“Anti-Semite”: Historical Origins, Jewish Emancipation, Migration, and the Bolshevik Revolution

1. The Origins of the Term

1860: Moritz Steinschneider

Publication: *Hebräische Bibliographie*, vol. 3, p. 16

Jewish scholar Moritz Steinschneider used the German expression *antisemitische Vorurteile* (“antisemitic prejudices”) while criticizing Ernest Renan’s ideas about Semitic peoples.

March 1879: Wilhelm Marr

Publication: *Der Sieg des Judenthums über das Germanenthum*

Wilhelm Marr published a widely circulated anti-Jewish pamphlet that helped popularize the political movement. The exact noun *Antisemitismus* does not appear in the pamphlet.

1879–1881: The Term Enters Political Discourse

People were explicitly called *Antisemiten* (German for “antisemites”) in the late 19th century. The term became associated with a political movement opposing Jewish emancipation and Jewish influence.

- **September 2, 1879:** The Jewish newspaper *Allgemeine Zeitung des Judenthums* reportedly used related terminology when discussing a proposed anti-Jewish publication associated with Wilhelm Marr's circle.
- **1879:** The *Antisemiten-Liga* (“League of Antisemites”) was established in Germany. Members of the movement adopted the label themselves; it was not exclusively a label imposed by Jewish writers.
- **1881:** The noun *Antisemit* appeared in print, and the English word *anti-Semite* emerged around this period.

2. Jewish Emancipation in the 19th Century

Jewish emancipation refers to the process of granting Jewish people equal civil and political rights. Before emancipation, Jewish people in some European countries faced legal restrictions involving:

- **Citizenship:** Denial of full citizenship or equal legal status.
- **Employment:** Restrictions on certain occupations and professions.
- **Property ownership:** Limits on where Jewish people could live or own property.
- **Political participation:** Exclusion from voting, public office, or equal participation in government.

- **Residence:** Restrictions on settlement or requirements to live in designated areas.

The timing and extent of emancipation varied across European countries and German states.

3. Jewish Settlement in German Territories

Jewish migration to German-speaking territories began long before the 19th century.

- **1st–4th centuries CE:** Jewish people lived in Roman-controlled territories along the Rhine. A Roman decree concerning Cologne in 321 CE provides early written evidence of a Jewish community in what is now Germany.
- **9th–11th centuries:** Jewish merchants migrated into German-speaking lands, including from Italy and France. Established communities developed in cities along the Rhine.
- **11th–14th centuries:** Jewish communities grew in cities such as Mainz, Worms, Speyer, and Cologne. These communities also experienced persecution, violence, and expulsions.
- **19th century:** Jewish emancipation became a major political issue as various German states gradually expanded Jewish civil rights.

Migration During the 19th Century

Jewish people did migrate into German territories during the 19th century, including from Eastern Europe. This migration formed part of a much longer history of Jewish settlement in the region.

It is important to distinguish between Jewish residents whose families had lived in German-speaking territories for generations and newer arrivals from places such as the Russian Empire and the Austro-Hungarian Empire.

In 1868–1869, several thousand Jewish refugees from the Russian Empire reportedly crossed into Prussia amid famine and cholera. Some remained in Prussia, while others traveled farther west. Migration from Eastern Europe increased later in the 19th century, although German authorities also restricted and expelled some immigrants.

By 1910, foreign-born Jewish people reportedly constituted approximately 11.6% of Prussia's Jewish population, with higher proportions in certain cities.

4. How Did Migration and Emancipation Affect German Society?

Jewish migration and legal emancipation affected German society, including its economy, labor market, politics, and social relations. Their effects varied by region and period. Immigration and the extension of equal civil rights are related historical developments, but they should be examined separately.

Economic Competition

Jewish immigrants and established Jewish residents participated in commerce, retail, finance, and other occupations. Their economic activity sometimes created competition with other merchants and workers while also contributing to commercial activity and economic growth.

Urban Population Growth

Industrialization and migration contributed to urban population growth, including the arrival of Jewish immigrants from Eastern Europe.

By 1910, estimates indicate that approximately 70,000 Jewish people from Eastern Europe had immigrated into the German Empire. This figure should be distinguished from the total Jewish population already living in Germany.

Legal and Political Change

Jewish emancipation expanded access to citizenship, public office, property ownership, and occupations previously restricted by law. These reforms changed the legal structure of German society and affected the rights of Jewish and non-Jewish residents.

Social Tensions

Some residents expressed concerns about immigration, competition for work, and cultural change. These issues became part of political debate. At the same time, anti-Jewish political movements promoted stereotypes and exaggerated claims about Jewish people.

Jewish Population and Foreign-Born Residents

The following figures have been cited in historical demographic discussions:

- **1871:** Approximately 512,000 Jewish residents in the German Empire, representing about 1.25% of its population.
- **1880:** An estimated 15,000 foreign-born Jewish residents in Germany.
- **1900:** 41,113 foreign-born Jewish residents.
- **1910:** 78,746 foreign-born Jewish residents.

These figures represent estimates of foreign-born residents at particular points in time, not the cumulative number of immigrants who entered Germany over the entire period. They should also be checked against the original demographic sources to ensure that the geographic boundaries and definitions are consistent.

The historical questions include which effects can be documented, who benefited or faced disadvantages, and how much change resulted from immigration, industrialization, legal reforms, or other economic developments. These factors require separate examination rather than attributing all social or economic problems to one religious group.

5. The Bolshevik Revolution

The Bolshevik Revolution took place in Russia in 1917. It is also known as the October Revolution because it occurred on October 25 according to the Julian calendar then used in Russia, corresponding to November 7 on the Gregorian calendar.

- **March 1917:** The February Revolution overthrew Tsar Nicholas II and ended centuries of Romanov rule.
- **November 7, 1917:** The Bolsheviks, led by Vladimir Lenin, seized power in Petrograd.
- **1918–1922:** Russia experienced a civil war between the Bolsheviks, known as the Reds, and their opponents, including the Whites.
- **December 1922:** The Union of Soviet Socialist Republics (USSR) was formally established.

How Does the Revolution Relate to Germany?

The Bolshevik Revolution occurred during World War I, when Germany and Russia had been at war. Russia's revolutions and subsequent civil war formed part of the broader political upheaval affecting Europe during and after the war.

Some Bolshevik leaders, including Leon Trotsky, were of Jewish ancestry. However, the Bolsheviks were a multiethnic political movement. The ancestry of individual leaders does not establish that Jewish people collectively organized or controlled the revolution. Jewish people held diverse political positions, and many opposed Bolshevism while others supported it.

Germany also experienced a revolution in 1918–1919, followed by significant political instability. The war, economic hardship, and competition among political movements all contributed to these developments.

6. Questions for Further Historical Research

1. Who first used the terms *antisemitisch*, *Antisemitismus*, and *Antisemit* in print, and how did their meanings change?
2. How did Jewish emancipation differ among the German states before German unification in 1871?
3. How many Jewish immigrants arrived from Eastern Europe during the 19th century, and how did their numbers vary by region?
4. What measurable effects did immigration, industrialization, and emancipation have on employment, commerce, population growth, and political participation?
5. How did political movements develop in Germany before World War I?
6. What were the ethnic, religious, and political backgrounds of Bolshevik leaders and members, and how did Jewish communities respond to the revolution?

These questions provide a model for examining the historical evidence while distinguishing documented demographic changes, political arguments, and later interpretations.

Union of Saints Political Position:

As a detriment to the American people:
1. I oppose political migration movements.
2. I oppose mass political influence campaigns: Israelification or Jewification of America.
3. I oppose any war on Americans.
4. I oppose deception campaigns.
5. I oppose underground or Kompromat campaigns.
6. I oppose Jewish supremacy movements or Jewish imperialism.
7. I oppose the use of anti-semitism to silence opposition.
8. I oppose Judaism-Bolshevism and the denial of its existence.
9. I oppose the silencing of abuse or rape victims.
10. I oppose animal sacrifices and Brit Malah.
11. I oppose the many Jewish antiWhite activism such as Bend the Arc, No Kings, as well as Welcoming America and others.
12. I oppose the usage of "Jewish" faith as a cover for human right's abuses.
13. I oppose the war on Palestinian civilians. It must be clear I oppose the abuse of Americans by Palestinians.
14.I oppose the abuse of Christians by Jews. *Burning churches, spitting, etc.*
15. I oppose any abuse of Americans institutions.
16. I oppose Open Society mass instrumental migration campaigns.
17. I oppose Jewish favoritism in universities.
18. I oppose Jewish technocracy. Source:
https://archive.org/details/zionismtechnocra0000pens/page/n9/mode/2up
19. I oppose Jewish globalism and centralized ownership.
20. I oppose Jewish media centralized ownership. For example, Jewish or DSA activists should not be running French American political society organizations, nor mass propaganda campaigns against a French people.
21. I oppose the "antisemitic" threat to Americans or the world for saying no.
22. I oppose AIPAC and "Jewish" silencing and intimidation campaigns: Any political group deserves scrutiny.
23. I oppose the silencing of Americans by Jewish campaigners.
24. I oppose any form of genocide, population replacement, or holocaust perpetuated by Jews.
25. I oppose Jewish propaganda campaigns that disrupt from accountability.

If awareness had a word it would be "antisemitic."
The word for me is "anti victimizing." or "Anti American Targeting."
I am not hugely fond of *victimizers.*
Couldn't give a darn what religion you are, but if the shoe fits.

I do not attribute the Jewish people to the abuses within the Jewish faith.
I would rather that the religion did not politically exist and we could simply be a shared people. But it seems religion and politics have gotten in the way of healthy society, normalcy, and our humanity.

Source: https://www.middleeasteye.net/news/israel-jewish-worshippers-spit-christians-jerusalem-press-review
Source: https://www.bbc.com/news/stories-54033792
Source: https://backtojerusalem.com/19-christians-slaughtered-four-churches-burned-and-110-christian-homes-destroyed-in-continuation-of-islamic-attacks/

