

Reviews

Thomas Gilbhard, ed. *Bibliographia Kristelleriana: A Bibliography of the Publications of Paul Oskar Kristeller 1929–1999*.

Preface by John Monfasani. *Sussidi Eruditi* 72. Rome: Edizioni di Storia e Letteratura, 2006. xxii + 132 pp. index. append. bibl. €25. ISBN: 88-8498-310-X.

At a time when *curricula vitae* are often inflated, it is a pleasure to have in hand a bibliography giving entrance into a truly great scholar, and which is an accurate record of his accomplishments. A bibliography like this one does more for us than simply list publications. In that regard the editor quotes Kristeller himself: "A bibliography considered in itself is a rather modest instrument for historical research, but the information gathered in it is a reflection, for all its mechanical quality, of a . . . spiritual reality, and it often allows us to discover and understand such a reality" (xix, my translation).

Paul Oskar Kristeller published his first work in 1929, his thesis on the soul in the ethics of Plotinus. Even as recently as 1996, Georges Leroux in the *Cambridge Companion to Plotinus* called it a "brilliant study," done by a young man in his early twenties. As we know well, Kristeller continued to publish on philosophy, Renaissance Humanism, and other topics until his death seventy years later. His labors were not finished even then. The writings of "one of the great historical scholars of modern times," as John Monfasani calls him in the preface, continued to be published even after Kristeller's death in 1999 and are listed in Gilbhard's bibliography. Kristeller's writings, including translations of them into a number of languages, total 739, with quality equal to or surpassing the quantity.

This bibliography, which incorporates, amplifies, and brings earlier bibliographies up to the present, is a model of its kind. The entries cross-reference previous editions and translations of every publication. They include Kristeller's book reviews, in which he sometimes made clear to the reader points that were implicit in the works under review but that had in an explicit way escaped the authors themselves. The reviews reflected Kristeller's learning and insight, but, just as important, they reflected the kindness and sensitivity with which he treated even those with whom he disagreed. The bibliography rightly does not include reviews of Kristeller's own publications because, as Gilbhard says, "considering their enormous quantity, it would have been almost impossible to produce a list with any claim to comprehensiveness" (xx).

John Monfasani's preface is an updated version of an obituary he wrote that appeared shortly after Kristeller's death. It is a crisp and informative account of Kristeller's life and accomplishments. I know of no better place than in it to look for a quick overview of a brilliant career that was forged in the tragic furnace of the Holocaust and continued in a lifelong exile in an adopted country. In two appendices Gilbhard presents, first, the seven *Festschriften* published in Kristeller's honor and provides the table of contents for each. In the second he presents

Laudationes selectae, tributes to Kristeller published during his life, beginning in 1970, and reaching a climax after his death. I count forty-two of them, and they of course are only "select" encomia.

In what Gilbhard appropriately calls his *Iter Kristellerianum*, he has given us a reference tool that in itself is a tribute to a great man. When after Saint Augustine's death Possidius tried to make a catalogue of his writings, he said he thought they were so many that nobody could ever read them all. The same could be said of Kristeller. I think we can also apply to POK, as he was affectionately known, what Possidius went on to say about Augustine: "Yet I think that those who gained most from him were those who had been able actually to see and hear him and, most of all, those who had some contact with the quality of his life among us."

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Erwin Panofsky. *Korrespondenz 1950 bis 1956*.

Ed. Dieter Wuttke. Vol. 3 of *Korrespondenz 1910 bis 1968*. Wiesbaden: Harrassowitz Verlag, 2006. xxxvi + 1382 pp. index. append. illus. chron. bibl. €180. ISBN: 3-447-05373-9.

In spite of the cool, scholarly detachment that one is supposed to have when writing a review, I admit to the almost voyeuristic pleasure I took in peering once again into the professional and private life of Erwin Panofsky (1892-1968). During his long career, the famed art historian was a prolific correspondent. About 27,000 letters to and from Panofsky survive in public and private archives. Seeking to rival the labors of Hercules, the frequent subject of his own longterm research, Dieter Wuttke (University of Bamberg) has hunted down this vast correspondence, selected a representative sample, and then painstakingly edited these letters. My review of the first two volumes and of Wuttke's editorial method is in *Renaissance Quarterly* 58, no. 2 (2005): 605-09.

Although the focus is obviously on Panofsky, this third volume provides fascinating glimpses of American intellectual life in the 1950s. McCarthyism directly impacted his family and the Institute of Advanced Studies in Princeton where he worked. The regents of the University of California required loyalty oaths by faculty at Berkeley, where Wolfgang, Panofsky's son was a young nuclear physicist. At Panofsky's initiative, the College Art Association sent a resolution condemning this threat to American education. Panofsky, Einstein, and others at the Institute of Advanced Study defended J. Robert Oppenheimer, their director (1947-66) and the former director of the Manhattan Project (1943-45), against political attacks. Other letters championed the relevance of the humanities, once the core of a liberal education, against postwar challenges.

By the early 1950s scholarly transatlantic communication and travel flourished. Panofsky invited numerous European scholars as guests to his institute. This resulted in close friendships with Carl Nordenfalk (Stockholm), Jan G. van Gelder (Utrecht), and Louis Grodecki (Paris). Particularly striking is the renewal of contacts with German scholars of varying generations. He generously commented