



A Defense of Free Will

William James

Let me take up another well-worn controversy, THE FREE-WILL PROBLEM. Most persons who believe in what is called their free-will do so after the rationalistic fashion. It is a principle, a positive faculty or virtue added to man, by which his dignity is enigmatically augmented. He ought to believe it for this reason. Determinists, who deny it, who say that individual men originate nothing, but merely transmit to the future the whole push of the past cosmos of which they are so small an expression, diminish man. He is less admirable, stripped of this creative principle. I imagine that more than half of you share our instinctive belief in free-will, and that admiration of it as a principle of dignity has much to do with your fidelity.

But free-will has also been discussed pragmatically, and, strangely enough, the same pragmatic interpretation has been put upon it by both disputants. You know how large a part questions of ACCOUNTABILITY have played in ethical controversy. To hear some persons, one would suppose that all that ethics aims at is a code of merits and demerits. Thus does the old legal and theological leaven, the interest in crime and sin and punishment abide with us. 'Who's to blame? whom can we punish? whom will God punish?'— these preoccupations hang like a bad dream over man's religious history.

So both free-will and determinism have been inveighed against and called absurd, because each, in the eyes of its enemies, has seemed to prevent the 'imputability' of good or bad deeds to their authors. Queer antinomy this! Free-will means novelty, the grafting on to the past of something not involved therein. If our acts were predetermined, if we merely transmitted the push of the whole past, the free-willists say, how could we be praised or blamed for anything? We should be 'agents' only, not 'principals,' and where then would be our precious imputability and responsibility?

But where would it be if we HAD free-will? rejoin the determinists. If a 'free' act be a sheer novelty, that comes not FROM me, the previous me, but ex nihilo, and simply tacks itself on to me, how can I, the previous I, be responsible? How can I have any permanent CHARACTER that will stand still long enough for praise or blame to be awarded? The chaplet of my days tumbles into a cast of disconnected beads as soon as the thread of inner necessity is drawn out by the preposterous indeterminist doctrine. Messrs. Fullerton and McTaggart have recently laid about them doughtily with this argument.

It may be good ad hominem, but otherwise it is pitiful. For I ask you, quite apart from other reasons, whether any man, woman or child, with a sense for realities, ought not to be ashamed to plead such principles as either dignity or imputability. Instinct and utility between them can safely be trusted to carry on the social business of punishment and praise. If a man does good acts we shall praise him, if he does bad acts we shall punish him — anyhow, and quite apart from theories as to whether the acts result from what was previous in him or are novelties in a strict sense. To make our human ethics revolve about the question of 'merit' is a piteous unreality — God alone can know our merits, if we have

any. The real ground for supposing free-will is indeed pragmatic, but it has nothing to do with this contemptible right to punish which had made such a noise in past discussions of the subject.

Free-will pragmatically means NOVELTIES IN THE WORLD, the right to expect that in its deepest elements as well as in its surface phenomena, the future may not identically repeat and imitate the past. That imitation en masse is there, who can deny? The general 'uniformity of nature' is presupposed by every lesser law. But nature may be only approximately uniform; and persons in whom knowledge of the world's past has bred pessimism (or doubts as to the world's good character, which become certainties if that character be supposed eternally fixed) may naturally welcome free-will as a MELIORISTIC doctrine. It holds up improvement as at least possible; whereas determinism assures us that our whole notion of possibility is born of human ignorance, and that necessity and impossibility between them rule the destinies of the world.

Free-will is thus a general cosmological theory of PROMISE, just like the Absolute, God, Spirit or Design. Taken abstractly, no one of these terms has any inner content, none of them gives us any picture, and no one of them would retain the least pragmatic value in a world whose character was obviously perfect from the start. Elation at mere existence, pure cosmic emotion and delight, would, it seems to me, quench all interest in those speculations, if the world were nothing but a lubberland of happiness already. Our interest in religious metaphysics arises in the fact that our empirical future feels to us unsafe, and needs some higher guarantee. If the past and present were purely good, who could wish that the future might possibly not resemble them? Who could desire free-will? Who would not say, with Huxley, "let me be wound up every day like a watch, to go right fatally, and I ask no better freedom." 'Freedom' in a world already perfect could only mean freedom to BE WORSE, and who could be so insane as to wish that? To be necessarily what it is, to be impossibly aught else, would put the last touch of perfection upon optimism's universe. Surely the only POSSIBILITY that one can rationally claim is the possibility that things may be BETTER. That possibility, I need hardly say, is one that, as the actual world goes, we have ample grounds for desiring.

Free-will thus has no meaning unless it be a doctrine of RELIEF. As such, it takes its place with other religious doctrines. Between them, they build up the old wastes and repair the former desolations. Our spirit, shut within this courtyard of sense-experience, is always saying to the intellect upon the tower: 'Watchman, tell us of the night, if it aught of promise bear,' and the intellect gives it then these terms of promise.

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