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The great opportunity of American Israel, undated.

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THIS LETTER WRITTEN FROM CLEVELAND

The great Opportunity of Am. Israel.

Recently a Jew thru the medium of an important monthly ~~has~~ challenged the Jews of America to stand forth and to justify their existence. ^{The Jew} ~~We~~ have too long rested upon our laurels, assent the winter who is evidently himself surging in a maze of perplexities. We have looked upon our past record of splendid ~~achievements~~ as sufficient justification of our separate existence. We invoked ^{the} ~~the~~ past ^{glorious achievements} ~~to~~ endorse for a present of lack-lustre measure. If suffering saved the Jew of yesterday from extinction what will save the Jew of to day who is persecuted by a universally free from the Old World - the whip of the oppressor. How can the American Jew in a land where life is supremely assimilation

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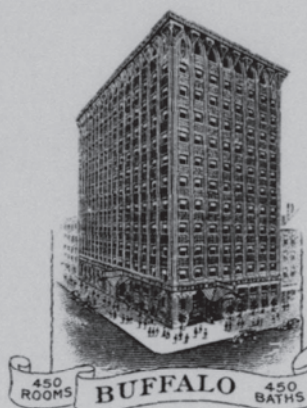
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and destructive of racial & national individuality persist in his claim and desire for uniqueness and self-identity?

It is not a difficult matter to ^{summe} reply to this challenge. One need only say that no group, living & intense with life and activity need apologize or explain its existence. Life, itself, is its own reason, its own explanation. To question the value & utility of men ~~to~~ every life is a question of health but of morbidity. But while this retort might satisfy our logical samples, it will ~~not~~ ^{lead} us into a false sense of complacency and self-satisfaction. While we need not, as Jews, apologize ^{to others} for

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being yours, we are in ^{diff. bind} difference to ourselves to question ^{mainly} & prayerfully whether we are making the best of our life whether we are actualizing our highest potentialities whether we are utilizing our ^{past} ^{experiences} ^{to} ^{enrich} ^{deeper} ^{enrich} ^{the} ^{content} ^{of} ^{our} ^{life} ⁱⁿ ^{this} ^{land}. The question then, should read not "Why we live?" but "how we live?" and our ^{purpose} ^{is} ^{not} ^a ^{passive} ^{vicarious} ^{but} ^a ^{modus} ^{vivendi} ^{not} ^{an} ^{explanation} ^{but} ^a ^{program}.

Unfortunately Am. Ind. has not yet evolved a program of life. It's past in the past has been halting, demurely uncertain. Many ~~individual tendencies~~

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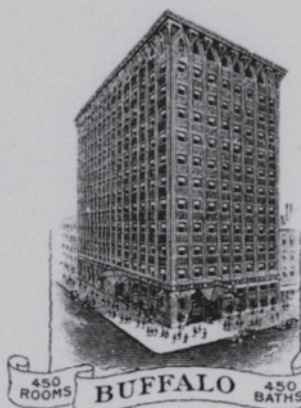
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~~are at work struggling for mastery.~~
 At times Am. Jud. seems to be but
 a pale replica of German Jud.; at
 times a feeble imitation of Eastern
 Europ. Jud. It has been, taken all
 in all, but an improved echo of
 European Judaism. We have as
 yet failed to introduce into our
 Jud. the element which is distinctly
 Am. the native touch there.
 Our Jud. has not yet reacted to
 its environment only in so far
 as it has become the victim of
 the general ~~is~~ religious indifference
 of this land. In a word, we have
 not as yet created an Am. Jud.
 In a sense, of course, there is no

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much thing as an Amer. J. is
 given. J. is Biblic. the for basic
 principle of Jud. an ^{eternal} universal subject
 to no local They held good in Israel and
 Judea & they are true in near Amer-
 ica. But general abstract prin-
 are subject to varied interpretations
 and emphasis. That is the subject-
 ive touch which each age & clime
 lends to Jud. anyone who has
 studied the local & temporary ex-
 pression of Jud. in history will see
 how deeply epochs have left their
 imprint on Jud. Study Hebrew
 Judaism and see the prophetic or
 ethico-religious interpretation of Jud.
 Study post-Maccabean Jud. and
 see the apocalyptic ~~the~~ touch.
 mystic touch

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Jud. always adopted. Hence it
long life.

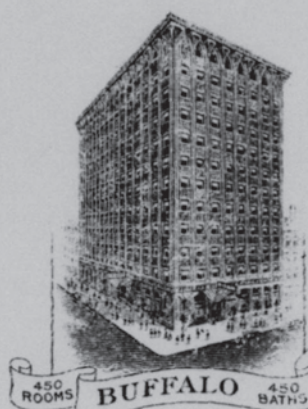
But what now will Am. Jud.
be like? What will be its
characteristic tone or temper? The
German reform Jew would have it
a copy of the anti-nationalistic uni-
versalistic Jew. Kind. The Eastern
Russian element the legalistic and
intellectual type. Neither suits
our conditions here.

Both German Judaism in + Eastern
Judaism, or our present orthodox +
reform Jud. are false products.
(Speak of fakes).

Now it goes without saying that East.
our Jud. has in the past suffered from
this Jewish influence. It has directed its
life to group-pride & love & to religious
observances. The universal ideal

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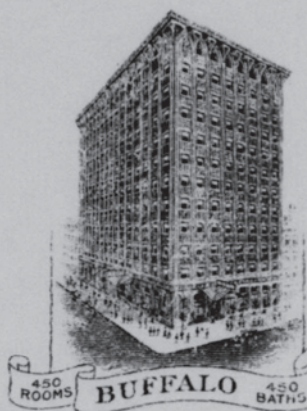
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aspect of Fed - was cut right off.
But so is Germ. Reform just a
false product. A student cannot
deny that German Jewish Reform
was in a large measure a political
expedient. The Jews were fighting for
Emancipation. The great objection to
their Emancipation & to the granting
to them of political equality was
that they were ~~a~~ distinct & separate
people distinguished by from their
Env. by language, organization,
and mode of life. That was the
point, you must remember when
national ambitions ran high and
when people spoke enthusiastically
of the homogeneous state. So that
in order to gain etc. the Jews deemed
that they were a separate people
& also rested upon the surrender

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of peculiarities, language, mode of life, etc. Equality was purchased at the expense of identity with the consequent tragic result. The firm Jew manifested the folios heart of ~~an~~ ^{an} super gratitude for favors even to the point of self-sacrifice. He sold his birth-right for a pottage 5 cents.

True. Jud. ^{must be} a product of spontaneous freedom. It must bear the stamp of independence. It must be distinctively Jewish.

One does not want uniformity but unity. One depends upon development of individuality. The Jew should contribute his personality to the new ideal of Amer. life, his distinct culture.

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But it must also be universalistic
 The Jew in Am. must develop a
 strong Community Spirit. We
 have over emphasized the importance
 of the Syn. & the Sabbath. The 7th 2 is
 not syn. with 1's. Not an imperium
 in imperio but a religious cultural
 group within a mosaic of cultural
 groups. ^{also too much emphasis on Intelle.}
^{+ castigate a haughty Jew.}
 But it must also be universalis-
 tic. Not in self destruction but in
 Social Vision Internationalism.
 Like International Ten Command-
 ments. 1- Peace 2. Humanity
 3- Justice
 That's our task. Are we ready for
 it. I don't know. Am. Jew is a
 experiment. We have survived
 suffering. Can we survive freedom?

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Here is our great opportunity. To prove that we can live in freedom now, now because yet.

Civil. Europe. Comm. are being disorganized. The union is entering the mind of our people.

we can preserve Ind. for by proving it in community to Europe. Education & then by making this the jubilee of the new day.

Appeal.

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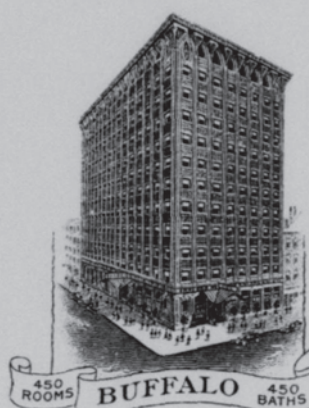
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XI. *Atcheat for young story of hillien.*
We must save the Thera.



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Review Baryl Jud. and see
the legalistic interpretation. In
Alexandrian Jud. the philosophic
In Spanish the poetic scientific
In Poland the religious intellectual
and in Germany the of the last
century the international or anti-
national universalistic. These
tendencies are marked though
not exclusive were they exclusive.
Of course these tendencies were
reactions to environment but
herein consisted the originality
of Jud. not in creating things
as nihil as it were but in
culling, choosing, selecting &
subjecting them all to its own religious
interpretation. Babel & Babel.

b. And it must stress the very
electoral element & just. It
must stress not so much the
being partly & the having
much but the walking
humbly with God.

III. Our Israel is to be a strong
democ. community living
& preaching the ^{universal} ideals of the
prophets -

a - Indiv. morality	
b. Intern. morality - The New Revelation -	

That is the work, especially of the Jew.

Faith.

7. Then our children
will not seek
God in foreign
countries - really
God is in this
place -

1. Too much stress on future -
2. we have reduced our faith to abstraction
without it of prayers, mysticism -
3. Faith which men are seeking for
4. Lose faith & fighting men -
5. Cannot feed our children -
6. Begin again to assert "I am the
Lord" -

IV. In a sense, there is no Am. just.
just as there is no per. D. - The
basic prin. of just. are universal
& eternal.

a. But local interpretation -
The basic, but more etc.
- of course there tendencies
were reaction to environ.
but herein lies my
just. - assimilating alien
culture & subjugating Am.
Babel & the bel. Just here
always - a fact. Hence
lies the story.

What has been the reaction
of Am. just. - what will it be
like. It must not be like either
1. It must not be like either
Germ. just. or Pol. just. for
both are product of alien
culture - both are foreign
product

2. The plus.
a. Eastern Euro. just. narrow.
lost some of its vision
b. West. just. - rapid. lost
ground by acting

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1. Reform was not expedient.
Started not as religious
revival but intellectual criticism.
It was negative & it was.

a. Group loyalty for political
purposes.

b. Rationalism - ~~not~~ From
being a purgative it
became a corrosive
process - Reform is not
logic - Moral efficiency
it just get religion -
I joined in religion is
to reach a better
spring of human nature

V. New Am. Jud. cannot be Eastern.
It must stress the universe. New
in spirit & Am. & democratic. & democratic
is the parent of universalism - it
must echo the note of Hebrews
in being prophetic -

VI. But it must retain
group loyalty - In Am. part
there it is clear - as for
a retention of identity, not
uniformity but unity - a
unifying cultural force in a new
& cultural center. Community

(3)

9. But so is W. Eur. Jud. a false product.

1- Universal content of Jew. life. Began as a rel. expedient not as a rel. revival.
Mosaic Judaism. Equality was purchased at expense of cultural identity. Rel. any, the whole

2. Intellectual. - Ref. Jud. was born ~~too~~ amidst the rationalistic enlightenment of the 18th C. To show Jud. saw & planned. they destroyed every pillar of every temple in Temple of our faith. Starved it to ethical formalism & moral platitudes - a sort of ethical culture with god purchased hering timidly in the 19th period.

3. Wasted discipline of Jew. life. The strategy which we have evolved threw the eyes - the necessary forces round the faith - garden were trampled - rel. bolches ran riot. Every layman a great center. Every Rabbi - a law unto himself.

10 Am. Jud. may be product of freedom and freedom. It cannot be narrow.
1. Prophetic + Universalistic - Strike out and lead manhood - apostles of social justice. Agna.
2. Must be richly Jewish - culture. Unity, not uniformity. Mosaic.
Why?
we have?
crucial?
center?

acc. depends upon level of indignation
 not an emphasis in infens, but a
 rel. cultural jump. - rich commu-
 nity life.

3 Must be Mythic. A rel. of flow
 and form and ecstasy -

1. life moves not to rhythm & melody,
 but to mighty passions & events.

Rel must reach the volcanic
 spring of human nature - to purify
 Regen. of soc. will be effected not
 by increased knowledge. - But by
 purging of passions

2. we must restore God to our people.

To a world hungry for a living

God - we must give something more
 than ethical precepts. We have
 started - to base of exalted philan

For a rel. rich in eternal emotions
 thrilled with heart & drawn out
 beyond power & wonderful sense

- we are substituting a system of
 soundly. Moral conduct is

only visible flame spring from
 hidden fires of spirit form.

29. Moral is definition - Rel. is walking
 with God - 1/23/20 - 1/31/31 1/31/36 etc

26. Our rel. has become of this fatuous
 intellect. become somber & sad
 & cold and a bore. But religion
 should mean joy - & freedom
 God is my strength & my song
 - Our forefathers sang Night

4. Am. Jud. then must be prophetic
 and receptive and must respect
 a certain discipline of conduct -
 to solides :- Symbol - stanch
 us into higher world.



This is opportunity of Am. Israel - To
 vitalize its faith - to restore its grandeur
 to broaden its scope. We shall evolve
 the right type of Jud. The diaspora has
 gone -

1. We shall restore to Jud. its
 prophetic vision but also its lyric
expressions. We shall bring back
 the song to the lips of our people.

2. Many of our people are this day
 seeking in strange cults the waters
 of salvation - Their lips are parched
 and dry

What at times we truly God is in this place and