



RICHARD J. H. GOTTHEIL

1862-1936

RICHARD J. H. GOTTHEIL

A Biographical Sketch

By LOUIS I. NEWMAN

In April, 1925, Professor Richard James Horatio Gottheil was sent by Columbia University as delegate to the dedication of the Hebrew University on Mount Scopus in Jerusalem. He bore with him a message from Dr. Nicholas Murray Butler, President of Columbia. After reading this in the Latin in which it was written, Professor Gottheil proceeded to translate it into Hebrew. No incident in his long career was a more accurate symbol of the interests of the great Semitics scholar and Jewish communal leader who passed away in New York City, May 22, 1936.

Richard Gottheil was born at Manchester, England, October 13, 1862, his mother being Rosalie Wollman, his father, the distinguished Rabbi Gustav Gottheil, then minister of the Manchester Congregation of British Jews. In "The Life of Gustav Gottheil: Memoir of a Priest in Israel" (The Bayard Press, 1936), Professor Gottheil has given many informative details regarding his own childhood and youth. He received his early education at Chorlton High School, England, and, on his father's removal to this country in 1873 to become Rabbi of Temple Emanu-El, New York City, he continued his studies at Columbia Grammar School, which, many years later, was destined to come under the leadership of George Alexander Kohut, whose tribute to Professor Gottheil in the *Columbia University Quarterly*¹ is one of the authoritative sources of our knowledge regarding him. In 1881, he was awarded an A. B. degree at Columbia College, the institution with which his name was to be linked for one year less than half a century. He continued his studies abroad at the Universities of Berlin, Tuebingen and Leipzig, earning his Ph.D.

¹ "Professor Gottheil—An Appraisal at Seventy," June, 1933, pp. 136-145.

degree *summa cum laude* in 1886 at the last-named institution. During his European years he was in contact with Emil G. Hirsch, later Rabbi of Temple Sinai, Chicago, and Felix Adler, later the founder of the Ethical Culture Movement.²

Dr. Gottheil's doctoral dissertation, "A Treatise on Syriac Grammar by Mar (i) Elia of Sobha, Edited and Translated from the Manuscript in the Berlin Royal Library," grew out of his interest in the Syriac language and literature, of which he became an instructor at Columbia College, November 1, 1886, following his return to the United States. Throughout the early decades of his scholarly activity, numerous works came from his pen on themes relating to Syriac lexicography, legends, grammar, philosophy, folk-medicine, the textual criticism of the Peshitta, and allied themes. Miss Ida A. Pratt, long associated with Dr. Gottheil in the Oriental Division of the New York Public Library, has listed these Syriac items in her compilation of a "Selected Bibliography of R. J. H. Gottheil," an invaluable source of information regarding the Professor's literary contributions.³

Though he had devoted himself to Jewish studies at the Hochschule für die Wissenschaft des Judentums, and at the Veitel-Heine Ephraim'sche Beth ha-Midrash in Berlin, it was not, however with the intention of becoming a rabbi. Dr. Gottheil desired rather to enter the field of Jewish and Oriental scholarship, and accepted the chair of Rabbinic Literature, for the study of Hebrew and cognate languages, which was established at Columbia, October 7, 1887, chiefly through the efforts of Rabbi Gustav Gottheil with the cooperation of the Board of Trustees of Temple Emanu-El.⁴

In 1889, when Professor H. T. Peck retired, the leadership of the section of Semitic languages was transferred to Dr. Gottheil, first as instructor, and later, April 4, 1892, as professor, a post which he occupied until his death.

² See "The Felix Adler Episode," in "The Life of Gustav Gottheil," pp. 40-43 and *passim*; also items regarding Emil G. Hirsch.

³ Published in the *Journal of the American Oriental Society*, volume 56, number 4; pp. 480-489.

⁴ See "Columbia College and University," in "The Life of Gustav Gottheil," pp. 196-216.

Under his guidance, a complete curriculum of Semitic courses was organized, the Semitics Library at Columbia was greatly enlarged, and the Semitics Department came to occupy foremost rank in this country and abroad. In 1902, Professor Gottheil wrote concerning "Oriental Languages at Columbia University" (*Columbia University Quarterly*), and in 1911 we find a lecture on "Semitic Literatures," reprinted from the Columbia University Lectures on Literature. These two items among others are evidence of the distinguished place to which Professor Gottheil brought Semitic and Oriental studies in the life of Columbia University as a whole, lifting them out of the realm of obscure technical research into general appreciation by the side of other branches of world culture.

The eminence of Columbia's Semitics Department attracted students from all parts of the United States and from other countries. Christian, Jewish and Moslem disciples of Professor Gottheil rejoiced to sit at his feet, and to partake of his gracious personality as teacher and friend. The scholarly contributions of these students, many of them from the Union, Jewish and General Theological Seminaries, from the Jewish Institute of Religion and other institutions, are recorded in the publications of the *Columbia University Oriental Series*, (1901-1928), consisting of more than 28 volumes in the field of Jewish and Oriental learning.⁵ Among the pupils of Professor Gottheil were the late Professor Max L. Margolis of Dropsie College; Professor William Popper of the University of California, one of the leading Arabists of our time; Professors Julius A. Bewer and Emil G. H. Kraeling of the Union Theological Seminary; Professors Israel Davidson and Louis Finkelstein of the Jewish Theological Seminary; Professor Louis H. Gray, Dr. Ralph Marcus and Dr. A. S. Halkin, now of Columbia; Professor Philip K. Hitti of Princeton; Professor Frank Gavin of the General Theological Seminary; Professor Carl H. Kraeling of Yale; Professor Stephen Langdon of Oxford; Dr. Joshua Bloch, Chief of the Jewish Division of the New York Public Library and author of a fine tribute to Profes-

⁵ Studies conducted under Professor Gottheil were published in other series and by publishing houses other than the Columbia University Press.

sor Gottheil in the *Journal of the American Oriental Society*;⁶ numerous Christian ministers and lay scholars, and a considerable number of rabbis, among them Dr. Stephen S. Wise of New York City, the late Martin A. Meyer of San Francisco, Baruch Braunstein of Philadelphia, Harry Cohen, the writer, and others; and Jewish scholars, including Israel Efros, Israel Eitan, Caspar Levias, Abraham S. Waldstein, Isaac Mendelsohn, Meyer Waxman and others.

On the occasion of his sixtieth birthday, a group of Professor Gottheil's pupils presented to him a Silver Candelabrum, especially prepared from a reconstruction of a design on the Arch of Titus. This Menorah is a rare and beautiful piece of workmanship, the only one of its kind extant. On the occasion of his seventieth birthday, under the leadership of the writer and the late George Alexander Kohut, a number of essays were written by students and colleagues of Professor Gottheil, which, because of the then depression, could not be published in the form of a *Festschrift*; several, however, were issued as individual essays in various scientific periodicals in honor of Professor Gottheil's birthday.⁷

Professor Gottheil stood in close and friendly relationship to his colleagues. He contributed to tribute and anniversary volumes in honor of famous scholars, such as Israel Abrahams, Hartwig Derenbourg, Henry Drisler, William Rainey Harper, Abraham Harkavy, Moritz Steinschneider, Crawford Howell Toy, and (in 1934) George Alexander Kohut. In 1897, he wrote appreciatively of Joseph Jacobs. In 1925, he contributed to the *Publications* of the American Jewish Historical Society a necrology of Abraham Solomon Freidus, for many years curator of the Jewish Room at the New York Public Library; in the same issue he wrote a tribute to Morris Jastrow, Jr., despite the fact that he had disagreed with many of Professor Jastrow's views regarding the European and Near Eastern situation, particularly touching Zionism. In 1922, he penned a memorial to Professor Ignaz Goldziher, with whom he had corresponded for many years. Professor Gottheil was a great admirer of Professor C. Snouck Hurgronje, writing an introduction to the latter's "The Holy War—Made in Germany" and his "Revolt in Arabia."

⁶ Volume 56, number 4, pp. 472-479.

⁷ For a list of contributors and the titles of their essays, see Kohut, *op. cit.*, p. 145.

Professor Gottheil's library contains many folders of letters exchanged with distinguished Orientalists which have an important bearing upon the history of scholarship in this field, abroad and in this country.

Gottheil's literary and communal interests cover a wide domain, which, for the purposes of this essay, will be divided into his activities in the fields of non-Jewish and Jewish learning respectively. Not only prestige as a Columbia Professor, but also the excellence of his literary style and his authoritative insight into problems of an academic and current character gained for his writings a welcome not only in the great scientific periodicals, but also in the weekly and monthly magazines and the daily newspapers with multitudes of lay readers. His audiences consisted of the most learned and little-informed together, of non-Jew and Jew alike. The scope of his activities was so varied and far-flung that he touched and influenced the life and opinions of great numbers in the most diverse fields. Moreover, his writings, both scholarly and popular, were never tendentious; they are as worthwhile read today, as when they were written; in many instances they constitute the source documents for historians, geographers, lexicographers, linguists, librarians, authors and students of many-sided interests.

As a librarian and bibliographer, Dr. Gottheil won distinction throughout his entire career. As early as 1888, he compiled a catalogue of the Barrow Library in New York City, which included an excellent collection of Orientalia and Judaica. He made important contributions to the *Zeitschrift für hebraeische Bibliographie*, and in 1892 published a bibliography of the works of Paul Anton de Lagarde. In 1896, he was appointed Chief of the Oriental Division of the New York Public Library, a post which he occupied until his death. As director and custodial administrator, he helped upbuild the Oriental Division, making it a mecca for scholars of America and other countries. He gave valuable aid to A. S. Freidus and, in recent years, to Dr. Joshua Bloch, one of his pupils, in the development of the Jewish Room at the New York Public Library. In the *Bulletin* of the New York Public Library, he super-

vised the preparation, with the indefatigable help of Miss Ida Pratt, his assistant, of annotated descriptive catalogues of books and manuscripts relating to the cultures of Armenia, Arabia, Assyria, Babylonia, Egypt, ancient and modern, Persia and other Oriental lands.⁸ Columbia University's Semitics and Jewish collections were upbuilt through Professor Gottheil's influence, and his own library is one of the finest collections of Orientalia and Judaica extant. In addition to its printed volumes, magazines and manuscripts, it contains extensive correspondence with great Oriental scholars, Zionist leaders, and world-renowned personalities during the past fifty years. There are many valuable items concerning American Jewish history, the early chronicles of American Zionism, clippings and articles arranged with scholarly care and precision, and other data which, it is planned, will eventually be made available to research students.

As editor, Dr. Gottheil not only issued the Columbia University Oriental Series, but, also, with the collaboration of Professor John D. Prince of Columbia, the series of *Contributions to Oriental History and Philology* (1908-1927). Jointly with Professor Morris Jastrow, Jr., he edited the *Semitic Study Series* (Leyden, 1902-1911), making Semitic texts available to students. He also edited two volumes of Persian Classics, for the Colonial Press. His book reviews were important not only for their value as interpretation of the books, but also for the inclusion of information corrective of material presented by the authors. In several encyclopedias, including *Johnson's Encyclopaedia* (2nd ed.), the *International Encyclopaedia*, the *New Schaff-Herzog Encyclopaedia of Religious Knowledge*, *Hastings' Encyclopaedia of Religion and Ethics*, *Harper's Encyclopaedia of United States History*, Professor Gottheil wrote valuable articles on a number of themes.

We can best appreciate the scope of Dr. Gottheil's literary interests by describing his works regarding various countries and cultures. From 1887, when he prepared an article on the Arabic version of "The Revelation of Ezra," until

⁸ Miss Pratt's Bibliography of Professor Gottheil's writings was prepared for his seventieth birthday anniversary, and was issued in the *Journal of the American Oriental Society*, vol. 56, number 4, pages 480-489.

1936, when he wrote and spoke regarding the relationship of the Arabs to the Palestine *Yishub*, he gave steady consideration to Arabic literature and life: for example, his writings include the Arabic version of the Abgar-Legend (1891); Arabia before Mohammed (1894); an Introduction to "The Arabian Nights" in the *Library of the World's Best Literature*; a review of a volume on the Arab conquest of Egypt (1903); Turk and Arab (1910); Arabic epigraphy (1911). He also wrote on Bar Ali, a work that was highly praised by scholars, including Professor Guidi. Dr. Gottheil's foreword, in 1917, to Dr. Snouck Hurgronje's book on the Arabian revolt was an indication of the attention he devoted to the Arabic renaissance, particularly in its relationship to Zionism. He wrote on the origin of the minaret; the beginnings of Islam (1914), and its history.

Persian literature engaged his attention, in a volume issued in 1900 by the Colonial Press; he wrote also on the Shahnameh in Persian as late as 1932; on Zoroaster, as early as 1894. As for Egypt, in addition to his historic works undertaken at Cairo, to which we allude below, he prepared the article on "Egypt in Medieval and Modern Times" for the *Jewish Encyclopaedia* (1903). The Jews of Egypt, including the Karaites, were the subject of articles from his pen, and he occupied himself with a discussion of Egyptian political problems: in 1907, he wrote on Mohammed Abdu, the late Mufti, and in 1910, on Egypt and the Nationalist movement. Other items include a notable work dealing with a History of Egyptian Cadis (1908); Dhimmis and Moslems in Egypt (1908); Egyptian art in the Metropolitan Museum (1911, for the *Independent*), and reviews of books on Egyptian history by Hasenclever (1919) and Torrey (1923).

Turkey, also, proved a subject for Gottheil's research and interpretation. He gained recognition as a leading American authority on the problems of this and other Oriental countries in transition. Beginning in the year 1908, he wrote numerous articles for newspapers and magazines on "The Young Turks and Old Turkey," "The Regeneration of Turkey," "Turkey After the Revolution," "Turkey Under the New Regime," "The Kaleidoscope of Turkey," "Turks

and Arabs," particularly in their relationship to Arabs in Egypt, Syria and the Arabian peninsula. In 1910, he wrote a number of articles on the international imbroglio regarding Crete, especially in relation to Turkey. In 1912 he discussed "Turkey and the Albanians," "Turkey at Bay" and the international situation. During the World War we find him writing (1915) on "The Holy War" (*Homiletic Review*) and an introduction to Dr. Snouck Hurgronje's "The Holy War—Made in Germany." In 1916, for the *Columbia University Quarterly*, he wrote on "The Future of Turkey." Professor Gottheil's desire to view the world situation in relation to Jewish life is reflected in his article for the *Independent* in 1908 on "The New Turkey and Zionism."

Armenian independence was the topic of an article for the *New Armenia* in 1918. Morocco also proved a center of Dr. Gottheil's activities. In 1911, he wrote of "Italian Interest in Tripoli" (*Independent*); in 1934, "As It Is Today." In 1933 he was made Grand Officer de l'Ordre du Oissam Alaouite Chéréfien.

When Ethiopia became the cynosure of the world's interest in 1933-36, Professor Gottheil offered a course in the language and culture of Ethiopia at Columbia. His articles on the history of geography, in 1890, and his translation of Bonvalot's record of travels across Tibet gave him a place in the research in this field. In 1905, he wrote a series of travelogues "In Ancient Footsteps," (*New Era*), describing Alexandria, Cairo, Florence and Rome. Articles on Palmyrene inscriptions (1900), on the Judaeo-Aramaean Dialect (1892), on Syro-Hittite Art (1912), give further tokens of the great diversity of Gottheil's academic and contemporary interests.

The World War drew from Dr. Gottheil's pen articles not only of scholarly content, but also of current interpretation based upon authoritative historical knowledge. In 1915, he wrote a brilliant article entitled "The War from the Jewish Standpoint" which appeared in the *Menorah Journal*, a publication in which he was greatly interested as an expression of Jewish cultural interest of American Jewish youth in the university. In 1918, he wrote on

"What the War Means to America." From the very first, Dr. Gottheil was an enthusiastic champion of the Allied cause, making this clear in correspondence with overseas scholars who besought him to use his influence on behalf of the Central Powers. His love for France found voice on many occasions, and in 1919 he was made a Chevalier de la Légion d'Honneur, in recognition of the services he had rendered, in his writings, to the French cause. In 1921, Dr. Gottheil served as Exchange Professor at the University of Strasbourg, where he carried forward important manuscript research. While at the University of Strasbourg, Professor Gottheil gave a course in French on Islam—Its Religion and Civilization. These addresses proved especial appeal to the French, because of their country's citizens of the Mohammedan faith. Among the great throngs to attend the course were Professor Sylvain Lévi and officials of the French Government.

In the learned societies devoted to Oriental, Semitic and Jewish scholarship, Dr. Gottheil played an important rôle for many years. He was president of the Society of Biblical Literature and Exegesis (1903), and a member of the Council of the American Oriental Society. He was one of the founders and first vice-president of The Judaeans. Before the War, he was a member of the German Oriental Society, and in 1909–10 served as director of the American School of Oriental Research in Jerusalem. He was one of the founders of the Committee for American Lectures on the History of Religion, under whose auspices noted lecturers, American and foreign, in the field of religion, delivered addresses at Columbia and other American universities. He was an Honorary Fellow of the Jewish Academy of Arts and Sciences, (1935); and esteemed member of the Jewish Historical Society of England. Whenever Dr. Gottheil accepted a post of leadership, he performed its duties in the thorough and conscientious spirit characteristic of him.

Within the field of Bible and Jewish scholarship, Dr. Gottheil won renown equal to his fame as Orientalist. In 1902, he wrote on Bible Editions and Bible Translations for the *Jewish Encyclopaedia*. In 1904, he wrote on Some Early Jewish Bible Criticism; in 1905, on Bible Manuscripts

in the Roman Synagogues; in 1913, on the Peshitta Text of Genesis 32:25. In 1915, he delivered an address on Isaiah before the Combined Religions Society of Teachers College, Columbia University, which was later printed in the *Z. B. T. Quarterly*. Jewish sects proved of great interest to Dr. Gottheil, among them the Samaritans, whose grammar (1902), and the dating of whose manuscripts (1905) were subjects of articles. He visited the Karaites in Egypt and wrote of his impressions. He wrote also on the works of Josephus, on the Book of Job, on an unknown Hebrew version of the Sayings of Aesop, and on allied themes.

Jewish communities throughout the world were vividly described by Professor Gottheil, many articles appearing in a monthly entitled *Helpful Thoughts*, which he edited jointly with Julia Richman and Rebekah Kohut. He wrote a series of articles on memorable days in the Jewish calendar and, in another series, he described the Jewish communities of Amsterdam, Worms, Prague, Jerusalem, Saloniki, Florence, Cairo and other centers.

Spain and Portugal also engaged Dr. Gottheil's attention. In 1901, he wrote "Gleanings from Spanish and Portuguese Archives;" later, "A Jewish Visit to Spain." In 1903, he wrote on "The Jews and the Spanish Inquisition (1622-1721)"; a year later, on "Some Spanish Documents." Dr. Gottheil interested himself greatly in the work of Dr. A. S. Yahuda, for a time Professor of Semitics at the University of Madrid. Near the close of his career, Professor Gottheil sought to arrange for a visit by Professor Yahuda to this country under the auspices of the Committee for Lectures on Religion. He was a Corresponding Member of the Real Academia de la Historia, Madrid, 1918. "The Jewish Archives of Florence" (1906), and other articles, testified to his interest in Italian Jewish history. He reviewed Leroy-Beaulieu's "Israel Among the Nations" (1896), and Israel Cohen's "Jewish Life in Modern Times" for the *Yale Review* (1915).

Jewish biography was another subject which enlisted his attention. Among the personalities about whom he wrote were the Family Almanzi (1893); Columbus (1894); Nathaniel al-Fayyumi (1896); Jehudah Halevi in the

Library of the World's Best Literature (1897); Joseph Jacobs, Benjamin Disraeli, Isaac M. Wise, Joseph Suess Oppenheimer (1906), Levi ben Gershon, and Ibn Ezra (for the *Encyclopaedia of Religion and Ethics* (1915), Abraham Solomon Freidus (1925); Morris Jastrow, Jr. (1925), and others.

"The Belmont-Belmonte Family: A Record of 400 Years" (New York, 1917), by Dr. Gottheil, is one of the finest available studies in Jewish family history. This volume of 250 pages with plates, and containing material garnered from original documents and archives in European libraries and from private sources, was printed for limited circulation only. As a study of a well-known aristocratic family, it is destined to take its place as a model for Jewish genealogical research.

Dr. Gottheil's biography of his father, "The Life of Gustav Gottheil: Memoir of a Priest in Israel" (1936) is a veritable treasury of information regarding American Jewish history during the past half century. It deals with personalities and movements of the generations just preceding our own, and reveals the beginning of American Jewish life as we today know and participate in it. Gottheil declared that he undertook the task of historian because he believed his father was "a tower of strength in every community in which he worked, and because he left his mark upon the development of the religious life of his day."

Jewish literature and scholarship were also objects of Gottheil's interest. He translated "The History of Jewish Literature" by Dr. Gustave Karpeles (1887-1891). In 1899, he reviewed Leo Wiener's "Jewish Literature in the 19th Century" for the *Bookman*, and in 1917 he wrote on the Yiddish press. In 1900, he wrote on "The Jewish Seminary of the Future"; in 1906, on "Jewish Scholarship in America"; in 1908, a similar article for the *Rivista Israelitica* of Florence. Dr. Gottheil was one of the close advisors of Rabbi Stephen S. Wise in the establishment of the Jewish Institute of Religion in 1922, and in its later development; he served as a member of its Board of Trustees, and, in 1932, received from the Institute the degree of Doctor of Hebrew Literature.

In the field of Jewish religion, Gottheil wrote (1896) on "Reform Judaism in America;" "Shall We Jews Celebrate

Thanksgiving?" (1903); "What Has Become of the Temple Vessels?" for the general periodical, the *Outlook* (1911); "The New Passover" (1917). The fate of the Jews under attack stimulated Professor Gottheil to express his opinions in Jewish and non-Jewish periodicals, and among his articles were "The Accused Jew of Polna" (1899); "Kishineff" (1903) for the *Forum*; "The Jewish Self-Defense" (1905); "Race Prejudice Against Jews" (1907).

For a long time and particularly in the closing years of his life, Dr. Gottheil occupied himself with the documents of the Genizah. Among his contributions in this field are the following: "Profane Literature of Cairo" (1923); a document of the 15th century concerning two synagogues of the Jews in old Cairo (1927); articles on astrology and astronomy in the Genizah (1927, 1929, 1930); "Tid-bits from the Genizah" in the *Jewish Studies of Israel Abrahams*, (1927); studies on Genizah medicine (1930, 1931, 1935); on science and pharmacy for the *Jewish Quarterly Review*, (1931). These articles were published in the great scientific journals of societies such as the Institut Français d'Archaeologie Orientale, American Oriental Society, Dropsie College, and others.

In 1927, with the collaboration of Professor William H. Worrell, Professor Gottheil edited a great volume called "Fragments from the Cairo Genizah" in the Freer Collection in the University of Michigan. This volume with more than 400 quarto pages and 300 plates, was published by MacMillan in the Humanistic Series of the University of Michigan Studies. Since the discoveries of the late Professor Solomon Schechter in the Genizah material, no American scholar has made greater contributions, particularly in the field of medieval literary history and science as revealed by the Genizah, than Professor Gottheil. Dr. A. S. Halkin of Columbia University, a student of Professor Gottheil, is continuing the latter's researches in the field of Genizah documents, and will carry to a conclusion work that was interrupted by the death of his former teacher.

The American Jewish Historical Society was a particular object of Dr. Gottheil's loyalty and cooperation. He was

one of its officials and leaders, and contributed important articles to its *Publications*. Notable among these were: "Columbus in Jewish Literature" (1894); a history of the Jews in Surinam, written in collaboration with Bernard Felsenthal (1895); the auto-de-fé at Seville, July 25, 1720 (1901), and other researches into the history of the Jews in America. He wrote on the first Jews in America (1905); he wrote on the Jews in America for the *Jewish Comment*, Baltimore, (1905).

Close to Dr. Gottheil's heart was the American Jewish fraternity movement. He was known as "the father of the Zeta Beta Tau" and eloquent memorial tribute has been paid to him in the *Z. B. T. Quarterly* for September, 1936. It has been said that the "Greek letters of a later date originally signified the Hebrew characters of a Zionistic phrase "Through justice Zion shall be redeemed." (Zion B'mishpat Tipodeh), (Isaiah 1:27). From 1911 to 1920, Gottheil was the Supreme President, or Nasi, of the Zeta Beta Tau, presiding at the national conventions of the fraternity, which, since its inception, has established chapters in many universities throughout the country. In 1925, the Zeta Beta Tau established an annual award of a so-called Gottheil Medal to the American who, in the judgment of the trustees, renders the most distinguished service to Jewry during the year. Recipients of this medal have been President Franklin D. Roosevelt, Governor Herbert H. Lehman, Felix M. Warburg, Julius Rosenwald, Rabbi Stephen S. Wise, John Haynes Holmes, and others. Dr. Gottheil was deeply interested in heightening the Jewish educational tone of the Z. B. T. work, writing on "The Jewish Fraternity in American Life" for the *Z. B. T. Quarterly*; in 1914, he wrote on the Z. B. T. Fraternity, for a course in "Judaism" for the report of the committee on religion and social service of the Fraternity. He gave an address on "The True Basis of Z. B. T." at the 1916 Convention; a greeting in 1919 to the members of the Z. B. T. Fraternity; in 1922, a "Message from the Other Side," seeking always to educate the Z. B. T. men in the problems of Jewish life. At the thirty-sixth annual national convention in Kansas City in 1934, Dr. Gottheil addressed

a letter to the members of the fraternity earnestly directing their attention to the tragic lot of Jews in Germany, Poland and in other lands of oppression, and bidding them, through Z. B. T., to bend every effort to relieve and help.

Professor Gottheil was also deeply concerned with the rôle of the university students in the World War, and wrote in 1918 on "The Fraternity in the Time of Crisis." He kept in close touch with the Jewish students at Columbia University, oftentimes dining with the undergraduates at the fraternity house. He maintained an intimate personal interest in the Jewish student activities both at Columbia and at Barnard College, aiding by personal guidance the activities of the Menorah and Zionist societies. He was greatly helpful in establishing the post of advisor to Jewish students at Columbia, which was for a time occupied by Rabbi Baruch Braunstein, and is now held by Rabbi Isidor Hoffman. Professor Gottheil assisted in the raising of money, for this and other purposes, from Columbia alumni of the Jewish faith, and gave his personal cooperation wherever needed. Professor Gottheil's articles in the *Menorah Journal*, of which he was an editor, were further tokens of his desire to be of assistance in developing the Jewish consciousness and a knowledge of Jewish culture among Jewish university men and women.

Gottheil was one of the pioneers of American Zionism, and one of its foremost literary exponents. In the chapter "Zionism," in the biography of his father (pp. 190-195), he gives a graphic description of the effect of the account of the First Zionist Congress at Basel, as described in the *London Jewish Chronicle*, of which Dr. Gottheil was an ardent admirer. "I remember as if it were today, our reading the account there of the meeting. I say 'our'—I mean my Father, Stephen S. Wise and myself. We were all three electrified; and my Father said to Dr. Wise: 'Stephen, have that report printed in pamphlet form, and I will stand the expense.'" Out of this enthusiasm grew a meeting, at which a Zionist Society was established, with Dr. Gottheil as president, and Rabbis Gottheil and Wise as vice-presidents. From this grew the Federation of American Zionists of which, Dr. Gottheil was first president from 1898 to

1904. He attended Zionist Congresses at Basel in 1898, 1899, and 1903, and at London in 1900. He was a profound admirer of Theodor Herzl, Max Nordau, David Wolffsohn, and other Zionist leaders. In 1893, he was a member of the Central Committee of the Zionist Organization, and traveled throughout the country advocating Zionism in circles which at first were distinctly hostile. His article on "Zionism" in the *Jewish Encyclopaedia*, (ii, pp. 666-686), was the first comprehensive chronicle of the movement to date for American readers; it was supplemented by many articles which appeared in newspapers, in magazines, in the Zionist and the general Jewish press. (See Pratt Bibliography). In 1914, the Jewish Publication Society issued a 250-page volume on Zionism from Dr. Gottheil's pen, which is one of the best summaries of the movement to the commencement of the World War. Though twenty-three years old, the book on Zionism is still considered a "classic" because of its succinct style. While, in later years, he was not active in the administrative affairs of the movement, his enthusiasm for Zionism remained unabated, and he wrote frequently upon developments of the movement, particularly in relationship to Turkish and British policy. Dr. Gottheil visited Palestine several times, and in 1909-10 was in charge of the American School of Archaeology at Jerusalem.

Dr. John Haynes Holmes, the distinguished minister of the Community Church in New York City, says: "Under the influence of his magic words, I became a Zionist at that moment, and through a full generation looked up to Dr. Gottheil in admiration and reverence for his work for the restoration of the homeland of the Jews."⁹

Gottheil's writings on Zionism have played a significant rôle in the development of the movement in this country. Particularly in the pioneer days of the movement, his articles in the general non-Jewish press of the United States gave to the enterprise, which at the time was misunderstood by the non-Jewish community and regarded with scepticism by the majority of the Jewish community, prestige and dignity which only the son of the illustrious Rabbi Gottheil of Temple Emanu-El, and a professor at

⁹ *Z. B. T. Quarterly*, Sept. 1936.

Columbia University could furnish. In the non-Jewish press his major articles included: "The Second Zionist Congress at Basel" (1898), for the *Outlook*; "Zionism" in the *Century* and *North American Review* (1899); "Zion: the Capital of a Jewish Nation" for the *Cosmopolitan* (1903); "Zionism, a Retrospect and a Hope" for the *Independent* (1907); "The New Turkey and Zionism," (*Independent*, 1908); "Palestine under the New Turkish Regime," (*Independent*, 1910); and "Zionism" in the *New Schaff-Herzog Encyclopaedia of Religious Knowledge* (1912). In 1918, following the issuance of the Balfour Declaration and the conquest of Palestine by Allenby, Professor Gottheil wrote for the *Columbia University Quarterly* an article entitled: "Gerusalemme Liberata" which was widely read by the academic public. In 1920, he wrote an important work on Palestine, Number 138 in the series on International Conciliation. The following year he wrote "The Mandates in the Near East" for the *Asiatic Review*.

He was a frequent contributor to the Jewish press, tilting many a lance with rabbinical and lay adversaries of the Zionist movement. Among his writings were "The Jewish Question: Zionism" (1899), "The Federations and the Congress," and "The Fifth Zionist Congress" for the *Maccabean* (1902); "British East Africa and Zionism" (1903), a discussion of the famous Uganda proposal of the British government; an article on Zionism in the *Jewish Encyclopaedia* (1906); "The Free Life of Palestine" for the *Maccabean* (1910); "Zionism" (1914), the book issued by the Jewish Publication Society of America to which we have already alluded. In 1918, he wrote on "What is Zionism?" contributing two chapters with Dr. Chaim Weizmann, with some material on the history of Zionism, to "Zionism and the Jewish Future," published by the Zionist Organization, London.

Dr. Gottheil's library contains important letters, yet to be published, from Theodor Herzl, Max Nordau, David Wolffsohn and other Zionist leaders abroad and in this country. When made available in printed form, these letters will throw light upon the beginnings of Zionism in this country and throughout the world. The letters also are

vital in the history of the Hadassah movement, in the founding of which Mrs. Gottheil (whom Dr. Gottheil married in 1891), and her sister, Miss Eva Leon, in company with Miss Henrietta Szold, played leading rôles. Miss Leon was chiefly responsible for sending the first unit of Hadassah nurses to Palestine in 1912, and in recent years has established and conducted the Ner Tamid Fund for Palestine children. Mrs. Gottheil was instrumental in establishing the Women's League for Palestine which has as its special concern the support of the "Beth ha-Halutzoth," the "House of the Pioneer Women" in Palestine. Mrs. Gottheil plans to issue many of the letters and unpublished documents of her illustrious husband.

The home of Professor and Mrs. Gottheil was a veritable salon where distinguished persons in the academic world, in the Zionist movement, in the Jewish and non-Jewish community foregathered, particularly on Sabbath afternoons.

Professor Gottheil's passing has removed from Jewish life one of its most beloved and most respected personalities, who brought to every movement in which he participated the spirit of great-heartedness, dignity and sincere devotion. Eloquent tribute to some of Dr. Gottheil's outstanding qualities was given in an editorial in the *New York Herald-Tribune*, on the day following his death:

"Rightness and distinction marked the long life and long career of Dr. Richard James Horatio Gottheil. His forty-nine years as a teacher in Columbia University richly deserved the eloquent tribute paid by President Butler. It was literally true that his scholarship was known and respected in every continent—not only in France, where his authority in the Oriental languages was an acknowledged fact, but in Asia and Africa as well.

"His internationalism was of the soundest sort, based on a staunch loyalty to his race and to his adopted country, America, and concerned deeply with that universal realm of the intellect which knows no national boundaries. His voice could not help but be a force for understanding wherever it was raised.

"He taught until within two weeks of his death, and as Dr. Butler well said, never lost his youthfulness of mind and sympathy. The passing of such a nature at the height of a noble career seems more transfiguration than an ending. In many lands and for countless hearts, his memory will long be green."

The funeral services for Professor Gottheil were held at Temple Emanu-El, and he was buried at Salem Fields Cemetery. His coffin was a simple pine box, adorned with the flag of the United States and the flag of Zion. Rabbis Stephen S. Wise, Samuel Goldenson and Louis I. Newman, President Nicholas Murray Butler and Cantor Moshe Rudinov took part in the services. The stone at Professor Gottheil's grave bears the words: "Scholar, Teacher and Zionist Leader," and the Hebrew inscription reads: "Mevasser Tov . . . Omer le-Tzion malakh Elohekhah." "One who bringeth good tidings, who sayeth unto Zion: Thy God reigneth." (Isaiah 52:7.)