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The removal of Jews from villages in Russia, in the areas partitioned from Poland-Lithuania, was a particularly oppressive policy that began sometime after the first partition and continued at various times throughout the 19th century. The most extensive instance of this policy ensued after the promulgation of the Statute of 1804. In this instance it was eventually rescinded due to its dire results.

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Vyseleniye yevreyev v Rossii

Eviction of Jews in Russia

The first attempts to evict all Jews from villages and hamlets (in the area of settlement) to cities and towns began soon after the annexation of Belarus to Russia (1772). It was caused, on the one hand, by the desire of Empress Catherine II to turn the towns into successful commercial and industrial centers, and on the other hand by the desire of local authorities to reduce the drunkenness among the peasants by eliminating the Jews from the production and trade of alcoholic drinks (see Rent in Russia, Wine Business). However, multiple relevant orders never led to the goal. In 1801 even the Senate decree did not force Belarusian Jews to relocate. The question of the removal of Jews from the countryside was again put on the line and moreover, in an extremely acute form in the Statute on Regulation of the Jews of 1804, according to which the entire Jewish population living in the counties, at least 60 thousand families, was supposed to move to cities and towns within 2-3 years. Soon the government had to make sure that this measure could *not* be implemented, since it was incompatible with the social and economic conditions of the region (see Alexander I). If the Jews, compelled by force, were removed from the villages there was no place for them to settle down: in cities and towns there was neither a place nor a source of food for them. Thousands of hungry masses among which there were diseases, began to threaten public welfare. Nevertheless, the higher authority did not want to abandon the implementation of the law of 1804, despite the fact that both Jewish deputies and governors, and Senator Alekseev, who were specially assigned to observe residency in the provinces, along with a special committee of ministers formed for this case, found that eviction should be suspended. And only when the Minister of Internal Affairs, Prince Kurakin repeated the arguments of his predecessor, Prince Kochubey and pointed out that the Jews should be left in their places until they could be transferred to public lands did the sovereign, by decree of December 29, 1808 order the eviction to be suspended. Subsequently, the eviction was no longer undertaken as a general measure for

the whole area (Pale) of settlement, but only as special orders in certain localities and along with the motive for protection of the peasants from hindrance by Jews. Thus, other reasons for eviction were created and in 1821 an order was issued for the eviction of Jews from the state-owned estates of the Chernigov province (P. P. S. Z., no. 28821). In 1823, a personal decree demanded the resettlement of Jews from district settlements in the Mogilyov and Vitebsk provinces (29420), and in 1827 a decree was issued to remove them from the districts of the Grodno province. Moreover, in the latter case this was done in the form of experience - in case of the circumstance that Jews and other neighboring provinces had to undergo eviction (B. II. S. Z., No. 1582). Along with this, in order to curb smuggling, from 1812 demands were made to remove Jews from localities near the border. All these measures were carried out far from being fully for the same reason, and for which the law of 1804 was not enforced. And the government itself sometimes opposed the removal of Jews from the counties. So for example, when in 1829 the highest decree took place on the eviction of Jews from tavernkeeping in the Podolsk province, the crown prince reported that he would carry out one only after it was determined whether the same measure could be successfully completed in the Grodno province. And when in 1833 the governor-general again raised the question of the execution of the aforementioned highest command, the Committee of Ministers decided to postpone the eviction until such time as a new statute on the Jews was worked out and on the same basis, the eviction was suspended in Kiev province. From the 1840s, the mass removal of Jews from the counties ceased until 1882, when the "Provisional Rules" created conditions favorable for the forced relocation of Jews from their homes. In an effort to turn the Jews into an exclusively urban population, the government for a long time not only did not put obstacles to the settlement of Jews in the cities of the Pale of Settlement, but even struggled with Christian harassment societies at the turn of the 19th century on the eviction of Jews from cities (see Kiev, Kovna). However, in 1827 the Christians of Kiev managed to ensure that the highest command was followed to remove Jews from the city (V.P.S.Z., No. 1503). In 1829, already on its own initiative, the government undertook the eviction of Jews from Sevastopol and Nikolaev, finding "the inconvenient and harmful presence of non-serving Jews." In 1888 the mass removal of Jews from Yalta also took place. Outside the Pale, the measure of eviction as a common event for the area was rarely used. The most characteristic is the decree of 1825 on the removal of Jews from those places (and neighboring ones) where a sect of subbotniks would appear. But it was precisely outside the Pale of Settlement that predominantly continuous eviction of single Jews or relatively small groups occurred. Complicated legislation on the right of residence due to the general disenfranchisement of Jews opens up a wide scope for misinterpretation of the laws by the local administration results and sometimes ignorance and deliberate violation of them is found. On April 3, 1880 the Minister of Interior suggested

that the governors should not resort to eviction to the Pale of Settlement of those Jews who, although they do not have the right of residence in the area, have nevertheless settled there and managed to enter industrial enterprises, the destruction of which would ruin both Jews and Christians in business relations. On June 21, 1882 this circular was confirmed. But on January 14, 1893 circulars were canceled, and then special rules were developed for the eviction of Jews, which tended to reduce the damage that threatened the property interests of not only Jews, but also Christians (the latter received numerous complaints about the order of January 14, 1893). While eviction should have been gradual, those who had illegally settled outside the Pale of Settlement until 1880 were left in their places. The eviction of those illegally residing outside the line (Pale) of settlement was suspended by a circular of the Minister of Military Affairs March 6, 1904 in view of the Russian-Japanese war. The force of this order was confirmed by a minister's circular on May 22, 1907 (regarding those Jews who settled outside the Pale of Settlement before August 1, 1906) which caused extreme displeasure in reactionary circles. (In the early 1890s, by virtue of the new laws that had withdrawn Moscow from the operation of general laws on the residence of the Jews, many thousands of Jews were evicted from there). Wed: Levanda, "Complete Chronological collection, etc. "; Hesse, "Jews in Russia," ch. V; Mouse, "Guide to the Russian Laws of the Jews, 1904 227–31; Friede, "Laws on the Right of Residence of the Jews," 1909, 175-92.

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