

## EDITORIAL FOREWORD

Thomas Buford and Harold Oliver proposed this volume for inclusion in the special series, Histories and Addresses of Philosophical Societies (HAPS) in 1994, just as the first volume in the HAPS series was in press. It is a delight to see this work in print, and its publication is perhaps symbolic of the remarkable persistence of The Personalist Discussion Group and of the ideas that form the core of its interests. The long lead time between the proposal and the publication is testimony to the vagaries of publishing scholarly works with modest marketability, but also to the noble resolve to commemorate over 60 years of the intense discussion and debate of this association of scholars.

My own contact with personalism began during my undergraduate days as a philosophy major at Austin College, the oldest liberal arts college West of the Mississippi, in Sherman, Texas, now in its 152<sup>nd</sup> year. Glenn Maxwell and Charles MacKay Ramsay were my professors, and they introduced me to personalism through a study of Peter A. Bertocci's 1951 *Introduction to the Philosophy of Religion*. That work began a lifelong interest in the problem of evil; Bertocci's solution was to limit the power of God and to enlist humanity in the theodicy of His struggle. Although fascinated by the boldness of the idea, the "solution" struck me then as ad hoc, betraying the impatience with what I then regarded as "fiddling with a theory in order to preserve it" that led me in other directions.

My reacquaintance with personalism came many years later as I took up the task of bringing W. H. Werkmeister's manuscript, *Martin Heidegger On The Way* (1996), to publishable form in the wake of his death. I read many issues of the journal *The Personalist* that served for decades as the organ of the Discussion Group in locating Werkmeister's articles and reviews for a bibliography of his work, included in that posthumous 1996 volume.

HAPS is a special series in Value Inquiry Book Series (VIBS). HAPS is dedicated to helping philosophical societies preserve the materials of their activities in ways that seem apt to their membership. Some are dedicated to preserving presidential addresses, as in *A Quarter Century of Value Inquiry* (ed. by Richard T. Hull, 1994); some seek preserving both presidential and other important presentations, as does *Addresses of the Mississippi Philosophical Association* (ed. by Bennie R. Crockett, Jr., 2000). Still others have an "Acta" format, preserving a substantial number of the papers and commentaries from a shorter period of time, as in *Sex, Love, and Friendship: Proceedings of the Society for the Philosophy of Sex and Love* (ed. by Alan Soble, 1997). Yet others, still under preparation, will consist of addresses by invited speakers, or seek to preserve personal recollections of meetings and meeting places and personalities. The series, in one way or another, serves as a vehicle for rescuing from obscurity and loss the elements of much of philosophy done in the post

modern era during which philosophical activity has exploded along with the sheer numbers of human persons.

In a sense, then, the series is about the human side of personalism, the part of Bertocci's theodicy in which we are all enlistees in the struggle against the problem, and problems, of evil. In the wake of the events of 2001, that struggle, and the importance of the topics of personalism and this record of their sustained discussion, looms large.

Richard T. Hull  
Editor, HAPS

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Prepared by Richard T. Hull

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