

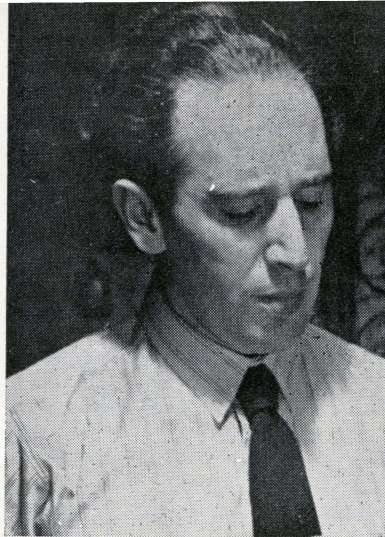
## Herman Wald — a tribute

OUR community is the poorer for the death of Herman Wald, the sculptor. He was no peripheral Jew. The intensely Jewish chassidic life of his early years — he was born in Cluj, Hungary — shaped and enriched his vision as an artist.

He was singularly the Jewish artist. He created out of the fulness of his own Jewish experience. So many of his works drew their inspiration from the Bible and the religious theme generally.

Herman Wald delighted in Jewish symbolism. It found its most dramatic expression in the colossal "Monument to our Martyrs," at the West Park cemetery and again in the "Kriah" which stands at the entrance to the Jewish Aged Home in Sandringham. These were inspired by Jewish sorrow but he was at his happiest when he articulated the joyous abandon of chassidic life. The "Mitzvah Tanz" is perhaps one of his best remembered pieces. ✓ 9/11/45

He has left his permanent mark on the Johannesburg landscape. Some of his work adorns its public buildings and open spaces. His eighteen impala vaulting over the Oppenheimer Fountain in the city centre has become an endearing, familiar landmark. Some of his heads, notably of Albert Schweitzer and Muriel



*Early postcard of Herman Wald.*

Alexander, are fine specimens of his work.

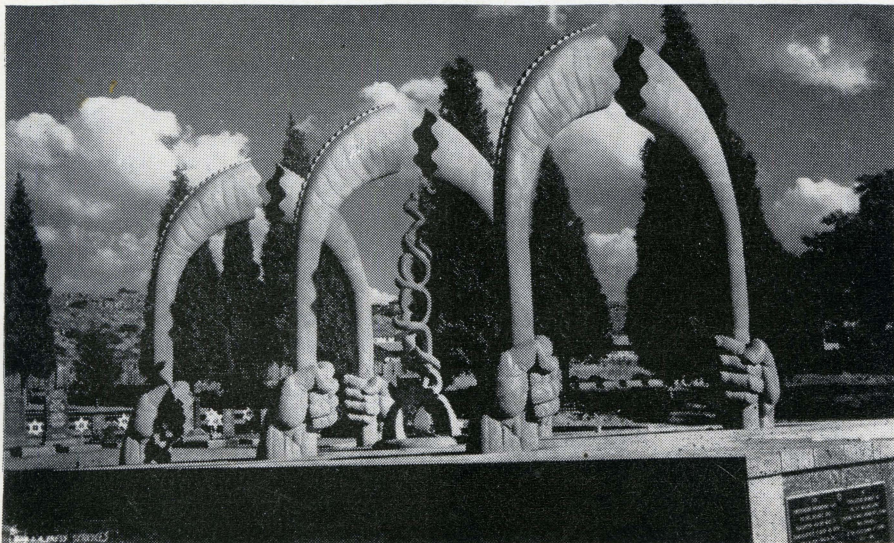
Despite the long years of struggle to achieve recognition — he came to South Africa in 1937 — he lost none of his gentleness and natural kindness. He was never without his *bon mot* and his crisp reflections on life and art. He will be greatly missed by his many friends and admirers.

To his wife and family we extend our deepest sympathy.

— C. L.

*Monument to the Martyrs*

*by Herman Wald*





## LETTER BOX

### LAST OF THE JUST

Sir, — My eye was caught by a sentence in the otherwise very perceptive article "The Last of the Just: 10 years after" in your April number: "A devout Christian reader may see in Schwarz-Bart's portrait of Jewish destiny the fulfilment of Christian prophecy — that Jews must suffer until they accept the divinity of the Son of God."

Here is one (no doubt insufficiently devout) Christian reader who does not accept any such Christian prophecy, which is certainly not to be found in the New Testament, and who does not read Schwarz-Bart in the way indicated. For a Christian reader the high point of the book and its most terrible irony occurs at the place where Ernie, who is, as I read him, deliberately and successfully portrayed both as a chasid and as a Christ figure, says of Jesus of Nazareth, and in wonderment at the cruelty of his supposed followers: "He was one of us!"

It is one of the bitterest ironies of the Hitler period, comparable only to the dropping of the atom bombs by the "Christian" West on the two most Christian cities in Japan, that the "final solution" was put into effect most thoroughly in those parts of Europe where the chasidic tradition was strongest. And who can doubt that the chasidim come close in spirit, and of course vice-versa, with those gentler Christian saints that we remember with most affection today, a Thomas More, for example.

This is not to say that Ernie's attitude is to be recommended indiscriminately to all Jews today. Perhaps I can best express my own appreciation of Schwarz-Bart's achievement and show an appreciation of other possibilities by a quotation from Pinchas E. Lapide, that I wish to make my own: (from *Herder Correspondence* May, 1970 p. 160) "If

we are really witnesses of God's existence, then God lives. If we survived the most terrible mass killings in history, in order afterwards to be reborn as a state in the land of our father, then atheism is but the nightmare of sick men. If minute Israel was able to stand up and triumph, contrary to all the strategic, political and geographical probabilities, then the old dispensation of Sinai and our long, bloody history have meaning and significance. For either we are nothing at all or we are His People, chosen by Him to carry His torch through troubles and darkness until that day 'when the Lord and His name shall be one.'"

As a Christian I must believe that Christians too form the people of God. But as Saul of Tarsus said long ago: "They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs." When "the Lord and His name shall be one," no doubt His people shall be one. Meanwhile we must try to understand one another.

Yours etc.,

Jerome Smith O.P.

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### ISAAC ROSENBERG AND MARK GERTLER

Sir,

I am writing a book about the Anglo-Jewish poet and painter, Isaac Rosenberg (d. 1918) who, during the first World War, resided for some time in South Africa. I should very much appreciate hearing from anyone who has memories of him or who possesses any of his paintings, manuscripts, letters, etc.

I would also welcome similar information on the Anglo-Jewish artist Mark Gertler (d. 1939).

With many thanks,

Yours sincerely,

(Prof.) Marcia Allentuck.

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