Will Herberg (1902-1977): A Ba’al Teshuvah\textsuperscript{1} Who Became Theologian, Sociologist, Teacher

\textbf{When 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.

\textit{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 \textit{Workers Monthly} and \textit{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.”

\textsuperscript{1}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 baḥur 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," 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." 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

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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.4

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.5

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

4Ibid.

5Niebuhr'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 transcendant 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."

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,
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
WILL HERBERG (1902-1977) / 535

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," 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, 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

\[1\]Christian Century, March 16, 1960, pp. 311 ff.

\[2\]See the excellent chapters on Herberg in John P. Diggins, Up From Communism: Conservative Odyssey in American Intellectual History (New York, 1975).
WILL HERBERG (1902–1977) / 537

described the essence of the man as “hors catégorie: outside of, beyond any class or category; a special, unique individual.”

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

August 5, 1977, p. 880.
Necrology: United States


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.


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

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. NCCI.


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 Castle (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.


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: Isgen un a driter (1943); Erev nakht (1944); Tsrandekidee likh; 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).


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.


KLODNEY, 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., 1934-49; 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.


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.


MORGENSTERN, JULIAN, Bib. scholar, rabbi, educ.; b. St. Francisville, Ill., Mar. 18, 1881; d. Macon, Ga., Dec. 4, 1976; mem. Jewish Frontier, 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, 1933), 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.


Bond Orgn.; a fdr., benefactor, Am. Friends of Boystown, Jerusalem; treas. N.Y. Bd. of Rabbis Adv. Council; benefac-
tor 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 Rock-

ZEITLIN, SOLOMON, historian, educ.; b. Tshashanik, Russ., May 31, 1892, d. Philade-
erature, Jewish Quarterly Review, etc.; au.: Taanith (1922); Studies in the Beginnings of Christianity (1924); The Slavonic Jose-
phus and Its Relation to Josippon and Hugesippus (1929); Josephus on Jesus (1931); An Historical Study of the Canoniza-
tion 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 Phra-
isees 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.; con-
trib. many articles to Hadoar, Bitzaron.