

**JUSTICE TO THE JEW; THE
STORY OF WHAT HE HAS
DONE FOR THE WORLD**

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Justice to the Jew; the story of what he has done for the world by Madison C. Peters

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MADISON C. PETERS

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JUSTICE TO THE JEW

THE STORY OF WHAT HE HAS DONE
FOR THE WORLD

NEW AND REVISED EDITION

BY

MADISON C. PETERS



There is no virtue so truly great and God-like as justice

JOSEPH ADDISON

NEW YORK
THE TROW PRESS
MCMX

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PREFACE

It is nine years since the first edition of "Justice to the Jew" was given to the public. The book met with a success far beyond any anticipation of the author, who, nevertheless, was well aware of its many imperfections, which seemed to accusingly stare at him from almost every page. Though written with a very definite purpose in view, it was composed very hurriedly in the white heat of a busy pastorate, and besides, the materials on which to build such a work were far from being as plentiful then as now. The facts needed were scattered and had to be picked out from forgotten tomes and musty manuscripts buried in the obscurity of libraries and private collections. To gather a sufficiency was no small task, and when gathered, to chronologically collate it was almost as difficult, but as it was a labour of love with the author, who brought to his researches the enthusiasm and belief that he was working for a good cause, the drudgery was materially lightened.

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Though the author has written much and spoken more in behalf of the Jew, he is not a Jew, but on the contrary is descended from an ancestry inimical to Israel, a people who carried down with them through the years the senseless prejudice and foolish hatred of their forefathers. His ancestors came to America from Germany one hundred and fifty years ago, and it would be false for him to assert that Germany has ever shown any love to the children of Abraham; he has to admit that she has ever been in the vanguard of their persecutors. Only within the last few decades of the nineteenth century did Jews get an opportunity to prove their worth in Germany. Therefore, as a boy among the Pennsylvania Germans, the author of this book drank in the absurd prejudice and blind bigotry displayed towards the Jew, but as he grew to manhood and studied the histories of men and the accomplishments of the children of men, his views in regard to the Jews underwent a radical change. His personal contact and observation strengthened and confirmed what he had read. Hence he resolved that he would do his part to dispel the clouds of ignorance, misconception, and bigotry which obscured the Jew and placed him in such a sinister light. He would endeavour to the best of his ability to put the Jew on his proper pedestal, so

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that the world could view him as he was and is, not as represented by maligners, traducers, and calumniators; especially was it his desire to speak a word for justice to the Jew in free America, the land that has never closed her doors in the face of the persecuted, the oppressed, the down-trodden, no matter at what altar they bent the knee to adore their God.

The Jews were rapidly becoming a part of the national and social life of the country, and the time was ripe for all to know them. The author had delivered some popular (rather unpopular) addresses on the world's indebtedness to the Jews which were widely published and translated into many European languages, and the spoken words, impassioned and sometimes impetuous, formed the nucleus of the book which became more enlarged than at first intended. The reception extended to the work both by Jews and Christians was cordial, but the author was fully conscious of its defects. He had the plates destroyed after the first two years and began writing a series of books along similar lines, and although these were well received, the old title of "Justice to the Jew" more forcibly appealed to the people; therefore, to satisfy the public demand the author undertook to rewrite the book. He now sends it forth upon the world in its new dress, the only old thing about it

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being the title, and it is to be hoped the reader will find it more interesting and instructive than when it first appeared. No pains or time have been spared to make the information absolutely trustworthy, so that it may be used as a reference book as well as a handy repository of historical *data* and interesting facts. Space will not permit even mention of the many works consulted in its compilation; the cream of the libraries, however, has been skimmed and this, with matter not accessible to the ordinary student of Jewish history, has been blended in such a way that the mixture may be taken as entirely wholesome and trustworthy.

Words and allusions obscure to the general reader have been explained in the text, and there are many facts given for the first time which, no doubt, will be strange to the majority of Jews as well as to the Gentiles.

We speak of non-Jews as Gentiles (in Hebrew phraseology *Gentiles* were all the nations or peoples besides the Jews) because their treatment of the Jews makes *Christian* a misnomer. Indeed the word "Christian" in many places in this work must be understood generically, and not taken in the sense of one who possesses the spirit and follows the teachings of Him who gave the word its origin.

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Various are the names by which Jews are known. The Bible calls them "the people of God." Mordecai said: "For he had told him that he was a Jew." From the time of Babylon and the Great Dispersion the descendants of the patriarchs have been called Jews (*Jehudim*) or descendants of Judah. Jonah said: "I am a Hebrew." Hebrew is derived from *Ibri*, meaning the other side of the Euphrates, or from *Eber*, the great-grandson of Shem. Elijah said: "Israel shall thy name be." Israel (*prince or pre-vaïler with God*) in commemoration of Jacob's conflict of faith with the heavenly messenger at Peniel.

If what is written in this book will essentially modify the views which the Gentile world holds with regard to the position of the Jew, and will lead Christians to grant to him the possession of the mental, moral, and spiritual qualities which history affirms, and if every Jew can be made to feel as Lord Beaconsfield felt, then Benjamin Disraeli, when taunted in the House of Commons for his Jewish extraction and when he hurled back, "I can well afford to be called a Jew," the author shall feel he is well repaid for the labour involved in this refined study of history.

MADISON C. PETERS.

NEW YORK CITY.