

Preface

IN *The Conditions of Philosophy*, based on the first series of Encyclopaedia Britannica Lectures delivered at the University of Chicago in 1964, I called attention to certain difficult questions that cannot be satisfactorily answered by scientific investigation or by philosophical thought alone. I called them mixed questions because they require, for satisfactory answers, the fullest cooperation of both scientific research and philosophical inquiry. How man differs from everything else in the universe is such a question. It cannot be adequately formulated, much less resolved, without our bringing philosophical insight and analysis to bear upon all the scientific data and hypotheses that we now have concerning the constitution and behavior of man as a living organism. The second series of Britannica Lectures delivered at the University in the Spring of 1966 undertook to discharge that task.

Based on these lectures, the present book exemplifies the spirit and method of the philosophical enterprise as it is conceived in *The Conditions of Philosophy*. In writing this book, as in writing its predecessor, I had before me not only the notes that I had prepared for the lectures, but also a record of the questions raised by an audience that included laymen as well as faculty and students. The experience of giving the lectures and the memory of the discussions that ensued helped me to find the language and structure for presenting the complex argument of this book in a manner intelligible to the general reader and at the same time effective for the specialist who is expert in one or more of the fields of learning relevant to the question about man. For this experience, I am grateful to the auspices provided by the Uni-

versity, and to Encyclopaedia Britannica, Inc. for sponsoring the lectureship.

The Difference of Man and the Difference It Makes is, in a sense, also the product of the work of the Institute for Philosophical Research, of which I am Director. It employs the method developed by the Institute to clarify the discussion of basic ideas—first of all, by formulating with precision the questions at issue, and then by discovering in the literature of the subject the conflicting views that constitute the various positions taken on these issues, together with the evidences appealed to and the arguments advanced that bear on the matters in dispute. The Institute's method was first exemplified, as well as outlined and explained, in *The Idea of Freedom*, the two volumes of which were published some years ago. The further applicability of the method to other ideas is exemplified in four books being published this year: *The Idea of Love*, by Robert Hazo; *The Idea of Progress*, by Charles Van Doren; *The Idea of Justice*, by Otto Bird; and *The Idea of Happiness*, by V. J. McGill.

Like these other books, *The Difference of Man and the Difference It Makes* represents a collaborative effort, in that its formulations have been subjected to critical examination and discussion by the Institute's staff and have profited from the contributions of many minds. Responsibility for the final product lies, of course, with the author, but whatever merit attaches to the results achieved must be shared with others. On this last point, I am deeply sensitive to the debt I owe my colleagues at the Institute. I wish to express my gratitude especially to Arthur L. H. Rubin, Charles Van Doren, and Otto Bird for the hours they spent in reading and discussing with me the outlines of my lectures and the manuscript of this book, as well as for the guidance I derived from their critical and constructive suggestions.

Mortimer J. Adler

Chicago

April 22, 1967