

Obituary Article  
Necrology

## Will Herberg (1902–1977): A Ba'al Teshuvah<sup>1</sup> Who Became Theologian, Sociologist, Teacher

**W**HEN WILL HERBERG DIED a few days before Passover 1977, at the age of 75, American Judaism and American religion lost one of its most interesting and brilliant personalities. Jews and Christians saw him as an important theologian. Sociologists agreed that he had made significant contributions to the understanding of the sociology of American religion. Political thinkers acknowledged the depth of his insight into the problems of political structure. And generations of students mourned the loss of a brilliant teacher.

### *His Life*

Herberg's biography exemplifies some of the currents that characterize this stormy century. He came to the United States from Russia at a very young age. When the family arrived in America, his parents, whom he described as "passionate atheists," were already committed to the faith that socialism would bring happiness to mankind and freedom from the shackles that had bound societies for centuries. They found life in the new land not easy, and economic and social injustices painfully evident. No wonder Herberg joined the Young Communist League while still in his teens, and became submerged in the work to promote Marxism.

A young man of great gifts, passions and versatility, Herberg found formal schooling too confining for his seeking mind. He was largely self-taught, mastering all kinds of subjects and languages with ease. He became a regular contributor to Communist journals, and the managing editor of *Workers Monthly* and *The Communist*, producing long and complicated articles on such topics as the relevance of Einstein's theory of relativity to Marxism, and the relationship between Freudian psychoanalysis and Communist thought. Herberg was an overpowering polemicist, adept at reconciling contradictions and finding distinctions. He defended the received Marxist canon against difficulties that might be raised by new developments in science, personality theory, and literature. In the old communist days, Sidney Hook referred to him as "the rabbi." He remembered Herberg "when he was perhaps the most articulate and the most dialectic representative of a political point of view, the point where even those who disagreed with him acknowledged that if he wanted to find an argument for a position Will Herberg would find the argument."

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<sup>1</sup>Returner.

When Herberg married his devoted Anna, they both dedicated their energies to the recruitment of young people for the Party. He was caught up in the excitement of writing, arguing, making new converts, and, above all, helping to save mankind. If fate had willed it and Herberg had become a *yeshivah bahur* instead of a Communist, he surely would have become one of the great talmudists of his time.

### *Break With Marxism*

Herberg's first disaffection with orthodox Marxism came in 1929, when he joined a group headed by Jay Lovestone, which split off from the main Communist party of the United States. The reason for the split was not clear, except that it reflected the inner tensions of the movement after Stalin's campaign against the "Trotsky heresy." Still Herberg remained a dedicated Marxist. However, this first break with the official "church" created a fissure within him, which became ever deeper until he began to despair of his life-long Marxist faith. "But reality," as Herberg expressed it, "could not be forever withstood,"<sup>2</sup> and he began to realize that the all-encompassing system of Marxist thought was incapable of sustaining the values that had first attracted him to revolutionary activity. In the Soviet Union and other countries where Marxism had triumphed there was unlimited despotism, and the individual was engulfed by the state. The ethical base of the doctrine, founded on the notion that whatever fostered the workers' state was good, had led to the barbarities of Stalinism; its philosophical view that economics could explain everything about man was illusory; and its promise to create a heaven on earth turned out to be the creation of a hell. Herberg found that he could no longer identify himself with the Marxist dispensation.

This break was no mere change of political loyalties. To him and others like him, "Marxism was . . . a religion, an ethic and a theology; a vast, all-embracing doctrine of man and the universe, a passionate faith endowing life with meaning."<sup>3</sup> Seeing Marxism as a "god that failed," Herberg was left floundering and anxious, with an inner void.

### *From Marxism to Judaism*

Realizing that man could not live without faith, Herberg had to ground his values, his world outlook on some Source beyond himself. He explained:

To suggest the process by which I and perhaps others found our way out of Marxist materialism and power-worship, I will paraphrase the words used recently in derision by a well-known writer, himself an unreconstituted Marxist, to describe an experience in some ways very like my own. In trying to discover what went wrong with economics—he says—they (that is, people like me) came to

<sup>2</sup>"Marxism to Judaism," *Commentary*, January 1947, p. 25.

<sup>3</sup>*Ibid.*

politics; but politics revealed that it was tainted; and so they strove to cure the taint of politics with ethics; but ethics alone could not withstand the taint either, and so they went on finally to religion.<sup>4</sup>

It was to religion with its recognition of a power beyond the relativities of time that Herberg turned. In his case, finding his way to religion meant finding his way to the *Jewish* religion. His way back to his Jewish roots was accomplished in a rather peculiar fashion. He had heard the great Protestant theologian Reinhold Niebuhr lecture on the relation between religion and social action. Niebuhr's thesis, which was fundamental to his philosophy, was that working for the betterment of society could become a trap, if it were believed that man himself, through his own efforts, could create the perfect society. This was a delusive belief, since all that men do is tainted by self-interest. Utopianism leads to tyranny because by denying the *relative* good of man's achievement we pretend that we can bring salvation. But reality denies this. Utopianism then ends up by denying reality, especially the reality of man's limitations, and this leads to the suppression of freedom.

If, however, social action is grounded in allegiance to a Source beyond ourselves, who demands our efforts to promote justice and who alone is perfect and holy, we are saved both from cynicism—the belief that we can do nothing significant to further justice—and from utopianism—the belief that we can do everything. Our duty as human beings is to find ways to improve and humanize an imperfect society and world, relying on God to finally redeem us. Our duty moves us into action. Our limitations, or rather our recognition of our limitations, saves us from illusion.<sup>5</sup> Religion was thus our ultimate hope and the best brake on our pretensions.

Strongly moved by this exposition, Herberg spent several soul-searching hours with Niebuhr during which he declared his intention to embrace Christianity. Instead of receiving him as a convert, Niebuhr directed him to seek his own roots in Judaism, recommending that he go to the Jewish Theological Seminary, which is located across the street from Niebuhr's own Union Theological Seminary.

### *The Ba'al Teshuvah*

The professors and students at Jewish Theological Seminary undertook to instruct Herberg in Hebrew and Jewish thought. This was not quite a return to Judaism but rather a first encounter with the body of Jewish spirituality. Among his first tutors was Gerson Cohen, a senior, who was to become the chancellor of the Seminary, as well as future faculty members and distinguished rabbis.

Herberg devoted all his enormous energy and intelligence to the study of Jewish sources. He was particularly impressed by the writings of Martin Buber and Franz Rosenzweig, who taught that God was not a force or a power, but a living reality who encountered man in the midst of life, calling him to fulfill the commandments

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<sup>4</sup>*Ibid.*

<sup>5</sup>Niebuhr's *The Nature and Destiny of Man* is the best exposition of this viewpoint.

of love of neighbor and love of justice. He was extraordinarily moved by the realistic appraisal of human nature in the rabbinic literature, especially as expounded by Solomon Schechter. He was excited by what he learned. Here was a faith that encouraged social action without falling into the trap of utopianism. Here was a way of life anchored in the transcendent God, but calling to work in the here-and-now.

### *The Returner Becomes the Teacher*

Very soon the brilliant pupil, filled with the enthusiasm of discovery, became the teacher. He began to write on Jewish theology for periodicals such as *Jewish Frontier* and *Commentary*. He found his mission in life—to expound Judaic faith to a generation beguiled by substitute religions, or no religion. He became, I believe, the only Jewish ex-Marxist to embrace theology as a vocation.

In the 1940s and early 1950s Herberg worked as educational director of the International Ladies' Garment Workers' Union, an expression of his life-long interest in the labor movement. He began lecturing to synagogue groups and on college campuses on Jewish faith and its social outlook. He regularly met at his home with theological students and others to discuss his ideas. Anna, who had accompanied her husband on his journey from Marxism to Judaism, served tea and the discussions lasted far into the night. As one who frequently attended these meetings, I can testify that they were overwhelming in their impact. The sheer power of Herberg's intellect and dialectic skill overwhelmed us. There was no small talk at these meetings; Herberg was passionate and serious. After perfunctory greetings, it was all theology or Jewish history. We emerged from these encounters exhilarated but exhausted. In those early days, when the naturalistic theology so brilliantly expounded by Professor Mordecai Kaplan was the main intellectual influence in Jewish religious circles, we were fascinated by Herberg's espousal of the orthodox ideas of a supernatural God, Messiah, and Torah, expounded with fervor and yet interpreted in a new way.

### *Judaism as Religious Existentialism*

Out of all this emerged Herberg's first work, *Judaism and Modern Man: An Interpretation of Jewish Religion*, published in New York in 1951, and described by Professor Milton Konvitz, in the *Saturday Review of Literature*, as "profoundly religious and intellectually exciting." It was the first important Jewish book in America to explicate Judaism in the light of the new existentialist thinking. In this system, faith is neither a result of intellectual reasoning, nor an adjunct to ethics, but rather a basic orientation of life. Man cannot live without attachment to something beyond himself; therefore he must decide whom he will ultimately serve. Since life, by its own terms, cannot be self-redemptive, the human being in the fullness of his living must anchor his hopes and responsibilities in a transcendent source. Ascribing ultimate value to something which is not ultimate, such as things of this

world, is idolatry, and leads to delusion and disillusion. Herberg, in the beginning of the book, shows how the substitute faiths of our time—science, Communism, nationalism, money, power—have led to disaster and unhappiness. The alternative is to anchor one's faith beyond oneself, in a god who relates himself to man and the world, in other words, in the biblical God of Israel. To be loyal to the God who reveals himself in the Judaic tradition, Herberg holds, is to be human in the most creative way.

In the preface to the volume, Herberg acknowledges his debt to Reinhold Niebuhr, to the writings of Solomon Schechter, and to Martin Buber and Franz Rosenzweig, to whom, he says, "I owe not only my basic existentialist approach but also—and here I can never sufficiently express my gratitude—my understanding of how to establish my religious existence in Jewish terms in the modern world."

In *Judaism and Modern Man* Herberg discusses not only the theology of Judaism, but also the social and political philosophy of Judaic faith. In this he was very much a Niebuhrian. The state was necessary to restrain the tendencies within man to anarchy and the domination of others. Yet it was this very state which was a vehicle of oppression, for it gave power to some over their fellow men. No structure was ultimately perfect, and, given man's imperfections, could ever be perfect. It therefore is our duty constantly to criticize the pretensions of political power toward ultimacy, and to work from within to improve it, so that it would better embody justice. Our task is to "find proximate solutions to ultimate problems."

Herberg's theology is traditional, even Orthodox. He believes in revelation, covenant, the resurrection of the dead, and the coming of Messiah. But he is not a fundamentalist. That is, he does not treat Scripture and the Tradition as literally God's word. He is too much of a modernist for that. The sacred tradition of Judaism *contains* God's word, but "only as it has passed through the medium of the human heart and mind." Our task is to *listen* when we encounter the word within Judaism. Thus, we do not have to believe in the *details* of the traditional account of the coming of the Messiah. But we must accept what the doctrine tells us, that we cannot redeem ourselves and that, ultimately, it will be God who will heal man's and society's broken heart.

In this reasoning process, Herberg saw himself following what he called the "third way" of Franz Rosenzweig " . . . a kind of religious thinking that is traditional yet vital, true to the deepest insights of Biblical and rabbinic teaching yet fully relevant to the demands of contemporary existence."<sup>6</sup>

### *Relations With Jewish Community*

Herberg's work had a mixed reception in the Jewish community. Some spokesmen, accustomed to the more conventional modernist analyses of Jewish thought,

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<sup>6</sup>See his "Rosenzweig's 'Judaism of Personal Existence': A Third Way Between Orthodoxy and Modernism," *Commentary*, December 1950, pp. 541–49.

complained that he was too pessimistic about human nature; that to speak of the pervasiveness of sin in human life is "Christian" (as if Judaism did not include in its daily liturgy, to be recited three times each day: "Forgive us, O Lord, for we have sinned") and that to rely on a transcendent God for ultimate salvation was a leap into the miraculous and not in keeping with the modern spirit. Critics found Herberg's rejection of rationalism un-Jewish. (Herberg did not reject reasoning. He rejected *rationalism*, which is the notion that ultimate problems are soluble by the use of reason.)

Often, however, Herberg struck a responsive chord in his readers and those who heard his lectures. His fresh interpretation of traditional Jewish doctrine, his application of biblical thought to politics, economics and international relations, were persuasive. He received a large number of invitations to address Jewish groups. But there were also many who found his strong-willed views abrasive. He firmly rejected the popular pieties that, for example, more education and some piece of legislation would solve mankind's problems; and he was fiercely anti-Communist. There was, too, the fact that he did not always follow the niceties expected of the popular lecturer: when he thought someone was speaking foolishness, he said so. All this did not necessarily endear him to his audiences.

Herberg began observing some parts of Jewish law. His home was kosher, and he tried to observe the Sabbath, though—reflecting the views of Rosenzweig—only to the extent that he appropriated the details of *halakha* into himself. He was strongly attached to some rabbis in the community, especially the late Milton Steinberg, whose last writings reflected Herberg's influence. Yet, like other great religious spirits, Herberg found the concrete religious community unsatisfactory. In letters to friends he describes his reactions to a Yom Kippur service in a synagogue:

The sermon I remember was as follows: the rabbi asked the question, "Within what framework of reference shall we try to understand the high holyday services," and his answer was, "The category of beauty." His sermon was well-turned, intellectual, eloquent, a bit sentimental—but it seemed to me to be completely remote from the significance of Rosh Hashana-Yom Kippur. . . We felt very much depressed as almost invariably happens when we hear a sermon in a synagogue anywhere in the city.

The services may have been an impressive musical performance on the part of the hazan, the choir and the organist. . . I was terribly depressed and not a little irritated to hear what are supposed to be prayers of a broken heart rendered as if they were oratorios. . .

I am giving you only the best appearances, I am not mentioning the women powdering their noses, for example. . . Is this what Yom Kippur has come to!

I don't know what's the use of Yom Kippur services like that. . . I don't even know if they don't do more harm than good.

Herberg wanted to move into the academic world, but no Jewish institution offered him a post. For a short time he served as editor of the quarterly American Jewish Congress journal, *Judaism*, which, in its volume one, also published several of his articles. However, he differed with some of the members of the board of

editors, and left his post. He obtained a post as professor at Drew university, a Methodist institution in Madison, N.J., where he taught social philosophy and Judaic thought to both undergraduates and graduate students until his retirement in 1976. In Herberg's thought, based on his understanding of Franz Rosenzweig, Christianity was "part of God's salvation, through which the nations of the world learned of the God of Israel." He found the atmosphere at Drew congenial and warm; he was lionized by professors and students alike.

Removed from New York, Herberg was no longer in the midst of the Jewish community, and after the death of his wife, in 1959, he became more and more isolated from his friends and associates in it. His later identification with conservative politics, too, alienated his more liberally-minded Jewish friends. His inability to fit into Jewish institutional life, his living in a Christian environment where he found satisfaction, and some of the difficulties of his personal life moved him farther away from Jewish circles. He still had a very few close Jewish friends, and he still insisted that he was a Conservative Jew. But he was rarely seen or heard in Jewish circles, especially in the last years of his life.

### *From Theology to Sociology of Religion*

Herberg's *Catholic-Protestant-Jew* (New York, 1955) was the product of his interest in the sociology of American religion and became one of the standard works in American religious sociology. He was stimulated to pursue the study of the subject by the enigma that America in the 1950s was, at the same time, professedly the most religious of societies and also the most materialistic of societies, living as if religious teachings were nonexistent. Herberg's explanation was that religion in America did not only serve as the source of value and world-view, but had a sociological function as well. It was the vehicle through which individuals located themselves in the greater society. Contrary to established belief, America was not one melting pot, but rather a triple melting pot, with individuals finding their place in the greater society not through ethnic, but through religious identification—through being part of one of the "religions of democracy." This is especially important for American Judaism. The Jewish faith, by and large, is no longer seen as an alien, strange faith. It has achieved legitimacy as one of the "three great sub-communities—Protestant, Catholic, Jewish—defined in religious terms."

This phenomenon is the result of the emergence of the third generation of Americans, the grandchildren of the immigrants who came to these shores in a great wave in the early years of the century. They are fully Americanized, but wish to find their roots. Herberg quotes with approval the observations of the sociologist Marcus Hansen: "The grandchild seeks to remember what his father wanted to forget." In the diffuse, mobile structure of American society, religion functions as a means of "self-identification and social location," and therefore does not necessarily have to penetrate to the very core of the human soul. This, then, was Herberg's thesis to account for the paradoxical presence of high religious affiliation and low religious



influence. In evaluating *Catholic-Protestant-Jew*, Harvard sociologist Nathan Glazer called it "the most satisfying explanation we have been given as to just what is happening to religion in America."

### *Conservative Political Outlook*

The evolution of Herberg's social philosophy, which eventually brought the young Marxist to conservatism, is described in an article, "Historicism as Touchstone,"<sup>7</sup> which he wrote in 1960 when the Protestant journal, *The Christian Century*, asked him to write about the changes that had taken place over the years in his thinking. Even after he had abandoned Marxism, Herberg said in the article, he continued to speak of a "mixed economy, of the convergence of capitalism and socialism," in keeping with the view he then held that society could be "modeled according to some rational plan." However, he now regarded "political rationalism with profound suspicion," believing rather that social problems, such as economic and political structures, "should be seen as historical realities calling for historical understanding and action within the historical context. History defines the possibilities but also sets the limits of political action, and while history may be beguiled, it cannot be coerced."

This belief led Herberg to historical conservatism, which draws its inspiration from Edmund Burke who "so well understood how to combine natural law with a sense of historical continuity." At the opening of the decade of the fifties, Herberg regarded himself as a liberal. "I now think of myself as a 'conservative,'" for he had gained a profound recognition of the limitations of human achievement, a reverence for historical continuity and for the possibilities inherent in *this* concrete situation." One must, he said, "act responsibly and exploit what options are given to mold a better society." This recognition of the need for restraints on a basically anarchic mankind; the appreciation of the role of tradition in human life, and a fear of the expansion of the omnipresent state,<sup>8</sup> led him to join the staff of William Buckley's *National Review* as its religion editor. He contributed many essays and reviews to this publication, and frequently appeared in conservative conferences and institutes, criticizing many of the aspects of American religion as being unmindful of the dangers of unrestrained political thought. The ex-Marxist had come full circle.

### *A Man "Hors Catégorie"*

When Herberg died, the *National Review* published a series of tributes written by friends and disciples. These were prefaced by a statement of the editors, which

<sup>7</sup>*Christian Century*, March 16, 1960, pp. 311 ff.

<sup>8</sup>See the excellent chapters on Herberg in John P. Diggins, *Up From Communism: Conservative Odyssey in American Intellectual History* (New York, 1975).

described the essence of the man as "*hors catégorie*: outside of, beyond any class or category; a special, unique individual."<sup>9</sup>

It was Herberg's uniqueness and his uncanny gift of being able to sift complicated material through his intellect and present it in lucid, organized fashion that made him a great and beloved teacher. It was impossible to encounter this dynamic and self-assured man in the classroom or in private conversation without being touched.

In his last years, a malignant growth invaded his extraordinary brain. The ravages of his illness impaired his faculties. His memory began to fail, and he repeated himself. But he loved teaching and he loved his students, and he was reluctant to give them up. He held on until his body was broken and he no longer recognized friends and associates.

At his funeral he was eulogized by a rabbi, a professor of Jewish thought, a professor of Christian thought, a distinguished political scientist, and a student moved to tears when describing the impact Will Herberg had on her life. These mourners represented the many fields of human thought and endeavor which his mind had touched and influenced.

SEYMOUR SIEGEL

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<sup>9</sup>August 5, 1977, p. 880.

# Necrology: United States<sup>1</sup>

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- ALBERT, MIRIAM S., communal worker; b. Chicago, Ill., Sept. 6, 1920; d. Washington, D.C., Aug. 10, 1976; exec. dir. since 1959, asst. dir., 1952, B'nai B'rith Women; first pres. B'nai B'rith Women; first pres. B'nai B'rith Young Women.
- ALSTAT, PHILIP R., rabbi; b. Vexna, Lithuania, July 15, 1894; d. N.Y.C., Nov. 29, 1976; in U.S. since 1898; chaplain Manhattan House of Correction, 1953-74; former rabbi, Temple B'nai Israel-Sheerith Judah; former chaplain, Jewish Memorial and Sydenham Hosps.; mem. nat. council, district v. pres. ZOA; former mem. nat. exec. council, United Synagogue of Am.; columnist *Jewish Week*.
- BARDIN, SHLOMO H., educ., au.; b. Zhitomir, Russ., Dec. 3, 1898; d. Thousand Oaks, Cal., May 16, 1976; in U.S. since 1939; fdr., 1941, dir. Brandeis Camp Inst., Brandeis Youth Fdn.; dir. Camp Alomin, since 1953; fdr., dir.: Haifa Nautical Sch., 1938-39, Haifa Technical Sch., 1933-39; au.: *Pioneer Youth in Palestine* (1932); *Jews and the Sea* (1940).
- BEBER, SAM, atty., civic leader, philan.; b. Minsk, Russ., Sept. 27, 1901; d. Chicago, Ill., Aug. 25, 1976; in U.S. since 1908; a fdr.: Aleph Zadik Aleph, 1924, B'nai B'rith Youth Orgn.; pres. supreme adv. council, 1924-41, mem. nat. exec. com., 1943-52, nat. youth comm., 1943-52, B'nai B'rith; mem. exec. com. CJFWJ, 1932-35; nat. bd. mem. JDA, UJA; fdr., pres., Beth-El Synagogue, Omaha, 1929-31; pres.: Fed. of Jewish Philan., 1930; Fed. for Jewish Service, 1943-45; mem. exec. comm. NCCJ, 1940-49; endowed: Sam and Helen Beber Chair of Psychology, Hebrew Univ., Jerusalem; B'nai B'rith Beber Camp, Wisc.
- BELKIN, SAMUEL, educ., Hellenist and talmudic scholar, au.; b. Swislicz, Poland, Dec. 12, 1911; d. N.Y.C., April 18, 1976; in U.S. since 1929; pres., since 1943, chancellor, since 1974, dean Rabbi Isaac Elchanan Theol. Sem. from 1940, prof. Hellenistic lit., mem. exec. com., Yeshiva College, Yeshiva Univ.; a trustee World Acad., Jerusalem; mem. bd. dirs. Soc. of Friends of Touro Synagogue Nat. Hist. Shrine; bd. fellow Am. Acad. for Jewish Research; mem. exec. com. Am. Jewish Tercentenary; mem. adv. bd.: Am. Friends of Heb. Univ., Jerusalem, Heb. Culture Service Com. for Am. High Schs. and Colls.; mem. pub. com. Jewish Pub. Soc. of Am.; mem. comm. on chaplaincy, JWB; mem.: Jewish Historical Soc., Jewish Book Council of Am., Jewish Acad. of Arts and Sci. (hon.), World Union for Jewish Studies, Israel, nat. adv. bd. United World Federalists, Am. Acad. Political and Social Sci., Nat. Council for Civic Responsibility; N.Y. Acad. for Pub. Educ.; au.: *Philo and the Oral Law* (Vol. XI, "Harvard Semitic Series", 1940); *Essays in Traditional Jewish Thought* (1956), *In His Image* (1961), and many scholarly studies for learned pubs.; recd. bronze medal for leadership in its

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<sup>1</sup>Including Jewish residents of the United States who died between January 1 and December 31, 1976, for meaning of abbreviations see p. 551.

- founding and development, Albert Einstein Coll. of Med., Yeshiva Univ., 1965.
- BIOW, MILTON**, advertising exec., philan.; b. (?); d. N.Y.C., Feb. 1, 1976; a fdr. UJA; leader UJA and Fed. of Jewish Philanthropies campaigns; a fdr. NCCC.
- BIRENBAUM, ABE**, mfr., community leader; b. (?); d. N.Y.C., Jan. 11, 1976; mem. exec. bd., local bd. of educ., local treas. for 10 years; pres. Ramah Comm., 1956-59, United Synagogue of Amer.; mem. bd. of overseers, JTS; fdr., pres. for 6 yrs., Solomon Schechter Day School, Philadelphia; fdr., dir., treas. for 15 yrs., Akiba Academy, Philadelphia; mem. bd. of dir., 1940-50, chmn. building com., 1950-58, v. pres., 1956-59; pres. 1960-62, Har Zion Temple, Philadelphia; honors: life mem. ZOA; recd. first Louis Marshall award, JTS.
- BLECHMAN, ANN B.**, social worker; b. (?); d. Chevy Chase, Md., June 28, 1976; exec. v. pres. life mem. bd. of dirs. Jewish Social Service Agency of Gr. Washington, 1959-62; fdr., charter mem. Washington chapter, Brandeis univ. Women's Com.; bd. mem., treas. Hillcrest Children's Center; bd. mem. family service sect., Health and Welfare Council.
- BOYAR, LOUIS H.**, bus. exec., communal leader, philan.; b. San Francisco, Cal., Jan. 10, 1898; d. Los Angeles, Cal., Dec. 21, 1976; co-fdr., chmn. bd. of govts., nat. chmn. trustees of Israel, Israel Bond Orgn.; bd. chmn. Israel Investors Corp.; bd. mem. Capital for Israel, Inc.; v. pres. Am. Friends of Heb. univ.; mem. internat. bd. of govts. Heb. univ., Jerusalem, fdr. its Mount Scopus campus; chmn. advance gifts, Los Angeles JWF; nat. chmn. trades and professional council, UJA; campaign chmn. Brandeis Camp Inst. of the Pacific; financed Harry S. Truman Center for Advancement and Peace, Heb. univ.; est. Mae Boyar Children's Home, high sch. for gifted Oriental children, arthritis clinic in Israel; recd. Heb. univ. honorary Ph.D.; Scopus award, Am. Friends of Heb. univ.; Man of Century award, Los Angeles com. for Israel Bonds.
- CALLMAN, RUDOLPH**, atty., au., communal leader; b. Cologne, Germany, Sept. 29, 1892; d. N.Y.C., Mar. 12, 1976; in U.S. since 1936; former pres., mem. exec. com. CJMCAG; bd. chmn. Fed. of Jews from Central Europe; mem. presidium Council of Jews from Germany; mem. exec. com. Leo Baeck Inst.; contrib. numerous articles to law and economics journals; au.: *Unfair Competition, Trademarks and Monopolies* (five vols., 1929; 4th ed. in preparation); *The German Cartel Law* (1933); became hon. prof., Cologne univ., 1959.
- COBB, LEE J.**, actor; b. N.Y.C., Dec. 9, 1911; d. Woodland Hills, Cal., Feb. 11, 1976; appeared in more than 80 motion pictures since 1938, incl.: *The Moon Is Down* (1943); *Song of Bernadette* (1945); *Anna and the King of Siam* (1946); *Boomerang* (1947); *Captain from Castile* (1948); *Green Mansions* (1959); *Exodus* (1960); *Come Blow Your Horn* (1963); *The Man Who Loved Cat Dancing* (1973); *The Exorcist* (1975); dramatic role on legitimate stage, incl.: *Death of a Salesman* (1949); *The Emperor's Clothes* (1953); *King Lear* (1969); television performances in: *The Virginian*; *Twelve Angry Men*.
- COWAN, LOUIS G.**, bus. exec., educ.; b. Chicago, Ill., Dec. 12, 1909; d. N.Y.C., Nov. 18, 1977; dir. Spec. Programs, Graduate Sch. of Journalism, Columbia univ., since 1965; dir. Morse Communications Research Center, Brandeis Univ., Waltham, Mass., 1961-65; pres. Chilmark Press, 1962-; pres. CBS Television Network, 1958-59; v. pres. creative services, CBS, Inc., 1955-58; consultant, Bur. of Public Relations, U.S. War Dept., 1943-45; nat. chmn. William E. Wiener Oral History Library, Am. Jewish Com.; chmn. publications, adv. bd., *Columbia Journalism Review*; pres. Broadcast Inst. of North Am.; mem.: Council of Foreign Relations, Am. Assoc. for the Advancement of Science.
- DEMBLIN, B.**, Yid. novelist, communal worker; b. Demblin, Poland, Sept. 13, 1897; d. Miami Beach, Fla., Jan. 27, 1976; in U.S. since 1921; on staff of UJA, 1939-46, JDC, 1938; ed. *Hemshakh*, 1939; au: *Tsrey un a driter* (1943); *Erev nakht* (1954); *Tzankendike likht*; *Oyf eygenen* (1961); *Oyf dray kontinentn*; *Vest-sayd*; much of works serialized in *Jewish Daily Forward*, N.Y., pub. in U.S., Argentina, Poland, Israel, Mexico; recd. Lamed Prize for Yid. Lit., 1954; Kessel prize, Mexico, 1963.
- DINERMAN, HAROLD**, social worker; b. N.Y.C., Sept. 6, 1928; d. Newark, N.J., June 20, 1976; dir. community services, internat. admin. JWB, since 1968; asst. exec. dir. YM-YWHA, Essex County, N.J.;

- pres. N.J. chapter, Assoc. of Jewish Center Workers; contrib. professional papers to social-work journals, among them, "The Quality of Jewish life: The Role of The Jewish Community Center," (1973).
- EBENSTEIN, WILLIAM**, educ., political scientist; b. (?), Austria, May 11, 1910; d. Santa Barbara, Calif., Apr. 29, 1976; in U.S. since 1936; prof. of political science, Univ. of California, Santa Barbara, since 1962, Princeton univ., 1946-62; dir. UNESCO survey of methods of political science, Paris, 1948-49; faculty mem. univ. of Wisconsin, 1938-46; au.: *Totalitarianism: New Perspectives* (1962; sponsored by Am. Jewish Com. and Nat. Council for the Social Studies); *Fascism at Work* (1934); *Fascist Italy* (1939); *Introduction to Political Philosophy* (1952); *Two Ways of Life: The Communist Challenge to Democracy* (1962); *Communism in Theory and Practice* (1964); *Great Political Thinkers* (4th ed., 1969); *Today's Isms: Communism, Fascism, Capitalism and Socialism* (6th ed., 1970); *The Nazi State* (1973).
- EMIL, ALLAN D.**, atty., philan.; b. N.Y.C., (?) 1899; d. Palm Beach, Fla., Feb. 4, 1976; v. chmn., 1965 and 1966 campaign mgr. Fed. of Jewish Philanthropies; a fdr., mem. bd. of overseers, Albert Einstein Coll. of Med., Yeshiva univ.; a fdr. Heb. univ., Jerusalem; benefactor Beth Israel Med. Center; v. pres. Whitney Museum of Am. Art; treas. Am. Fed. of Arts; trustee Montefiore Hospl, chmn. its med. com.; trustee: Bennington Coll., Am. Friends of Tate Gallery, London; patron Museum of Modern Art; recd. first S.Y. Agnon Gold Medal award, Am. Friends of Heb. univ.
- FEDER, MAX**, Reform leader, synagogue admin.; b. (?) Africa, Oct. 4, 1900; d. San Diego, Cal., Jan. 6, 1976; in U.S. since (?); exec. dir. Cong. Rodeph Sholom, N.Y., 1937-73; exec. dir. Jewish Centers: New Brunswick, N.J., New Rochelle, N.Y., Allentown, Pa., Springfield, Mass.; a fdr., pres., 1948-55, past pres. metropolitan chapter, nat. bd. mem., 1950-55, mem. its Comm. of Synagogue Activities, UAHC; in San Diego: bd. mem. Planned Parenthood, chmn. personnel com. of its Cal. State Council; mem. health and welfare com., Human Relations Comm.; au.: several research publications on synagogue admin.
- FISHBEIN, MORRIS**, phys., ed., au.; b. St. Louis, Mo., July 22, 1889; d. Chicago, Ill., Sept. 27, 1976; ed. *Journal of the Am. Med. Assoc.*, 1924-49; fdr. Am. Med. Assoc. publication for laymen, *Hygeia*, 1924; consultant med. ed. to publishers; ed.: *Bulletin of the Soc. of Med. Hist.*, Chicago, *World Medical Assoc. Bulletin*; mem. bd. of chief eds. *Excerpta Medica*; med. ed. *Encyclopedia Britannica*; professorial lecturer Univ. of Chicago Med. Sch.; consultant: Office of Surgeon Gen., U.S. War Dept., Nat. Library of Med.; chmn. sci. adv. bd. City of Hope, Denver, Municipal Tuberculosis Sanitarium, Chicago; v. pres. Internat. Med. Congress; pres. Inst. for Advanced Learning in the Med. Sciences, City of Hope, Cal.; past pres.: Chicago Med. Soc., Chicago Heart Assn.; wrote column syndicated in 700 newspapers; contrib. ed. to med. journals and popular magazines; au. of many books incl.: *Medical Follies* (1925); *History of the American Medical Association* (1947); *Medical Writing: The Technique and the Art* (1948); *Popular Medical Encyclopedia* (1950); *Modern Home Medical Adviser* (1951); recd. among many honors: citations from govts. of Italy, 1933; Cuba, 1941; Spain, 1952; Netherlands, 1956; Greece, 1967; in U.S.: certificate of Merit, Harry S. Truman, 1948; distinguished achievement award, Am. Heart Assoc., 1960; Chicago Medal of Merit, 1969; Univ. of Chicago estab. Fishbein Center for the Study Science and Med., 1970.
- FISHER, MARTIN**, builder, philan.; b. (?) 1902; d. Mar. 11, 1976; mem. bd. of dir. UJA; fellow, benefactor, Brandeis univ., estab. its Fisher Sch. of Physics, Martin Fisher Scholarship and Fellowship Endowment Fd.; mem. bd. of overseers Albert Einstein Coll. of Med., est. its Neurological Research Center; assoc. chmn. appeal, officer real estate div., ADL; a fdr. Greater Seminary, JTS, estab. sem. scholarship; a fdr., life mem., Riverdale Temple; trustee Temple Israel, N.Y.C.
- GILBERT, ARTHUR N.**, rabbi, interreligious relations spec.; b. Philadelphia, Pa., June 4, 1926; d. N.Y.C., May 16, 1976; adjunct prof. of rel. and sociology, Marymount Manhattan Coll., 1975; a fdr., asst. to pres., dean, 1967-72, Reconstructionist Rabbinical College, Philadelphia; dir. religious curriculum research, ADL, 1965-67; dir. of project "Religious Freedom and Public Affairs," NCCJ, 1961-65; asst. rabbi, Temple B'nai Jeshurun, Newark, N.J., until 1954; bd. mem. Reconstructionist Fdn.; au.: *A Jew in Christian America* (1966); *The Vatican Council and the Jews* (1968);

- co-au., with Catholic and Protestant scholars, *The Bible Reader* (1969); recd. hon. Ph.D.: Iowa Wesleyan Coll., 1967, HUC-JIR, 1976.
- GILNER (GINSBURG), ELIAS**, Yid. playwright, au.; b. Wolkowysk, Poland, Dec. 5, 1890; d. Eastchester, N.Y., Feb. 2, 1976; in U.S. since 1922; a fdr. Haganah resistance movement; leader of demonstrations protesting Arab riots against Jews in Palestine; exec. dir. Flatbush div. UJA, since 1945; mem. exec. comm. Bklyn region, ZOA; nat. commander, 1942-51, hon. mem. exec. comm., Am. Pal. Jewish Legion; pres. Zion. Revisionist Orgn. of Am., 1933-35; contrib. to Anglo-Jewish and Yid. press; au.: *The Voice of Israel* (Yid. play; 1948); *Backlane Center* (Yid. play; ?); *Prince of Israel* (1953); *In a Sinful World, War and Hope*.
- GLASER, LEON S.**, au.; b. (?), 1896; d. N.Y.C., Jan. 29, 1976; organizer of Haganah resistance movement; fdr. and former pres., Radio City Synagogue, N.Y.C.; au.: *From Moscow to Jerusalem; The Moral Perishes; The War in Europe; The World in Tears*; recd. award for holding back Arab rioters on Tel Aviv-Jaffa border, from Israeli Chief Rabbi Abraham Kook, 1921.
- GOLDFINE, WILLIAM**, banker, communal leader, philan.; b. Warsaw, Poland, Oct. 28, 1898; d. Dec. 25, 1976, N.Y.C.; in U.S. since (?); mem. bd. of gov., gen. campaign chmn., 1963-66, Israel Bond Orgn.; pres., benefactor, Heb. Home for the Aged, Riverdale, N.Y.; a fdr., mem. council of gov., Albert Einstein Coll. of Med.; mem. adv. council N.Y. Bd. of Rabbis; trustee YM-YWHA, Bronx; bd. mem. Internat. Synagogue, Kennedy airport; benefactor: Young Israel, Bronx, JDC.
- GOLDMAN, ROBERT P.**, atty., civic leader; b. Cincinnati, O., May 17, 1890; d. Cincinnati, O., Apr. 10, 1976; pres., 1926-28, trustee, Isaac M. Wise Temple, Cincinnati; former pres. Cincinnati Jewish Community Council; dir., 1935-40, past. pres., mem. bd. of gov., hon. bd. mem., HUC-JIR; trustee, 1921-51, pres., 1937-43, hon. trustee, since 1951, bd. chmn., UAHC; co-chmn., 1955-61, Cincinnati chapter, NCCJ; pres., 1954-55, chmn. Legal Aid Comm., 1936-38, Cincinnati Bar Assoc.; mem. bd. of dir., trustee, Legal Aid Soc. of Cincinnati; trustee, dir., 1932-38, O. State Archaeological and Hist. Soc., Univ. of Cincinnati; dir., v. pres., Foreign Policy Assoc.; mem. bd. of dir. Cincinnati Council on World Affairs; v. pres., 1940-45, mem. bd. of dir., since 1930, its chmn. 1955-58, chmn. Revisions Comm., Cincinnati Charter Comm., 1949; mem. bd. of dir., Comm. on Banking and Financial Law, bd. chmn. Comm. on Banking and Commercial Law, 1949-51, O. State Bar Assoc.; dir., trustee, 1932-53, Cleveland Orphan Home.
- GOODFRIEND, MILTON J.**, phys., communal leader; b. N.Y.C., Mar. 27, 1898; d. N.Y.C., Jan. 5, 1976; pres. med. bd., dir. med. educ., Bronx-Lebanon Hosp. Center, 1960-73; clinical prof. N.Y. Med. Coll., 1950-60; past pres., West Bronx, v. pres., Bronx, 1956, chmn. bd., Bronx-Riverdale, YM-YWHA Assoc.; mem. exec. com., Bronx div. Fed. of Jewish Philans., since 1955; mem. bd. of dir. AJCongress, since 1957; chmn. bd. of trustees, Temple Agudath Israel, since 1958; helped org. Bronx Gynecological and Obstetrical Soc.; chmn. exec. med. bd., Mt. Eden Gen. Hosp.; chmn. bd. of trustees, 1945-66, pres., 1939, Bronx County Med. Soc.; chmn. bd. of trustees comm. on public health, N.Y. Acad. of Med., since 1959; dir. med. services United Med. Services, Assoc. Hosp. Service, 1933-66, Physicians' Home, since 1959; mem.: N.Y. Acad. of Science, Am. Assoc. for the Advancement of Science; fellow: Am. Coll. of Surgeons, Am. College of Obstetrics and Gynecology, Am. Acad. of Med.
- HANDLIN, MARY F.**, historian; b. N.Y.C., Sept. 14, 1913; d. Cambridge, Mass., May 23, 1976; research ed. Center for the Study of the Hist. and Liberty in Am., Harvard univ.; asst. ed. *Harvard Guide to Am. Hist.*, 1950-54; research hist. Social Science Research Council, 1942-46; co-au. with Oscar Handlin: *Commonwealth: A Study of the Role of Government in American Economy* (1947; revised edn. 1969); *Danger in Discord: Origins of Anti-Semitism in the United States* (1948, for ADL); "The Acquisition of Political and Social Rights by the Jews in the United States" (AJYB, 1955 [Vol. 66]); *Popular Sources of Political Authority* (1966); *The American College and American Culture* (1970); *Facing Life: Youth and the Family in American History* (1971); *The Wealth of the American People: A History of American Affluence* (1975); recd. Robert H. Lord award for Hist., 1971.

- HURWITZ, DONALD B.**, communal worker; b. Tiffin, O., Feb. 15, 1911; d. Philadelphia, Pa., June 5, 1976; exec. v. pres. Fed. of Jewish Agencies of Greater Philadelphia, since 1955; techr. McGill Univ. Sch. of Social Work, Montreal; World War II rescue and relief work of Jews in Europe, N. Africa, JDC.
- KAHN, ALBERT M.**, mfr., philan.; b. (?) Lithuania, Nov. 5, 1897; d. Thousand Oaks, Cal., Nov. 15, 1976; in U.S. since 1907; a fdr., mem. bd. of dir., chmn. nat. rubber div., 1951, UJA; nat. chmn. Supplies for Overseas Survivors, 1949; bd. mem. UAHC, chmn. its local joint fd. drive with HUC-JIR, 1956; a fdr., v. chmn., Albert Einstein Coll. of Med., Yeshiva Univ.; benefactor Am. Friends of Boys Town, Jerusalem; trustee: Jewish Hosp., Bklyn, JIR; mem.: alumni adv. council, gen. development council, Rensselaer Poly Inst.; recd. Mayor's citation, Robert F. Wagner.
- KAPLAN, SAUL**, statistician, communal worker; b. (?), 1911; d. Miami, Fla, July 27, 1976; assoc. sci. dir. Nat. Jewish Population Study, CJFWF, 1969-70; research statistician U.S. Bureau of Census; dir. of research Jewish Fed. of Metropolitan Chicago; staff mem., United Way, Pittsburgh.
- KAUFMAN, WILLIAM S.**, builder, philan.; b. (?) 1896; d. Manhasset, N.Y., Oct. 26, 1976; pres., since founding, adv. council, N.Y. Bd. of Rabbis; a fdr., mem. bd. of overseers, Albert Einstein Coll. of Med.; a fdr., chmn. real estate div., Greater N.Y. Com. for Israel Bonds; former mem. bd. of dir. Bd. of Jewish Educ. of Gr. N.Y.: mem. real estate cabinet, local campaign chmn., UJA-Fed. of Jewish Philan. joint campaign; as volunteer built UJA, Jewish Agency, Brotherhood-in-Action buildings, N.Y.; benefactor Garment Center cong.; bd. chmn., research fd., Nat. Assoc. for Retarded Children; fdr. vocational training center, Vocational Sch. for the Retarded, Hempstead, N.Y.; bd. mem., benefactor, N.Y. chapter, Assoc. for the Help of Retarded Children; trustee, v. pres., North Shore Community Hosp.; chmn. exec. com. Brotherhood-in-Action; recd. Brotherhood-in-Action citation, 1969.
- KLINGENSTEIN, JOSEPH**, investment banker, philan.; b. N.Y.C., June 4, 1891; d. N.Y.C., Nov. 11, 1976; a fdr., bd. chmn. emeritus, pres., 1956-62, v. pres., 1944-56, trustee, since 1941, a fdr. of its Mt. Sinai Sch. of Med., Mt. Sinai Hosp.; bd. mem., pres., chmn. emeritus, Fed. of Jewish Philan.; nat. hon. v. pres., 1965, mem. gov. bd., 1962-64, hon. chmn. N.Y. Appeal, Am. Jewish Com.; mem.: bd. of mgrs. Silver Hill Fdn., Cong. Emanuel, Westchester; benefactor: Mt. Sinai Med. Sch. and Hosp., Temple Emanuel, N.Y.C., YM-YWHA of Gr. N.Y.; recd.: Herbert H. Lehman award, Am. Jewish Com., 1965; hon. Doctor of Humane Letters, Mt. Sinai Med. Sch., 1975; Jewish Service award, Fed. of Jewish Philan., 1975.
- KOLODNEY, WILLIAM**, educ., communal worker; b. Minsk, Russia, Oct. 12, 1899; d. Mamaroneck, N.Y., Jan. 18, 1976; in U.S. since 1903; educ. dir. YM-YWHA, 92nd Street, N.Y.C., 1934-69; auditorium dir. Metropolitan Museum of Art; educ. dir. YMHA, Pittsburgh, Pa., until 1934; past pres. N.Y.C. chapter, Assoc. of Jewish Center Workers; recd. Frank L. Weil award; Capezio dance award.
- LAZARSFELD, PAUL**, sociologist, educ.; b. Vienna, Austria, Feb. 23, 1901; d. N.Y.C., Aug. 30, 1976; in U.S. since 1933; prof. Univ. of Pittsburgh, until his death; prof. over 30 years, chmn. sociology dept., since 1950, chair in social science estab. for him, 1963, assoc. prof. Bur. of Applied Social Research, chmn. sociology dept. since 1950, Columbia univ.; visiting prof. Univ. of Oslo, 1948-49; created Latent Structure Analysis, mathematical technique used in analysis of sociological findings; conducted studies of voting patterns, which are basis for current vote projection system; former pres. Am. Sociological Soc., Am. Assn. of Public Opinion Research; dir. Rockefeller Fdn.'s office of radio research; au.: *Radio and the Printed Page* (1940); *Radio Research* (with F. Stanton, third ed.: 1943); *The People's Choice*, (with H. Field, 1944); *The People Look at Radio* (1946); *Radio Listening in America* (with P. Kendall, 1948); *Continuities in Social Research* (with R.K. Merton, 1950); Voting (with B. Berelson and W. McPhee, 1954); *Mathematical Thinking in the Social Sciences* (1954); *Language of Social Research* (with M. Rosenberg, 1955); *Personal Influence* (with E. Katz, 1955); awards: Golden Cross of Republic of Austria; first Julian Woodward Memorial award, (Am. Assn. of Public Opinion Research hon. degree, Sorbonne, Paris); title "distinguished professor," Univ. of Pittsburgh, 1970.

- LEHMAN, EDITH ALTSCHUL, communal leader, philan.; b. San Francisco, Cal., (?), 1890; d. N.Y.C., Mar. 8, 1976; hon. bd. mem. women's campaign bd., Am. Jewish Com.; hon. nat. chmn., women's div., UJA; hon. chmn. women's campaign, UJA-Fed. of Jewish Philanthropies; a fdr. Hebrew univ., Jerusalem; benefactress: UJA-Fed. of Jewish Philanthropies, Weizmann Inst. of Science, Rehovot; fdr. Edith Lehman High School, Dimon, Israel; fellow Brandeis univ.; pres., bd. chmn., benefactress Henry Street Settlement; a fdr. Scandinavian scholarships in U.S.; bd. mem., hon. trustee since 1963, Mount Sinai Med. Center; founding sponsor, Lehman chair in pediatrics, 1969, Mt. Sinai Med. Sch.; financed Herbert H. Lehman Suite, Columbia univ. Sch. of Internat. Affairs; recd. first Harriet H. Jonas award, Am. Jewish Com., 1967.
- LEIVICK, DANIEL, communal worker, Labor Zion; b. (?), 1919; d. Washington, D.C., Sept. 13, 1976; dir. Judaic studies and Israel programs, Jewish Community Center, Washington, D.C., 1971-76; chief, logistics div., U.S. Air Force; mem. nat. adv. bd.: Am. Jewish Com., YIVO, Washington Jewish Community Council; bd. mem.: Am. Habonim Assn., Labor Zion. Alliance, Sholem Aleichem Inst.; mem. adv. bd. Am. Economic Assn.; recd. Pentagon citation, "distinguished humanist in the national security dialogue."
- LEVY, GUSTAVE L., investment banker, philan.; b. New Orleans, La., May 23, 1910; d. N.Y.C., Nov. 3, 1976; volunteer adjunct prof. of finance, Coll. of Bus. and Public Admin., NYU; hon. chmn., benefactor, appeal for Human Relations, Am. Jewish Com.; benefactor, leader, JDC; chmn. 1976, UJA-Fed. of Jewish Philan. campaign; chmn. bd. of dir., med. center, Sch. of Med., donated its library, Mt. Sinai Hosp.; mem. bd. of gov. N.Y. appeal bd., fdr. its financial community div., ADL; treas. Internat. Synagogue, Kennedy airport; trustee: Museum of Modern Art, N.Y., Center for Performing Arts, Washington, D.C.; treas. Lincoln Center for Performing Arts; trustee, benefactor Fordham univ.; benefactor City Univ. of N.Y.; v. pres. Inner City Scholarship Fd.; gen. campaign chmn. United Hosp. Fd.; chmn. finance com., fellow, Inst. of Judicial Admin.; mem. bd. of gov. Tulane Med. Center; dir. Econ. Development Council, N.Y. Chamber of Commerce and Industry; recd. Herbert H. Lehman medallion, Am. Jewish Com. (1968); hon. Doctor of Humane Letters, Mt. Sinai Med. Sch., 1976.
- LIPTON, ROBERT I., atty.; b. N.Y.C., Dec. 11, 1920; d. Durham, N.C., Dec. 6, 1976; visiting prof. Univ. of N.C., 1958; v. pres., mem. Internat. Bd. of Govs., mem. Youth Comm., past pres. District 5, chmn. N.C. assoc., from 1959,- B'nai B'rith; chmn. N.C. UJA, 1952-54; mem. bd. of dir.: JDA, United Fd.; delegate Internat. Econ. Conf., Jerusalem, 1953; mem. Nat. Youth Comm.
- LORBER, FRIEDA L., jurist, communal worker; b. N.Y.C., May 7, 1899; d. N.Y.C., Sept. 28, 1976; Internat. Fed. of Women Lawyers delegate to UN nongovernmental orgn. section, 1961; pres. N.Y. Women's Bar Assn., 1949-51; chmn. house com. N.Y. Lawyers' Assn.; bd. mem. Am. Bar Assn.; arbitrator Bklyn. Civil Court; chmn. women lawyers' com. UJA-Fed. of Jewish Philanthropies; co-chmn. lawyers div., State of Israel Bond campaign; bd. mem.: YM-YWHA, Ella Fohs Adult Camp; mem. adv. council, NYU Law Alumni Assoc.
- LOWENSTEIN, LEON, corp. exec., philan.; b. N.Y.C., June 14, 1883; d. Miami Beach, Fla., Apr. 15, 1976; a fdr., hon. v. chmn., since 1941, UJA; trustee Fed. of Jewish Philanthropies, since 1942; hon. chmn. JDA, since 1951; a fdr., hon. v. chmn., mem. nat. comm., mem. bd. of gov., N.Y. appeal, ADL; life trustee Mt. Sinai Med. Center; fdr. Lowenstein nurses residence, Miami Beach; hon. bd. chmn., trustee, v. pres. since 1948, L.I. Jewish Hosp.; trustee Hillside Med. Center, L.I.; benefactor: Jewish Guild for the Blind, Camp Jened for Handicapped, Temple Emanuel, Temple Israel, Fordham univ., St. Vincent's Hosp.; recd.: Human Rights award, JDA, 1956; hon. degrees Clemson and Fordham univs.
- LOWN, PHILIP W., mfr., communal leader, philan.; b. (?) Lithuania, Dec. 20, 1890; d. Newton, Mass, Nov. 1, 1976; in U.S. since 1907; pres.: Nat. Friends of Hillel; Maine Jewish Council, 1944; Cong. Beth Jacob, Me., 1948-50; Jewish Fed. of Me., 1948-51; bd. chmn., pres., trustee, est. Lown div. of educ; 1972, Heb. Coll., Brookline, Mass.; treas., trustee emeritus, Brandeis univ.; treas. B'nai B'rith Hillel Fdn.;



- former pres. Am. Assoc. for Jewish Educ.; former treas. World Council for Jewish Educ.; mem. cabinet UJA; estab.: Lown School of Near Eastern and Judaic Studies, Lown Graduate Center for Contemporary Jewish Studies, 1966, Brandeis univ.; a fdr. New England UJA, State of Israel Bonds; estab. Anna K. Lown Fd., Harvard univ. Med. Sch.; mem. bd. of gov., fdr. and nat. v. pres. Mt. Scopus campus, underwriter Sch. of Ed. library, Heb. univ., Jerusalem; estab. Lown Community Health Center, Jerusalem; underwrote Hadassah program to aid North African immigrants to Israel; honors: fellow Jewish Acad. of Arts and Sciences; hon. doctor of law, Maine univ., 1954; first medallion for leadership, Heb. Coll., 1971.
- LUTZKI, MOSES, Jewish scholar, bibliographer; b. (?) near Pinsk, White Russia; d. N.Y.C., Feb. 20, 1976; in U.S. since 1939; prof. bibliography and cataloger of Heb. manuscripts for 20 years, Yeshiva univ.; cataloger of Heb. manuscripts: Semitics dept., Columbia univ., 1952, JTS, 1940-49, Bodleian Library, Oxford univ., late 1930s; fdr., secy., 1924, Zion. Youth Orgn., Vilna; donated 7,000-volume private library to Yeshiva univ. Gottesman Library; au: *Perakim mi-sefer Mishna Torah* (1947).
- MALINIAK, FISHEL, Labor Zion., communal worker; b. Brezine, Poland, Mar. 1, 1912; d. N.Y.C., May 4, 1976; in U.S. since 1939; bd. mem. *Jewish Frontier*, *Yiddisher Kemfer*; fdr. Youth Center, Lod, Israel; au.: *Brezine Memorial Book*.
- MARKS, CHARLES, jurist; b. N.Y.C., May 16, 1894; d. Miami Beach, Fla., Apr. 1, 1976; N.Y. State Supreme Court justice, since 1962; General Sessions justice, 1956; Municipal Court judge for 18 years; mem. City Housing Comm.; v. pres. YM-YWHA, Washington Heights, 1940-53; pres. Free Sons of Israel, 1945-46; chmn. lawyers div., UJA; dir.: Grand Street Boys Assn., 1940-47; Interfaith Movement, Inc., since 1940; East Side Vacation Fdn., 1945-48.
- MINDA, ALBERT G., rabbi; b. July 30, 1895, Holton, Kansas; d. Jan. 17, 1976, Minneapolis, Minn.; rabbi Temple Israel, Minneapolis, Minn., 1922-63; lecturer Hamlin Univ., St. Paul, Minn., 1947-53; pres. CCAR, 1961-63; internat. v. pres. World Union for Progressive Judaism; co-fdr. Round Table Conf. of Christians and Jews, 1940; first pres. and co-fdr. Minn. Urban League; au.: *The Fire on the Altar* (1948); *Ten Commandments for Modern Living* (1952); *The Sanctuary of the Home* (1954); *Ministering to the Religious Needs of the Jewish Patient* (1956); *Speak to the Heart* (1957); *Over the Years* (1957); honors: named by Minn. Territorial Centennial Comm. as one of 100 great living Minnesotans, 1940; hon. DD, HUC-JIR, Cincinnati, 1947; Minn. Conf. of Christians and Jews award; nat. Phi Epsilon Phi citation, 1962; State of Minn. Gov. citation, 1962.
- MINTZER, GEORGE J., atty.; b. (?) Austria, May 17, 1898; d. N.Y.C., May 1976; in U.S. since 1901; counsel Am. Jewish Com., 1939-50; chmn. exec. com. ORT, 1950; trustee St. Michael's Coll., Vt., 1946; mem.: Soc. for the Advancement of Judaism; Nat. Com. on Religious Recovery; bd. of dirs. Haarlem House; recd. award of merit, Haarlem House.
- MORGENSTERN, JULIAN, Bib. scholar, rabbi, educ.; b. St. Francisville, Ill., Mar. 18, 1881; d. Macon, Ga., Dec. 4, 1976; pres. emeritus, pres., 1921-42, prof. of Bib. and Semitic languages, 1904-07, HUC; pres.: Oriental Soc., Soc. of Bib. Lit.; fdr., hon. pres. World Union for Progressive Judaism; hon. fellow: Acad. for Jewish Research, British Soc. for Old Testament Studies; mem. bd. of trustees Am. Sch. of Oriental Research, Jerusalem, Bagdad, 1924-47; mem. publication com.: JPS, Jewish Historical Soc., CCAR; au.: *A Jewish Interpretation of Genesis* (1919); *Amos Studies Vol I.* (1941); *The Ark, the Ephod and the Tent of Meeting* (1945); *As a Mighty Stream* (1949); *Occasions Among the Semites* (1966); *Rights of Birth, Death, Marriage and Kindred*; recd. hon. degrees: JTS, 1935; Univ. of Cincinnati, 1935; JIR, 1937; HUC, 1937; Coll. of Jewish Studies, 1948.
- MORGENSTERN, SOMA, novelist, journalist; b. Budzanow, Poland, May 3, 1890; d. N.Y.C., Apr. 17, 1976; in U.S. since 1941; columnist, *Frankfurter Zeitung*, Germany, 1925-33; au.: *Der Sohn des Verlorenen Sohnes* (trilogy, 1935), Eng. tr. in 3 vols., *The Son of the Lost Son* (1946), *In My Father's Pastures* (1947), *The Testament of the Lost Son* (1950); *The Third Pillar* (1925, part of which adopted for Conservative Yom Kippur *mahzor*), its Ger. version, *Die Blutsäule* (Vienna, 1964); recd. Jewish Book Council award, 1951.

NODEL, SOL, artist, illuminator; b. Washington, D.C., Sept. 29, 1912; d. Miami, Fla., Aug. 22, 1976; outstanding works incl.: "Window of Truth," in Mt. Sinai Memorial Chapel, St. Louis; "Song of Songs," window, Jewish Community Center, Hopatcong, N.J.; exhibited: St. Louis Art Museum, St. Louis Artists Guild, High Museum, Atlanta, Pope Pius XII Memorial Library, B'nai B'rith Museum, Washington, D.C.; rep. in permanent collections: Nat. Archives, Washington, D.C., Herbert Hoover Museum, Harry Truman Library, U.S. Congress, Library of Congress, F.D.R. Hyde Park Library; mem. Nat. Art Comm. for Mary McLeod Bethune Memorial and Educ. Center, Washington, D.C.; hon. fdr., mem. Law Science Fdn., Univ. of Texas; chmn.: art comm. Museum and Library, Internat. Synagogue, Kennedy airport; comm. on all arts, United Synagogue of Am.; Comm. of Synagogues; Comm. of Synagogue Relations, Fed. of Jewish Philans.; mem.: hon. adv. bd., B'nai B'rith Women Bicentennial Com., Soc. of Jewish Bibliophiles, Nat. Council on Art in Jewish Life; B'nai Zion; au.: *Some of My Best Friends* (1942); *Ketubah* (1942, 1950, 1961); co-au.: *Book of Grace*; honors: U.S. Hall of Fame, 1968; Life Fellow, British Royal Soc. of Arts; 1st prize Monsanto Chemical award; Proctor and Gamble award; St. Louis Artists Guild award; YMHA award, St. Louis.

PEIREZ, LAWRENCE, atty., communal leader; b. N.Y.C., (?), 1915; d. Long Beach, N.Y., Oct. 15, 1976; campaign dir. for gubernatorial candidate Frank O'Connor, 1966; asst. district atty., Queens, 1951-55; dir. U.S. Census Bureau for Queens; internat. v. pres., mem. bd. of governors, chmn. nat. civil rights com., chmn. personnel policy, B'nai B'rith; mem. N.Y. and Long Island regional bd., ADL; leader UJA-Fed. of Jewish Philans.; fdr., trustee Ileitiss Research Fdn.; leader of Boy Scouts of Am.

POLIER, SHAD, atty., communal worker; b. Aiken, S.C., Mar. 18, 1906; d. N.Y.C., June 30, 1976; counsel: House Wire Services, Northside Center for Child Development, Citizens' Comm. for Children of N.Y.; visiting prof., family law, Rutgers univ., 1961-62; v. pres., 1976, chmn. Comm. on Law and Social Action, hon. chmn. gov. council, AJCongress; mem. gov. council, exec. com., budget chairman,

WJCongress; mem. exec. comm, hon. secy.: CJMCAG, Memorial Fdn. for Jewish Culture; mem. exec. com.: NAACP Legal and Education Fund, 1976, Metropolitan Applied Research Center, 1976, N.Y. County Bar Assoc., Assoc. of Bar of City of N.Y., Arbitration Assoc.; contrib. to Comm. on Law and Social Action weekly newsletter (AJCongress, 1958-65); professional journals.

PREGEL, BORIS, scientist; b. (?) Russia, (?) 1897; d. N.Y.C., Dec. 7, 1976; in U.S. since (?); chmn. nat. sci. committee, mem. nat. bd. of dir., Am. Red Magen David for Israel; pres. Am. div., World Acad. of Arts and Sciences, 1966-76; chmn. bd. of trustees, 1959-65, hon. chmn. gov. bd., pres., 1958, N.Y. Acad. of Sciences; mem. Am. Geographic Soc.; au.: "Peace-time Uses of Atomic Energy," "Energy, Economy, Society and Transition" in *Encyclopedia of Chemical Technology* (second edn., 1963); awards: gold medals from Assoc. of Doctors and Engineers (France), French Professional Engineers, City of Paris; officer, French Legion of Honor.

REZNIKOFF, CHARLES, au., ed.; b. Bklyn, N.Y., Aug. 31, 1894; d. N.Y.C., Jan. 22, 1976; mng. ed. *Jewish Frontier*, since 1955; au.: *Five Groups of Verse* (1927); *Nine Plays* (1927); *In Memoriam: 1933* (1934); *Jerusalem the Golden* (1934); *Early History of a Sewing Machine Operator. Separate Way* (1936); *Going To and Fro and Walking Up and Down* (1941); *The Lionhearted* (1944); *The Jews of Charleston* (1950); *Inscriptions: 1944-1956* (1959); *By the Waters of Manhattan: Selected Verses* (1962); *Testimony: The United States 1891-1900* (1968); *By the Well of the Living and Seeing* (1969); *The Fifth Book of the Maccabees* (1969); co-au. *Family Chronicle* (1963).

ROSE, ALEX, labor leader; b. Warsaw, Poland, Oct. 15, 1898; d. N.Y.C., Dec. 28, 1976; in U.S. since 1913; pres. United Hatters, Cap and Millinery Workers Internat., since 1950; fdr. Liberal party, 1944; a fdr. Gewerkschaften in U.S., 1923; fdr., charter mem. Nat. Com. for Labor Israel; mem. exec. com., nat. labor com. for AJCongress, 1917; contrib. articles on trade unionism to periodicals.

ROSENBERG, ADOLPH, ed., pub.; b. Albany, Ga., Aug. 14, 1911; d. Atlanta, Ga., Jan. 17, 1976; ed. pub., since 1950, reporter,

- 1939-40, *Southern Israelite*; staff journalist: *Atlanta Constitution*, 1942, *Atlanta Journal*, 1934-39; *U.S. Daily*, Washington, D.C., 1933-34; pres., v. pres., secy., treas., Am. Assoc. of Eng.-Jewish Newspapers, 1954; mem. World Bur. of Journalists, Israel; bd. mem.: Atlanta Zion. Orgn., Gate City B'nai B'rith; fdr., chmn., Georgia Communications Council; fdr., pres., Atlanta Soc. of Professional Journalists; recd. Boris Smolar award for North Am. Jewish journalism.
- ROSENSTIEL, LEWIS S.**, industrialist, philan.; b. Cincinnati, O., July 21, 1891; d. N.Y.C., Jan. 21, 1976; financed Rosenstiel Basic Med. Research Center, Bio Chemistry Program, Brandeis univ; trustee of Mt. Sinai Hosp., fdr. sponsor of its sch. of med.; benefactor Jewish Philan. Joint Campaign, HUC; mem. bd. of dir. Cardinal Spellman Fdn., since 1968; mem. bd. of gov. N.Y. Appeal ADL.
- SAGE, MAURICE S.**, bus. exec., communal leader, philan.; b. (?) Russia, (?), 1917; d. N.Y.C., June 22, 1976; in U.S. since after World War I; pres., treas. JNF; past pres., hon. chmn., Rel. Zion. of Am.; mem. bd. of dir. UOJC; v. chmn., former treas. Am. sec., mem. gov. bd. WJCongress; a fdr., mem. global trustee bd., mem. Am. bd. of overseers, Bar-Ilan Univ., Israel; mem. exec. comm. Am. Zion. Fed.; mem. World Zion. Gen. Council; past treas. Conf. of Pres. of Major Am. Jewish Orgns.; chmn. spec. events, Israel Bond Orgn.; mem. campaign cabinet, UJA-Fed. of Jewish Philan.; membership chmn., mem. gov. bd., N.Y. Bd. of Rabbis; sponsor, bd. mem., Internat. Synagogue, Kennedy airport; bd. chmn. *Jewish Week*; benefactor Heb. Univ., Jerusalem; master builder Yeshiva univ.; recd. Légion d'Honneur Educationale, France.
- SALOMON, ABRAM**, Zion. leader, communal worker; b. Mława, Poland, May 23, 1912; b. N.Y.C., Oct. 9, 1976; in U.S. since 1950; exec. v. pres. JNF; dir. information dept. Gen. Zion. Constructive Fd., Israel, 1949-1950; corr. Australian Jewish Press, Germany, 1947; v. pres. and gen. secy. Zion. Fed. of Australia and New Zealand, 1946; mem. ed. bd., *Zion*, Australia; v. pres., mem. admin. bd., exec. com., ZOA; chmn. World Zion. Affairs Com., ZOA; mem. exec. com. WJCongress, Am. sect., Am. Zion. Fed.; trustee UJA; rep. in Latin Am., World Confederation of Gen. Zion., since 1950; honors: mem. Court of Honor, WZO.
- SCHACHT, ALEEN**, communal leader; b. N.Y.C., Mar. 14, 1911; d. South Orange, N.J., Dec. 9, 1976; mem. nat. bd., mem. exec. com., nat. v. pres., pres. Bus. and Professional Group, N.Y., coordinator major gifts dept., Hadassah; mem. League of Women Voters; est.: Schacht Day Nursery, Hadassah Med. Center, Heb. Univ., Ein Karem; Schacht auditorium, Hadassah Heb. Univ. Hosp., Mt. Scopus; Schacht Park, Technion, Israel.
- SCHNEIDER, MAX J.**, banker, communal leader, philan.; b. Vienna, Austria, (?) 1884; d. N.Y.C., Dec. 1, 1976; in U.S. since 1886; a fdr. N.Y. office (1947), hon. life mem. nat. comm., mem. exec. com. N.Y. board and N.Y. Appeal bd., mem. nat. civil rights com., mem. Middle Eastern affairs com., ADL; a trustee UJA-Fed. joint campaign; chmn. N.Y. UJA; a fdr., chmn. Heb. Hosp. for the Chronic Sick, Bronx; pres. Heb. Inst. of Univ. Heights, Bronx; benefactor: Assoc. Health Fdn., Saint Vincent's Hosp. and Med. Center.
- SCHWARTZ, BERTIE G.**, writer, communal leader; b. N.Y.C., Sept. 16, 1901; d. N.Y.C., Sept. 22, 1976; first woman pres. Jewish Book Council, JWB; v. pres. Nat. Women's League for Conservative Judaism; mem. Task Force on Art and Lit. in Jewish Life, Fed. of Jewish Philanthropies; conducted courses for synagogue librarians; donor reading room and library, Steinberg Center, AJCongress; ed. consultant *Judaica Book News*; former v. pres. N.Y. chapter, Hadassah; mem. bd. of trustees, Cong. B'nai Jeshurun, N.Y.; co-au. *A Modern Interpretation of Judaism: Faith Through Reason* (with husband Charles, 1946); recd. Louise Waterman Wise award, women's div., AJCongress, 1970.
- STARR, JACOB**, bus. exec., communal leader, philan.; b. (?) d. N.Y.C., May 22, 1976; a fdr., benefactor, Women's League for Israel; a fdr., mem. bd. of overseers, Albert Einstein Coll. of Med., Yeshiva univ.; trustee: Park Avenue Synagogue; Heb. Univ., Jerusalem.
- WANG, SAMUEL H.**, shipping exec., philan.; b. (?) Poland, (?), 1917; d. Great Neck, N.Y., May 1, 1976; in U.S. since 1940; nat. chmn. public affairs com., mem. nat. admin. bd., ZOA; former chmn. Manhattan cabinet, greater N.Y. campaign, Israel

- Bond Orgn.; a fdr., benefactor, Am. Friends of Boystown, Jerusalem; treas. N. Y. Bd. of Rabbis Adv. Council; benefactor Yeshiva High Sch., Queens; financial backer estab. of Kiryat Anba settlement on West Bank; hon. alumnus Heb. Univ., Jerusalem.
- ZAHN, SAMUEL, mfr., philan.; b. Cracow, Poland, Mar. 20, 1892; d. Palm Beach, Fla., Nov. 26, 1976; in U.S. since 1902; a fdr., mem. bd. of dir., UJA; mem. bd. of dir., chmn. dress div., 1936, Fed. of Jewish Philan.; a leader UJA-Fed. of Jewish Philan. campaign, Palm Beach; v. pres., trustee, Israel Orphan Asylum, Far Rockaway, N.Y.; pres. Beth Abraham Hosp., Bronx; hon. trustee Jewish Child Care Assoc., N.Y.; mem. mayor's Bus. Adv. Com., 1941; pres. Fashion Originators Guild; a fdr. Fashion Inst. of Technology.
- ZEITLIN, SOLOMON, historian, educ.; b. Tshashanik, Russ., May 31, 1892; d. Philadelphia, Pa., Dec. 28, 1976; in U.S. since 1915; distinguished prof. post-bib. lit. and institutions, prof. rabbinical lit., since 1925, Dropsie univ.; prof. Jewish hist., 1918-25, lecturer since 1925, Rabbi Isaac Elchanan Theol. Sem., former faculty mem., Yeshiva Univ.; an org. Am. Acad. for Jewish Research; mem.: Société des Etudes Juives, Paris; Judaens; Soc. of Bib. Lit. and Exegesis; Am. Hist. Soc.; Am. Oriental Soc.; Am. Acad. of Political and Social Sciences; Internat. Congress of Orientalists; contrib. to *Journal of Biblical Literature*, *Jewish Quarterly Review*, etc.; au.: *Taanith* (1922); *Studies in the Beginnings of Christianity* (1924); *The Slavonic Josephus and Its Relation to Josippon and Hegeppus* (1929); *Josephus on Jesus* (1931); *An Historical Study of the Canonization of the Hebrew Scripture* (1933); *History of the Second Jewish Commonwealth* (1933); *Maimonides* (1935); *The Jews: Race, Nation, or Religion?* (1936); *The Sadducees and the Pharisees* (1936); *The Pharisees and the Gospels* (1937); *Rise and Fall of the Judean State* (1967; 2 vols.); *Studies in the History of Early Judaism* (1973; 3 vols.); *Who Crucified Jesus?* (1976); awards: fellow Jewish Acad. of Arts and Sciences; hon. alumnus HUC-JIR.
- ZELDIN, MORRIS A., communal worker, Zion. leader; b. Kalenkovitch, Russia, Nov. 2, 1891; d. Long Island, N.Y., Oct. 14, 1976; in U.S. since 1915; a fdr., staff mem. since 1939, UJA, org. and first dir. its Bklyn div.; mem. exec. bd. ZOA; pres. Agudath Israel of Brownsville, N.Y.; contrib. many articles to *Hadoar*, *Bitzaron*.