

EDITORIAL

The suggestion that philosophy is a wholly head in the clouds discipline, with no relevance for day-to-day life, is demolished by the first article in this issue, which presents a highly controversial argument for a conclusion concerning one of the great practical problems of our age — the Israel/Palestine issue. In our opening article, Ted Honderich argues that the Palestinians have a moral right to use terrorism to resist the creation of a greater Israel (that is to say, an Israel extending beyond its original borders).

Honderich's conclusion will shock many. But it would be a mistake to dismiss his argument out of hand. Whether or not you end up agreeing with Honderich, his argument deserves to be taken seriously.

This issue also contains an interesting response to my article 'The God of Eth', published back in *Think* 9. In 'The God of Eth' I suggested that belief in an all-powerful all-good God is about as unreasonable as belief in an all-powerful all-evil God. I pointed out that (i) most of the popular arguments for the existence of God (e.g. design and cosmological) give us no clue as to his moral character, and (ii) the traditional responses to the problem of evil are hardly more plausible than the Ethians attempt to deal with the problem of good by similar means. But Bergman and Brower suggest I have overlooked something crucially important: unlike the Ethians, many Earthlings possess good grounds for supposing there is a specifically good God.

I will reply to Bergman and Brower in a later issue. In the meantime, enjoy their carefully-argued response.

Stephen Law, Editor

NOTE TO SUBSCRIBERS

The editor apologizes for the delay in publication of issues 13 and 14, which was a result of a contractual issue that has now been entirely resolved. Publication dates will be brought back on track shortly.