

**DOCUMENTATION: EDITH STEIN MATERIALS**  
**In the Archives of the State University of New York**  
**at Buffalo**

STEVEN PAYNE OCD

In the summer of 1998, at the suggestion of Sr. Josephine Koepfel, OCD, I visited the archives of the State University of New York (SUNY) at Buffalo, searching for any materials related to Edith Stein<sup>1</sup>. University Archivist Christopher Densmore and I identified four previously unpublished letters from Stein to Marvin Farber, which were then brought to the attention of the Archivum Carmelitanum Edith Stein in Cologne, Germany and subsequently appeared in the new edition of Stein's *Selbstbildnis in Briefen*<sup>2</sup>. Elsewhere over the past five years I have published a few brief excerpts from these letters and other accompanying

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<sup>1</sup> Sr. Josephine Koepfel, OCD, is a Discalced Carmelite nun of the community of Elysburg, PA, and the English language translator of several volumes of the works of Edith Stein for ICS Publications. She has provided the English translation of the four Stein letters (actually two letters and two postcards) found in the SUNY-Buffalo Archives, as well as the passage from Husserl quoted by Fritz Kaufmann in his letter of 9-11 September 1945, below. The present article is dedicated to the memory of my brother John Payne, who died shortly before my visit to the archives.

<sup>2</sup> A new expanded edition of Edith Stein's collected letters can be found in volumes 2 to 4 of Verlag Herder's "Edith Stein Gesamtausgabe" series; see Edith Stein, *Selbstbildnis in Briefen, I-III* (Herder: Freiburg, 2000-2001). An earlier edition in the "Edith Steins Werke" series from Verlag Herder, edited by Lucy Gelber and Romeus Leuven and bearing the same title, appeared in 1987 and has been translated into English as Edith Stein, *Self-Portrait in Letters*, trans. Josephine Koepfel (Washington, DC: ICS Publications, 1993). Note that Stein's correspondence with Roman Ingarden, which was originally published in 1991 as a separate volume in the "Edith Steins Werke" series, now appears as Stein's *Selbstbildnis in Briefen III*.

materials found in the SUNYBuffalo University archives<sup>3</sup>. In the present article, however, I would like to present this archival material in a more complete and systematic way. I believe it is of considerable interest for what it reveals not only about Edith Stein's publishing efforts during her later years, but also about some key figures in the phenomenological movement in the United States.

### HISTORICAL BACKGROUND

The materials related to Edith Stein in the SUNY-Buffalo archives are found mainly in the Marvin Farber collection and date from the 1940s. The Marvin Farber Collection includes over 80 boxes of material divided into two overlapping categories. The boxes listed under "22/5F/768" contain correspondence and papers on philosophy and phenomenology in general, while those listed under "22/5F/769" contain letters mainly related to the journal *Philosophy and Phenomenological Research* (abbreviated as PPR) which Farber edited for four decades.

A leading American philosopher of the mid-twentieth century, Marvin Farber (1901-1980) was born in Buffalo, New York and attended Harvard University, where he studied mathematics and philosophy under such well known figures as Alfred North Whitehead and Ernest Hocking<sup>4</sup>. He had a particular interest in Marxist dialectic and radical social philosophy. In the early 1920s he obtained a fellowship to study in Germany, where he was able to consult several times with Edmund Husserl, the founder of phenomenology. He also attended lectures by Martin Heidegger, and came to know many of the early phenomenologists (though I found no indication that he met Edith Stein at that time). After returning to the United States he completed

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<sup>3</sup> See Steven Payne, "Edith Stein: A Fragmented Life," *America* 179 (10 October 1998): 11-14; idem, "Foreword to the ICS Publications Edition," in Edith Stein, *Finite and Eternal Being*, trans. Kurt F. Reinhardt (Washington, DC: ICS Publications, 2002), xv-xviii; idem, "Foreword to the ICS Edition," in Edith Stein, *Knowledge and Faith*, trans. Walter Redmond (Washington, DC: ICS Publications, 2000), xii-xvi.

<sup>4</sup> The biographical information here on Marvin Farber is drawn mainly from Peter Hare, *Marvin Farber (1901-1980)*, (n.p.: 1993).

his doctoral work at Harvard in 1925 with a dissertation entitled "Phenomenology as a Method and as a Philosophical Discipline". By 1928 he was teaching philosophy in his home town at the University of Buffalo, where he remained for the rest of his academic career (except for a short stint from 1961 to 1964 as chairman of the philosophy department at the University of Pennsylvania).

Although by the 1930s Farber had already begun to drift away from what he perceived as the «narrowness» of the phenomenological "school," he retained a lifelong respect for Husserl's work. Moreover, with the rise of National Socialism in Germany, Farber (himself a Jew) began to use his academic position and influence to assist refugee scholars from Europe.

In December 1939 a group of refugee and American phenomenologists met in New York to found the International Phenomenological Society. Farber was elected president. Among the objectives of the Society was the publication of a journal, to be edited by Farber. Although the first issue of *Philosophy and Phenomenological Research* (1940) was announced as "the successor of Husserl's *Jahrbuch für Philosophie und phänomenologische Forschung*" and the philosophy of Husserl is called "the point of departure for the publication," Farber from the beginning understood the goal of the journal as independent of the ideas of any particular philosopher. His goal was to foster the most scientifically descriptive, logically rigorous and socially beneficial philosophy. Given the social, historical, and personal conditions in which he found himself, this goal was most naturally realized by focusing the journal, at least initially, on Husserl's work. Husserl, whose *Jahrbuch* had been stopped by the Nazis in 1933, had died in 1938, and his phenomenological method was the most famous recent attempt at such rigorous philosophy. Farber knew personally almost all those influenced by Husserl in Europe and the U.S., and consequently could, with the help of Alfred Schutz, Herbert Spiegelberg and others, rally many able philosophers under the banner of the revered Husserl.

The fact that Nazism created a desperate need for a publication outlet for refugee scholars also played a significant role in Farber's motivation. For someone with his personal contacts, professional history and commitment to giving freedom and opportunity to those treated unjustly, what could be more

appropriate in 1940 than to create PPR as an instrument of social benefit?<sup>5</sup>

Though the International Phenomenological Society "ceased to be a functioning organization" after its second meeting in 1946, Farber continued to serve as editor of *Philosophy and Phenomenological Research* for 40 years<sup>6</sup>. During that time he maintained an extensive correspondence with many European phenomenologists who had fled to the United States, including his friend and academic colleague Fritz Kaufmann, a contemporary of Edith Stein who for a time had been among her closest companions in the "Göttingen Circle."

The philosopher Fritz Kaufmann (1891-1958) was born in Leipzig, Germany and had attended the Universities of Geneva, Berlin, Leipzig, and Göttingen. After serving as a volunteer during the First World War, he had resumed studies at Freiburg with Husserl; receiving his doctorate in 1923, he was appointed a lecturer at the University of Freiburg in 1926. By 1936, however, because of growing difficulties for Jewish professors under the Nazi regime, he accepted a research grant in London, and the following year he became a faculty member at Northwestern University in the United States, until he joined the University of Buffalo faculty in 1946. In his distinguished philosophical career Kaufmann lectured and published on a wide variety of topics, including the history of philosophy, ethics, aesthetics, and the relationships between religion and art. Edith Stein refers to him fondly and at length in her *Life in a Jewish Family*,<sup>7</sup> and roughly 30 of her letters to him are preserved in the *Selbstbildnis in Briefen* volumes of her collected works, though their relationship seems to have cooled for a while after her conversion and entry into Carmel.

On December 31, 1938, in the face of increasing pressures on the Cologne Carmel because of her presence there (as a nun of Jewish descent), Edith Stein was transferred from her Ger-

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<sup>5</sup> Hare, *Marvin Farber (1901-1980)*, 6.

<sup>6</sup> *Ibid.*

<sup>7</sup> See Edith Stein, *Life in a Jewish Family*, trans. Josephine Koeppel (Washington, DC: ICS Publications, 1986), especially pp. 256-309 and note 120 on pp. 492-493.

man convent the temporary safety of the Carmel in Echt, Holland. She was still hoping against hope to find a publisher for her masterwork, *Endliches und Ewiges Sein* (*Finite and Eternal Being*), a thorough expansion and revision of her earlier *Habilitationsschrift*, entitled *Potenz und Akt* (*Potency and Act*)<sup>8</sup>. The German publisher Otto Borgmeyer had already typeset the text, but he was unable to proceed further because of Aryan laws against books by Jewish authors. In the meantime, as the materials in the SUNY-Buffalo Archives reveal, by 1939 Marvin Farber was in frequent correspondence with Fritz Kaufmann about plans for the establishment of the International Phenomenological Society and its proposed journal, *Philosophy and Phenomenological Research*. It was in this context, apparently, that Marvin Farber first contacted Edith Stein, inviting her, perhaps at the suggestion of Fritz Kaufmann or Malvine Husserl (widow of Edmund Husserl), to join the proposed International Phenomenological Society. In a letter dated 28 February 1940 sent to the Echt Carmel, Farber had written:

Dear Schwester Theresia,  
Enclosed please find a description of the newly organized Phenomenological Society and its journal.

We would very much like to include you as a charter member. Will you, at your earliest convenience, fill in the items on the enclosed form? Early replies will be especially helpful. Any comments which you may care to make concerning the undertaking will be appreciated.

Very truly yours,  
Marvin Farber, President

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<sup>8</sup> In the German academic system, the *Habilitationsschrift* represented a kind of second doctoral dissertation required of applicants for professorships. At the time she was seeking a professorship at Freiburg in 1931, Edith Stein had begun writing *Potenz und Akt* for this purpose. In it she attempted a dialogue between the phenomenology in which she had been trained and the scholastic philosophical tradition of her new-found Catholic faith. Her application was turned down, at least in part because she was a woman, but after entering the Carmel of Cologne some years later Stein was encouraged to take up the work again. The result, entitled *Endliches und Ewiges Sein* (*Finite and Eternal Being*), was a thoroughly revised text almost twice the length of *Potenz und Akt*, with new sections on divine being.

P.S. At the suggestion of Mrs. E. Husserl, I am sending you a few blank forms for distribution to interested scholars or institutions. I hope you will not only join us, but will become a collaborator in the fullest sense of the term. M.F.<sup>9</sup>

### THE INITIAL CORRESPONDENCE WITH AND ABOUT EDITH STEIN IN THE SUNY-BUFFALO ARCHIVES

The Edith Stein materiale in the SUNY-Buffalo Archives begin with a letter dated 4 April 1940, in which Stein replied to Farber:

Pax Christi!

Echt, 4 IV.40  
Holl. Limburg  
Bovenstenstraat 48

Dear Professor,

Heartfelt thanks for your friendly letter of 28. II and the invitation to take part in the newly founded society about which Mrs. Husserl has already written to me.

Naturally, as a former student and collaborator of Husserl, I will have great interest in seeing the society thrive. As for membership, it has little advantage for a woman who is a religious – I am not only unable to pay the fee; I would also never be able to participate in an event since I live in papal enclosure and cannot travel, in fact, I never leave the house. Also since the monastic daily schedule leaves me next to no time for literary work, cooperating with the magazine would also hardly be possible. But I will be glad to call attention to it whenever the opportunity arises to do so. – May I now, despite your finding this reply hardly satisfactory, in turn ask for your advice, and

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<sup>9</sup> This seems to have been a form letter with a personal postscript. It appears as Letter 567 in Edith Stein, *Selbstbildnis in Briefen II (1933-1942)*, ed. Maria Amata Neyer (Freiburg: Herder, 2000), 431-432. Malvine Husserl had already written to Stein about the new journal at the beginning of 1940, in Letter 651, *Selbstbildnis in Briefen II*, 425-426. A copy of Farber's letter of invitation to Stein was not found among his papers in the Marvin Farber Collection. In a subsequent letter of 16 March 1940 Kaufmann had mentioned Edith Stein as someone who would be well qualified to write an article for them on Adolf Reinach; see Kaufmann to Farber, 16 March 1940, Farber series 22/5F/768, box 11-2.

if at all possible, even for your help. During my novitiate time I wrote, despite the unfavorable circumstances for this kind of undertaking, a very large 2 volume book "Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being." It treats of the fundamental ontological questions in the comparison [*auseinandersetzung*] between scholasticism and phenomenology. Being a "non-Aryan," I never, even from the very beginning, thought of a publisher in the German Reich. But then, since my former publisher Otto Borgmeyer volunteered his services, after some hesitation I gave him the manuscript. With long pauses, it was set in type. But when that was completed, the work went no further since the publisher no longer had the courage to publish it under my name. He has now used 3000 kgs. of lead [type] for the work. While he was at this job, the [Discalced Carmelite] Order paid him 3,000 R.M. [Reich's Marks] as an allowance toward the printing. He claims these were used up for the job. I would consider it as the best solution if a foreign publishing firm could take over the project. We looked in vain in Holland and Belgium for someone. Do you believe there is a possibility in America? Mrs. Husserl advised me to make an excerpt to appear in your periodical. But that would not be any substitute for the book and would only have meaning as an indication of the book if that were to appear. I think shipping 3000 kgs. of lead would prove difficult. It would be more practical if a publisher were to be ready to have the book printed by Borgmeyer with the American firm's name on the title page – and give him [Borgmeyer] part of the edition as compensation. Were it possible for you to do anything in this affair you might be able to consult with my friends and relatives over there, inasmuch as they are capable: Gerhart Husserl<sup>10</sup> and Fritz Kaubmann are close [friends] from the time of my student days. My sister [Erna]<sup>11</sup> and brother-in-law (Hans Biberstein, M.D.) live at 371 68th St., Brooklyn; my cousin, Prof. Dr. Richard Courant<sup>12</sup> (mathematician) at 142 Calton Rd.,

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<sup>10</sup> Gerhart Husserl, the eldest son of Edmund Husserl, worked as a lawyer in the United States.

<sup>11</sup> Erna Biberstein, neé Stein, was Edith's sister, and emigrated to New York with her husband Hans and their children in 1939; Hans and Erna were both medical doctors.

<sup>12</sup> The noted mathematician Richard Courant (1888-1972) was the son of Sigmund Courant, brother of Edith Stein's mother. See Stein, *Life in a Jewish Family*, 84, 172-173, 218, 239-305.

New Rochelle, N.Y. Courant was at the University of Göttingen a long time, and attended Husserl's lectures there and always retained an interest in phenomenology. Besides that he is very capable and efficient. I would like to mention also that the publisher has repeatedly suggested an alternative proposal: that [the book] be brought out under another's name, preferably the name of the prioress of the Carmelite Monastery in Cologne (to which I formerly belonged); she it is who signed the contract for the publication. I decidedly turned down that suggestion, not only for reasons of truthfulness, but as well for fear of putting the convent or the order in jeopardy. Dr. Winthrop Bell<sup>13</sup> of Chester, Nova Scotia, Canada also belongs to my old friends in America. Mrs. Husserl has surely also given you this name.

Were you able to do anything in this matter, I would thank you with all my heart.

With the best wishes for all your undertakings and with most friendly greetings I am

Yours,

Sr. Teresia Benedicta a Cruce, O.C.D.<sup>14</sup>

Farber next writes to Kaufmann to inform him of Stein's response:

Dear Fritz,

Two people have referred to you in recent letters and I wish to pass on to you the general nature of their message.... The second person to refer to you is, I believe, the former Edith Stein, whose name is now Sister Theresia Benedicta a Cruce, at present in a Dutch convent (Carmelite). There are two things to be noted. The first is that she has no money for our society or publication, but is greatly interested. What shall we do?

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<sup>13</sup> Winthrop Pickard Bell (1884-1965), born in Halifax, Nova Scotia, had studied under Edmund Husserl between 1911 and 1914. See note 122 in Stein, *Life in a Jewish Family*, 493-494.

<sup>14</sup> Stein to Farber, 4 April 1940, Farber series 22/5F/768, box 22-20. The English translation here of the Stein letters in the Marvin Farber Collection is by Sr. Josephine Koeppel, OCD. The original German text appears as Letter 664 in Edith Stein, *Selbstbildnis in Briefen II (1933-1942)*, 445-446.



The second point raised concerns her treatise, dealing with scholasticism and phenomenology, which was to have been published in Breslau, and for which three thousand [Marks] had been raised. Since she is non-Aryan, the publishers do not want to complete the work already begun. Having failed to interest Dutch and Belgian publishers, she asks whether we could arrange for the publication in the United States. She feels that the export of three thousand kg. of lead would be difficult, and hopes that an American firm might be able to exchange credit. Do you think anything can be done? Mrs. E. H. [i.e., Mrs. Edmund Husserl] suggested to her that she prepare an article for us based on her book, but she states that it would not be adequate, and prefers to put out the whole book. I wonder if we ought to suggest a series of articles to her? Since you know her personally, I shall await your reply before writing to her<sup>15</sup>.

Farber ends with a wry comment on Stein's decision to enter Carmel: "The step which she took, which in effect ended her earthly existence, is astonishing for so intelligent a person."<sup>16</sup>

Replying to Farber on 7 May 1940, Fritz Kaufmann wrote:

...There is no doubt at all that *Edith Stein* should become a member of our society even though she may be unable to pay her contribution. I say this not only because she has been a most beloved friend of mine, but her first works belong to the most valuable and authentic contribution to phenomenology in the line of the *Ideen*. Above all, she has been one of the most devoted friends of Husserl and served him during the war in the most unselfish way not only as a secretary but also – during a grave malady of his – as his nurse. We honor Husserl's memory in asking her to be with us.

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<sup>15</sup> Farber to Kaufmann, 3 March [?] 1940, Farber series 22/5F/768, box 11-2. This letter is apparently misdated, since it seems to refer back to Stein's letter of 4 April 1940, and since the reply of Kaufmann (who typically responded quickly) is dated May 7. Perhaps Farber mistakenly wrote "March" instead of "May."

<sup>16</sup> Ibid.

The problem of her book is a very difficult one indeed. I do suppose that this book is identical with a work she spoke [to] me of years ago. Then it had the title "Potency and Act" or "Actuality and Potency" or something like this: a problem, by the way, whose central importance just in the present situation of philosophy (and phenomenology in particular) I realize more and more<sup>17</sup>. As Miss Stein was a productive phenomenologist and has, e.g., as the translator of Thomas' *Questiones Disputatae [de Veritate]*<sup>18</sup>, a first-hand and first-rate knowledge of scholasticism I would heartily welcome the being inserted [sic] of her work in our publications series – though, perhaps, under two conditions. First, I think it should be translated into English. (If she cannot do it herself, her order will certainly have the necessary relations to English-writing people.) Second, it should refrain from every Catholic propaganda apart from that which the exhibition and defense of the scholastic position necessarily implies. (I write this with reference to her contribution to the Husserl-volume in the yearbook.) If this cannot be done I am clearly in favor of giving her an opportunity to write a series of articles (as you suggested) for our periodical – German or English, but again, with exclusion of any propagandistic tendencies. (This is a delicate point, but I am sure you will know how to handle it.)

I am not competent to say anything about the financial question. (I do not even understand what the allusion to the "three thousand kg. of lead" does mean.) But [I] am quite ready to negotiate with her if you want me to. I would be glad, in any case, to have her address<sup>19</sup>.

Cordially yours,  
FK

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<sup>17</sup> In fact, as noted above and as she explains in her preface to the work, *Finite and Eternal Being* is a thoroughly revised and expanded version of her earlier study, *Potenz und Akt*. See Edith Stein, *Finite and Eternal Being*, xxvii-xxviii; and Edith Stein, *Potenz und Akt: Studien zu einer Philosophie des Seins*, ed. Hans Rainer Sepp (Freiburg: Herder, 1998).

<sup>18</sup> Stein's translation of *De Veritate* was published as volumes 3 and 4 of "Edith Steins Werke" under the title *Untersuchung über die Wahrheit*, trans. Edith Stein (Freiburg: Herder, 1952-1955).

<sup>19</sup> This seems to indicate that Fritz Kaufmann and Edith Stein had not communicated with each other at least since her transfer from Cologne to Echt at the end of 1938. See also the last lines of Stein's letter of 4 November 1940, below.

In light of Kaufmann's comments, Farber wrote to Edith Stein on 9 May 1940:

Dear Sister Theresia:

I was very glad to receive your letter, and wish to thank you for the suggestions of people and groups that might be interested.

It is my hope that we shall be able to do something about the problem [of publishing *Finite and Eternal Being*] which you described. The matter has been referred to Catholic professor for his advice. That is one of the possible sources of help for the publication of your book. I wrote to Fritz Kaufmann about your problem, and he too has hope that something may be done by means of Catholic scholars. Should that fail we shall make further inquiries. You may be sure of our interest in your work.

The Council of the Phenomenological Society has voted to make you a charter member of the organization, and to send you a copy of the journal without charge. Your notable record of scholarship in this field, and your great interest in its continued progress, leads us to welcome and value your membership. It is our hope that national groups will be formed, and that Professor Pos of Amsterdam will soon organize a Dutch Association. It is, in view of present conditions, a little premature to speak of future international meetings.

I hope that you will sincerely consider sending us an essay for the journal that is based upon any work that you have done in the past, and that you will think of this as *our* undertaking.

Sincerely yours,  
Marvin Farber

On August 10, Kaufmann wrote again to Farber, objecting to a comment in another article he was reviewing that claimed a close relationship between Heidegger and Husserl; Kaufmann insists that Edith Stein was closer to Husserl than Heidegger was. Next, Farber received the following letter from Stein, dated November 4 and including, as she indicates, a copy of the contract with Otto Borgmeyer's publishing company for *Finite and Eternal Being*:

Pax Christi!

Echt, (Holl.-Limburg)

Bovenstestraat 48,  
4.XI.1940

Dear Professor:

I received your kind letter of the 9th of May at the end of September. Only today do I find time to answer it. I thank you sincerely for making me a member of your Phenomenological Society and for all your kind endeavors to publish the unfortunate opus. I can well imagine that in the last months you have hardly been able to do anything about it. In any case, I wanted to send you a copy of the contract with the publisher so that you and any other gentlemen who show an interest in the matter can become familiar with all the business details. In case of any possibility there, it would probably be best to deal from there directly with the publishing firm Franke (Owner: Otto Borgmeyer, Breslau I An der Sandbrücke 3) and with the Rev. Mother Prioress of the Carmel in Cologne (Rev. Mother Prioress Teresia Renata de Spiritu Sancto, O.C.D., Köln-Lindenthal, Dürenerstr. 89). As you see from the enclosure, I did not finalize the contract; the convent did so.

If I receive confirmation from you that this letter came to your hands, and when I receive a copy of the magazine for examination, I will give consideration to the possibility of contributing an article.

Through you I would like to send greetings to Fritz Kaufmann and Gerhart Husserl. Once more, sincerest thanks to you and greetings,

Sr. Teresia Benedicta a Cruce. O.C.D.<sup>20</sup>

A few months later, Stein followed up with a postcard to Farber, dated 4 April 1941:

Pax Christi!... Dear Professor:

About two weeks ago I received the second issue of the magazine "Phil[osophy] and Phen[omenological] Research" The first [issue] probably was lost somewhere enroute. May I

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<sup>20</sup> Stein to Farber, 4 November 1940, Farber Series 22/5F/768, box 22-20. The German original appears as Letter 676 in Stein, *Selbstbildnis in Briefen II*, 462-463.

therefore ask that you make another attempt to send it? Perhaps a letter as well has not reached its destination.

Your kind letter of April 1940 I received in September, and as I believe, I answered it in October<sup>21</sup>, but after that heard no more. I was very happy to receive the second issue and thank you sincerely for it. I have been engaged for some months in collecting material for a major work about Dionysius the Areopagite. Now I have begun to write something from that quarter which I could send you as a contribution: "Ways to Know God according to the Teaching of the Areopagite." I believe you have made your parameters wide enough to include something like this. My superiors do leave me full liberty; but it is, of course, self evident that I cannot write on anything that has nothing at all to do with our life. With best wishes, your grateful Sr. Teresia Benedicta a Cruce

The essay she mentions, on Pseudo-Dionysius, would eventually be published posthumously in *The Thomist* in July 1946, as we shall see. Meanwhile, Farber replied briefly to Stein on 9 May 1941:

Dear Sister Theresia,

Several efforts were made to get people interested in your book. We tried to interest some Catholic publishers, but it seems that only an English translation of your book would meet with a response. Right now a fast effort is being made to interest a prominent Catholic philosopher<sup>22</sup>.

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<sup>21</sup> It seems that Stein is referring to the letter above, dated 4 November 1940. Either she misdated this previous letter, or she misremembered when she wrote it.

<sup>22</sup> Perhaps Farber is referring to Mortimer Adler, who was consulted at some point in the process, according to Fritz Kaufmann's letters to Farber of 30 March 1944 and 9 September 1945, below. Mortimer J. Adler (1902-2001), born in New York City, was a noted public philosopher and author of some 60 books. His long career included teaching positions at Columbia University, the University of Chicago, the University of North Carolina (Chapel Hill), the Institute for Philosophical Research, and the Aspen Institute. He served as chairman of the board of editors of *Encyclopedia Britannica* and editor-in-chief of the "Great Books of the Western World" series. Although he wrote extensively on Thomas Aquinas and was known for his interest in medieval thought, he did not actually become a Roman Catholic until 1999.

I regret that the first issue of the journal did not reach you, and we shall try again.

I am glad to learn that you are able to continue your scholarship, and assure you of my interest in your work.

With cordial greetings,

Sincerely yours,

Marvin Farber<sup>23</sup>

To this Stein responded on 12 September 1941, in what would be her final note to Farber:

+Pax Christi!

Echt, 12.IX.41

Dear Professor Farber,

Your friendly card of the 9th of May reached me in a relatively short time (that is, in about a month). I did not answer earlier because I wanted to send you the promised contribution for the periodical. And now I am taking a chance on sending it. You will forgive me for not sending my best copy. I am unable to judge myself whether it is suitable for your periodical. Except for Number 2, no other issue reached me. I hope the article is not all too long for you. Much that is dispensable I have already struck out. I have marked the place [of another section] that could be deleted. I would be grateful to have word from you soon after you receive [the article]. If I do not receive confirmation of its reception by the 1st of January I will assume it has not reached you and that I am free to make other use of the article. In case you do receive and accept it, would it be all right with you if, eventually, it were to appear here in a Dutch translation? Would it be possible that Fritz Kaufmann take over any corrections? Or would you wish to do that yourself? For all the trouble taken regarding the big book [i.e., *Finite and Eternal Being*] I am most grateful, even though it was without success.

Would you know a translator? It would of course be a giant undertaking. With best wishes, your grateful Sr. Teresia Benedicta a Cruce, O.C.D.<sup>24</sup>

<sup>23</sup> Farber to Stein, 9 May 1941, Farber Series 22/5F/768, box 22-20.

<sup>24</sup> Stein to Farber, 12 September 1941, Farber Series 22/5F/768, 22-20. The German original appears as Letter 704 in Stein, *Selbstbildnis in Briefen* II, 506.

Farber, in turn, sent what was apparently his final note to Edith Stein on 25 October 1941:

Schwester Theresia Benedicta a Cruce  
Kloster Karmel  
Echt, Holland  
Dear Colleague:

I have received your manuscript and wish to acknowledge it without delay. It will be read as soon as possible by the customary readers of our editorial staff, and I shall write to you again soon. It is disappointing to learn that you have not received most of the issues of our journal. *All* have been sent to you (five numbers so far). Unfortunately, we have not succeeded in interesting a publisher in your large book [i.e., *Finite and Eternal Being*] because it is not in English. Several persons tried to do something about it.

With cordial greetings, etc.<sup>25</sup>

Meanwhile, Farber must have forwarded Stein's essay on Pseudo-Dionysius to Fritz Kaufmann, for on 7 November 1941 Kaufmann sent his somewhat mixed but generally favorable evaluation of the article to Farber:

Dear Marvin:

My opinion on *Edith Stein's paper* has been delayed a little bit by other work and other sorrows....

Edith Stein's paper is an interesting and thoroughgoing analysis of the stages of religious experience with the help of phenomenological categories as provided for by the first generation of Phenomenologists. There is no more dogmatism in it than we had to expect as unavoidable under present circumstances: this dogmatism is especially clear in her attitude toward the bible, e.g., on page 28. The startingpoint from Dionysius Areopagite is more or less accidental; the more so as Dionysius' work on Symbolic Theology has not even been handed over to us. The main part of the essay could abstract – and does abstract – from this historical point of departure, and could serve almost as well as an introduction to each mystical or even only religious treatise or to a poem like the *Divina*

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<sup>25</sup> Farber to Stein, 25 October 1941, Farber Series 22/5F/768, box 22-20.

*Comedia*. But as the general title of the paper is "Wege zu Gotteserkenntnis," Edith Stein was "entitled" (in a literal sense) to refer to Dionysius as a mere example, though a highly important one.

The paper is lucid, well-written and contains a number of very fine remarks. Without being too enthusiastic about it, I recommend its publication if it can be done from the financial point of view.

I made already many corrections of obvious misprints in the manuscript. In addition I marked on the margine of pp. 3, 23, 31, 33 some *slight* changes or additions that seem necessary to me for one reason or another. On p. 3 I would delete not only the two passages which E[dith] St[ein] suggests herself, but also the sentence between – which seems to contradict a statement on p. 2. On the whole the paper is all right....<sup>26</sup>

Farber also consulted another member of the editoria! board of PPR, Alfred Schuetz<sup>27</sup>, who responded on 3 May 1942:

Dear Marvin,

The last few weeks have been rather hectic and I apologize that I did not write you earlier on Stein's Ms. I do not think that we should print it; first of all we [would have] to translate it in order to live up to our policy; secondly, it does not fit in the frame of our journal, being purely theological. But it is as such a fine paper, which I like. Should it not be offered in the name of the author to the *Review of Philosophy and Religion*? Or to the *Journal of [the] History of Ideas*?...<sup>28</sup>

Six days later, Farber responded: "Dear Alfred: ...Your suggestion regarding Edith Stein's paper is a very good one, I think,

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<sup>26</sup> Kaufmann to Farber, 7 November 1941, Farber Series 22/5F/768, box 11-3.

<sup>27</sup> Alfred Schuetz (1899-1959) is known as the inspirer of phenomenological sociology. His patronym is sometimes written as "Schutz." He consulted Husserl a number of times before moving to the United States, where he taught at the New School of of Social Research. See Herbert Spiegelberg, *The Phenomenological Movement: A Historical Introduction*, 3d ed. (Dordrecht, The Netherlands: Kluwer Academic Publishers, 1994), 255-256.

<sup>28</sup> Schutz to Farber, 3 May 1942, Farber Series ????



and I will shall try to interest some other journal in it."<sup>29</sup> And on May 16, he wrote to Fritz Kaufmann:

I have neglected to mention Edith Stein's paper [on Pseudo-Dionysius], which was also read by Dr. Schuetz. Although he thinks well of it, he feels it should be published by another type of journal than ours and suggests that we try to get another publication to do it for her. One of the reasons he cites is our now settled policy, which we adopted more or less informally in discussion, of printing only Husserl manuscripts in the German, for the duration of the war<sup>30</sup>.

Yet on the final page of a subsequent letter to Farber dated 19 June 1942, Kaufmann still expresses the hope that Stein's essay can somehow be published in *Philosophy and Phenomenological Research*.

...For general reasons I regret your decision in Miss Stein's case. Perhaps it cannot be helped. I should like to refer, however, to the practice of many philosophical journals...which still publish contributions in German. Should not the same be possible in the organ of an International Society like ours [?] If necessary one could add a note concerning the circumstances of Miss Stein's life. I am afraid that the paper may not have sufficient merits to justify the trouble of a translation. That is also why I do not want to *insist* on a revision of your considerations and those of our New York friends [i.e., Alfred Schuetz] insofar as this paper of Miss Stein's is concerned<sup>31</sup>.

Sadly, and unbeknownst to Farber and Kaufmann, Edith Stein and her sister Rosa would be arrested by the Nazis only a few weeks later on August 2, 1942 and put to death at Auschwitz-Birkenau on August 9. At the time of her death, then, Edith Stein had still not found a publisher for *Finite and Eternal Being* or the essay "Ways to Know God" on Pseudo-Dionysius, despite her best efforts.

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<sup>29</sup> Farber to Schutz, 9 May 1942, Farber Series 22/5F/76, ???

<sup>30</sup> Farber to Kaufmann, 16 May 1942, Farber series 22/5F/768, box 11-3.

<sup>31</sup> Kaufmann to Farber, 19 June 1942, Farber series 22/5F/768, box 11-3.

### LATER MATERIALS ON EDITH STEIN IN THE SUNY-BUFFALO ARCHIVES

Meanwhile, Marvin Farber and Fritz Kaufmann were not apprised of Stein's fate for some time. There seems to have been no further mention between them of her writing projects until 1944, when Kaufmann writes to Farber on March 30 concerning an article submitted to PPR by James Collins.

I read *James Collins'* article carefully and found it very instructive and well worth to be published (sic) in [*Philosophy and Phenomenological Research*]. In addition it may contribute to a closer contact between Phenomenology and Catholic philosophy. Even if we do not share the religious presuppositions of Scholasticism, we may still profit from the refined conceptual instrumentarium of the school: after all, phenomenology sprang from a new interpretation of scholastic "intention."

...It is a pity that we did not know of this man when we negotiated with Edith Stein about her book and some articles of hers. (By the way what has been the destiny of her paper on Dionysius Areopagita I read years ago?).... He (I mean Collins) would have been more interested, understanding and helpful than Mortimer Adler and other people to whom I spoke at that time. Perhaps it is not too late even now??<sup>32</sup>

On April 6, Farber responded to Kaufmann: "Thank you for reading the Collins paper. Collins is connected with Catholic University in Washington, and is, I believe, a subscriber. I shall, as soon as I can get to it, take up the Edith Stein matter with him...."<sup>33</sup> At this point Farber and Kaufmann had still not learned of Stein's death, since in August a form letter was sent to the Echt Carmel asking if she wanted to continue receiving *Philosophy and Phenomenological Research*<sup>34</sup>.

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<sup>32</sup> Kaufmann to Farber, 30 March 1944, Farber series 22/5F/768, box 11-5.

<sup>33</sup> Farber to Kaufmann, 6 April 1944, Farber series 22/5F/768, box 11-5.

<sup>34</sup> See Letter 780 in Stein, *Selbstbildnis in Briefen II*, 595-596.

Collins may have declined the suggestion to take up "the Edith Stein matter" or may have referred Farber elsewhere, for the next mention of the Stein in the SUNY-Buffalo archival material seems to come in a letter of 5 September 1945 to Marvin Farber from Prof. Rudolf Allers<sup>35</sup> of the Catholic University of America (Washington, DC), in which Allers writes:

I thank you for your card and I shall be very glad to look at the MS of Edith Stein. There are, of course, possibilities for publishing it either in *The Thomist* or in *The New Scholasticism*, if it should prove suitable. Should I feel so, I shall take care of having the article translated, or I may translate it myself. In any case, I would appreciate [it] if you would have the MS sent to me. You may be assured that I shall be very careful and return it if I do not see any way to get it published.

I have no reliable news on Edith Stein. There have been rumors, and they are countenanced by the Carmelite Fathers though I do not know on what evidence – that she had been taken by the Germans away from the convent in Holland and put in a concentration camp in Poland where she is said to have died. There is, however, no official confirmation. The tale has indubitable [sic] a certain internal plausibility; but it seems to me that further news have to awaited.

There are other scholars, Dutch and German, who lived in Holland of whom I have no news. It seems that it is still not easy to get in touch with people there. With renewed thanks very sincerely yours,

Dr. Rudolf Allers<sup>36</sup>

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<sup>35</sup> Rudolf Allers (1883-1963) was born in Vienna and studied under Sigmund Freud at the University of Vienna. He became an instructor in psychiatry at the University of Munich and later earned a doctorate in philosophy at the University of Milan in 1934. After the Nazis rose to power he moved with his family to the United States in 1938 and became a professor of psychology in the school of philosophy at the Catholic University of America in Washington, DC, where he taught for a decade. He then transferred to Georgetown University as a professor of philosophy. Allers wrote extensively on psychological and philosophical topics, had a keen interest in phenomenology, and had apparently known Edith Stein back in Germany.

<sup>36</sup> Allers to Farber, 5 September 1945, Farber series 22/5F/768, box 1-5.

Farber passed along this sad news to Fritz Kaufmann, who responded in a letter begun on 9 September and finished two days later:

...Before concluding this letter (I was interrupted by some urgent work), I got your card of September 9 which apparently crossed with my epistle last week. I am disconsolate at Edith Stein's death though I am still hoping – perhaps, against hope – that the news will not prove true. With Hans Lipps and her my best Göttingen friends are gone, and life seems so much poorer. It is as if a door to a beloved room of the past had been definitely locked. You can hardly imagine what [Edith Stein] meant to me during the first World War when she did everything to keep me spiritually alive and abreast with the intellectual events within our movement and outside. She was the kind genius of our whole circle, taking care of everything and everybody with truly sisterly love (also of Husserl who was seriously ill in 1918). She was like a guardian angel to Lipps in the years of his distress. When I spoke to her last time in the Cologne monastery – a lattice between her room and mine – the evening twilight made her fade to my eyes: I felt I was not to see her again. But who could have thought that these beasts would not stop in their cruelty even before a nunnery, and that she would have to die as she may have done? She had joined the Carmelites' order on account of her special veneration for Santa Theresa, but also because she wanted to offer her life and her prayers, in this ascetic community, to save mankind. Did she succeed, after all, in this highest task?

What may have happened to her great 2 volumes on *Act and Potency*, set up already in type by Kosel and Pustet (if I remember correctly)<sup>37</sup> while it could not be published any more since it was the work of a Jewish author? Years ago, I tried in vain to interest Catholic circles for it (e.g., Mortimer Adler). Does not Kösel and Pustet have an American branch in New York; and would it not be possible to approach them on behalf of one of the most valuable properties left by the Germany of the last generation?

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<sup>37</sup> In fact, as Stein's letter of 4 November 1940 (above) indicates, Kaufmann had misremembered, since the publishing house was Franke, owned by Otto Borgmeyer.

Will you allow me to conclude these few words on my friend with some lines from Husserl written – Sept. 20, 1915 – shortly after I lost my father? They belong to the relatively few documents I know of in which Husserl gave a look into his private life:

“When I was your age, I too lost my father. I was almost ashamed of myself at how easily I bore the loss after the first great shock. But a silent, sad, insatiable longing accompanied me whenever I thought of him, my whole life long. Those whom we lovingly revere do not actually die. They die in that they no longer do anything, they no longer speak to us, nor make any demands of us, and yet, remembering them, we feel they are facing us, looking into our souls, feeling with us, understanding us, and approving or disapproving.”

Yours,  
Fritz<sup>38</sup>

The following month, on October 9, Rudolf Allers wrote to Farber acknowledging receipt of Stein’s article, “Ways to Know God,” on Pseudo-Dionysius:

Dear Professor Farber:

I return therewith the letter by Edith Stein and, at the same time, acknowledge the receipt of the manuscript. I have not yet, as you will understand, read the article, but I have rapidly looked through it. It seems to me, at first sight, that it might be quite suitable for publication, for instance in *The Thomist*. But it may need some cutting out of certain passages which seem to be rather long and even a little prolix.

In any case, if the article is going to be printed, I would like to mention the fact that you received it first and handed it over to me. I would also like to quote one or the other line from the letter, provided you give me the permission.

Translating Dr. Stein’s article will not prove an easy task. Certain idiomatic peculiarities lend themselves but badly to an exact rendering in English. So, for instance, the use she

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<sup>38</sup> Kaufmann to Farber, 9 September 1945, Farber series 22/5F/768, box 11-6. See Letter 781 in Stein, *Selbsthldnis in Briefen II*, 596-598. But as the immediately preceding letter indicates, contrary to the suggestion of the editors of *Selbsthldnis II*, the news of Stein’s death seems to have reached Farber and Kaufmann through Allers, not from the Echt Carmel.

makes of the linguistic kinship of 'Bild,' 'Gebilde,' 'bilden' for which there is no equivalent. However, I shall do my best.

The editors of *The Thomist* will want, of course, to see the complete translation. I presume that I have your permission to retain the manuscript for quite some time, since I can work on the translation only between my regular activities.

If you were able to tell me at what time you – or someone else – had the last news from Dr. Stein and from where, I might be able to find out the truth about what happened to her. I know several people in Holland who may know and, eventually, have the chance to start an investigation. Also, there is a brother-in-law of hers living in New York City, a physician specialist in dermatology [i.e., Dr. Hans Biberstein] whose address I have somewhere. He too may have late information. In case of my learning anything definite, I shall communicate with you.

Sincerely yours,  
Rudolf Allers

P.S. What is the 'big book' mentioned in Dr. Stein's letter? I once had a long talk with her in which she developed a complete outline of something like a 'metaphysics of reality.' Is it that? Do you know what became of the book?<sup>39</sup>

Finally, on December 20, Allers relays what he has heard from the Echt Carmel:

Dear Professor Farber:

I have received news from Holland concerning the fate of Dr. Edith Stein. But even the Sisters of her own convent know nothing absolutely definite. I suppose you will be interested in hearing what is known, and therefore I transcribe the essential parts of the letter written by Sr. Maria Antonia, who was the superior of the Carmel at Echt at the time when Dr. Stein was taken away.

Sr. Benedicta a Cruce, as Dr. Stein was named in the order, arrived at Echt the last of December 1938. A sister of hers – I do not know whether also a nun – was with her<sup>40</sup>. It was

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<sup>39</sup> Allers to Farber, 9 October 1945, Farber series 22/5F/768, box 1-5.

<sup>40</sup> The reference is to Rosa Stein, who likewise had become a Catholic and moved to the Echt Carmel, where she served as an "extern sister."

arranged that both should go later to Switzerland, where Dr. Stein was to join a convent at Brieg, and her sister to live with some other nuns. On August 2d 1942 two German officers desired to speak to Dr. Stein; it was assumed that they were to discuss the particulars of her departure for Switzerland, the Swiss permission having been already given. Instead, Dr. Stein was told to leave the house within 10 minutes, the same applied to her sister. The superior could not do anything; every attempt to prevent Dr. Stein's leaving or to do anything else, the nuns were told, would bring down punishment on the convent. The same day were arrested two girls of an institute at Koningsbosch, a nun, friend of Dr. Stein, from the Ursuline convent, and two other lay women who were guests of some nuns, two Trappist fathers and their sisters, also nuns. Of all these people there are no news. It is rumored that the two fathers are dead.

The writer supposes that the two sisters, Dr. Edith and Miss Rosa Stein are long dead, since they could not have withstood the many hardships, being both rather frail. They were first at a camp at Dronte in Holland; it would be managed that some clothing was sent to them.

Since this, there are now news. The nuns have tried to get information in Holland and in Germany without any result. Sr. M. Antonia says, as she knew Dr. Stein, it is highly improbable that she could have escaped death because she was quite outspoken and, in some way, willing to suffer martyrdom.

A certain batch of writings by Dr. Stein were hidden in the attic of the convent at Echt and later saved by some professor of Louvain, whose name is not given. The manuscripts are said to be now part of the "Husserl Archives." The convent suffered severely during the war and had to be abandoned by the nuns. When they came back after six months, they found a terrible destruction, the house full of rubbish, many things had vanished, among which, so the letter says, also tokens of memory of Sr. Benedicta. What kind of tokens, I do not know; probably no manuscripts, because this would have been mentioned.

This is all I know and what is, as it seems, known. Whether there will ever be a clearer picture of Dr. Stein's fate is uncertain. It is to be feared that she will not have fared better, should she have been alive still at the end of the war, under the Russians; supposedly she had been carried away to a concentration camp in Poland.

If you have use for these news, please do as you want with them. They are perfectly at your disposal.

With best wishes for Christmas and the New Year,

Very sincerely,

Dr. Rudolf Allers<sup>41</sup>

At long last, Stein's "Ways to Know God" essay, edited and translated by Rudolf Allers, appeared in the July 1946 issue of *The Thomist*. True to his word, Allers included a preliminary note indicating that the essay was originally presented "to Professor Marvin Farber, the editor of the *Journal of Philosophy and Phenomenological Research*, in the fall of 1941"<sup>42</sup>. Meanwhile Dr. Lucy Gelber, coeditor of the "Edith Steins Werke" series and custodian of the Stein archives, had published the German text of the same article, "Wege zu Gotteserkenntnis," in the February 1946 issue of *Tijdschrift voor Philosophie*<sup>43</sup>. Thus the only piece Edith Stein had written specifically for publication in the United States ended up, by a matter of months, first appearing in the German language, in a Belgian philosophical journal. Meanwhile, the German edition *Endliches und Ewiges Sein*, as edited by Gelber, was finally published in 1950 as the second volume in Herder's "Edith Steins Werke" series. During the 1960s Kurt F. Reinhardt began an English translation for the Frederick Ungar Publishing Company of New York, but Ungar canceled the project and this translation remained unpublished at the time of Reinhardt's death in 1983. Only with

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<sup>41</sup> Allers to Farber, 20 December 1945, Farber series 22/5F/1945.

<sup>42</sup> Sister Theresia Benedicta a Cruce, O.C.D., "Ways to Know God: The 'Symbolic Theology' of Dionysius the Areopagite and Its Factual Pre-suppositions," trans. Rudolf Allers, *The Thomist* 9 (July 1946), 379. Allers's note indicates that even at this point there was, as yet, no confirmation of Stein's death. He goes on to add: "The study presented here is obviously intended as a sort of introduction to further investigations into the problem indicated in the title. Whether any of these studies are extant we do not know; a great work on ontology, to which the author referred in a letter to Professor Farber of the same date as this manuscript, was completed. The printing of it, however, was forbidden by the German authorities; the fate of the book is unknown at the present time" (Ibid.).

<sup>43</sup> Edith Stein, "Wege zu Gotteserkenntnis: Die 'Symbolische Theologie' des Areopagiten und ihre sachliche Voraussetzung," *Tijdschrift voor Philosophie* (February 1946): 27-74.



the posthumous printing of Reinhardt's translation by ICS Publications in 2002 has *Finite and Eternal Being* finally become available in English. Had Marvin Farber and Fritz Kaufmann been more successful, however, two of Edith Stein's most significant later works, «Ways to Know God" and *Finite and Eternal Being*, would likely have appeared first in the United States, in English, during her lifetime.

## REFLECTIONS

The materials we have reviewed here, from the Marvin Farber Collection in the SUNY-Buffalo archives, are significant for a number of reasons. First, they reveal a good deal about the attitudes of some of Edith Stein's friends and colleagues toward her academic achievements and vocational decision. Obviously, Marvin Farber in particular has difficulty understanding how a woman of Stein's intellectual gifts could choose cloistered religious life, and Fritz Kaufmann seems especially concerned about possible Catholic "propagandizing" in Stein's writings. Such reactions were not out of keeping with a certain anti-catholic bias prevalent among secular college and university faculties in the United States at that time. Moreover, neither shared Stein's Christian faith. What is perhaps more remarkable, however, is the degree of esteem they still felt for Stein and her work. Farber's letters are never less than respectful, and he is genuinely interested in her possible contribution to PPR. Fritz Kaufmann recalls her fondly as "the kind genius of our whole circle" and speaks of her unpublished "big book" as «one of the most valuable properties left by the Germany of the last generation." Both make sincere efforts to help her find suitable publishers. Their respect for Edith Stein outweighed any misgivings they may have had about her religious leanings.

In the second place, these letters from the SUNY-Buffalo archives clarify and in places correct some of the background information given in the German editions of her works. For example, the earlier German editions of *Endliches und Ewiges Sein* (*Finite and Eternal Being*) show no awareness of Stein's unsuccessful efforts to have the book published in the United States. Again, in the 1993 "Editors' Introduction" to volume XV

of "Edith Steins Werke," *Erkenntnis und Glaube*, in which «Wege zu Gotteserkenntnis» appears, Dr. Lucy Gelber writes that:

According to her prioress, Edith Stein was working on this article for the American journal *The Thomist* in 1940-1941 in the Dutch Carmelite convent of Echt.... The editors of this journal of the Dominican Fathers (The Thomist Press, Baltimore) had asked her for a contribution on a subject of her own choosing, presumably at the suggestion of Professor Rudolf Allers, who later also translated it in to English. This circumstance is important for assessing the writing in view of her overall work....<sup>44</sup>

But in fact, as the correspondence cited above clearly indicates, "Ways to Known God" was originally intended for *Philosophy and Phenomenological Research*, in response to an invitation from Marvin Farber. Rudolf Allers did not become involved until some time after Stein's death, when Farber and Kaufmann were looking for an alternative outlet for the article. And contrary to the conjecture in the newest German edition of Stein's letters<sup>45</sup>, it seems far more likely that Farber and Kaufmann

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<sup>44</sup> See Stein, *Knowledge and Faith*, xxii-xxiii, translated from Edith Stein, *Erkenntnis und Glaube*, ed. Lucy Gelber and Michael Linssen (Freiburg: Herder, 1993), Oddly, Gelber indicates that she had at hand an offprint of the article from *The Thomist*, where Allers's preliminary note clearly indicates that "Ways to Know God" was originally submitted to Marvin Farber for PPR. Gelber also overlooks the information in Letter 321 of the edition of Stein's correspondence which she edited, in which Stein states: "I do not know whether I wrote to you that as part of my new duties I am to write a short preliminary study as a contribution to the periodical *Philosophy and Phenomenological Research*, which has been published since last year by some Husserl disciples at the University of Buffalo, NY. This minor work ("Ways to Know God: The 'Symbolic Theology' of the Areopagite and Its Factual Presuppositions") is at present being typed by Ruth K (Kantorowicz)." See Stein, *Self-Portrait in Letters*, 1916-1942, 333, See also letters 319 and 326.

<sup>45</sup> See Stein, *Selbstbildnis in Briefen*, 1933-1942, ed. Maria Amata Neyer (Freiburg: Herder, 2000), 598 (letter 781, note 4). Note that Allers had written to Marvin Farber on 5 September 1945 conveying the credible rumors of Stein's death, Farber had forwarded this information to Fritz Kaufmann a few days later, and Kaufmann wrote back almost immediately with his moving tribute to Stein cited above (and in the new German edition as Letter 781).

learned of Stein's death through Rudolf Allers rather than through any direct communication from the Carmel of Echt. And still further clarifications may be forthcoming as this archival material is examined more thoroughly.

Finally, the Marvin Farber Collection offers a rich treasury of background information on the broader phenomenological movement. As noted earlier, in his capacity as president of the International Phenomenological Society and editor of *Philosophy and Phenomenological Research* Farber knew and was in contact with almost all of the major phenomenologists of his day. He likewise worked strenuously to assist those endangered by the Nazis in emigrating from Europe to the United States. Thus his extensive correspondence with Fritz Kaufmann and others is filled with valuable comments not only on philosophical problems and important articles submitted to the journal, but also on the lives and personal struggles of mutual acquaintances. In a series of letters from October 1940, for example, Kaufmann and Farber discuss several philosophers (e.g., Koyrè, Conrad-Martius) whom they would like to help come to the USA; again, in a letter of 25 November 1941 Kaufmann writes poignantly of his sadness at the news of the death of Hans Lipps, another significant figure from the "Göttingen Circle" who had been close to Edith Stein. (One also finds here the text of Kaufmann's sharp rebuttal to Martin Heidegger's post-war "apology" of 4 November 1945, in which the latter attempts to exonerate himself from charges of Nazism. Elsewhere he expresses annoyance at an author's portrayal of Heidegger as Husserl's closest disciple; Edith Stein, he insists, was much closer to Husserl than Heidegger was<sup>46</sup>. In general, numerous comments throughout the correspondence show that Kaufmann respected Heidegger's intellectual accomplishments but despised his politics.)

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<sup>46</sup> See Kaufmann to Farber, 10 August 1940, Farber series 22/5F/768, box 11-2.

## CONCLUSION

My research in the archives of the State University of New York at Buffalo was by no means exhaustive, and it may well contain other important material related directly or indirectly to Edith Stein. For example, I have not mentioned here the letters Farber received from Stein's sister (Ema Biberstein) and great-niece (Waltraut Stein), nor the notes between Farber and Roman Ingarden discussing possible publication of the latter's correspondence with Edith Stein<sup>47</sup>. But what was uncovered in my cursory investigation is enough to indicate that the Marvin Farber Collection is a rich resource for those interested not only in Edith Stein but also in the history of the phenomenological movement. My hope is that other scholars will become interested in this material and carry the research further.

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<sup>47</sup> See the letters in Farber Series 22/5F/769, box 16 between Ingarden and Farber. In box 32 of Faber Series 22/5F/768, under the heading "Papers on Phenomenology I," there is also a filled copybook in what seems to be Farber's handwriting, with the notation "*Phänomenologie und Erkenntnistheorie* copied from manuscript of E. Husserl, to have appeared in *Kant-Studien*, written by Edith Stein."