

EDITORIAL COMMENT

With this number *Dionysius* reaches its fourth year of publication. The support it has received both at home and internationally confirms the opinion of the Editors that there was need in Canada of a journal devoted to the history of philosophy and philosophical theology. It indicates a growing interest here in these studies, that during these years a Canadian Patristics Society and a Canadian Neoplatonic Society have come into being.

In 1980 the fifteen-hundredth anniversary of Boethius was celebrated at Pavia by a conference to which two members of our Editorial Committee contributed papers. They will appear elsewhere. *Dionysius* publishes on this occasion "*Semina Rationum: St. Augustine and Boethius*" by R. D. Crouse.

For the first time in this number we publish articles on a literary subject. To do so had been in our policy from the first. There is a philosophical treatment of literary and other aesthetic works which can be of great interest to the student of philosophy and theology. One of the two literary articles is on Greek poetry and contains a response to G. P. Grant on Nietzsche in the last number of *Dionysius*. The second, on Kleist's *Prinz von Homburg*, can remind the reader that, despite its name, our journal has the history of classical modern philosophy very much within its interest.

Dominic O'Meara replies to a criticism of an earlier contribution to *Dionysius* on a Plotinian question. F. M. Schroeder in "Representation and Reflection in Plotinus" continues his elucidations in an earlier article of the relation between intelligible and sensible in Plotinus.

For the rest this number is given to the Christianized Neoplatonism of Dionysius and Eriugena. The reader can find strongly opposed interpretations of the relation of St. Thomas to Dionysius in the contributions of John D. Jones and W. J. Hankey. The latter is part of a general reassessment of Thomism which the author, a member of our Editorial Committee, is completing. Now that in great part Neo-Thomism has given way to more radical forms of existential theology, it is in place to examine more closely what its relation is to the original teaching of St. Thomas.

In general in these last years contemporary anti-metaphysical forms of thought seem to have lost interest rapidly for students, unless where they pass into *praxis*, as in "liberation theology". Correspondingly, as these forms become denuded of content in this radicalization, students seem to discover more easily that the

first work in these studies is to come to a better understanding of older philosophy.

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