Editor's preface

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The current issue includes three thematic sections that range across several cultural contexts and historical periods as well as distinct philosophical perspectives. It is certainly a document of the range and fecundity of philosophical thought in East and Central Europe.

In the first section Frédéric Tremblay examines Nikolai Lossky's significant role in the reception of Henri-Bergson's views within Russian philosophy. In addition, Tremblay has translated two texts by Lossky devoted to Bergson: the first a review of Bergson's *Les deux sources de la morale et de la religion*, the second a critical confrontation with Bergson who was very much a 'significant other' on Lossky's philosophical horizon.

The second section includes four papers originally presented at a conference held in Budapest, in June 2015: "Horizons Beyond Borders. Traditions and Perspectives of the Phenomenological Movement in Central and Eastern Europe". While Jan Patočka's phenomenological philosophy and his involvement in dissidence are relatively well known, Daniel Leufer explores how political meaning can be read into certain of Patočka's conceptions. Readers of this issue will most likely discover for the first time two names heretofore largely absent from the annals of the phenomenological movement: Aleksandru Dragomir and Eugen Enyvvvari, of Romanian and Hungarian origin respectively. Christian Ferencz-Flatz examines the case for Dragomir's inclusion within the phenomenological movement on the basis of writings that lend themselves to more than one interpretation, while Peter Varga argues in detail that not only was Enyvvvari deeply interested in Husserl's thinking, he in fact contributed creatively to it, with regard to the question about the nature of *noemata*. Finally, Witold Plotka sheds light on the extent to which phenomenology had entered into the fabric of Polish philosophy before the rise of Marxism—

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Leninism. However much it remains the case that Roman Ingarden represented the greatest achievement of phenomenology in Poland (and beyond), Płotka considerably enriches the picture of the presence of this philosophical current among Polish philosophers during the first half of the twentieth century.

The last section of this issue takes the reader to Czechoslovakia, to the critical years of the late 1950s-early 1960s, in advance of the crushing of the Prague Spring in 1968, during which Czechoslovak reform-Marxism was attempting to till new ground in Marxist theory. Vítězslav Sommer examines Radovan Richta's attempt to revise the concept of revolution while Jan Mervat turns to an assessment of two Marxist 'humanist' thinkers in Czechoslovakia—the well-known Karl Kosík and a lesser known philosopher Robert Kalivoda—with an eye to the varied philosophical influences underlying their reformist—'revisionist'—ideas.