



**PROCLAIMING JUSTICE
TO THE NATIONS**

Creating anti-Semitism through the Elimination of the Contributions of American Jews to American History. A Test Case: Pearson's AP 2019 Edition of By the People

By Dr. Sandra Alfonsi



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Pearson Publishers teaches in its 2017 AP Edition of *The Cultural Landscape An Introduction to Human Geography*, that Judaism is no longer one of the 3 leading World Religions and relegates it to Category 4, "Other Religions". In addition, Pearson diminishes the number of Jews worldwide and eliminates Jews from the United States immigration lists, thereby heading towards the invisibility of the American Jews. How? Pearson's next step is clear: remove the contributions of these now non-existent US Jewish citizens and negate or destroy their standing and stature and thereby teach students to despise the Jews and the state of Israel.

I now turn to Pearson's AP 2019 Edition of *By the People*. I have selected a few categories of American history that have been presented without any mention of Jewish contributions. When taken as a whole, it leaves the students without any tangible knowledge of what American Jews have contributed to the growth of this country. It indoctrinates them in Jew-hatred with medieval Christian tropes of the Jews as Christ-Killers and in anti-Israelism by presenting the Jews as the oppressors of the Palestinians and aggressors in the Arab-Israeli Conflict. While the Jews do not appear and do not contribute, they still manage to "control the banks, the media and Hollywood"... virulent anti-Semitism and Jew-hatred promulgated by American education.

A. The American Revolution

The presence of the American Jews is misrepresented at best or totally missing.

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“At the time of the Revolution most of the few American Jews lived in East Coast cities such as Newport, Philadelphia and New York City. Between then and 1820, new congregations and synagogues were formed in Richmond, New Orleans, Cincinnati and Baltimore.”

In this Pearson textbook, the establishment of synagogues is the only mention of Jews during the Revolutionary period...Jews as members of a religion but not as patriots. This is a negative stereotype that lends itself to planting the seeds of anti-Semitism in the young minds of students, who may never have met a Jew and have only limited knowledge about them.

Little if anything is known or taught about the existence of Jewish pirates in the Caribbean. *Jewish Pirates of the Caribbean How a Generation of Swashbuckling Jews Carved Out an Empire in the New World in Their Quest for Treasure, Religious Freedom—and Revenge.* Edward Kritzer, NY: Doubleday, 2008 tells the story of a small group of audacious Jewish merchants and adventurers who settled the New World at the height of the Inquisition. Posing as Portuguese New Christians, they established the pirate trade. That was the only group not required to prove

four generations of Catholic ancestors. Unlike other settlers who came to conquer land, convert the natives or plunder ships, the Jews came to escape the Inquisition and to create a safe haven in the faraway land. They had no home to go back to. Anywhere in the Spanish Empire, they would burn alive, or their exhumed corpses would, at any rumor of covert Judaizing. And other European countries did not let them in.

Jewish Pirates for the American Revolution

A century later, in the times of the American Revolution, Jewish pirating expertise came in handy. A dozen celebrated founders of the early Jewish congregations took the side of the union as privateers. Their pirate ships “captured or destroyed over six hundred British ships and took cargoes and prizes with an estimated value of \$18 million in today’s dollars and gave it to support the Revolution.” <https://www.onjewishmatters.com/archives/18221>

For Jews, participation in the American Revolution marked the first time since their exile from Jerusalem that they could take their place alongside their Christian neighbors as equals in a fight for freedom. Jews were present at Bunker Hill, Valley Forge, and other battle sites throughout the colonies. Behind the scenes, they provided logistic support by equipping soldiers, shipping supplies, and raising funds. Ship owners such as Isaac Moses of Philadelphia outfitted privateers to harass British shipping, and their ships engaged in running the British blockade to provide necessary provisions to the needy Revolutionary forces.

Jews and the American Revolution

At the time of the Revolution, there were 1,700-2,000 Jews in America, primarily on the East Coast. About 15 of the 100 Jewish soldiers on the American side served as officers in the colonial army, a number roughly matching the proportion in the army as a whole. Jewish shippers and smugglers also played a key role in supplying the American cause. Jews from the Dutch Caribbean island St. Eustatius smuggled vital goods through the British blockade. One firm that had particular success in smuggling goods was Isaac Moses and Company. The Amsterdam-based firm, in accordance with Dutch sympathies, shipped goods to St. Eustatius and local Jewish shippers transported them to American ports. In 1781, when British forces under Admiral George Rodney seized the island, its

population, and particularly the Jews, were punished for their assistance to the American cause.

Francis Salvador was a prominent exponent of the American cause, who lost his life in the Revolution. Born in London in 1747, he emigrated to America in 1773, and built an indigo plantation in South Carolina. Despite his British roots, Salvador adopted the anti-English sentiment common in frontier regions like the one where Salvador had established himself. He became politically active, serving in the First and Second Provincial Congresses between 1773 and 1776, helping prepare South Carolina's first state constitution. He was the only Jew to play a policy making role during the Revolution. His military activities began when he volunteered for a local militia raised under Major Andrew Williamson. Salvador was killed on August 1, 1776, when a band of Cherokee Indians incited by local Tories ambushed the militia unit and shot and scalped Salvador.

Captain Richard Lushington and his American volunteers from Charleston, South Carolina, came to be known as the "Jew Company" because so many of its members were Jews. According to historian Professor Samuel Rezneck, "this was the only instance of a group mobilization of Jews in one city and into one company during the Revolution, and the unit included a cantor, a rabbi's brother and a man who would later found a synagogue." The "Jew Company" fought bravely at the Battle of Beaufort in South Carolina on February 3, 1779, inflicting heavy casualties on the British. At least one Jew in the unit was killed and another wounded during the clash. Subsequently, in the fall of 1779, the "Jew Company" took part in the failed attempt led by General Benjamin Lincoln to retake Savannah, Georgia, from the British, as well as the unsuccessful effort to defend Charleston in early 1780. <https://www.myjewishlearning.com/article/the-revolutionary-war-and-the-jews/>

B. George Washington and the Jews

This textbook omits and ignores the background and circumstances that brought about a milestone relationship between George Washington and the Jews. President George Washington was the first head of a modern nation to openly acknowledge the Jews as full-fledged citizens of the land in which they had chosen to settle. His personal philosophy of religious

tolerance can be summed up from an address made in 1790 to the Hebrew Congregation in Newport, Rhode Island, where he said 'May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.' Was it Washington's respect for the wisdom of the ancient Prophets or the participation of the patriotic Jews in the struggle for independence that motivated Washington to direct his most significant and profound statement on religious freedom at a Jewish audience? [Fritz Hirschfeld: George Washington and the Jews University of Delaware Press, 2005](#)

This letter, written by George Washington in 1790, is a response to Moses Seixas, warden of the Touro Synagogue in Newport. In it, Washington addresses the tolerance and freedom of religion in the newly established nation:

Gentlemen.

While I receive, with much satisfaction, your Address replete with expressions of affection and esteem, I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of Citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet, from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good Government, to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess a like liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity. May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy. [Fritz Hirschfeld: George Washington and the Jews University of Delaware Press, 2005](#)

C. Haym Salomon

The historical question of how George Washington financed the Continental Army and in fact the American Revolution was once presented correctly in US History textbooks. The name Haym Solomon appeared and his lifelong devotion to George Washington and to America was given brief but accurate recognition. One day, about 10 years ago, as I was reviewing a textbook, I found his name missing and no mention of his contributions to American history. Why? I wondered. Then, I thought: anti-Semitism? And that internal question has remained unanswered until I reviewed this Pearson textbook. Pearson has not only removed Haym Salomon but it has replaced his role in American Revolution history with a factual error that speaks agenda, bias, and anti-Semitism. Rather than teach the truth about the financial contribution of American Jews in general and Haym Salomon in specific to finance the Army and the Revolution, Pearson has chosen to eliminate the Jews from this part of our history and attribute the funding to international loans at high interest.

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“After selecting Washington and beginning to find the money—mostly in foreign loans to support the army...”

So, who exactly was Haym Salomon? And why should we return him to his place in American history and teach students about how Jewish patriots supported physically and financially our newly-born country, often without thanks and definitely without accurate acknowledgement?

Haym Salomon, a Polish-born New York Jew, was one of the leading financiers of General George Washington's Continental Army. He was also a revolutionary patriot. Salomon was arrested twice for his revolutionary activity, which ranged from assisting American prisoners to escape British captivity to raising funds and lending large sums to help sustain the war effort. In late summer of 1781, when Washington's forces had trapped British General Charles Cornwallis and his army in Yorktown, Virginia, the Continental Congress' coffers stood empty, endangering the opportunity to bring the war to a close. After Salomon raised the required funds, which enabled the Americans to defeat Cornwallis at Yorktown in what would prove to be the penultimate battle of the war, he loaned hundreds of thousands of dollars to the government – millions in today's dollars. In addition, he made private loans to prominent statesmen and historical figures like James Madison, Thomas Jefferson and James Monroe. Sources differ, saying that he either charged them no interest or interest well below market rates. Salomon died impoverished in 1785 – possibly as a result of his “purchases” of government debt. He left his wife and four young children with debts greater than his estate. The family was never “reimbursed” any of the money that Haym Salomon had lent the country or the individuals. https://www.nps.gov/revwar/about_the_revolution/haym_salomom.html

D. Abraham Lincoln and the Jews

Missing from this Pearson textbook is any mention of the relationship between President Lincoln and the Jews. Why is this important? It removes the contributions of American Jews to the Civil War and more important, it gives no idea that the American Jewish presence was respected and protected by the President Lincoln.

Lincoln's lifetime coincided with the emergence of Jews on the national scene in the United States. When he was born, in 1809, scarcely 3,000 Jews lived in the entire country. By the time of his assassination in 1865, large-scale immigration, principally from central Europe, had brought that number up to more than 150,000. Many Americans, including members of Lincoln's cabinet and many of his top generals during the Civil War, were alarmed by this development and treated Jews as second-class citizens and religious outsiders. Lincoln exhibited precisely the opposite tendency. He also expressed a uniquely deep knowledge of the Old Testament, employing its language and concepts in some of his most important writings. He befriended Jews from a young age, promoted Jewish equality, appointed numerous Jews to public office, had Jewish advisors and supporters starting already from the early 1850s, as well as later during his two presidential campaigns, and in response to Jewish sensitivities, even changed the way he thought and spoke about America. Through his actions and his rhetoric—replacing "Christian nation," for example, with "this nation under God"—he embraced Jews as insiders.

Jonathan D. Sarna, *Lincoln and the Jews: A History*, NY: Thomas Dunne, 2015.

E. Ulysses S. Grant and the Jews

Totally missing from this textbook is any mention of the history of Ulysses S. Grant and the American Jews whom he tried to deport from 3 southern States. Also missing is the role of President Lincoln in defending and protecting his American Jewish citizens.

Ulysses S. Grant on December 17, 1862 during the American Civil War ordered the expulsion of all Jews in his military district, comprising areas of Tennessee, Mississippi, and Kentucky. The order was issued as part of a Union campaign against a black market in Southern cotton, which Grant thought was being run "mostly by Jews and other unprincipled traders." In the war zone, the United States licensed traders through the Army, which created a market for unlicensed ones. Union military commanders in the South were responsible for administering the trade licenses and trying to

control the black market in Southern cotton, as well as for conducting the war. Grant issued the order in an effort to reduce corruption.

Jewish community leaders protested, and there was an outcry by members of Congress and the press; President Abraham Lincoln revoked the General Order on January 4, 1863. Grant infamously claimed during his 1868 Presidential campaign that he had issued the order without prejudice against Jews as a way to address a problem that "certain Jews had caused".

F. Immigration and Galveston

Not only does Pearson barely acknowledge the immigration of the Jews in the early 20th century, it does not include any information about the Port of Galveston and Jewish Immigration. The invisibility of the Jews who came to this country and the lack of acknowledgement of their contributions to American history and society creates the venue to plant and foster the seeds of anti-Semitism, prejudice and reverse discrimination.

The Port of Galveston, in Galveston, Texas, was the gateway for tens of thousands of immigrants to the Southwest of United States as an immigrant inspection station. The immigration station located in Galveston brought a vast number of immigrants into the Southwest of the United States while it was in operation from when it opened in 1906 until it closed. Although not as well-known as the immigration station on Ellis Island, Galveston is probably best known for the influx of Jewish immigrants coming from Europe during this period, which is commonly referred to as the "Galveston Movement". In addition, many have often described Galveston as "The Ellis Island of the West" or a "Second Ellis Island. However, immigrants from all over the world entered the United States through the Galveston immigration station, including those from Central and South America, Asia, and Europe. The flow of immigrants into the area also helped bring tourism to Galveston and thus, helped keep the city vibrant. Galveston was one of the largest cities in Texas until the hurricane of 1900 that devastated the city.

Eventually, "between 1907 and 1914, approximately ten thousand Jews entered the United States through the port of Galveston, Texas." There was a push for Jewish immigrants to enter the United States through Galveston instead of through the immigration station on Ellis Island in

large part because “the vast majority of Jewish immigrants remained in the ghettos of New York.” (Galveston: Ellis Island of the West).

Therefore, “a project of the Jewish Immigrants' Information Bureau in cooperation with the London-based Jewish Territorial Organization, Jewish philanthropists such as Jacob Schiff supported the Galveston Movement to stop the concentration of Jewish immigrants in the congested industrial cities of the northeastern United States by landing them in Texas instead of New York, and assisting them in finding jobs in the West. Thus, there was a concentrated effort among the Jewish population to enter the United States through Galveston instead of Ellis Island.

G. The Civil Rights Movement

Pearson pays no attention to the role of American Jews in the Civil Rights Movement. By doing so, students never learn of how American Jews marched with Black Americans, stood by Black Americans, died at their side, identified with them and helped them. Black anti-Semitism, developed and encouraged by such well known Blacks as Louis Farrakhan, Jesse Jackson, Stokely Carmichael, Al Sharpton and leaders of the Black Lives Matter Movement, have “taught” Black history to generations of followers and young people. Publishers like Pearson have added to the growth and spread of Black anti-Semitism and this textbook is no exception.

There is one quotation that I have chosen to place here before I go into the history of American Jewish contributions to the American Civil Rights Movement. How do I evaluate the base Jew-hatred of Pearson Publishers? How do I prove the bias and the agenda of this ferociously anti-Semitic and anti-Zionist publishing company? How do I illustrate agenda-based historical revisionism geared at teaching Jew-hatred to our young? How does Pearson create the invisibility of Judaism and the Jews? It does this:

“In June 1964, thousands of student volunteers white and black, arrived for what became Mississippi Freedom Summer to register local African Americans to vote and to demonstrate to the nation what an interracial coalition looked like. They were met with considerable hostility. Three of the volunteers, James Chaney, a black, and Andrew Goodman and Michael Schwerner, both white, were killed in late June near Philadelphia, Mississippi.”

In earlier textbooks, Goodman and Schwerner were always identified as Jewish students and social justice activists. Goodman was a student at Queens College, CUNY and Schwerner at Columbia University. About 10 years ago, their names disappeared completely and were replaced simply by the designation “three civil rights workers”. This time, Pearson has brought them back with their names and skin colors but has removed the fact that two Jewish college students died alongside a Black young man. Color-coded and devoid of religious identity.

Pearson has eliminated all traces of the contributions of American Jews to the Civil Rights Movement. This supports Black anti-Semitism and fosters anti-Semitism in students who consider Jews with negative stereotype. Lack of knowledge that American Jews played a significant role in the founding and funding of some of the most important civil rights organizations, including the National Association for the Advancement of Colored People (NAACP), the Leadership Conference on Civil and Human Rights, the Southern Christian Leadership Conference (SCLC) and the Student Nonviolent Coordinating Committee (SNCC) fosters disrespect for Jews and contributes to planting the seeds of Jew-hatred.

In 1909, Henry Moscowitz joined W.E.B. DuBois and other civil rights leaders to found the NAACP. Interestingly enough, Kivie Kaplan, a vice-chairman of the Union of American Hebrew Congregations (now the Union for Reform Judaism), served as the national president of the NAACP from

1966 to 1975. Arnie Aronson worked with A. Philip Randolph and Roy Wilkins to found the Leadership Conference.

From 1910 to 1940, more than 2,000 primary and secondary schools and twenty black colleges (including Howard, Dillard and Fisk universities) were established in whole or in part by contributions from Jewish philanthropist Julius Rosenwald. At the height of the so-called "Rosenwald schools," nearly forty percent of southern blacks were educated at one of these institutions.

During the Civil Rights Movement, Jewish activists represented a disproportionate number of whites involved in the struggle. Jews made up half of the young people who participated in the Mississippi Freedom Summer in 1964. Leaders of the Reform Movement were arrested with Rev. Dr. Martin Luther King, Jr. in St. Augustine, Florida, in 1964 after a challenge to racial segregation in public accommodations. Most famously, Rabbi Abraham Joshua Heschel marched arm-in-arm with Dr. King in his 1965 March on Selma. <https://rac.org/jews-and-civil-rights-movement>

Does Pearson Publisher teach anti-Semitism? Perhaps not overtly. No where do we find the stereotypic language of base anti-Semitism. However, Pearson Publisher is anti-Semitic and anti-Zionist and brilliant in disguising it. It includes tropes of Christian anti-Semitism and the revisionist language of Islamist history. It removes the Jews from pages of American history where Jews contributed to the growth and survival of our country. It teaches anti-Semitism through disrespect and disregard and the elimination of American Jews from the pages of its textbooks or including them in a secondary if not tertiary role. It presents the Jewish state as an aggressor, a usurper of land and an illegitimate entity. Remove the American Jews from American history but still allow the students to accuse these same invisible Jews of controlling the media, the banks, Hollywood, and the government...this is anti-Semitism skillfully sculpted and honed and planted like seeds in vulnerable students.