that the evidentialist norm is too restrictive. More than a sustained explication of the essays, it also surveys recent epistemological arguments to evidentialism. But it is by bringing Clifford and James into fruitful conversation for the first time that this study presents a clearer history of the issues and provides an important reconstruction of the notion of evidence in contemporary epistemology.

The Ethics of Belief A. J. Burger, 2002-01 (The Ethics of Belief) and William James (The Will to Believe), with added explanatory footnotes, and further commentary by A.J. Burger (An Examination of ?The Will to Believe?). Never before have these essays appeared together in their complete and unabridged forms, with added footnotes, in an inexpensive edition. The recent essay by A.J. Burger, published for the first time, provides a thorough and unflinching examination of James' The Will to Believe.

The Will to Believe as a Basis for the Defense of Religious Faith Ettie Stettheimer, 1907

William James on the Courage to Believe Robert J. O'Connell, 2018-09-18 William James' celebrated lecture on "The Will to Believe" has kindled spirited controversy since the day it was delivered. In this lively reappraisal of that controversy, Father O'Connell contributes some fresh contentions: that James' argument should be viewed against his indebtedness to Pascal and Renouvier; that it works primarily to validate our "over-beliefs" ; and most surprising perhaps, that James envisages our "passional nature" as intervening, not after, but before and throughout, our intellectual weighing of the evidence for belief.

Essays in Philosophy William James, 1978 *Essays in Philosophy* brings together twenty-one essays, reviews, and occasional pieces published by James between 1876 and 1910. They range in subject from a concern with the teaching of philosophy and appraisals of philosophers to analyses of important problems. Several of the essays, like *The Sentiment of Rationality* and *The Knowing of Things Together*, are of particular significance in the development of the views of James's later works. All of them, as John McDermott says in his Introduction, are in a style that is engaging and personal...witty, acerbic, compassionate, and polemical. Whether he is writing an article for the *Nation* or a definition of Experience for Baldwin's Dictionary or *The Mad Absolute* for the *Journal of Philosophy*, James is always unmistakably himself, and always readable.

The Will to Imagine J. L. Schellenberg, 2009-07-16 *The Will to Imagine* completes J. L. Schellenberg's trilogy in the philosophy of religion, following his acclaimed *Prolegomena to a Philosophy of Religion* and *The Wisdom to Doubt*. This book marks a striking reversal in our understanding of the possibility of religious faith. Where other works treat religious skepticism as a dead end, *The Will to Imagine* argues that skepticism is the only point from which a proper beginning in religious inquiry-and in religion itself-can be made. For Schellenberg, our immaturity as a species not only makes justified religious belief impossible but also provides the appropriate context for a type of faith response grounded in imagination rather than belief, directed not to theism but to ultimism, the heart of religion. This new and nonbelieving form of faith, he demonstrates, is quite capable of nourishing an authentic religious life while allowing for inquiry into ways of refining the generic idea that shapes its commitments. A singular feature of Schellenberg's book is his claim, developed in detail, that unsuccessful believers' arguments can successfully be recast as arguments for imaginative faith. Out of the rational failure of

traditional forms of religious belief, *The Will to Imagine* fashions an unconventional form of religion better fitted, Schellenberg argues, to the human species as it exists today and as we may hope it will evolve.

William James: a Pluralistic Universe and the Will to Believe (Ivory Classics) William James, 2017-08-12 William James (January 11, 1842 - August 26, 1910) was an American philosopher and psychologist who was also trained as a physician. The first educator to offer a psychology course in the United States, James was one of the leading thinkers of the late nineteenth century and is believed by many to be one of the most influential philosophers the United States has ever produced, while others have labeled him the Father of American psychology. In *The Will to Believe*, James simply asserted that his will was free. As his first act of freedom, he said, he chose to believe his will was free. He was encouraged to do this by reading Charles Renouvier, whose work convinced James to convert from monism to pluralism.

William James in Focus William J. Gavin, 2013-01-10 “A bold and provocative introduction to James’s philosophy that will be of interest to many scholars of American philosophy.” —Transactions of the Charles S. Peirce Society William James (1842-1910) is a canonical figure of American pragmatism. Trained as a medical doctor, James was more engaged by psychology and philosophy and wrote a foundational text, *Pragmatism*, for this characteristically American way of thinking. Distilling the main currents of James’s thought, William J. Gavin focuses on “latent” and “manifest” ideas in James to disclose the notion of “will to believe,” which courses through his work. For students who may be approaching James for the first time and for specialists who may not know James as deeply as they wish, Gavin provides a clear path to understanding James’s philosophy even as he embraces James’s complications and hesitations. “A concise and mostly effective sketch of James’ arc of thought, in which the theme of the impressive and engaging nature of James’ philosophical ‘outline’ is expressly tackled.” —Notre Dame Philosophical Reviews “Gavin’s book is meta-continuous, operating at more than one level at a time. Our responsibility is to take James seriously, and Gavin provides cogent reasons for doing so. William J. Gavin’s work continues to warrant the title ‘Jamesian.’” —The Pluralist “This praiseworthy volume presents a viewpoint on James that brings the novice reader into conversation and reminds the more experienced reader of the big-picture of James, of the zest and novelty of his vision.” —William James Studies

Pragmatism William James, 1975 Appended to the fifteen talks to schoolteachers were three talks to college students, as pertinent today as when they were written: *The Gospel of Relaxation*, *On a Certain Blindness in Human Beings*, and *What Makes a Life Significant?*

The Varieties of Religious Experience William James, 2007-05 This title is by William James who was a pioneering American psychologist and philosopher. He wrote influential books on the young science of psychology, educational psychology, psychology of religious experience and mysticism, and the philosophy of pragmatism.

Essays in Radical Empiricism William James, 1976 A pioneer in early studies of the human mind and founder of that

peculiarly American philosophy called Pragmatism, William James remains America's most widely read philosopher. Generations of students have been drawn to his lucid presentations of philosophical problems. His works, now being made available for the first time in a definitive edition, have a permanent place in American letters and a continuing influence in philosophy and psychology. The essays gathered in the posthumously published *Essays in Radical Empiricism* formulate ideas that had brewed in James's mind for thirty years as he sought a way out of the philosophical dilemmas generated by the new psychology of the late nineteenth century. They constitute the explanatory core of his doctrine of radical empiricism, a doctrine that charts his course between the absolute idealism he could not accept and, at the other extreme, the law of associationism, which reduces knowledge to sheer contiguity of ideas. In his introduction John J. McDermott describes the historical background and the genesis of James's theory and considers the objections raised by its opponents.

Essay on Faith and Morality William James, 1974-03-01

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Introduction

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