

This article appeared in the original Brockhaus-Efron Jewish Encyclopedia 1908-1913. A more appropriate title might be: “The Creation of the Pale of Settlement”, for Alexander was the first emperor to consider comprehensive legislation on Jewish life in Russia. Here not only is the history surrounding the legislation of the famous 1804 Statute, but also the account of widespread eviction from villages that was so damning for the Jews during the late 18th and all of the 19th century. Also included is a brief history of restrictive residential laws enacted in the Kingdom of Poland, separate from the Pale. The original text was subjected to Google translate and edited for clarity.

Original Title: Александр I — русский император (род. в 1777 г., умер 9 ноября 1825 г.).

Aleksandr I — russkiy imperator (rod. v 1777 g., umer 9 noyabrya 1825 g.).

Alexander I - Russian emperor (born in 1777, died on November 9, 1825).

I. From 1801 to 1812 - Having ascended the throne after the violent death of his father Emperor Paul (March 11, 1801), Alexander I fervently devoted himself to internal transformational activities. In a series of state tasks, the consideration of the Jewish question was also scheduled, which was in a chaotic state in the previous era of the partition of Poland-Lithuania and the entry of large Jewish masses into Russian citizenship. The idea of revising the laws on Jews belonged to the preceding reign: for this purpose, relevant material was collected for four years in Department III of the Senate, the highest state institution. But with the advent of the new reign, the development of Jewish reform was put in a new external environment, which should have been reflected in its internal content. By a decree of the Senate on November 9, 1802, the resolution of questions of Jewish life was entrusted to a special Jewish committee of five members, including Count Viktor Kochubey and Prince Adam of Chartorisky, liberal servants and the closest friends of the sovereign. A representative of the old regime, the Minister of Justice and poet Derzhavin, who was considered a specialist on the Jewish question because of his “Opinion” about Jews and the mission he undertook to Belarus under Paul I, also sat on the Committee. He soon retired however and his presence on the Committee was not significant. At first, the Committee found a firm intention to carry out the reform in the spirit of progress and state justice. The Jews themselves, in the person of several deputies elected by Jewish societies, were involved in the discussion of the reform and invited, with the permission of the sovereign, as members of the Committee on their personal volition. Noted in the journal dated September 20, 1803, the Committee put forward the intention of its activity “As far as possible prohibitions, as much as possible freedoms”, since “everywhere where the governments thought to establish order, everywhere there were only ghosts of success”. But then this slogan was cast into oblivion. Already in the report submitted to the sovereign in October 1804, together with the draft of the reform, was stated the need to take "real" measures to transform the life of the Jews; in the draft itself, the oscillation between transformative and repressive policies was clearly indicated. When the Senate under Paul I took up the Jewish question, he aimed to improve the situation of only some peasants, whose disastrous condition was caused, according to the current presentation (supported by

the above-mentioned report of Derzhavin) not by serfdom, but by the residence of Jews in villages and hamlets, where they were engaged in distillation, leasing, and so on. The Committee approached reform more broadly than the Senate: it wanted to improve the plight of the Jews themselves. To this end they intended to direct the Jews' activities to productive work, to join common civil life and general education, "to attract them to all the benefits and respect that other states enjoy under the general patronage of laws, tolerance and improvement." However, in the envisioned transformational activity the predominant importance was still wedded to the desire to neutralize the Jew, to protect the peasants from his economic domination, and generally to protect the interests of the Christian population. When the bill drafted by the Committee was published on December 9, 1804, in the form of "Provisions for Jews" (First. Coll. Law., No. 21547), the nominal decree of the Senate accompanying the new law said that the Regulation corresponded to the true good of the Jews. But at the same time it was noted that the new rules were based "on the benefits of indigenous inhabitants" - and since the reform's text states: Nominal decree- ... "according to complaints repeatedly to Us and to the Governing Senate, which stated various abuses and disorders to the detriment of agriculture and the townsfolk industry in those provinces where Jews live", ... then the needs of the Jews were forgotten in concern for the interests of Christians. The committee was progressive and fair when it thought about improving the life of the Jews as an organic part of the empire's population, but in fact the slightest interest of one or another group of Christian society prompted it to sacrifice the natural rights of Jews without any hesitation. At the same time, the Committee was sternly persistent in demanding from the Jews what it considered necessary for the purpose of reform, however the new law retained for Jews their freedom in matters of faith and communal organization; the right of the kagals and rabbis to resort to public punishment and excommunication was only abolished as a restriction because of the religious struggle between Hasidim and misnagdim. As a result of this religious split, every group was allowed to have its own synagogue and rabbis. The 1804 provision allowed Jews to study at all elementary schools, gymnasiums and universities "without any difference from other children" and a warning was given that if Jews did not exercise this right, special Jewish schools teaching Russian, German or Polish would be established on their account. The new law superseded the existing prohibition to go beyond the Pale of Settlement, allowing manufacturers, artisans and merchants to temporarily settle with their families in internal gubernias and capitals. Jews were allowed acquire land, but only in unpopulated areas, that is, without serfs. They were afforded the right to use the services of hired Christian workers, which until that time was forbidden. At the same time, by providing state-owned land for Jewish agriculture and establishing some privileges in relation to the payment of taxes by farmers, the new law laid the foundation for Jewish agricultural colonies in southern Russia. The provision of 1804 freed the Jews in the landowner properties from the judicial power of the landowner, but at the same time restrained their freedom of movement, demanding that when leaving landowner properties, the Jews should present evidence that they have fulfilled their obligations towards him. The question of the participation of Jews in public self-government remained unresolved in the new law. When in 1783 the Jews were equalized with the Christians in terms of participation in city self-government, the internal Jewish organization concentrated in the Kagal was correspondingly weakened. However, subsequently municipal equality was violated and in Lithuania by virtue of the old Polish privileges, the Jews were completely removed from public self-government. Meanwhile, the Committee, which worked out the

Provision of 1804, set itself the task on the one hand of “bringing within proper limits their particular internal (ie. Jews) governance and uniting their benefits under one administration common to all subjects”, which limited the activities of the Kagal by giving it the function of only collecting taxes. On the other hand, it did not dare to restore the former equality of Jews with Christians in the general estate-city self-government, so as not to diminish the significance of the Christian population. At the same time, the Committee did not consider it possible to confirm these restrictions as contradicting its transformative tasks, and therefore kept silent about this question, leaving everything as before. There was even some deterioration: for the cultural advancement, it was considered necessary for Jews to master one of the languages - Russian, Polish or German, and the Committee decided that only those Jews who could write in one of these languages should occupy the city posts, even though these posts were fulfilled by illiterate Christians. The former position was left by the Committee, but on the latter issue of taxes a change was intended. Jews paid double in 1794, compared to Christians as if to raise the output of the Jewish population, but they promised to abolish the double tax “when all Jews in agriculture, manufactures and merchants will have a constant direction and diligence”. The most important of the Committee’s tasks was to resolve the issue for which the Committee itself was mainly established, namely the question of the residence of Jews in villages and countryside, where they were engaged in trade, maintenance of inns, and especially shinkarstvo¹ and the rent of various articles of landlord farms. Repeated attempts under Catherine II to oust the Jews from the counties in order to raise the well-being of the peasants had no success, since the stay of the Jews in villages and hamlets was caused by centuries-old socio-economic conditions. The diverse material at the disposal of the Committee testified that if some of the activities of the Jews were harmful to the well-being of the peasant population, this did not result from any specific qualities inherent in their industrial activities, since the drunkenness and poverty of the peasants were an obvious consequence of the primitive serf economy. From this material it was also seen that the Jews were as much a victim of the economic situation of the region as the peasantry: they dragged out a beggarly life, since almost all the income from the drunkenness of the peasants went into the hands of the landlords and into the treasury. The Committee could not fundamentally change the existing state-economic system based on serfdom. It was far from thinking about limiting the power of the landowners and the violation of their material interests. Consequently repressive measures were directed only against the Jews. According to Article 34 of the 1804 Provision, Jews were forbidden to rent various articles of landlord farms, or to have taverns and inns in villages and on large roads. For the same, so that this law would not remain like the previous similar orders, a dead letter, the same 34th article required that for 2–3 years the entire Jewish rural population, who numbered up to sixty thousand families, move to cities and towns or land which the government annexed in the southern expanse of New Russia. This law was a disaster for the Jewish population ... The eviction of Jews from the counties began, not without the help of military force. Meanwhile, in poor cities and towns there was no shelter, no basis for the newcomers. The government turned out to be completely unprepared to resettle Jews in Novorossia for any significant number who asked to go there. Deprived of shelter and food, the Jews wandered from place to place. There were diseases and the death rate increased. In 1807 the sovereign sent Senator Alekseyev to the provinces to clarify the question whether it was possible to carry out the measure of eviction. At the

1 The illicit distillation and sale of alcohol

same time, deputies from Jewish societies were convened in these provinces so that they presented to the government their opinion “on the methods that they themselves recognized as more convenient for the successful implementation of the measures enumerated in the Provision, and on the means that can be accepted without abolishing this Regulation, to the best of their advice for the future”. In the meantime, the calamity from the ongoing evictions took on increasing proportions. In the decree of December 29, 1808 the Sovereign ordered the temporary suspension the 34th article, which forbade the maintenance of leases and winemaking and allowed the Jews to remain in the field “until further instructions.” A On January 5, 1809 a new Jewish Committee was established under the chairmanship of Senator Popov with the participation of Senator Alekseyev, who was tasked with resolving the issue of eviction and considering other articles of the 1804 Statute, about which complaints from Jewish deputies were received. Having thoroughly studied the material collected over 25 years, the Committee came to the conclusion that the Jews were not only not a harmful element in counties, but on the contrary, represent a positive factor in the sense of the economic development of the region and seeing from the reports of the governors that the Jewish population is in dire poverty he acknowledged the need to "decisively" stop the attempted eviction, retaining the right of Jews to rent and trade in vodka. This committee report did not receive legislative sanctions, but since the decree of 1808 on the temporary suspension of evictions was not canceled, the Jews remained in the counties in their former residence. By this time, the government on the other hand, for lack of funds, was forced to completely stop resettlement to Novorossia (the Committee of Ministers wanted Jews who were incapable of farming to be evicted from Novorossia to the Pale of Settlement, but the sovereign was opposed). However, at that time another kind of exile began: in order to eliminate the Jews from the smuggling industry, the highest command was issued to transfer all Jews from landlord settlements located near the western border to those townships to which they are attributed (First. Coll. Zak., № 30402). This was the beginning of the 50-mile border strip in which it was forbidden for Jews to live. Among other measures taken by the Committee in 1809, it should be noted that it rejected the request of the Jewish deputies that children should attend special Jewish schools before entering general educational institutions, as well as the request that the requirement of literacy in public office positions be delayed by 10 years. But the Committee agreed to save the Jews (from the landlord’s land) from any dependence on the landowner and to abolish the double tax (by this time however, it had already been canceled). The committee also spoke in favor of giving the rabbis the right to subject the violator of Jewish law to various punishments, while retaining the prohibition to impose excommunication (No. 30402).

II. From 1813 to 1816 - After the Patriotic War of 1812, government activity on the Jewish question temporarily weakened. During this period there was only one new law on the admission of Jews to the testimony on the affairs of Christians in the provinces affiliated from Poland (PS Z., No. 25649). At the same time the sovereign's personal favorable attitude towards Jews was apparently affected by the fact that the Jewish population showed devotion to the fatherland during the war, and individual Jews provided special services to the government. The well-known role was undoubtedly played in this case by the Jewish deputies who were at the Main Headquarters in 1812 for economic assignments. The sovereign was satisfied with their activities and on June 29, 1814 while in Bruchsal, Alexander ordered

to declare his favor "to all the Jewish kagals for their truly zealous service who were under the Main Headquarters of deputies ". At the same time, the sovereign commanded "that the same deputation or similar should go to St. Petersburg, so that there, in the name of the Jews living in the empire they should wait to receive the expression of the Highest will and determination regarding their overall wishes and requests for improving their situation" ("Essays of the Riga Jews", "Ex.", 1885, Prince VII). These desires, expressed in a note by Deputy Zundel Zonnenberg and submitted to the sovereign in 1813, boiled down to the fact that Jews were allowed to trade, buy out and ferment wine all over Russia; that in the bodies of public self-government Jews sit in equal numbers with Christians; that the court and the investigation of criminal cases be carried out in the presence of Jewish members of the magistrate; that the right to punish violators of religious decrees be returned to the rabbis and that landowners limited their income from Jews to the size established in the old time (Handwriting Material). However, none of these requests were made.

III. From 1817 to 1825 - At the end of 1817, the government ordered the election of new deputies, and at the same time this institution was given a more formal character: deputies were subject to the approval of the sovereign on the proposal of the Minister of Spiritual Affairs and Public Education. They were specifically indicated among the persons and institutions with whom the ministry was supposed to communicate (P. S. Z., No. 27106). Elected representatives from 10 provinces of residency gathered among 18 people in Vilna and elected on August 19, 1818 three deputies: Zundel Sonnenberg (former deputy), Beynish Lapkovsky and Michael Eisenstadt. The sovereign approved them and the Minister of Spiritual Affairs in a letter addressed to Sonnenberg on January 30, 1819, and invited him to hurry along with his comrades to visit St. Petersburg. However, it was not clear that the deputies set about their duties with energy and in general their activity turned out to be almost completely ineffectual. This should be mainly attributed to the fact that at that time the government radically changed its attitude towards Jews. The global coups of 1812-1814, in the center of which stood Russia, strengthened the religious and mystical mood in Alexander I. In this regard, the religious moment which had not played any role by itself until that time, acquired a certain significance in the relations of the government towards the Jewish population. In January 1817, the most important Jewish affairs were concentrated in the hands of the sovereign's personal friend, the commander in chief of the spiritual affairs of foreign confessions, Prince A. N. Golitsyn, who was at the same time the Chief Prosecutor of the Holy Synod and who soon also accepted the post of Minister of Public Education. The first step of Golitsyn was the publication of the act testifying that, like the sovereign, he was alien to crude prejudices against the Jews: in view of the case of the disappearance of a Christian girl that arose in 1816 in Grodno, according to which Jews were brought and accused by the power of popular superstition, on March 6, 1817, Prince Golitsyn announced in the highest order that Jews not be brought to justice on charges of killing Christian children "without any evidence, according to a single accusation, and that they allegedly needed Christian blood". If murder had happened and "suspicion fell on Jews without prejudice however, that they did this in order to receive Christian blood, it would have been lawfully carried out on the basis of evidence relating to the incident itself on a par with people of other faiths. " But Golitsyn, following the example of the sovereign, was a pietist and mystic and the result of this mood was the establishment in 1817 (P. S. Zak., No. 26752) of the

"Society of Israelite Christians" i.e. Jews who turned to Christianity. The sovereign took the Society under his patronage and the highest authority for its affairs was laid on Golitsyn. Officially, this Society was established in order to provide support to baptized Jews or those who were about to be baptized, who, severing their connection with Jewry, did not find help in Christian society. But the material benefits and extraordinary privileges granted to Israelite Christians, such as, for example, freeing their offspring from military service, indicated that the government hoped to bring about widespread proselytism among Jews, hoping perhaps, to alleviate their impacted legal and economic situation. At the same time, this meant not only the interests of the Orthodox Church, but of the Christian church in general. Israelite Christians could accept any of the Christian religions, but in each particular locality they had to be a separate society. This missionary tendency in favor of Christianity in general was shown by the sovereign even when, during the Aachen congress (1818), the Englishman Ludwig Wei addressed him for assistance on the equalization of the rights of Jews throughout Europe. Believing in the basis of the prophecies of the Old Testament and the Apocalypse, that rising from humiliation and regaining independence in the old homeland, the Jews would accept the teachings of Christ. Wei set himself the goal of promoting the idea of equal rights for the Jews with the Bible (New Testament) in their hands. Taking advantage of the convention in Aachen, Wei was introduced to Alexander when writing a memorandum, entitled "A Leurs Majestés Impériales et Royales, réunies au Congrès d'Aix-la-Chapelle, ce mémoire sur l'état des Israelites est dédié ... par un Ministre du saint-Evangile, le 3 Novembre MDCCCXVIII". The sovereign drew attention to the proposal of Wei. He demanded that the memorandum be considered by the gathering diplomats, but it did not have any practical consequences (several copies of the memorandum, which has become a bibliographic rarity, are stored in the State Archives in St. Petersburg; see Golitsyn, "The History of the Russian Legislation on Heb.", p. 992). - "The Society of Israelite Christians" did not have any success: not a single Jew joined it. English missionaries whom the government allowed to go to the provinces of the Pale to convert Jews to Christianity also did not achieve their goal. Perhaps due to this negative result of the missionary attempt, legislative activity against Jews, which was interrupted after the Patriotic War, was soon resumed and further legislation along with the former concern about protecting Christians from the economic domination of Jews revealed a new motive - fear of the integrity of Christian religious beliefs. In 1818, it was forbidden to submit Christian debtors to Jews to collect outstanding debts (P. S. Zak., No. 27352). In 1819 there was a decree on the termination of "the work and services sent by peasants and yard people to the Jews" (P. S. Zak., no. 27440). In 1820 on the recommendation of Golitsyn who declared that the Jews "consider it their duty to convert everyone into their faith" and that they have already spread their teachings in the Voronezh province, this was followed by the highest approved position of the Committee of Ministers on the "Jewish incontinence in the domestic service of Christians" (P. S. Zak., No. 28249). Following this, the persecutions against Jews living in villages, interrupted in 1807, were resumed. In 1821, the sovereign approved the position of the Committee of Ministers on the eviction of Jews from the state-owned villages of the Chernigov gubernia, motivated by the fact that they were holding the state peasants and Cossacks as enslavers (PS Zak., No. 28821). In 1822 this measure was extended to the Poltava province (P. S. Zak., No. 29036). The following year a sharper measure was adopted. As a result of the assertion of Senator Baranov, who had audited the Belarusian provinces and found that the source of the plight of the peasants was the presence of Jews in

the counties, the highest decrees of April 11, 1823 followed. In the name of the Mogilev and Vitebsk governors the Jews of these provinces were forced to move by January 1, 1825 to the cities and towns. Following this, on the proposal of the Committee of Ministers the Jewish Committee was formed which had to decide “on what basis it would be more convenient and more useful to establish the stay of Jews in the state: what responsibilities should they bear in relation to the government” (P. S. Zak., No. 29443). However, by the time of Alexander’s death, this new Committee had barely begun work and repression intensified. In 1824, the highest approved position of the Committee of Ministers prohibited the permanent residence of foreign Jews in Russia. They were allowed only temporary stays (PS, No. 30004). In the same year during a trip along the Ural Range a considerable number of Jews were noticed, who in mountain factories, “secretly bought precious metals, and thus corrupted local residents to harm the treasury and private breeders”. As a result the sovereign by decree of December 19, 1824 addressed the Minister of Finance, ordering that Jews “not to be tolerated at state-owned or at private factories in the mining department neither in transit nor in Yekaterinburg”. The following year, in the highest approved position of the Committee of Ministers to prohibit Jews from residing in the 50-verst border zone, with the exception of those who own real estate, the sovereign added to this decree that only Christians could transfer their real estate in the 50-verst strip and not to the Jews (P. S. Zak., № 30402). At the same time, the Pale of Settlement, expanded in the 1804 Regulation to include the Astrakhan province and the Caucasus region. It was then narrowed in 1825 due to the prohibition of the Jews from settling in these places (P. S. Z., №30404). In 1825, it was ordered to evict all Jews, without exception, from the counties where the work of subbotniks² was discovered, as well as from neighboring counties (PS Z., No. 30436). In the same year, the sovereign approved the opinion of the State Council on the prohibition of Jews to trade outside the Pale of Settlement, since “one can expect strikes from them both with foreign trading houses and with merchants of Great Russian provinces, through which trade will surely pass with time, and the Jews themselves as clerks will take advantage of the freedom to have a long-term stay within the state”(P. S. Zak., № 30561).

IV. In the Kingdom of Poland. - In 1815, a large part of the Duchy of Warsaw was annexed to Russia, under the name of the Kingdom of Poland (Congress Poland), in which a sizable Jewish population lived. The administration of the new province was concentrated in Warsaw, independent of the imperial government institutions. In resolving issues of Jewish life in the Kingdom the Warsaw government in particular, did not consider the conditions in which other Jews were living in Russia. Not only did it not try to introduce any relief, but on the contrary embarked on the path of new repression. In the name of the sovereign, the State Council in Warsaw on February 5, 1816 decided: to enforce the decree of the king of Saxony dated October 30, 1812, according to which from July 1, 1816, the eviction of Jews from villages was to begin. The deputies of the Jewish people already had time to address the sovereign about the situation of the Jews in the Kingdom when he was in Paris and in Berlin. The sovereign instructed the main delegate to the Council of Administration of the Kingdom, Novosiltsev, to collect the necessary information on this issue. “The choice of means, in order not only to secure and improve the lot of this tribe for the future, but also to make it more useful

2 Jewish proselytizer originally of Christian faith. Not unlike today’s Messianic Jews, or “Jews for Jesus”.
See: <https://en.wikipedia.org/wiki/Subbotniks>

for the region than it used to be, the Emperor and the King gave himself the pleasure of issuing them (the orders) himself” (Handwritten Mater.). Novosiltsev hastened (February 6, 1816) to notify the governor of the Kingdom, Zionchek, anticipating that the execution of the new decisions of the Warsaw government in relation to the Jews should be suspended and that henceforth without the highest permission, no orders of the Warsaw government could be put into effect. At the same time, Novosiltsev notified the Board of Management about this, explaining that he had already begun to draw up a draft of “Jewish reform”. Nevertheless, the Council decided to ask the sovereign to approve the decision of the Council on the prohibition of Jews to maintain drinking houses, but the sovereign did not approve this decision, as a result of which the decree of the governor of May 25, 1816, the execution of the decree of October 30, 1812 was delayed. The extensive reform proposal developed by Novosiltsev provided Jews in the Kingdom of Poland with general civil rights and retained their internal self-government. The proposal was delivered to the Warsaw government, which in the person of the State Council (in April 1817) and other institutions, as well as individual administrators (by the way, Ad. Chartory), strongly opposed the reform proposed by Novosiltsev and presented counter-proposals based on the restriction of Jewish civil rights and the abolition of their internal self-government. None of the proposals received legislative approval. But the victory was for opponents of Novosiltsev. When in July 1817, the governor submitted to the sovereign a draft decree confirming the power of the Saxon king’s decree prohibiting Jews from acquiring immovable property, in which the decree was not enforced by local institutions, the Minister of State told the governor that the sovereign did not find it necessary to issue a new decree. Since all the old decrees had not been canceled and retained their strength, the governor was yet able to issue orders depending on the circumstances. As a result, the old restrictive laws were gradually reinstated, hampering mainly freedom of movement. Ancient privileges were confirmed, giving many cities the right to not allow Jews to settle in them (*non-tolerandis Judaeis*), and in 1822 at the request of individual urban societies, an order was issued to remove those Jews who settled in some of these cities. The ban on Jews living on famous streets that was in force in many cities remained so. In Warsaw, there were nine of these forbidden streets. By the highest decree of July 19, 1821 their number had been increased and the deadline for eviction from them was set for October 1824. At the end of 1823 the Jews appealed to the sovereign with a request to postpone the eviction, but the sovereign did not satisfy the petition. By a decree of April 25, 1822 the rules on the number of Jewish families that could live in each house in Warsaw, as well as the lack of protections when renting apartments, were extended to other cities. The police were instructed to carry out inspections of Jewish houses at least twice a year. By the same decree, the governor was allowed to determine in which cities the Jews should live only in special parts. By a decree of the Board of Management of January 31, 1823 with some exceptions, Jews were prohibited from living in a 21-mile belt along the border of Austria and Prussia. In 1819 MP Sonnenberg appealed to the Russian government with a petition for the release of Jews from Russia, as Russian citizens, from paying a special border collection “Geleitzoll” (Geleitzoll) established in the Kingdom of Poland for foreign Jews, but the governor opposed the petition. In 1821 the kagals were disbanded and the following year, funeral fraternities (*chevra kadisha*) and charitable Jewish societies were also abolished.

Shortly before his death, Alexander experienced a sharp change in his attitude toward the myth of the ritual crimes of the Jews. In 1823 a case was brought in Velizh (Vitebsk province) charging Jews for killing a Christian child (see Velizh case). The judicial authorities found no evidence against the Jews, and the proceedings were discontinued. Nevertheless, when in 1825 one of the participants in the prosecution appealed to the sovereign during his journey through Velizh with a complaint about the impunity of the alleged killers, Alexander, contrary to his own command of 1817, ordered the case to be thoroughly investigated. As a result, the prosecution process of Jews in ritual crime was resumed (among the papers remaining in the sovereign's office after his death was a note from the Shavel, Kovno province medical doctor Bernard refuting the accusation of Jews in ritual crimes). Despite the instability of his policies, Alexander I left a good memory in the Jewish population. Legendary tales of him are preserved in the masses of the people, depicting his simple manner and a kind heart. It may be considered that in Western Europe the Jews also imagined that the reign of Alexander was very favorable for the Jews. It is curious that the Berlin medalist Abrahamson minted a medal in honor of the Jewish-granted emancipation, given to Alexander I with the inscription "Liberator Alexandre" (see Abrahamson Abraham's article; - Wed: Levanda, "Chronological. collection of laws about the Jews ", St. Petersburg., 1874; Nikitin, "Jewish Farmers", St. Petersburg, 1887; Varadinov, "The History of the Ministry of the Interior", parts I and II, St. Petersburg., 1858, 1859, 1862; Orshansky, "Russian legislation on Jews", St. Petersburg., 1877; Peskovsky, "Fatal Misunderstanding", St. Petersburg, 1891; Gradovsky, "The Trade and Other Rights of the Jews", St. Petersburg, 1886; Hesse, "Jews in Russia", St. Petersburg., 1906; him, "On the life of Jews in Russia," Note to the State Duma, St. Petersburg, 1906 (also Count I. Tolstoy and Y. Gessen, Facts and Thoughts, St. Petersburg, 1907); him, "From the history of ritual processes, Velizh drama", St. Petersburg., 1905; Prince Golitsyn, "The History of Russian Legislation on Jews" (not marketed), St. Petersburg, 1886; Bershadsky, "The Statute of the Jews of 1804", "Sunrise", book. I, III, IV and VI; Shugurov, "The History of the Jews in Russia", "Russian Archive", 1894, Vol. 1 — V; Pen, "The Deputation of the Jewish People", "Sunrise", 1905, Vol. I, II, III; Linovsky, "Jewish stories about Alexander I in the Russian Jew", 1883; other sources - see.

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