

berry” which certainly would have appealed to Harkins’s fine sense of language. It is a lovely, if whimsical, tribute.

William E. Harkins is survived by his longtime companion, Hideo Kidokoro, as well as by his brother, John W. Harkins; two nieces, Mary Ann Williams and Rebecca Candelario; and many cousins, grandnieces, and grandnephews.

Columbia University has established the Harkins Colloquium, to be run by graduate students in celebration of intellectual diversity. Information on donating and participating in this initiative may be found on the Harriman Institute website, at harriman.columbia.edu/news/william-e-harkins-1921–2014 (last accessed November 1, 2014).

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George L. Kline, 1921–2014

The Slavist community has recently lost one of its most eminent and widely admired elders, George L. Kline, Milton C. Nahm Professor Emeritus of Bryn Mawr College. He passed away on October 21, 2014, at age ninety-three, some six months following the death of his beloved wife, Virginia. Despite somewhat precarious health in the later years of his life, Professor Kline continued a very active scholarly career to the end. As little as two weeks before he passed away, he was still engaged in detailed correspondence with longtime colleagues, consulting with them about work currently under way as well as his plans for future projects. Lauded for his wide-ranging contributions to philosophy, the study of Russian and Soviet philosophy and religious thought, and the appreciation of Russian literature, above all poetry, as well as for his exemplary translations of Russian poetry and prose, he also served as an extraordinarily generous mentor to successive generations of younger scholars who sought his guidance. His skills as an editor in multiple languages were legendary. He was elected president of the Hegel Society of America (1984–86) and president of the Metaphysical Society of America (1985–86). In 1999, he received an award from the American Association for the Advancement of Slavic Studies (now ASEES) for Distinguished Contributions to Slavic Studies.

George Kline was born on March 3, 1921, in Galesburg, Illinois. He attended Boston University for three years (1938–41) but then interrupted his education to serve in the U.S. Army Air Corps during World War II as a navigator in B-24s, for which he received the Distinguished Flying Cross. After the war, he completed his undergraduate education with honors at Columbia College (1947), followed by graduate degrees at Columbia University (MA, 1948; PhD, 1950).

During a professional career extending over sixty-five years, beginning with his earliest publications in 1949, Kline published well over three hundred articles, chapters in anthologies, encyclopedia entries, book reviews, and review articles, plus translations. He authored two monographs and edited or coedited six anthologies. He taught philosophy at Columbia University from 1950 to 1952 and was a visiting assistant professor at the University of Chicago from 1952 to 1953. It was at Chicago that he first taught his legendary course on “Russian Ethical and Social Theory,” which he was subsequently to teach many times over the course of his career. He returned to teach at Columbia from 1953 to 1959 and then joined the faculty of Bryn Mawr College in 1959. For the first four years there, he taught in both the philosophy and the Russian departments before settling in philosophy, where he became a full professor in 1966

and Milton C. Nahm Professor of Philosophy from 1981. He retired from Bryn Mawr in 1991. He also taught one-semester courses at Rutgers, Johns Hopkins, the University of Pennsylvania, Haverford College, and Swarthmore College.

The entire field of Russian philosophy as a scholarly endeavor in America has been shaped to a remarkable degree by Kline, beginning with his first two publications, in 1949 (“Dostoevsky’s Grand Inquisitor and the Soviet Regime,” *Occidental*, no. 2; and “A Note on Soviet Logic,” *Journal of Philosophy* 46). He was also responsible for making available some of the most important reference works in the field, including his English translation of V. V. Zenkovskii’s two-volume *History of Russian Philosophy* (Columbia University Press, 1953) and, with others, *Russian Philosophy* (Quadrangle Books, 1965), a three-volume anthology of original translations of Russian philosophical texts that has remained in print to the present from the University of Tennessee Press. Kline’s own many scholarly studies have long been noted for their textual and linguistic precision and their historical learning as well as their depth of philosophical insight. His numerous studies of Russian and Soviet thought can be sorted into five main categories: religious thought in Russia and the Soviet Union (of which the monograph *Religious and Anti-Religious Thought in Russia* [University of Chicago Press, 1968] is a prime example); Russian and Soviet ethical thought; studies of individual Russian philosophers; studies of Karl Marx, the Marxist tradition, and Marxism-Leninism; and arguments on behalf of ethical humanism. This last category is represented by an important sequence of articles stretching from 1953 to 2000 in which he argued for the necessity of a genuine ethical humanism of *principles*—not merely of *ideals*, such as might be attributed to Marx or Friedrich Nietzsche or Vladimir Lenin—which recognizes the intrinsic value of existing human beings, the primacy of their claims to self-realization, and the enjoyment of value in the present, and which rejects as illegitimate any attempt to treat them merely instrumentally, to sacrifice their lives in the name of some as-yet-unrealized future value or future state of society.

From the extraordinarily broad range of his intellectual endeavors, the one that may have meant the most to him was his association with the poet Joseph Brodsky. The first substantial poem of Brodsky’s that he encountered was the “Elegy for John Donne,” which he was shown in a crudely typed samizdat copy in Warsaw in December 1964. He instantly recognized Brodsky as a major Russian poet. The poem made such a powerful impression on him that he began working on a translation of it almost immediately. That translation was published in *TriQuarterly* 3 (Spring 1965), several years before Brodsky was expelled from the Soviet Union. The two first met in Leningrad in 1967, by which time Kline was able to present Brodsky with translations of a number of his poems. The two became extremely close friends. Between 1965 and 1989, Kline published translations of Brodsky’s poetry on more than thirty separate occasions and played a leading role in the publication of both *Ostanovka v pustyne: Stikhotvoreniia i poemy* (Izdatel’stvo imeni Chekhova, 1970) and *Joseph Brodsky: Selected Poems* (Harper & Row, 1973). *Ostanovka v pustyne* was the first volume over which Brodsky was able to exert editorial control, thanks to Kline, who in June 1968 smuggled out the manuscripts for several dozen new poems, plus Brodsky’s selection and ordering of the poems to be included in that volume. When Brodsky received the Nobel Prize in Literature in 1987, he invited Kline to accompany him to the award ceremony in Stockholm. Kline was equally noted for his excellent translations of poetry by Boris Pasternak, Marina Tsvetaeva, and Anna Akhmatova.

When AAASS recognized Kline for Distinguished Contributions to Slavic Studies, the citation referred to his remarkable scholarly career as a philosopher, translator, editor, and teacher and went on “to call particular attention to his extraordinary impact on his fellow scholars, many of whom have been his students. They recall his

erudite, generous, and detailed comments on their papers and books, and the depth and wisdom he brought to his scholarship. Countless younger scholars consider themselves indebted to him for his judgment, encouragement, and guidance. We all stand in his debt, therefore, for helping us to appreciate the richness and depth of Russian philosophy and literature and for his long dedication to nurturing our field.” George Kline was an exceptional exemplar of *humanitas*: kindness, culture, refinement. His personal presence in our midst was a gift, not to be replaced; his influence on the field is by now indelible.

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