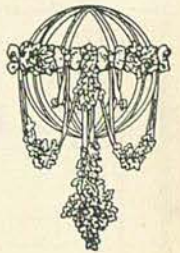


RABBI GOLDENSON BIDS ALBANY ADIEU.

Clergy and Laymen of Many Churches Attend Farewell Ceremony—Beth Emeth Crowded—Regret for

Departure Voiced by Rev. Charles Graves for Pastors and Dr. Kittell for City.



Albany, June 22.—Attended by clergy and laymen of all churches of Albany, representatives from religious and fraternal organizations, and with almost every member of the congregation of Temple Beth Emeth present last night, Dr. Samuel H. Goldenson was given a farewell reception which became a chorus of expressions of good will from all present.

The clergy expressed their high opinion of Dr. Goldenson in short addresses, and testimonials were given him by his congregation and other Jewish congregations and organizations of the city.

The ceremony followed the regular Friday night services in the temple, when Dr. Goldenson preached his farewell sermon. In the frequent pauses which he made, a tense attitude on the part of the congregation was visible. Many of the older members of the temple wept openly and dimmed eyes were perceptible during his frequent allusions to his eleven years of association with Albany.

"I am very loathe to leave you," he said. "This I do know—that it is not easy to sever relations, to leave friends—to go forth to make new friends. I shall have to do and try to do with them what I have tried to do with you. Not what a man does, but what he tries to do, is his exaltation."

Referring to qualities which are tests of success in life, he said: "The question of whether I have been successful in my field of labor here is not settled by the fact that I have been called to a larger congregation, nor would the fact that I had been called be proof of my success. You, men and women, alone have the truth as to my success or failure in your hearts and minds. If anyone of you feels that, since my coming here, he has learned introspection so that it means a deeper feeling, if you have a finer, mystic sense of religion, or a distinct yearning for the finer things in life, then I have succeeded."

"If the social projects have been furthered and promoted, so that, wherever you have gone, you have been led to feel more sensitive to those purposes, to bring about better social standards, then I have achieved something."

"How grateful I am to the many of you, who, since I first came, have made my way easier and have met me with a helping hand. I would add a word for my successor, whoever he may be. Spiritual purposes cannot be accomplished by new men, laboring in private individuality. Spirituality is really born of inter-association and inter-prayer. With both of these assist him."

At the close of the service, officers of the church, with Simon W. Rosendale as chairman, took over the direction of the ceremony.

On behalf of the congregation, Mr. Rosendale presented to Dr. Goldenson a testimonial signed by every member of the congregation, the board of trustees and the Rabbi Emeritus, Max Schlesinger. The testimonial, which was in the form of a book, with limp leather covers, was engraved, with an original engraving of the Temple on the fly sheet. It reads:

"During the last eleven years Samuel H. Goldenson has been the rabbi of this congregation. He is now leaving us to assume a field of larger activities, as rabbi of the congregation Rodef Shalom of Pittsburgh, Pa.

"He has discharged his duties as our spiritual leader and guide with eminent satisfaction.

"His lofty principles, combined with convincing eloquence have exerted a

blessed and uplifting influence; his patriotic spirit has appreciatingly inspired us, and his active participation in civic affairs and ever ready response to call of duty have won for him a deservedly eminent position, and through him our congregation has gratifyingly maintained its prominent place in the affairs of our community.

"His high character and his genial personality have endeared him to every member of the congregation and in his regretful departure we shall feel and miss the loss of a friend.

"We commend him most warmly to the congregation of which he is to be the head and we extend to him assurance that we shall always remember him, his ennobled purposes, his ever praiseworthy efforts, and his scholarly labors amongst us, with appreciation and abiding regard and affection.

"Done at Albany, N. Y., June 21, 1918.

"Officers—Benjamin A. Mann, president; Samuel S. Sonnenfeld, vice president; Henry W. Lipman, secretary; Louis J. Laventall, treasurer; Max Schlesinger, rabbi-emeritus."

Testimonials from the Congregations Beth El Jacob, Sons of Abraham and Beth Emeth Religious School, were also presented to Rabbi Goldenson.

The Rev. Charles Graves, pastor of the First Unitarian church, representing the clergy of Albany, made a short address, praising Dr. Goldenson as the friend of every church in the city.

Dr. James Kittell, pastor of the First Reformed church, representing the city of Albany, paid a splendid tribute to Dr. Goldenson, whom he pronounced a religious leader among leaders of the city and a great personality. "Living with us, working with us and praying with us," said Dr. Kittell, "the city of Albany loses one of its greatest men when Dr. Goldenson goes."

A letter from the Rev. J. V. Moldenhauer, expressing his high opinion of Dr. Goldenson and his sorrow at being absent from the meeting was read.

At the conclusion of the ceremonies, there was a reception by Dr. Goldenson and Mrs. Goldenson in the parish rooms.

A GOOD-BYE TO A GOOD MAN.

(An Editorial from the Times-Union, Albany, N. Y.)

Rev. Dr. Samuel H. Goldenson, for many years rabbi of Temple Beth Emeth, is leaving Albany for other fields of activity, but the service which he rendered here, both as a minister of God and as a public-spirited citizen, will command for him a lasting place in the annals of the city. The farewell reception held in his honor last evening was a magnificent testimonial of the high regard in which he is held by the entire citizenship and of the regret that he is about to take up residence elsewhere.

Albanians, irrespective of creed, have the highest admiration for Rev. Dr. Goldenson. They admire his sterling qualities of heart and mind. They have great esteem for his profound learning, his inspiring eloquence, his strong administrative ability, and his untiring efforts in behalf of that conducive to the public weal. They have listened to his words of wisdom with inspiration and profit. They have felt the influence of his personality and of his advocacy in many a movement for public betterment. They have observed the great success that has attended his pastorate and have watched with admiration the successful achievements that have

crowned his efforts. They were not surprised, therefore, when they found that other communities were desirous of having him transfer the scene of his activities that they might benefit therefrom. His call to a larger sphere of religious work in Pittsburgh has been the natural result of his great success in Albany.

He leaves for his new charge with the best wishes of his fellow citizens in Albany. They wish him God-speed and the greatest measure of success in the spiritual work that he is about to engage. His departure from Albany is not only a loss to the Congregation Beth Emeth, which felt directly the blessings of his spiritual ministrings, but is one that affects the entire city because Rev. Dr. Goldenson was one of the foremost men of this community.

Rev. Dr. and Mrs. Samuel H. Goldenson leave Albany after a residence of many pleasant years. They leave behind them a circle of many, many warm and dear friends. Albany has greatly benefited by their residence here and Albany will never forget them.

THE LAW AND THE JEWISH STATE.

(Summary of paper read by Prof. David Werner Amram, of the University of Pennsylvania, at the Pittsburgh Zionist Convention, Monday evening, June 24, 1918.)

There are two classes of problems inviting the attention of Zionists. First, the immediate practical problems to be clearly grasped and met as they arise, anticipated wherever possible and solved in a sober, rational spirit. These naturally occupy the forefront of our attention. Beyond these lie the more theoretical problems of the future, many in number and varied in scope, from which each one of us may select for study and suggestion that which peculiarly interests him. In the latter class stands the problem of the law in Palestine.

Conflict of laws will probably arise between those laws that have their basis more peculiarly in religious views. In one sense, all law has a religious sanction and, therefore, the same difficulty would theoretically apply to all law, but practically it is recognized that the religious sanction is not invoked for the great body of the law and that an economic or other rational motive and sanction is sufficient for its justification. But there is a small group of legal concepts relating to the family, the law of marriage and divorce, of parent and child, of inheritance, very closely connected with religious sanction. In so far as there is difference here, there is the possibility of strife.

Let us consider for a moment the analogy of conditions in the United States of America. There is now and has been a tendency toward uniformity of law in the United States based upon the fundamental theory that we of this country are members of the same nation. It has been found in actual practice that such uniformity is possible only in those economic fields in which the universality of the matter is clearly recognized.

Another factor which will have to be considered is the change of the basis of modern thought from the individualistic to the co-operative view of society. To the Jews, this does not represent a change. It is but a return to the fundamental views ex-

pressed in the Bible. But as the Jews have been living for so many centuries in a society dominated very largely by the Roman, feudal and English laws of property and contract, of liability and right, all of which systems of law emphasize individual right rather than the collective interest of society, there will probably take place a mental readjustment facilitated by the fact that in a new land co-operation will necessarily be normal, and not merely the result of the great European experiment of the last millennium.

The changes that have taken place in the evolution of the Jewish law have been profound and due to many causes. Ancient and local custom, legislation, judicial interpretation, foreign law and practice, academic opinion have all left unmistakable marks of their influence on the growth of the Jewish law and all of these factors together with others unnamed may be summed up under the general title of "conditions of life," and it is to them that we must look for the supreme authority, from the rulings of which there can be no deviation or appeal.

Of fundamental and immediate importance is the question of the land laws of Palestine. To what extent should these be changed, to what extent can they be changed? It seems that under Turkish law Palestinian lands are held by five different tenures. Some are held in absolute ownership, others are State lands owned by the Sultan and leased for life to the tenants without right of assignment of the lease except by sovereign consent. Third, land held by the mosques and other pious establishments is leased in a manner similar to the State lands. Fourth, there are wild lands belonging to the crown, open for settlement and cultivation and, fifth, commons such as roads, river beds, pastures and the like. The crown and State lands would legally belong to the conqueror who succeeds to the title of the Sultan. These lands form the larger part of the Palestinian acreage. The disposition of these lands and the law concerning them will depend upon the economic policy which shall prevail. If the single tax is to be introduced, it is obvious that the land laws will be quite different than if the lands are thrown open to settlers and speculators to acquire title.

JEWISH WAR SUFFERERS DRIVE IN BENTLEYVILLE AND SURROUNDING PROVES VERY SUCCESSFUL.

The sum of \$336.44 was collected in a house-to-house canvass in Bentleyville, Ellsworth, Scenery Hill, Bealsville and Marriana for the War Sufferers' Fund, through the untiring efforts of Mrs. S. S. Sidle, chairman, and the following aides: Mrs. Albert Hampson, Mrs. Mabel Bedsworth, Mrs. Adda Gladden, Miss Ethel Richardson, Miss Martha Hackett, Miss Louise Hetherington, Miss Geraldine Wherry, Mrs. J. Malakoff, Mrs. O. H. Malakoff, Miss Cecelia Malakoff, Mrs. Joseph Kossis, Mrs. M. Levine, Mrs. A. T. Harris, Mrs. W. E. Lahm, Mrs. J. E. Gilmore, Mrs. S. Krell, Miss Ruth Brown and Mrs. M. Hecht.

The Ladies' Auxiliary Society of Bentleyville takes this means of thanking the public and also the ladies who volunteered their services as aides and worked so faithfully to make this campaign a success.