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"Professor [Arnold] Toynbee's Genteel Anti-Semitism." 18 March
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The Temple Bulletin

OF
Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 22, No. 13

March 9, 1955

Adar 15, 5715

Sabbath Services

Friday Evening, March 11, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHAT GOLDEN CALVES DO WE WORSHIP TODAY?"

Friday Evening, March 18, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"PROF. TOYNBEE'S GENTEEL ANTI-SEMITISM"

Sabbath Morning Services

11:15 A.M.

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
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Affiliated with the
Union of American Hebrew Congregations

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Joseph L. Baron Rabbi Emeritus
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Kaddish List

(Taken from Memorial Tablets)

March 11

Minnie Bernstein Sophia E. Goodsitt
Tillie Patek Ettenheim Lulu Erensky Ott
Samuel Fredman Louisa Pentler
Percy Fredman Julius Strnad
Jacob Goldberg Sigmund Winter

March 18

Leo Baum Raymond Scribner
Regina Kann Caroline Zarne

In Memoriam

**ROSE L. GOLDMAN
BENJAMIN GREEN
ESTHER JACOBSON
SAM MINKOVSKY
PEARL LEVY NEUWALD
ROSETTA WEISKOPF**

SERMON NOTES

WHAT GOLDEN CALVES DO WE WORSHIP TODAY?

March 11

This week's portion of the Torah tells the story of the Golden Calf. During Moses' prolonged absence, the people grew impatient and demanded of Aaron a god they could worship. They made an idol of gold and gave themselves to it with abandon. The phrase "Golden Calf" has ever since been used to refer to any false object of worship.

Men have created all kinds of "Golden Calves" throughout their history. Passing generations have worshipped a great variety of standards, objects and criteria, which later analysis has shown to be unworthy. Even war was worshipped, in the Middle Ages, for example, in the figure of the glamorous and virtuous knight, who was praised and acclaimed.

What are the Golden Calves of our century? What do we worship falsely today? The sermon will deal with four objects, the false worship of which altogether too many people are guilty.

H.A.F.

PROF. TOYNBEE'S GENTEEL ANTI-SEMITISM

March 18

The final volumes of Arnold Toynbee's monumental "Study of History" have recently appeared. The total of ten volumes, embracing six thousand pages, establishes the British historian as one of the most prolific writers of this generation, if not one of the most accurate.

There are not only errors, but actual misrepresentations and editorial judgments about the Jews, especially in Volume VIII, which make Toynbee's work very dangerous. He has prejudices which are not even slightly veiled, and he may become another "scientific" source for anti-semites to quote.

For instance, he suggests that the Germans as a Western Christian nation sank terribly low in the 1933-45 period, when six million Jews were exterminated, but the Zionists sank even lower in 1948 when they drove the nice Arabs out of the larger part of Palestine. We should study Toynbee's chapters on the Jews carefully, to see him for what he is.

H.A.F.

Men's Club Monthly Luncheon

WEDNESDAY NOON, MARCH 16, at 12 o'clock

RABBI FRIEDMAN WILL LEAD THE DISCUSSION

RESERVATIONS \$1.25

CALL ED 2-9850

**SUPPORT OUR
NEIGHBORING REFORM TEMPLE**

Congregation Shalom
will present a
Concert Festival of Jewish Music
with outstanding artists

Saturday evening, March 19

Call our Temple Office for Tickets
Admission — \$2.00

GIFTS OF LOVE

The *Congregation* acknowledges with thanks the receipt of gifts to Temple Funds:

ENDOWMENT FUND

A Memorial Plaque from Mrs. Nathan Sondel, as a perpetual memorial to her husband, Nathan Sondel.

A Memorial Plaque from Mr. Max Blade, Edna Blade and Mrs. Selma Waterman, as a perpetual memorial to wife and mother, Flora Blade.

General contributions from Mrs. Arthur Suran, in memory of Arthur Suran, and from Mr. and Mrs. Bernard Freudenfeld, in memory of Esther Jacobson.

LIBRARY FUND

From Mr. and Mrs. Herbert Gronik, in memory of Miss Anna Baron.

The *Sisterhood* acknowledges with thanks the receipt of contributions to its **FLORAL FUND** in memory of:

Nathan Sondel Rachel Levy
Birthday anniversary of Lena Hammel.
Rabbi Samuel Hirshberg and Jeanette
Hirshberg on February 25th.

**COFFEE HOUR AND DISCUSSION
FOR YOUNG MARRIEDS**

The Sisterhood Young Marrieds Group will meet for a coffee hour after services on Friday evening, March 18th, in the Temple Vestry. Rabbi Friedman will lead an informal discussion based on his provocative sermon topic of the evening.

All "young marrieds" affiliated with the Congregation are urged to contact either Mrs. Alvin Kaplan, WO 2-0602 or Mrs. Saul Hershoff, WO 2-2461 for information regarding the group.

**HERMAN MOSHER ELECTED TO
NATIONAL OFFICE**

At the 43rd General Assembly of the Union of American Hebrew Congregations recently held in Los Angeles, Mr. Herman Mosher, Treasurer of the Temple, was elected to the National Executive Board of the UAHC. Mr. Mosher has served as President of the Great Lakes Regional Council of the Union for the past six years.

A SISTERHOOD SCHOOL TREAT

Under the auspices of the Third Grade Mothers Circle of Sisterhood, and in commemoration of Brotherhood month, the children of members of the Saturday Arts Group presented the play, "The Yeleds of Yeled", before our Religious School assemblies on Saturday and Sunday, February 26 and 27.

The play, adapted from a script written especially for an Eternal Light and NBC Radio program, was directed by Mrs. Manuel Levin.

The Third Grade Mothers Circle of Sisterhood has as its co-chairmen Mmes. Burton Zucker and Ray Rice.

FORTHCOMING EVENTS

Wednesday, April 20 —	Men's Club Annual Meeting
Friday, May 6 —	Sisterhood Mothers Day Sabbath
Friday, May 13 —	Junior Congregation Graduation
Friday, May 20 —	Presentation of Bibles to Confirmands
Sunday, May 22 —	Annual Meeting of Members of the Congregation
Saturday, May 28 —	Confirmation

THE SISTERHOOD AND MEN'S CLUB

cordially invite you to attend
an exciting and spectacular

BEAUX ARTS BALL

Saturday Evening, March 26, 1955

Cocktails (in members' homes) 7:00 to 8:30 o'clock

Dinner and Dancing (at Temple) 9:00 to 12:00 o'clock

Reservations — \$10.00 per couple or \$5.00 per person

Proceeds will be used to redecorate and
improve lighting in our classrooms.

- Two Orchestras — Latin Play Boys and Russ Zarling
- Dance Contests and Gifts
- Gay Carnival Atmosphere
- (Not a costume party)

Don't Delay — Act Today! Send your reservations, accompanied by check,
to Mrs. Milton Bass, 4532 N. Sheffield Ave.

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PROP. TOYNBEE'S GENTEEL ANTI-SEMITISM"

Sermon by

Rabbi Herbert A. Friedman

Milwaukee, Wisconsin

March 18, 1955

I. Various opinions

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paring Zionism to Nazism."

Reinhold Niebuhr:

"I think Toynbee is wrong in attributing religious fanaticism to the idea of a "jealous God" and holding the Jews responsible for this idea. I also think Prof. Toynbee is wrong in criticizing Jewish nationalism so severely."

II. Toynbee's Charges and Judgments (all references to Vol. VIII except C.

A. He thinks two basic things about Jews - that they are fossils and fanatics. These opinions color his judgments. Fossils who do not remain fossilized (and those upset your theory) are irritating - and fanatics are a legitimate scapegoat on whom to blame things you don't like.

B. He equates word Judaic with fanatic.

1. Speaking of oppression of Jews in 7th century Spain, he says:

"The accentuation of this tension is registered in a series of anti-Jewish enactments of a Judaically fanatical ferocity."
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2. In discussing religious quarrel between, Catholics and Protestants, he refers to: "a Judaic flame of religious fanaticism in the relations between Christian and Christian" (p. 287)

(Everything intense, ferocious, fanatic is Judaic. The western world learned these qualities from the Jews. How ridiculous!)

C. He says Jews (i.e. Maccabees) were first bigots. (In letter to Marie Syrkin): "The first "bigots" in history that I know of are not my barbarous Teuton kinsmen and Christian co-religionists the Visigoths, but the Maccabees, if "bigot" means, as I believe it does, not just any persecutor, but one who persecutes people of another

religion on account of his difference from them in religious practice and belief. The Maccabees forcibly converted Idumea and Galilee to Judaism and thereby brought it about that Herod and Jesus were Jews, not gentiles. The effects of fanaticism are often tragically ironical."

(What about Antiochus?

And is the last sentence a crack that Jews have brought persecution down on their own heads?)

- D. He says that the natural state of the Jews is the diaspora, and defines it: "The historic Jewry was the diaspora, and the distinctively Jewish ethos and institutions - a meticulous devotion to the Mosaic Law and a consummate virtuosity in commerce and finance - were those which the diaspora, in the course of ages, had wrought into social talismans endowing this geographically scattered community with a magic capacity for survival. This masterly adaptation to a diasporan environment was the essence of "Jewishness" in the universally accepted historical meaning of the term." (p. 309)
- (So we are pious Shylocks! and that is our essence!)

- E. Any effort on the Jewish part to become politically active, in order to solve its problems, is wrong. Our traditional role is "Political quietism." He becomes the champion of the Agudas Israel.

"In deliberately departing from the political quietism that had been Jewry's consistent practice, Zionism had abandoned a traditional Jewish attitude that had made Jewry's survival in the diaspora possible. So long as the Jewish diaspora was content bona fide to leave the future of Palestine in the hands of God, the existing Christian and Moslem inhabitants of the Promised Land could afford to do likewise." (p.300)

(But when Jews got "active", they became "guilty of impiety" and also stirred up the hackles of the Arabs who had to get active in rebuttal.)

(Political quietism would keep the Jews at a low level of metabolism - as fossilized as possible - and that is how Toynbee would like it because that would conform to his premise.)

F. Instead, what did the Jews do?

1. They turned to nationalism which is an "archaic" solution.

"In its diminutiveness, its fanaticism, and its Ishmaelitic enmity with its neighbours the new Zionist Israel in Palestine was a reproduction of the Modern Western national state that, in its faithfulness, verged on being a parody; and it was a misfortune, for both Jewry and the World, that this statelet - begotten of so much idealism, self-sacrifice, crime, injustice, and suffering - should have seen the light at a moment when it might be hoped that the species of community of which this was the youngest member was at last approaching its eclipse." (p.312)

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Jewish values, for destruction as well as for construction, for evil as well as for good, was directed towards the horizon-filling narrow-hearted aim of making themselves sons of a latter-day Eretz Israel in Palestine that was to be 'as Jewish as' England 'was English' instead of remaining the step-sons of a New York, London, Manchester, and Frankfort.

Within the thirty years A.D. 1918-48 the Zionist pioneers in Palestine duly achieved this almost incredible tour de force of minting a fresh type of Jew in whom the child of the diaspora was no longer recognizable. The image and superscription on this new human coinage was not Hillel's but Caesar's. The Janus-figure - part American farmer-technician, part Nazi sicarius - was of a characteristically Western stamp."

- G. And this picture of a Nazi dagger-man brings up the most hideous charge of all. He says that the Nazi crimes were bad, and he uses strong words - "Nazi depravity"; "maniacal sadism" of those in command; "criminal docility" of thousands of subordinates; "moral downfall" of a leading western Christian nation. But then he says: "But the Nazi Gentiles' fell was less tragic than the Zionist Jews'. On the morrow of a persecution in Europe in which they had been the victims of the worst atrocities ever known to have been suffered by Jews or indeed by any other human beings, the Jews' immediate reaction to their own experience was to become persecutors in their turn for the first time since A. D. 135 - and this at the first opportunity that had since arisen for them to inflict on other human beings who had done the Jews no injury, but who happened to be weaker than they were, some of the wrongs and sufferings that had been inflicted on the Jews by their many successive Western Gentile persecutors during the intervening seventeen

centuries. In A. D. 1948 some 684,000 out of some 859,000 Arab inhabitants of the territory in Palestine which the Zionist Jews conquered by force of arms in that year lost their homes and property and became destitute 'displaced persons'.

If the heinousness of sin is to be measured by the degree to which the sinner is sinning against the light that God has vouchsafed to him, the Jews had even less excuse in A. D. 1948 for evicting Palestinian Arabs from their homes than Nebuchadnezzar and Titus and Hadrian and the Spanish and Portuguese Inquisition had had for uprooting, persecuting, and exterminating Jews in Palestine and elsewhere at diverse times in the past. In A. D. 1948 the Jews knew, from personal experience, what they were doing; and it was their supreme tragedy that the lesson learnt by them from their encounter with the Nazi German Gentiles should have been not to eschew but to imitate some of the evil deeds that the Nazis had committed against the Jews. On the Day of judgement the gravest crime standing to the German National Socialists' account might be, not that they had exterminated a majority of the Western Jews, but that they had caused the surviving remnant of Jewry to stumble."

H. Who gets the blame for this?

1. England, who brought Jews in during mandate. "It was incontestable that, during the thirty years ending in the terminal date of the British mandatory regime in A. D. 1948, the three hundred thousand Jewish immigrants introduced into Palestine in the course of that period entered the country 'by the might of England against the will of the people, who 'were' convinced that these 'had' come to strangle them." (p. 306)
2. America, who submitted to the Jewish vote. "The Jewish vote had become a force in the arena of American domestic politics

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4. Truman, who was a politician....."President Truman's personal susceptibility to this popular American confusion of mind and mixture of motives might go far to explain presidential interventions in the Palestinian imbroglio which would have been utterly cynical if they had not been partially innocent-minded. The Missourian politician-philanthropist's eagerness to combine expediency with charity by assisting the wronged and suffering Jews would appear to have been untempered by any sensitive awareness that he was thereby abetting the infliction of wrongs and sufferings on the Arabs." (p. 308)

III. Summary Conclusions

1. I think Toynbee begrudges the Jews (collectively) the right to love - to expand - to seek natural forms of self-expression. He wants them to remain fossilized.
2. I think he is confused about his interpretation of our religion - on the one hand it is the breeder of fanaticism through its jealous God and on the other hand its true essence is quietism - pray and wait - wait and pray.
3. I think he is absolutely impervious to the shock of Nazi genocide, in spite of his condemnation of it - otherwise he could not equate even Deir Yassin with Hitler.

4. I think he rationalizes painfully on the matter of Zionist archaism in creating a new statelet. For what would he say of Indinesia, Indochina, India herself - all new states? These grew as result of desire for independence. Is only the Jewish desire to be condemnend?
5. I think he is so pathetically pro-Arab that he commits the worst crime of all for a professional historian - namely, to warp some facts and deliberately overlook others in the total presentation. (i.e. never a word about the Arab invasion or Arab propaganda urging Palestinian Arabs to flee)
6. Whether all of this permits us to call him biased, prejudiced, anti-Jewish is open to your analysis. For myself, I think it does. I think he is so strongly wrapped up in Jesus and Christianity that he has a subconscious resentment against Judaism.
7. Rabbi Jacob Weinstein has addressed a paragraph to Toynbee, which is a classic:
"You who have denied the saving power of the Hero, the Sword, the Machine, the State, in favor of the saving power of the resurrected Jesus, should not be allergic to the saving power of a resurrected people. A sense of reverence for the sources of your own savior should make you at least tolerant of the light that is yet to come from Israel. He whom you worship and recommend as the only hope for an ailing world would remind you that there are three great virtues: Faith, Hope and Charity, and that the greatest of these is Charity. You have shown no charity to the Jews. May the Jews not reciprocate in kind but pray instead that repentance and mellower wisdom will bring you to re-write much that you have written, that the bright

image of truth might replace the gargoyles of distortion which you have placed in the spacious tomes of this Cathedral study of history."



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AMERICAN JEWISH
 ARCHIVES



זכר אלה יעקב וישראל

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GILBERT WYND

2500 UNIVERSITY AVENUE

U.S.A.

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3. I think he is absolutely impervious to the shock of Nazi genocide, in spite of his condemnation of it - otherwise he could not equate even Deir Yassin with Hitler.
4. I think he rationalizes painfully on the matter of Zionist archaism in creating a new statelet. For what would he say of Indinesia, Indochina, India herself - all new states? These grew as result of desire for independence. Is only the Jewish desire to be condemned?
5. I think he is so pathetically pro-Arab that he commits the worst crime of all for a professional historian - namely, to warp some facts and deliberately overlook others in the total presentation. (i.e. never a word about the Arab invasion or Arab propaganda urging Palestinian Arabs to flee)
6. Whether all of this permits us to call him biased, prejudiced, anti-Jewish is open to your analysis. For myself, I think it does. I think he is so strongly wrapped up in Jesus and Christianity that he has a subconscious resentment against Judaism.

7. Rabbi Jacob Weinstein has addressed a paragraph to Toynbee, which is a classic:

"You who have denied the saving power of the Hero, the Sword, the Machine, the State, in favor of the saving power of the resurrected Jesus, should not be allergic to the saving power of a resurrected people. A sense of reverence for the sources of your own savior should make you at least tolerant of the light that is yet to come from Israel. He whom you worship and recommend as the only hope for an ailing world would remind you that there are three great virtues: Faith, Hope and Charity, and that the greatest of these is Charity. You have shown no charity to the Jews. May the Jews not reciprocate in kind but pray instead that repentance and mellower wisdom will bring you to re-write much that you have written, that the bright image of truth might replace the gargoyles of distortion which you have placed in the spacious tomes of this Cathedral study of history."