

Letter from the Editor

Richard Polt

As I begin my term as editor of *Gatherings*, I think it is time to take stock of the origins of this journal and its prospects. The Heidegger Circle originated in conferences held in 1964 and 1966, and held its first official meeting in 1967. A history of the association by Theodore Kisiel can be found on our website, heidegger-circle.org. At our 2010 meeting we resolved to found a journal, and in 2011, the first issue of *Gatherings: The Heidegger Circle Annual* was published, with a dedication to Prof. Kisiel and to William J. Richardson, S.J., two of the most prominent founding members of the Circle. Daniel O. Dahlstrom served as the inaugural editor of *Gatherings*. Andrew J. Mitchell proposed the journal's title, and designed its layout and cover.

From its inception, the editorial board of *Gatherings* has included a wide range of Heidegger Circle members who are proven scholars. We agreed at the 2011 meeting that conveners of yearly Circle meetings should be invited to join the board. In 2012, we agreed that the journal's editor can select members of the board, and in turn, the board will elect a new editor every three years, considering nominations from Heidegger Circle members.

Dan Dahlstrom served as editor through our 2014 issue. Andrew Mitchell served from 2015 to 2017, and edited a special issue on the *Black Notebooks* in 2015. He began a relationship with the Philosophy Documentation Center, and we recently accepted the PDC's offer to help us publicize and disseminate the journal. The PDC offers libraries the opportunity to subscribe to *Gatherings* in connection with other philosophical journals, which should increase our visibility. The journal will also continue to be freely available on our website.

Articles submitted to *Gatherings* are normally double-blind reviewed, although the editor may also solicit contributions. Authors need not be members of the Circle, and papers need not have been presented at our yearly conference.

Christopher Merwin is now our book review editor. Interested authors, publishers, and reviewers can reach him at christopher.merwin@gmail.com.

But is there a need for scholarship on Heidegger anymore? Or does his work “already belong to history” (GA 2: 500/SZ 378) – discredited, obsolete, and benighted, as his harshest critics would have it?

As I see it, Heidegger’s thought remains stimulating and pertinent, despite or even because of the need to reflect critically on its limitations. “Perhaps even my *errors* still have a power to provoke in a time overloaded with correctnesses that have long lacked truth” (GA 94: 404/295, tm). The twenty-first century is hardly lacking in urgent practical issues and theoretical problems. How can Heidegger help us address them, either as inspiration or as an opponent? What unfamiliar ideas, turns of thought, and linguistic experiments can we discover in the many volumes of notes, journals, and verses that have appeared in his *Gesamtausgabe* in recent years? How might they serve to enrich or provoke our own thinking?

As long as we read Heidegger in more than an antiquarian spirit, retrieving his thought and unthought for the sake of what we ourselves can think and do, his work will “belong to history” in the most genuine sense, where history is not irrelevant to the present but first gives the present its scope and meaning.

I would also like to invite the readers of *Gatherings* to submit letters on any issues of concern to Heidegger scholars, and brief replies (up to 1000 words) to any article that appears in the journal. Against the spirit of our times, I propose that a year’s delay is not too long for a philosophical response; perhaps it is barely long enough.