The first issue of volume four of *Sartre Studies International* exemplifies the full range of Sartre’s intellectual output: literary, philosophical and political. Three articles by Colin Davis, Edward Greenwood and Paul Reed are centred on the multiple interactions in Sartre’s work between philosophy and literature. In a penetrating analysis of Sartre’s *Le Mur*, Colin Davis explores the complex relationship between ethics and fiction, between Moral Law and jouissance. ‘The lie of Sartre’s narrator in “Le Mur”’, contends Davis, ‘represents a way of sharing the pain of his/her powerlessness and mortality’, and is coincidental with ‘an assault through fiction on the reader whose power to judge and comprehend is wrested away’. Edward Greenwood assesses the debate between Sartre and Bataille, comparing and contrasting the two writers’ conceptions of literature as articulated in *Qu’est-ce que la littérature?* and *La Littérature et le mal*. Through an analysis of Sartre’s *Baudelaire* and Saint Genet, Greenwood locates the ‘key to Bataille’s dispute with Sartre in his contention that Sartre misjudges the character of Evil and its relation to literature by failing to recognise what he calls the “play of the law and its transgression”’. Paul Reed continues the literary-philosophical orientation of this issue of the journal through a close reading of Sartre’s presentation of Daniel in *L’Age de raison*. Reed rejects conventional interpretations which place Daniel within an ontological framework in terms of a desire to ‘be’, and argues the opposite case: that for Daniel the character, ‘the moral concept of shame is primary and a strong sense of identity is nothing more than the means of fully effecting self-punishment’.

The fourth article by Katherine Morris offers a refreshingly analytical view of Sartre’s work. Through an evaluation of Gregory McCulloch’s recently published book, *Using Sartre*, Morris assesses Sartre’s views on the existence of others, and concludes that although ‘Sartre does repay analytical treatment, it does not follow from this that Sartre is engaged in exactly the familiar sorts of enterprises that analytic philosophers are engaged in’. Consequently, the similarities and differences between the analytical and continental
traditions need to be borne constantly in mind when viewing Sartre’s work from this perspective.

The final article by Shlomit Schuster engages directly with Sartre’s political and philosophical evolution during the last years of Sartre’s life. Schuster argues forcefully that Hope Now, Benny Levy’s published interviews with Sartre, represents a moment of genuine change and re-orientation in Sartre’s life since these interviews were ‘a response to a particular situation in 1979’, at a time when Marxism and the French Left were in need of ‘resuscitation’. In Schuster’s eyes, Sartre ‘chose to make a fresh beginning through accentuating hope as a dominant force in revolutionary politics’.

The Book Reviews section contains an illuminating essay by Terry Keefe on Sartre and the World Wide Web, whilst the concluding Notice Board section provides comprehensive accounts of several recent important Sartre conferences in Europe and North America, proof, if proof were needed, of the continuing vitality and relevance of Sartre’s work to the contemporary world.

The Editors