

Trudy Gold | Jews and Swedes

- All right, I will start. Should we put the first slide up then, Judi, if you don't mind? And everybody can look as... Yeah, because William gave a brilliant lecture on Sweden the other day. And I thought it was quite important that people see the geographical areas. Those of you who are waiting, if you have a look at the... This is Sweden in the 1780s. And as William told you yesterday, this, of course, is when it controlled Finland as well. Okay. Jude, something has come on my screen. Oh, it's gone now. Okay, I'll start now.

- [Judi] Sorry, that was me just increasing the volume so I could hear you.

- Oh, you mean you can't hear me?

- [Judi] No, I can hear. I just had my volume on low.

- Okay, it's nothing that my family's ever, Chris complained about that I'm too quiet.

- [Judi] Over to you.

- Good evening, everyone. Continuing with the story of the Baltics. What I'm talking about, of course, is the Jews in Sweden. And now obviously, there's no Jewish settlement in Sweden until way into the 1700s. But the point is, that it's absolutely obvious that there would've been Jewish travellers, Jewish traders, who would have made the intrepid journey for the first of the Russian Empire for what is now Sweden, what is now Finland, et cetera. But also, it's very important that you look at that geographical area and see just how connected Sweden is with Prussia, which of course, later on in after 1870-71, under its brilliant Chancellor, Bismarck is going to create the German Empire. And something else you want to remember very carefully, particularly, when I come to the latter part of the talk. For the German nationalists, and particularly, the German nationalists racists under Hitler and all the kind of theory of Vulkan Aryandom, never forget that the Scandinavians were regarded by the Germans as Aryans. And consequently, what's going to happen in Sweden in the Second World War and in Norway, and actually also in Denmark, it's not as, although of course, nobody wants to be occupied as the Danes were or the Norwegians were, but having said that, the occupation was never as brutal as it was in the Slavic world. And you see, of course, where Poland is on that map. So let's talk a little bit about the Jews. Now, the first mention of any mention of Jews in Sweden is in 1681, where several Jewish families were actually baptised into the Lutheran church. As William explained to you yesterday, Sweden adopted Lutheranism. And of course, Luther was from Germany. If you remember, he really signals the birth of the Protestant Reformation in 1521 when

he nails his 95 Theses to the church door at Wittenberg proclaiming the Protestant Reformation. And what the 95 Theses were about were abuses in the Catholic church. And with toing and froing that William talked about, by the time that we come to 1681, Sweden is a Lutheran country. And on the 3rd of December, Charles XI ordered the Governor General of the Capitol to ensure, and I'm quoting, "That no Jew could settle there in any part of the country on account of the danger of the eventual influence of the Jewish religion on the pure evangelical faith." Quote, unquote, "They were revilers of Christ and his communion." And if any Jew was found in Sweden, who'll be talking about, of course traders, they had to leave within 14 days. So it's a very, very negative attitude towards the Jews. And ironically, the attitude of the Lutheran Church was just as hostile as Catholicism. And I'll be talking about that. I've decided I'm going to give a lecture on Lutheranism later on, before the end of the year.

Okay, now. Charles XII, who was talked about by William, his date, 1682 to 1718. He spent, if you remember, he was a warrior. And he was at war with the Ottoman Empire, with his army. And he was actually held there for about four years. And in order to survive, he'd incurred incredible debts from both Jews and Muslims, merchants, who had been responsible for provisioning his army. And what happened is they follow him back to Sweden and they're allowed to remain with their families for 10 years and to hold religious services and to circumcise their children. This is the pragmatic ruler. He's in debt to the Jews. He has to somehow sort his debts out, and also he needs them because the country is half bankrupt. So Jews and Muslims are actually allowed to settle around the court in Stockholm. But of course, under great restraint. And after his death, the government was always in financial difficulties and it was often helped by these Jewish merchants of Stockholm and who, in exchange for giving help to the Swedish government, they wanted more and more rights. Whilst we're looking at maps, can we please see the next map? Yeah, this is Sweden in 1914. I thought it was important that we have a look at it now. This is after, of course, the Russo-Swedish War when they have lost half their territory. And it's in 1914. And if you remember from William, Sweden is going to adopt a policy of neutrality. And that's going to be very important. But you see how close Sweden is to Denmark. And of course, how close it is also to Germany and to Finland and adjacent to Norway. So this is all going to play in when we get to the Second World War. But let's talk a little bit more about the historic development, because I actually find it fascinating. Can we see the next slide, please, Judi? Now in 1782, particularly because of the influence of this man, Anders Chydenius, he was a member of the Parliament. He was also a Lutheran. He came from the world of classical study. He was a liberal. He was fascinated by Nordic history, but he's influenced by the philosophy of the enlightenment.

Now you've seen the map where Sweden is. Ideas cross borders, borders are porous. And what you have at this period, if you cross over the

border into Germany, what's happening? It's the work of Moses Mendelssohn. Moses Mendelssohn was actually born in the same year as Anders in 1729. He dies in 1786. He emerges, they called him the Jewish Socrates in Berlin. He proved that a Jew not only could be a human being, don't raise your eyebrows at that, because the other was very much seen as the other. But these ideas are coming through, not just about the Jews. The Jews are on a side of history. It's fascinating, you know? When I listened to William's presentation and then it's my job to slot the Jews in, quite often, the history is totally inside out. But this is a man who's also interested in ordinary folk. In 1778, he writes an essay, the Thoughts on the Natural Rights of Servants and Peasants. Now just read this. And it really gets you into the mindset of the Enlightenment and also how the aristocracy viewed the rest of the world, up until this time. "Nature shapes them like us. Their souls have the same reason, as do other peoples. Whereby, it's plain to see that the Lord of creation also intended them to have equal rights for other peoples." Now, this whole notion of the Enlightenment, remember, it's also known as the age of reason, that it is rational to accept that there is humanity in other groups, in other people's. And of course, including the Jews. And also, because pragmatically, the Swedish crown needed money. Certain categories of Jews are allowed to settle in three towns, only in three towns. In Stockholm, in Gothenburg, and Norrköping. Following on from what had happened, both in the Habsburg Empire and also in the German Empire, various rights were awarded to Jews. And also, the rights I should mention, they were also allowed to Karlskrona. Why? Because a Jewish merchant had established a factory for manufacturing sales and uniforms. So just as in Germany and in the Habsburg Empire, it's about the beginnings of capitalism. It's about needing the Jews to create an infrastructure, provided they had the money, these strange people almost from another planet. When I was discussing, I saw William and he was kind throwing these eyes deers at you. They come from another planet. They are not embedded in the social structure of any country. They are the outsiders and also the beginnings of modernity. It's almost as the Jews were perfect for it. So there's many constraints on them. They're only allowed to, as I said, they're only allowed to settle in three different towns, including the capital. But then, it is extended to this other town, as I mentioned before, because a very enterprising individual had set up an important factory. They are given autonomy in their own affairs. They also had autonomy over inheritance, guardianship, marriage. Of course, they are totally forbidden to convert Christians. What the government wants is wealthy Jews coming in to help the economy, but we must keep the numbers down. And the statute of 1782 very much modelled on existing German and Habsburg statutes. It actually listed the trades and professions Jews could enter, but it also stipulated that their sons had to be apprentice to Swedish tradesmen in order to prevent, quote, unquote, "The overcrowding of the merchant class." You see, unlike Poland, there was a merchant class existing in Sweden. And there were also many German traders living in Sweden. So they were terrified of Jewish

competition. No foreign born Jew, again, I'm quoting, "Could start a business, unless he was in possession of a certain amount of money." Rabbis were exempt and all poor Jews had to be exported. It laid down all the trades in professions. Jews, they were prohibited from selling food, liquor, medicine, but they could sell kosher products. They weren't allowed to sell their goods in any of the trade fairs. They could only sell goods in the cities in which they were allowed to live in. They could only open shops in those cities. They were forbidden to go peddling from up to other towns and villages, but they were allowed to establish synagogues in the three cities. But for every Jewish marriage, a fee had to be paid to the orphanage of the Royal Guard. So there's many, many constraints on them. So why would they go there? Well, the Polish kingdom is beginning to collapse. And the situation is not very good in many countries of Europe. So you go where you can earn a living.

Can we go on to the next slide, please? There you see the beautiful Stockholm synagogue. And the original synagogue was created by a man called Aaron Isaac. Can we see him, please? Thank you, that's Aaron Isaac. He was an interesting man. Now in many ways, it personifies the kind of character who's going to settle in Sweden. He was a ceiling graver. He was a merchant, he was a haberdasher, and he was actually persuaded to come to Sweden because there were no ceiling gravers. Also, he accumulated a huge fortune as a merchant. And he stipulated a price. He said, I can only come to Sweden if you allow me at least 10 male Jews to come with me, which included his brothers and his business partners. Why? Because of course, he needed a minion. In fact, Gustav III wrote to his mother. This is in 1781. It is certain that it will be highly beneficial to the country if such a hardworking people as the Jews would settle in Sweden. Aaron Isaac had already made contacts with the Swedes during the the Seven Years' War. And he become particularly friendly with the governor of Sweden. So in 1774, with permission, he moves to Stockholm. And throughout his life, he really became the gateway through which Jewish immigration passed. He was very careful. He was very zealous for the reputation of his people. He knew the Jews were there on sufferance, so he would only allow Jews in who he believed would be useful in assisting the national economy. You know, this is one of the problems of the diaspora condition. And immigration, through him, was mainly relatives of his or German families who could bring capital with them and start businesses. The cemetery in Stockholm is actually named for him, the Aronsborg. Later on, he was the man who supplied the Swedish Army in the Russo-Swedish War. Now there was another addition to the original ordinance. Wealthy Jews, or Jews who are proficient in some trade, almost or quite unknown in the country. So we want to bring in people just like the ceiling graver that Aaron and Isaac was. We want to bring in people who can enhance our economy. They can petition the Department of Commerce for privileges outside the 1782 ordinance. So we can give them, if they're useful to the state, we can give them more. This is really the balance between Lutheranism, the fear of the

other, the fear of the Jew converting, the ideas of the Enlightenment, and also mercantilism and the need for Sweden to trade. And we know that Jacob Marcus of Norrköping, he was granted such privileges. He built the city's first synagogue. Now he was a fascinating man. He was a very, very important merchant. And he became a great landowner in Gotland. He married a woman called Frieda Isaac. She later becomes known as Frederika Isaac Dotter. The family assimilated and many important Swedes are descended for them. Also, at the time of the Napoleonic Wars, there was a huge financial crisis. And unfortunately, it led to anti-Jewish agitation. This is what Aaron Isaac wrote in his memoirs. "If I were to write the complete history of how they have persecuted me and my family, this book could be too small to contain it. But God was on my side and has prevailed against my enemies without my having to lift a hand against them." So gradually, the tide begins to turn. And in June 1838, the government enacted a law where Jews are now incorporated into the state. This is the change of identity. They are to be called adherents of the Mosaic faith. Now the price was the former Kehillot, which had governed all Jewish affairs, now was termed Mosaic community. And it means the abolition of Jewish autonomy.

We come back to that extraordinary story, I think, of Zalman of Liadi. Remember the Chabad Rabbi? I often tell you this story because it sums it all up to me, the danger and the opportunity of modernity. You remember when Napoleon invades Russia, he'd already liberated the Jews of France. And wherever he conquered, he broke down the ghetto walls. And those of you who travel in Italy, I'm sure you've seen the Via Libera in Verona or in Genoa. These are the streets which have previously been the ghetto. Now how did the Chabad, the man who created Chabad, deal with it? Remember what he said? "I rather my people be persecuted under the Zares than live in peace under Napoleon, because Napoleon will be the end of the Jewish people. This is the danger, this is the opportunity. Can you walk the tight rope? Will you be seduced by the modern world? And what this leads to, of course, is the redefinition of the word Jew. However, is anti-Semitism the key to Jewish survival?" Quote, unquote. There was a lot of unrest in Sweden, following the Napoleonic Wars. There was one financial crisis after another. And it led to an anti-Jewish uprising, along with many other uprisings in Stockholm. And the government revoked the ordinance. Gradually, though, the liberalism increases. There are Jew haters in the Parliament who try to keep the Jews down and saying, "The Jews, they've exceeded their privileges. They are abusing the native Lutheran merchants and traders." But the movement fails. And by the end of the 19th century, all the discriminatory clauses had failed in Sweden. And by 1860, they had the right to buy property in rural communities. And after a very long public debate along with the Catholics, remember, in Protestant countries, the Catholics of the real. One of the reasons there wasn't that much outside Jew hatred in England after the second settlement is they have the Catholics to hate. If you believe in times of unease, people need a scapegoat.

Anyway. Jews and Catholics are now allowed to hold public office. But it was until 1951, that membership of the Swedish Lutheran Church was necessary for you to become a minister, but let me reiterate. The population, the Jewish population of Sweden was small. In 1880, there were only 3,000 Jews. By 1930, there were nearly 7,500 Jews, 4,000 in Stockholm, and the majority of the others in Malmo and in Gothenburg. But you see, between 1880 and 1920, there'd been a wave of immigration from the pale. And that's why the numbers increase. But remember, the Swedish population isn't very large. In 1700, it was under one and a half million. By 1800, it's under two and a half million. By 1939, it's 6,340,000. So we are dealing with a much smaller population and a smaller number of Jews. Jewish religiosity was very much modelled on German reform. The Psalms were in Swedish. Much of the liturgy was in Swedish and in Hebrew, with some of the prayers in Swedish. And you had a group of sort of Jewish elders who ran the community. One of the most famous was Simon Elias Warburg. He was very important in the Stockholm community. And his grandson, Frederick Elias Warburg, was a co-founder of the London Electric Company Railway. They were a very important family. And the Copenhagen branch, some of them were in Denmark, they assumed the family's original name Del Banco. They were an important family of bankers. I'm going to tell you a story of one of the most important descendants of this Simon Elias Warburg. Her name was Hava Warburg. She lived a long life in the 19th, 20th century. She was born in 1912. She died in 2014. So her family were non-practicing Jews, but very much contributors to the community. Her father, of course, was a banker. Her mother was a kindergarten teacher. And although, that branch of her father was living in Germany and he believed, because of his position, all would be well. But in 1937, the bank is Aryanized. So they moved to Sweden. And she, back in 1933, she'd actually established a daycare centre in Hamburg, 250 children whose families had little or no income. And she fed them, clothed them, and educated them at her own expense. She became very, from this assimilated family, she became very interested in Jewish history, tradition, and Zionism. Later on, she was going to marry one of the Zionist emissaries, Naftali Unger, who she met. She organised summer camps in Denmark and Holland, financed by the Warburg family. September 38, she moved to Stockholm with her parents. Her younger sister had managed to make it to America. She intended to move to Israel. But after Kristallnacht, she decided to make a very brave decision. And that decision was to rescue the children. And this is a letter from the children that she managed to rescue. As the situation in Germany, because what you're going to see is that she saved a lot of these kids. So she saved them to Sweden. So I'm going to give you the words of a letter from her former day care students. As the situation of the Jews in Germany grew more perilous, Eva, Hava Warburg, intervened. After tough negotiations with the Swedes, she managed to get 300 Jewish children permission to leave Germany and place them with Swedish families. Remember, at this period, the Germans are allowing Jews out. That doesn't stop until 1941. Many of these children never saw their parents again. Eva Warburg remained the

substitute mother in a foreign country. She also, together with the Swedish Jewish community, brought children from Germany, Austria, Czechoslovakia, and divided them up amongst Jewish families whenever possible, but some went to Lutheran homes. This is exactly the same thing that happened in England, you know, with the Kindertransport. Two groups came from Youth Aliyah, quoting again, "We set up facilities for them. We rented a house and the children worked for farmers who lived in the area. We had a smaller place for the religious children. We had a total of five homes for children who didn't have families who would take them in." Later on, she is going to be involved in the rescue of 200 Jews from Denmark. She raised money in Sweden to buy a fishing boat. I'm going to talk about that, probably next week. After the war, she was reunited with Naftali Unger, who'd been serving in the Jewish brigade. And she obviously settled in Israel and she continued her work with children and they all kept in touch with her, which is quite extraordinary. Now, let's move on to the war.

Shall we move on to Solomon? Yes, okay, we're moving on to the war. Right. How neutral was Sweden? Outbreak of World War II, 20 European nations declared neutrality. The only nine managed to achieve it. And the most important ones, Ireland, Portugal, Spain, Sweden, and Switzerland. Was Sweden really neutral in its attitude to Jews? And it depends entirely what side of the fence you're on. After the Nazi rise to power, Swedish rescue organisations, and there were many organisations within the Jewish community, were impeded by the country's very restrained refugee policy. Don't forget the Wall Street crash. Don't forget the fear of foreigners. Don't forget how close Germany is to Sweden. And particularly, in the Swedish aristocracy, there was a huge amount of intermarriage. And tragically, I think it's true to say that many, unfortunately, many people were actually pro-Germans in their sympathies. The Depression of the '30s had increased unemployment. It was a very, very dark time. And after Kristallnacht, refugee organisations, obviously, in England, in Sweden, in Holland, they're all putting pressure on their various countries to allow the Jews in. Now it led to other thing that's happening, because of this affair of refugees coming in, there's countermeasures. Particularly, in business circles. Polemics in the Right-Wing press, denouncements by student organisations, they were talking about a Jewish invasion. And of course, in business, there were many German Swedish firms that worked together. And those Swedish firms, and so did the Swiss, by the way, they didn't allow Jewish employees. If you had a firm that was dealing with Germany, the Swedish firms would adopt the same policy that the German policies had. In the end, the government yields to this kind of pressure. Previously, the Swedes had always allowed aliens to remain without a visa for three months. This was stopped. And from now on, visas are going to be monitored very, very strictly. Thousands of requests were denied even when material support was guaranteed by Swedish Jews. For every refugee who came in, they had to be guaranteed by a member of the community. Up to 1939, about 3,000

refugees for Austria, Germany, and Czechoslovakia, were allowed in. Plus, 1,000 trans-migrants who were going on to other countries. It was after November the 9th, that's when Hava Warberg came in. The 500 children and 150 adults were charged. They were granted permits, but the trouble was that the Jewish community was actually charged with making these decisions. Now I think it's fair to say that during the early part of the war, Swedish neutrality was tipped in the direction of Germany, following the outbreak of the Winter War between Finland and Soviet Russia and the German invasion of Norway and Denmark. April 1940, Sweden was virtually encircled by Germany. And the ensuing British naval blockade caused the circle to tighten very, very hard.

Now Sweden relied on Germany for coal imports, chemical products, heavy light machinery whilst, this is it, it provided Germany with iron ore, which indispensable for its war industry and made a fortune for many Swedish industrialists. And throughout the 1940s, Sweden allowed the Germans to use its railways and coastal waters to transport men and war materials to Norway and later on, to Finland. And Germany doesn't dictate Swedish policy. And by the spring of 1941, Germany was planning to invade Russia and Sweden submits to demands regarding the transport of men and goods through Sweden to Finland, which was an ally, at this stage, as an ally of Germany. And it's as the allies began to suffer defeats in North Africa at the end of 1942 and at Stalingrad, that the Swedes decided they should have a more favourable line towards the allies. And in May 1943, you see as the tide turns, this is total pragmatism. They established trade relations with the West and Sweden declared to Germany, "We can no longer allow your troops through or materials." They were also allowing soldiers, who were going home from the front, a transit visa to get back to Germany. The Germans went along with it because they wanted to keep the Swedes out of the war. And by 1944, they're still trading with Germany, but they say their policy is in favour of the Russians. Now what about aid and rescue? As I said before, back in autumn 1938, the Reich authorities began to mark Jewish passports with a J. And the Swedish authorities were using that to discriminate against potential Jewish immigrants. So Jews who arrived in Sweden without a visa were returned back to Germany. And as I've already mentioned, the Jewish rescue organisations had to decide which children to take. What a terrible, terrible thing. And also, Sweden in the early years does try to help the Germans. Now tens of thousands of, and they also, they do rescue. They rescue tens and thousands of Norwegians and Fins and Finnish children were taken in by Swedish families. People rescue that which they recognise as theirs. And in the early winter of 1942, 900 Norwegian Jews, half the Norwegian Jewish population, actually, managed to escape to Sweden. And these were given refuge. And some Swedish families took them in. So it's always a mixed picture. And the foreign ministry applied a regulation that entitled the relatives of Swedish nationals to Swedish neutrality. And this is where it tips the other way because many Swedish Jews applied to the ministry on behalf of Norwegian relatives and also Danish relatives. And this doesn't

happen apart from, there's an incredible Swedish consul in Oslo. There's always good people. His main was vesting. And because of him putting pressure on, 50 Norwegian Jews were able to leave for Sweden with official permits. It's always the great ones who intervene. Now we come to another fascinating man, Solomon Adler Ruddal. In the spring of 1943, pressure comes in from the Jewish Agency with the agreement of the British foreign office. Remember, the Swedes are vacillating. They're neutral. There's a lot of business tied up with Germany, but it looks, at this stage, who might be winning the war? What if the allies win the war? Now Solomon Adler Ruddal, who was working for the Central British Fund in London, was sent to Stockholm. He was a social worker, he'd been born in the Habsburg Empire. He had been the Director of Welfare for East European Jews in Berlin. And after the Nazis came into power, he moved to London. And he was very prominent in all sorts of rescue endeavoured. Later on, he settled in Israel and became director of the Jewish Agency's Department of International Relations. He wanted the Swedes to approach the Germans to bring 20,000 children from German-occupied Europe to Sweden. Now ironically, the Swedes did agree in principle, but nothing came of it. Was it because, ostensibly, and again, this is one of the mysteries. Was it because of deteriorating relationships with Germany? By 1943, the Germans were well into their last most appalling policy. It had moved from a Europe to the elimination, the murder of the Jews of Europe. But anyway, he tried. But that was a rescue effort that actually failed. But he was one of those characters and there were many of them working for Jewish organisations, risking their lives, going from neutral country to neutral country. You see, they knew what was happening. This is one of the problems. They might not have had all the details, but by 1943, they had a pretty good picture. And never forget that the Wannsee Conference document had been leaked. The Wannsee document, that was January the 17th, 1942. Autumn 1943, this is when the Germans were about to deport the Jews of Denmark. Georg Duckwitz, can we have a look at him? Another German, you see, there are good people. He was a member of the German Legation in Copenhagen. And he met with the Swedish Prime Minister, Hansson, to solicit Swedish help in saving Danish Jews. He was actually an attache at the German embassy. He came from a very patrician German family. He entered into business. He spent several years in Scandinavia. And the Germans put him in the German embassy in Copenhagen because of his expertise in the affairs of Scandinavia. He was very closely associated with the Danish government. And remember, Denmark is occupied, but it's a relatively benign occupation. And no Jews wore the star of David, by the way. The word close is a difficult one, but he became an associate of the Nazi Reichs representative in Denmark, a man called Werner Best. Can we see Werner Best, please? He was the senior SS Reich Security Police Supremo. His background, the usual. His father had died in World War I. He became involved as a young man in all those Vulkish nationalist, Aryan, anti-Semitic parties. He studied law. He attained his PhD by 1927, by which time, he was up to his neck in nationalist policies. He becomes a judge in 1929. By 1933,

he becomes a police commissioner and the governor of Hesse. He advanced rapidly. He was a brilliant administrator and organiser. And he became deputy to Heydrich and Himmler. Very cool, very disciplined. He used all his judicial organisational skills really in the service of totalitarianism. He worked out the business plans. And before he came to Denmark to take over the country, he was chief of the Reich Security Main Office. He'd been chief of the civil administration in France, oversaw the deportations of Jews, and now he's in Denmark.

Now ironically, despite his programme, despite the fact that he is what I think I would call a desk murderer, he evidently did leak to Duckwitz, what was going to happen. And as a response to that, the Danish authorities, Duckwitz alerts the authorities. And as a response to that, there is a rescue plan to rescue the Jews of Denmark. Can we see the next slide, please? King Christian, of course, had remained king along with the Danish Parliament and the Cabinets. And you see, what had happened with the invasion of Denmark, the Danes had decided to cooperate with the German authorities. So the Danish police, on one level, did cooperate with the German authorities. And it's only when the policies of the Germans towards the Jews became awful, really awful, because it was livable with until then. And also, as they're losing the war, they're becoming more and more authoritarian. The Danish government resigned and that's when the Germans begin arresting Danish policemen and they begin to deport them. Now it's at this stage, the Danish ministry proposed establishing interment counts in Denmark to stop people being deported. And one of the other points about Best, did he actually sabotage the rounding up of Jews to stop a Danish uprising? Because now that the king's out of the picture, now that the government's out of the picture, there's a strong Danish uprising. And certainly, at the most critical time, Best ordered German new boats into the harbour for three weeks for paint jobs. And later on of course, he was put on trial in Denmark, Best. He was sentenced to death. Under an amnesty, he was actually acquitted. Not acquitted, he was set free. And he lived to 1989. He wrote his memoirs. He had a pension and he was quite active in ex-Nazi circles. So what do you make of a character like this? Anyway, but going on with Christian. As I said, during the Danish occupation, very mild terms. But with the encouragement of King Christian of Denmark, I'm sad to say, he never came on the balcony wearing the star of David because the Jews of Denmark never wore Stars of David. And with Danish resistance groups and thousands of sympathetic citizens, they actually launched a national rescue operation. 'Cause now the Jews are under threat, they're going to be deported. So what they do, the Danish population, quite often, just out of altruism, sometimes for money, they held them for several days and then they smuggled them on little boats across the narrow straits to Sweden. The king really gave huge moral authority for this. And the Danish police refused to cooperate in any of the actions. In the end, only 476 Jews were deported to Theresienstadt. Tragically, 52 of them died. But even then, the Danish population sent parcels and food to the Jews in Theresienstadt with

constant demands of the Danish Red Cross. And it probably stopped them being deported to Auschwitz. So important to remember, the Swedish Jewish community played a very important role in the rescue. Several Jewish leaders worked with a Danish underground. So in the end, some 9,000 Danish Jews are saved. And also, 100 Fins were sent over, who the Finnish government thought were in particular danger. So you have incredible help now from the Danes. And also, there's a special change in Sweden's political orientation. And in America, you'd have the creation of the War Refugee Board, which pressed neutral governments to do more. Remember that it's now 1944. It's an open secret.

And at the end of June 1944, can we see the next slide, please? King Gustav V of Sweden sent a message to Admiral Horthy, adding his protests to that of America and Britain. Because of course, as you all know, Hungary was not invaded until April 1944. Why? Because they were allied to Hitler. The Hungarians realised the Germans were losing the war. The Hungarian Jewish community was unbelievably ill treated, but they survived. The only ones, of course, some Jews were deported, but they were not Hungarian Jews. So when you're talking about horror, there's gradation of it. And now they are under threat. Eichmann is rolled in and the deportations have begun, but the news has been released. You know, it is beyond imagination. The numbers were that were being murdered. But the American Refugee Board protests, the State Department protests, Roosevelt protests, the British government protests. And Gustav from Sweden, at this stage, adds his protest. And more important than anybody, anything else, is they appoint an extraordinary individual called Raoul Wallenberg to be the Swedish attache in Budapest. Now I'm going to talk about Raoul Wallenberg at another time. I've mentioned him before. He's much too important. He is a real sadic, this man. And so I just wanted to bring him into the picture now because he was a totally righteous individual. He did come from a Swedish upper class background. He was related to the royal family. He had been in Haifa. He knew the Jews of Palestine. He had a Jewish business partner. Quite often, if you know people, you're prepared to save them. And he was responsible for saving thousands and thousands of Jews in Hungary, but more about him later. Now, so at the end of the war, the Swedes do launch an operation for the rescue of Scandinavian nationals, mainly Norwegians and Danes. But I'm going to talk about that next week when I talk about Bernadotte, because it's going to be Count Folke Bernadotte who's going to be involved in that. So what I want to finish off with is really Sweden's role now in Jewish affairs. Can we see the next slide, please? Now that's Goran Persson who was prime minister of Sweden around in the 1990s.

Now Sweden had a rather strange war record and its neutrality. I'll talk a lot about this when I talk about Bernadotte because it was considered, did Churchill actually call it a cowardly little nation? There were many ideas that I want to discuss with you next week. But what I want to bring to your attention now is that Goran Persson, the prime minister of Sweden, Sweden had, of course, kept its neutral

status and it was coming out very much as a country of freedom and light. In the 1990s, Goran Persson realised that there was a great deal of anti-Jewish prejudice in Sweden and also racism in Sweden. So he contacted other countries, the Americans, the British, were the two in particular, the Germans, the Israelis, the Poles, the Italians. And can we see the next picture, please? In the year 2000, you'll recognise some of the people there. I hope you recognise the great Elie Wiesel. In the year 2000, in the first ever conference of the new millennium, 60 governments came together, including which governments. Oh my goodness, you can see me talking. I don't believe it, that's me next to Greville Janner. I hadn't noticed that before. Because I was with the British delegation, so I know quite a lot about this. So basically, 60 governments come together, foreign ministers, sometimes, presidents. And what they are to do is to actually look into the whole issue of racism and prejudice. And they launched something called the International Task Force, which is now called IRA. Now this was an initiative of the Swedes. Elie Wiesel was made president, the British delegation was headed by Robin Cook, I remember. And Jonathan Sacks was a member there of the British delegation. Various individuals. I mean, of course, Lord Janner was there, as was Lord Levy. And educators, NGOs, Holocaust survivors, the great Anita Lasker-Wallfisch, with her son and two grandsons, provided an incredible concert. I hope you can see in the third row, the great Yehuda Bauer. He becomes the intellectual and spiritual mentor of IRA, the ITF. And the Stockholm Declaration, can we see it, please? Because this was the dream. And I want you to know, and this was the Swedish initiative, I want you to know that there was a period when we all felt that we could make a difference. We all came together in Stockholm. And as a result of that, I got involved in teaching all over Eastern Europe. Can we bring the declaration over a little bit, Judi, so everybody can see it? Is it possible to move it a little?

- [Judi] Sorry, Trudy, what bits are you missing? 'Cause I can see the whole.

- in the beginning, the Holocaust, just the beginning, I can read it. "The Holocaust fundamentally challenged the foundation of civilization. The unprecedented character of the Holocaust will always hold universal meaning. After half a century, it remains an event close enough that survivors can still bear witness to the horrors that engulfed the Jewish people. The terrible suffering of many millions of other victims of the Nazis had left an incredible scar across Europe." This is the real recognition of what the Shoah is. "The magnitude of the Holocaust, planned and carried out by the Nazis, must be forever seared in our collective memory. The selfless sacrifices of those who defied the Nazis and sometimes gave their own lives to protect or rescue victims must also be inscribed in our heart. The depth of that horror and the height of their heroism can be touchstones in our understanding of the human capacity for evil and for good. With humanity still scarred by genocide, ethnic cleansing, racism, anti-

Semitism and xenophobia, the international community shares a solemn responsibility to fight those evils. Together, we must uphold the terrible truth of the Shoah against those who deny it. We must strengthen the moral commitment of our peoples and the political commitment of our governments to ensure that future generations can understand the causes of the Holocaust and reflect upon its consequences. We pledge to strengthen our efforts to promote education, remembrance and research about the Holocaust." Can we go to 0.5 please, Judi? "We share a commitment to encourage the study of the Holocaust in all its dimensions. We will promote education about the Holocaust in our schools and universities in our communities, and encourage it in other institutions. We share a commitment to commemorate the victims of the Holocaust and to honour those who stood against it. We will encourage appropriate forms of Holocaust remembrance, including an annual Day of Holocaust remembrance in our countries." Britain adopted, January the 27th, the Liberation of Auschwitz is their day. Different countries adopted different days, but this is where it all really comes to fruition. "We share a commitment to throw light on the still obscured shadows of the Holocaust. We will take all necessary steps to facilitate the opening of our archives in order to ensure that all documents bearing on the Holocaust are available to researchers. It is appropriate that this, the first major international conference of the new millennium, declares its commitment to plant the seeds of a better future amidst the soil of a bitter past. We empathise with the victims' suffering and draw inspiration from their struggle. Our commitment must be to remember the victims who perished, respect the survivor still with us, and reaffirm humanity's common aspiration for mutual understanding and justice." So that was the declaration that was really a Swedish initiative. And as I said, for a few years, we really did believe that something was happening. Schools began to teach the Holocaust. It goes on to the curriculum, certainly in England. In Britain, it's on the core curriculum now. However, as you all know, it hasn't turned out exactly as we dreamt. But I wanted to bring it to your attention because ironically, having been neutral or were they neutral during the war, ironically, it is the Swedes who are the initiative behind it. Having said that, what you have seen in Sweden, particularly in Malmo, is an extraordinary upswing in anti-Semitism. So 2022 is 22 years on from the Stockholm Declaration. I think I'll stop there because I'm sure there's quite a lot to talk about. But I will be going back to Sweden when I talk about Bernadotte. And when I talk about Bernadotte next week, remember, he is going to be the man in charge of the Swedish Red Cross, who is going to be responsible for rescuing Scandinavians, including Jews. And then later on, he's going to be the UN mediator in palace in Israel during the Israeli War of Independence. And he will be killed by an extremist group within the Lehi. So that's a lot to talk about. So I think Sweden, it's a very ambiguous record. So let's have a look at comments.

Q & A and Comments

Oh, Jackie's saying, "The coronation crew, coach your father your birth of fortune."

Q: "Was Luther not an antisemite?"

A: Yes, Carol, of course he was. "Judi, at first he was optimistic that Jews would convert. When it became clear he was not going to happen, he became very the anti-Semitic." You see, there's always people online who know a lot. It's wonderful. Now I'm going to do a whole session on Luther. It's complicated. Oh, I love it.

Alan Philip, "The person you mentioned who started the Jewish community in Karlskrona was, in fact, my ancestor, Fabian Philip, who set up a factory to make sails for the Swedish Navy." I do not believe it. There can be nothing like Lockdown University. It's wonderful, thank you Alan.

This is from Bernard. "My wife's family in Denmark were helped to escape to Sweden by rowing across the Kattegat. Her uncle ended up marrying the daughter of the Danish family and helped them escape." Yes, you see some people behaved incredibly well. You can make the case, at least they could get them over the water. It was far more difficult to rescue, for example, in Eastern Europe.

Marion, "I'm not on the fence with Swiss neutrality. I'm Swiss and my parents were in Switzerland during the war. Swiss neutrality, they basically financed the war for Germany with gold and they would only let in very few Jews. It'll be very interesting to have a lecture on Switzerland and the Jews." You are right Marion. And I think I should invite Tom Bauer in because he's written the best book on it. Very good point, Marion. "And the J on the passport was the brilliant head of the Swiss head police." Yes, I know, I know how awful the record of Switzerland is. Is there such a thing as neutrality when you're dealing with the Nazis? Isn't it also about ethics? You know, it's all right reason of state, but surely the human condition we're coming up to, we should also have an ethical compass.

Q: Alfred, "You clearly used a large number of written sources to produce today. I'm curious to know how many Jewish Swedes you interviewed personally."

A: I didn't interview. Let me say, I am not a primary researcher. I rely on the work of others, so I'd like to know more what you're talking about, how many Jewish Swedes you interviewed. I was very friendly with Hedi Fried a long time ago and I talked a lot with her. So I'd like more from you on that, Alfred.

Sabrina, a profound comment. "People rescue those who they see as

theirs. Israel helps many countries like Haiti and Puerto Rico because Israel sees the humanity of the whole world. Hopes to be seen as belonging to the family of humankind as equally deserving humans. Kudos to our sponsors of Lockdown, will also support sponsor Israel Aid." Yes, thank you very much. I will pass that on to Wendy.

Joni, "My granny's sister and her husband was taken from Denmark to Theresienstadt. They came back alive. The rest of the family fled to Sweden by the ferry from Malmo and lived in Sweden until it was safe to return to Copenhagen." You see, that's what's so extraordinary, these memories.

Helen, "My mother born in Malmo, who lived there throughout the war with her family, her parents originally from Lithuania in Poland, now in her 90s. She's really enjoying your presentation." Oh, thank you for that, Helen. Thank you so much.

Yes, Shelly, Ken Burns documentary, "The U.S. and the Holocaust" airs on PBS in the U.S. for three days on Sunday night. Yes, I am dying to see it. I think he's a brilliant filmmaker.

Q: Would I please clarify what I said about Hungarian Jewry?

A: The problem with this is I spent about eight lectures on Hungarian Jewry. They are available. I think if you get in touch with Lauren and ask for my lectures on Hungarian Jewry, that's about eight hours of it.

"When you do a programme on Wallenberg, perhaps a programme on rescuers, Sugihara deserves a programme. And his son is sitting in Europe." Susan, you're reading my mind. Over the aeons of time, I've chosen three rescuers. I'm going to do one session. Three very different people. John Robert, who was a member of the Nazi party who saved Chinese when they were attacked by the Japanese. I've chosen Sugihara who, of course, was the consul in Kaunas, Japanese consul. And the third person is a Chinese diplomat who issued visas in Vienna. There are 35,000 people honoured in a Yad Vashem. They're the people we should talk about. So I thought for Rosh Hashanah, definitely, I have talked about Wallenberg in the past, but I must bring him in because he's such a heroic figure. And tragically, he ended so awfully. There were some extraordinary other figures in Hungary. Don't forget Karl Lutz. It was not just Wallenberg, the Swede, it was Karl Lord Luz, the Swiss, the Spanish diplomat, the Portuguese diplomat. There were incredible people. And although, out of the continent of Europe, you talk about 35,000. It is estimated that for everybody who save, it took about four or five other people. Particularly, if you had people in hiding. I'm definitely not wearing a crucifix. I have never worn a crucifix in in the whole of my life. It looks like me and I was there, have a look. It's probably one of my funny necklaces.

Yes, Anita's also telling us about Ken Burns. Mara is saying, "And sadly, Canada, none is too many."

This is Saul, "My friend Carl Carson is published on the history of the Jews of Sweden. See Jordana's historia. He's published in Swedish." Oh, dear, Saul, can you help more?

Q: "Did Canada support the declaration?"

A: I think yes. Canada's part of it now.

Q: "Why the word only Nazis? Why not Germans who were Nazis? Lately, I have noticed this omission."

A: Sometimes, I say Nazis. Sometimes, I say Germans who are Nazis. Yeah, you are right. Sometimes, I just get angry.

Myrna, "Unfortunately, I think the Shoah will fade from the greater public. Historical memory will remain with the Jews as part of collective memory along with the destruction of the temples, Mossad or the Exodus and other events of our collective history." I don't actually agree, Myrna, with that. I think the Holocaust, I think the Shoah, is a defining moment in Western civilization. How it's remembered is another story. It's a very long, deep philosophical discussion that perhaps, there are people who we can introduce to Lockdown to discuss that with you.

Q: Shelly, "I'm reading a number of books, "Traitor King", "Hitler's Girl", that are primarily about the British aristocracies, pro-German and anti-Semitic sympathies. Will you be doing a talk about that?"

A: I have, actually, a long time ago, Shelly. There's a brilliant documentary called "The Traitor King". I'm going to have to think. I'll be talking to Wendy about when the website is ready. And we have to check that all these talks are still available. Remember, we've been lecturing for two and a half years and what we tried to do is... I'm very fortunate. I've got some amazing colleagues. And if I don't know about an area, there's always someone who does. And I find that from a lot of you as well, you can help. So I'm going to take all these points to heart.

Thank you, Arthur. "My cousin, aged 94, in LA, went to a displaced person in Sweden after the war where he happily settled with a family before starting to go to the U.S." Yes, you see, Swedish families did take them in. You've got to remember, nothing is completely black or completely white.

Q: This is Gila, "My mother and grandparents went to Palestine on a special trip for Jewish orphans organised by a Swedish woman. Included in this transport was a future Israeli Supreme Court justice. Was that

Hava Warburg who organised that?"

A: I'd love to know, Gila.

Oh, good. Saul is telling us he's working on English version. It's important.

Daniela is telling us there's a new exhibition on Karl Lutz in Budapest, next to the memorial to Hungarian Jews who were shot into the Danube. Yes, that's a terrible sight, Daniela.

Anyway, I think that's it, Judi. So thank you very much and I'll see you all next week.