

# Jews and Anti-Semitism in Scandinavia

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Lecture given in Barcelona, Spain on Oct. 9, 2011

Since I am Danish I thought it might be appropriate to give you a summary of “The Jewish Question” in Scandinavia, as it applies to my own country, Denmark, and the nearby countries, Sweden, Norway. In order to limit the scope of this talk, I do not cover Finland, which has a rather small Jewish population, but certainly a powerful one (1) and Iceland, which hardly knew what a Jew was before 1930 and still does not attract many Jews, yet has recently played a central role in dealing with Russian criminal (Jewish) oligarchs and getting “gangbanded” by the big international banks.

It makes sense to expect a pattern in these countries much like the one seen in other countries at all times: Jews enter the countries in small numbers, then the numbers grow, Jews dominate many trades and activities after a while, the upper strata of the country ally with wealthy Jews for financial and selfish reasons and the local population protests for several reasons, until a violent insurrection makes it necessary for the ruler to curb the activities of the Jews and maybe throw them out altogether, like here in Spain, in 1492. Today they, nevertheless, run affairs in the Western world from behind the curtains, entrenched in finance, media and politics.

This exact pattern has been repeated so many times that it appears to be a natural law. The notion, that all gentile people, whether Europeans or Arabs of today or the Greek, Persians and Romans of antiquity, should suffer from a common mental illness, as most Jewish writings claim or infer, strains the logic of most of us, and to claim that the Jews, themselves, might suffer from a mental illness, then and now, which prompts them to behave destructively, whether this is based in their gene pool or transmitted through their culture and religion, is a notion so politically incorrect and “forbidden”, that I will not follow it through today.

Could there be something of particular interest about Jews and Anti-Semitism in Scandinavia? Of course Jewish matters run across frontiers like nothing else, but I will try to outline some similarities and some differences between the phenomena as they evolved in these Scandinavian countries, and give some references to where you may learn more. And I will try to seek out facts of special importance and interest.

It will be necessary to distinguish between the three areas of interest when we talk about The Jewish Question, although in my account, I will be obliged to shift between them as I go. They are:

- 1) **The historical account of Jews entering the countries.** This account is usually given in a useful way by encyclopaedias, such as the on-line Wikipedia, although with important distortions and also with facts left out. I will extract from Wikipedia and other mainstream sources, then, with some additions and comments, and in doing so, will show manipulations by the encyclopaedia.
- 2) **The phenomenon of Anti-Semitism, the reaction from the local population to the Jewish influx, the Jewish ways and – usually – Jewish domination and financial usurpation** of the local population. Also the literary and political fights over this and the often Jew-friendly decisions by the rulers. Here mainstream sources are severely distorted in

the direction of Jewish “swindletalk” and a growing hysteria whenever **any** criticism is levelled against Jews, Jewish causes or the state of Israel.

- 3) **The actual power of Jewry in the society, which is much more hidden and much more pervasive than the surface manifestations.** This power has grown steadily in all of Europe, and likewise in all of Scandinavia, particularly since the Emancipation and the Napoleonic wars. And it grew exponentially since the revolutions of the 19<sup>th</sup> Century and the rise of the modern banking system, which is dominated by Jews at the top, both nationally and internationally in the West. The final stages of this power is found in everything that money can buy. The enormous Jewish financial resources can buy almost anything in the field of politics and propaganda, in the press and publishing industry, the entertainment industry and the international, electronic mass media of today – and has done so, already long ago.

I can only here mention as a fact, that the Jewish power is great in all Scandinavian countries, particularly in the media, in politics and in finance. This is a situation established more than hundred years ago, and I will in this talk confine myself, on this point, to only refer to further study and concentrate on the first two points, the history of Jewish immigration in Denmark, Sweden and Norway. (notes 1,3,4,6 and 15)

### **Wikipedia as source of information**

Here in Spain, today, you are obviously aware of the pattern for Jewish influence, that I mentioned at the beginning, for it goes very far back, and in since in Spain was “established one of the largest and most prosperous Jewish communities the world has known”, as Wikipedia writes - from 711 till 1492. Yet the Jews were mainly known as traitors to Spain when the Moslems conquered that country, siding with them and taking over the harsh administration of conquered towns as the Moslem armies went on, killing and plundering new territory. This situation remained for about 800 years, until the Jews were expelled along with the Moslems in 1492. Very much the same picture as previously in Greece, Rome and Persia.

This already shows you that it is not enough to look up such subjects in dictionaries like Wikipedia – or others. Wikipedia like so many other encyclopaedias through the years have mainly described Jewish topics as seen from the Jewish side. One “wonders why”. There are very simple and also very clever ways to manipulate articles in encyclopaedias. Simple ways would be to simply lie about something, but that is often easily discovered. A better way is to leave out important information, which alters the understanding. Yet a better way is to combine the ways, leave out something, draw attention to other areas, mention something briefly without digging into and expanding on some vital information etc.

Wikipedia, for example, describes the situation in Spain in this way (2):

“the majority, together with resident Moslems, were forced to convert to Catholicism, be expelled or be killed when Spain became united under the Catholic Monarchs King Ferdinand and Isabella in 1492”

“The degree of complicity which the Jews had in the Islamic invasion in 711 is uncertain.”

As you can hear, we here have first a so-called Anti-Semitic (“they were plain traitors”) and then a Pro-Semitic (Wikipedia) version of these important historic events. It is “uncertain” when it cannot simply be lied away, just like the Jewish complicity in the “Russian Revolution” of 1917 is still “uncertain” in mainstream literature and encyclopaedias, although Jews were wildly overrepresented in that catastrophic event.

For the Scandinavian countries the same difference between historic explanations applies. As you can easily look up Wikipedia, yourselves, and get thousands of words from this angle, I will bring also the other side, especially by showing where an encyclopaedia like Wikipedia manipulates. This feels natural to me, too, since I am already accused (by Jews) of being an Anti-Semite myself. I refute that title, since I am only looking for the truth of matters, and hearing the other side – which is simple fairness – and admittedly often brings more sense on the table – is not *comme il faut* in “polite circles” today. The truth often seems to be “Anti-Semitic”.

### **What shaped Jewish immigration, power and Anti-Semitism in Scandinavia?**

Well, the important impulses, that were shaping events in Scandinavia in regard to Jews, came from the outside:

First of all there was **their image**, not very flattering, which travelled ahead of them, as the murderers of Christ. This came to the far North via traders, priests, armies and literature. Then arrived the **court Jews**, who created envy and resentment, then came the **ragged tradesmen**, who were lumped with beggars and thieves. Then, in the 18<sup>th</sup> and 19<sup>th</sup> Centuries, the **wealthy merchants and bankers**, creating more resentment, because of exploitation, and because they were protected from the people’s rage by kings and noblemen.

Vital event events from the outside were:

The **Reformation in Scandinavia**. The countries left the Catholic church (Denmark 1536) for the Lutheran reformed church. Jews and Catholics were banned from the countries.

The next major impulse was the **Enlightenment and as the climax of that, the French Revolution** where Jews were given citizens rights in France. Napoleon and his armies exported this so-called “emancipation” of the Jews via his armies.

**Denmark** was eventually on the French – and losing - side, and as Norway had hitherto been a possession of Denmark, it was directly affected. Denmark went bankrupt in 1813. Jews were generally seen as having profited from the war, and even having driven the country into bankruptcy. A literary feud pro and contra the Jews broke out in Denmark in 1813. The King and authorities were protecting the Jews, which was very unpopular with the general people. Nevertheless the King decided to let emancipation be the guiding principle and Jews obtained their civil rights in 1814.

**Norway** should go to Sweden, the winning powers decided, but in the interim a Norwegian “constitution” decided to totally ban Jews from Norway, even if Denmark had done the extreme opposite only months before. When Norway entered into the personal union of Sweden-Norway, the ban against Jews was upheld, though Sweden at that point had several Jewish communities. Here also, a heated debate pro and contra the Jews broke out in the aftermath. It lasted, with interruptions, – until the 1850’ies.

**Sweden**, the enemy of France then, was worried about Napoleon's attempt to bring all of Europe's Jewry under French influence from 1806, ("The Great Sanhedrin"), (3) and it put a temporary brake on the giving more rights to the Jews.

**The Congress of Vienna**, 1815, restored the royal families in power after the French Revolution and Napoleon's changes. This reversed the ongoing liberation of Jews in Europe, and in several places in Germany, and also in Copenhagen, **Denmark**, serious riots broke out in 1819, as protests against the protections and privileges given to Jews.

The **Revolutionary outbreaks** of the 19<sup>th</sup> Century, 1830, 1848 and 1870 were gradually coming under the control Jews, as Benjamin Disraeli stated: "that mighty revolution which is at this moment preparing in Germany ... is developing entirely under the auspices of the Jews." (4)

The **Modern Breakthrough** (5) from 1870-1890. A strong literary movement, with naturalism supplanting romanticism. Created a social liberal intellectual climate for all of Scandinavia which has lasted up until present time. Danish author and literary critic, Jewish Georg Brandes was, by many, considered the "wire-puller" for this powerful, intellectual movement.

**"Russian Revolution"**. And of course the events in Russia, with pogroms in 1881 after the murder of Zar Alexander II, and the so-called "Russian Revolution" (actually Jewish) of 1905 and 1917, where an almost entirely Jewish government took over and initiated the Communist nightmare, that would last 70 years. This was one of the most recent "indirect", powerful Jewish movements, begun by the Jew Karl Marx. Anti-Semitic movements grew in numbers correspondingly.

**The Hitler-era**. As Germany, under National Socialism tried to get rid of their Jews and limit their power.

**The Postwar refugees** from communist countries. Although many Jews held high positions in Communist regimes, they became increasingly unpopular and many emigrated to Scandinavia.

**Israel**. The creation of the state and its inhuman treatment of its neighbours has caused widespread Anti-zionism, which Jews generally view as poorly disguised Anti-Semitism.

**Moslem immigration** to Scandinavia. The latest Anti-Semitism comes from this side, and although Jewry long made propaganda for maximum immigration here, they have now turned around and complain about persecution from Moslems.

**Jewish banking and "The press"**. In the background there has all the time been the incredible Jewish financial power, which originally secured the support and protection from kings in all of Europe, and facilitated bribes also of noblemen of the parliaments and other decision-makers and finally made possible the takeover and creation of powerful media, which drove public opinion in the direction wanted by Jewry. These factors account for the growing legal acceptance in the Scandinavian countries, always against the will of ordinary people.

The media became, by themselves, arguably the most formidable force in modern societies, and from the middle of the 19<sup>th</sup> Century it is possible to trace the growing Jewish media-power and the successful propaganda for Jewish causes and against Jewish enemies, or even persons and causes

just unwanted by Jewry. No full study has been made of the Jewish money and media power, but in one of my websites, Mosaic Upps, you'll find a survey of the media influence, as of 6-7 years ago, (6) which show how permeating it is.

### **Sweden as the example of Jewish immigration in Scandinavia.**

Let me now first take the Jews of Sweden as the example of how a respectable on-line dictionary, Wikipedia, gives you a manipulated "knowledge" of Jews and Anti-Semitism in Sweden, bearing in mind that more or less the same can be said about the other Scandinavian countries.

I will add here, that I find Wikipedia very useful and often use it myself, actually as number two, in importance, after Google, for any person, place or subject, I want to know about. But I make very sure to supplement these informations with other sources. In this case, so-called "Anti-Semitic" literature and websites. For Sweden a very good such source is RADIO ISLAM and it's main contributor, Ahmed Rami, a Moroccan refugee, former officer in Morocco and later an author of several books and doctor of political science at Stockholm University. I will use the abbreviation (AR) for his book "*The Power of Israel in Sweden*" (7)

Wikipedia on "History of the Jews in Sweden", (as of Aug. 24, 2011) states:

"The History of the Jews in Sweden probably began with arrivals from the Hanseatic League in medieval times, but there are no records. In Elizabethan times it was common for European royalty to have Jewish doctors at court, and there is a record of a Jewish doctor who served Gustav Vasa in the 16th century." (8)

True enough, but left out is the content of the record and what Gustav Vasa felt about the service of the Jewish doctor, Herman Israel from Lübeck, the first recorded Jew in Sweden: He nearly killed him, when he met him in a street in Malmö, drew his sword and finished his scolding of him by angrily calling him "you mean traitor" (he and the Hanseatic League had overreached their usurpation of Sweden and the king) (7)(AR, p. 191).

Wikipedia continues:

"Through court patronage Jewish merchants were occasionally appointed royal purveyors; and during the warlike reign of Charles XII (a.k.a. Karl XII) the king usually had one or more wealthy Jews with him in the field, to take care of the paymaster's department of his army." (8)

Through their influence permission was obtained (1718) for Jews to settle in the kingdom without the necessity of abjuring their religion. (8)

But here Wikipedia has skipped a few enlightening facts, which I add from Ahmed Rami (7) and the following source:

According to "*A Historical Atlas of the Jewish People*", edited by Eli Barnavi, 1998 (9) (HA) Rabbi Menasseh (Ben Israel, 1604-1657, who "in fact functioned as the Jewish ambassador to the gentiles, and was certainly one of the most well-known Jews of his day") "only began to focus on the

practical implementation of the readmission of the Jews (to England) after several of his other projects had failed. Most notable among these was his attempt to become the Jewish Descartes in Queen Christina's Sweden." (9) (HA, p.140)

"His co-religionists, the Portuguese Jew Diego Teixeira and his son, Manoel, were the next Jews to play an ominous role in Sweden... Queen Christina was in constant need of money and became completely dependent on these (super-rich) Jews...also many of their Jewish colleagues in the Jewish-sephardic financial world became contacts of the queen" (7)(AR, p.192)

In other words, a very strategic role had been planned for Sweden then. A stronghold for Jewry. This stronghold instead became England and much later, the USA. Certainly interesting to contemplate.

"During the reign of Charles XI, from 1672, the attitude toward Jews hardened. Many Jews converted to Christianity to be able to stay, and many changed their names....through these name-changes it became possible to hide their real lineage from the people and to hide the actual numbers of Jews in Sweden, who now were counted as "Germans", "Russians", "Poles" etc. (7) (AR, p. 193)

And Wikipedia goes on:

"Charles XII had spent five years in Bender, Bessarabia, at the time a part of the Ottoman Empire, with his army and incurred tremendous debts with Jewish and Muslim merchants who supplied the army with equipment and provisions. On his return a large number of Muslim and Jewish creditors arrived in Sweden, and the Swedish law was altered so as to allow these immigrants to hold Jewish and Muslim services and to circumcise their sons." (8)

"After the death of Charles XII in 1718, the Swedish government was financially embarrassed for a long time, and the royal household was often relieved from pecuniary difficulties by the Jewish merchants of Stockholm, who, as a reward for their accommodations, insisted on the granting of additional privileges to themselves and their coreligionists." (8)

Here, again, an addition – definitely considered "Anti-Semitic", is enlightening:

Jewish pressure, Jewish bribes and Jewish attempts to have Sweden invite several rich Portuguese Jewish families to Sweden did not succeed, mainly because of opposition from the important Swedish statesman, Karl Gustaf Tessin, who warned against a growing Jewish dominance and who proved that the Jewish business practice was harmful to Sweden. The number one spokesman for the Jewish demands, royal advisor, Samuel Aakerhjelm, was ousted." (7)(AR, p. 194)

And Wikipedia again:

"In 1782 an ordinance was issued by which the Jews were permitted, on certain conditions, to settle anywhere in the kingdom, and to practise freely the tenets of their religion. It was, however, specified that Jews were ineligible for government positions and for election to the legislative assembly; they were, moreover, forbidden to establish schools for the

propagation of their creed, and to combine with their religious services such ceremonies as might possibly cause disquietude in the minds of the general population.” (8)

The Enlightenment had reached Sweden and the King Gustav III became the great benefactor for the Jews. His standpoint was that Jews could bring financial benefits to Sweden. However, this opinion was all the time only held by the upper echelons of the society, whereas the general people were constantly against letting Jews in and giving them free reins. (7) (AR, p. 194)

After 1782 Jews gradually secured more rights from the government, but many Jews, particularly those living in Stockholm, desired even greater opportunity and desired to not be disadvantaged due to their religion. A feeling of indignation arose among the general population against the ambitious Jews of Stockholm, many of whom were prosperous financiers; the population witnessed a different, small, and disadvantaged community of Jews prosper to a greater extent than the general population despite laws that were designed to subjugate the Jewish population relative to the general population. Anger grew at the gap in wealth between Jews and others; such anger reached a height in 1838. (1)

But already from 1815 the Swedish people showed growing anger at the many privileges given to Jews by king Gustav III. (7) (AR)

In other words. The anger among Swedes grew for at least 33 years, based on easily understandable rejection of preference for Jews on the part of the King and the nobility. It took another 23-25 years before the anger exploded in an uprising and a serious discussion in books of the Jewish Problem.. One could also be of the opinion , that the Swedes had shown a lot of patience. (that is an “Anti-Semitic” explanation, of course)

Wikipedia then explains:

“After a new ordinance was promulgated which abolished nearly all restrictions upon Jews' civic rights, a serious uprising took place in the capital; and numerous complaints were presented to the government, denouncing the alleged 'undue preference' shown Jews. On September 21 of the same year the government was compelled to revoke the new ordinance. (8)

During the following years the book-market was deluged by brochures for and against the Mosaiter. This controversy between sympathizers and antagonists of the Jews continued until 1840, when the Commons in the Riksdag petitioned the government to re-establish the ordinance of 1782 in its original form. ....The efforts to create anti-Jewish sentiment in the Riksdag were, however, unavailing, and at a later session of that body (1853), when public opinion had turned more in favour of the Jews, they were accorded additional privileges. (8)

During the latter half of the nineteenth century the few remaining disabilities of the Jews were removed. Under the law of October 26, 1860, they were granted the right to acquire real estate in rural communities, whereas they had previously been permitted to own property in the cities only. On January 20, 1863, another ordinance removed the prohibition against intermarriages between Jews and Christians, (8)

There were, of course, various privileges which the Jews, like any other non-Lutherans, could still not obtain as long as the then current constitution of the Swedish kingdom remained in force. Thus, they could not become members of the cabinet; nor could they, as judges or as members of committees, take part in discussions concerning religious questions. Otherwise they enjoyed the same rights and were subject to the same duties as the Swedish citizens of the Lutheran faith. (8)

More prohibitions were removed by 1870. One of the last prohibitions was not removed until 1951, which stated that Jews could not hold political office. Once becoming full citizens, Jews were treated as peers and Anti-Semitism was rare.

According to the statistics of 1890 there were in the entire kingdom of Sweden 3,402 Jews. Since then, however, their number has been considerably augmented, and in 1905 the Jewish Encyclopedia placed the Jewish population by a "conservative estimate" at 4,000. (8)

During the pre-war years of Hitler's power (1933 to 1939), some 3,000 Jews migrated to... In 1942, 900 Norwegian Jews were given asylum from Nazi persecution in their home country, and, most importantly of all, almost the entire Danish Jewish community, some 8,000 people, was transported to Sweden in October 1943. (8)

In the years after World War II, many Jewish refugees from the Baltic Countries, Romania and Poland moved to Sweden... In the following decades, more waves of Jewish refugees came from Hungary in 1956 and 1968 who had fled the Communist government. More refugees came then from Poland between 1968-1970. Between 1945 and 1970, the Jewish population of Sweden doubled. (8)

There is no ethnic registration in Sweden, so the Jewish population can only be roughly estimated. The Official Council of Swedish Jewish Communities estimation is that about 20,000 pass the halakhic criteria. Of those about 7,000 are members of any congregation. Stockholm has the largest community, but Malmö, Gothenburg, Borås, Helsingborg, Lund, and Uppsala all have Jewish communities as well." (8)

This historic summary for Sweden is given in some detail because it is typical for the way the Jewish populace in a country, thus also in Scandinavia, grows against the will of the people, but furthered by the élite of that country, and all because of the Jewish financial power, which in the 19<sup>th</sup> Century is then supplemented with growing propaganda in a Jewish dominated press.

And it is given to show how one must balance information from official sources on such subjects, with books and other sources, which will generally be deemed Anti-Semitic.

## Norway

The following excerpts mainly taken from Wikipedia: "The History of Jews in Norway" and "Anti-Semitism in Norway" (10) – my comments in between, without quotes:



“Between the end of the 13th century and 1814 Norway was ruled by Denmark. In 1814, when Denmark was on the losing side – the French – during the Napoleonic wars - the European great powers decided that Norway should enter a personal union with Sweden under the Swedish King, thereby delaying its independence until 1905. But in 1814 a wave of patriotism swept the country, and Norway acquired its first “constitution”...It stated, that Jews and Jesuits were forbidden from entering the kingdom. Although Denmark had only a few months before completely lifted all restrictions on Jews, the assembly, after some debate, went the other way.

The debate on the so-called “Jewish clause” was long and heated, however ban on Jews entering Norway was passed. It was the constitutional draft put up by Nicolai Wergeland that was the most anti-Semitic, he wrote: “No person of the Jewish creed may enter Norway, far less settle down there”.

His son, the author and poet, Henrik Wergeland, was later to become the principal champion for the Jews in Norway. He acquired many enemies on that account and died in 1845, only 37 years old, six years before the Jews were finally permitted to enter the country – in 1851, after which time the Jewish population grew slowly until the early 20th century, when pogroms in Russia and the Baltic states increased the number of immigrants.

“A further increase in Jewish immigration came in the 1930s, as Jews fled Nazi persecution in Germany and areas under German control.

There were two main communities, in Oslo and Trondheim. Though the Jewish minority was small and widely dispersed, several anti-Semitic stereotypes took hold in popular literature in the early 20th century. In such books by the widely read authors Rudolf Muus and Øvre Richter Frich, Jews are described as obsessed with money and sadistic. In 1920, *The Protocols of the Elders of Zion* was published in Norway under the title “The New World Emperor”.

Norwegian attorney Eivind Saxlund published a pamphlet “*Jøder og Goyim*” (“*Jews and Goyim*”) in 1910, which was characterized as “anti-Semitic slander” by many in the media. This characterization led Saxlund to sue for libel in 1922, (he lost the case), but earned him the admiration of the newspaper *The Nationen*, which praised Saxlund for fighting “our race war.”

The country’s immigration policy shifted following World War I to a far more restrictive line, and Jews were particularly singled out. Restrictions were justified on an economic basis, Jews would either create destructive competition for Norwegian merchants and tradesmen, or freeload on public assistance. Some were based on purely political concerns, Jews as communists and other subversive elements would create political instability, or general xenophobia against “foreign” groups.

Anti-Semitism climaxed when the Germans invaded Norway and Denmark on April 9, 1940. Altogether approximately 767 Jews were deported.” (10)

To this may be added, that Eivind Saxlund (11) was himself a lawyer who practiced at the Norwegian Supreme Court. It may be, that he published “a pamphlet” but it was a translation from

no less a person than German Theodor Fritsch (12), who, in his turn, was one of the most famous opponents of the Jews in Germany in the late 19<sup>th</sup> and early 20<sup>th</sup> Century. Fritsch was a member of the German parliament (“Reichstag”). He wrote, among many other books, the best-seller “*Handbuch der Judenfrage*” (“*Handbook of the Jewish Question*”) of 337 pages, which was read by millions. By 1944 the 49<sup>th</sup> edition was published, in all 330.000 copies.

In an article (13) in the – Jewish dominated – Danish newspaper, *Politiken*, on July 26<sup>th</sup>, 1911, the famous Jewish professor, author and literary critic, Georg Brandes, (nots) ridicules this pamphlet, saying that “the one and a half Jew living in Norway” hardly can be a threat to the Norwegians, as claimed by Saxlund.

However, he is, himself, the very proof of the opposite, since he, this one person, is generally considered to be the creator of the so-called “Modern Breakthrough” (note) in Danish (and through export, Scandinavian) literature and philosophy. By the way, his brother and other Jews ran the newspaper *Politiken*, then.

This is moreover an example of how Jews often dominate and cause changes in indirect ways, seldom openly. Brandes was in opposition to Danish nationalism and in favour of greater Europe and internationalism. He didn’t talk of himself as a Jew. He ridiculed Danish intelligentsia and elite culture at a point in time, when Danes were at a low point after a crushing military defeat in 1864. His line of literature/philosophy/politics – Danish Social liberals – a sort of cultural communism or an internationalism - has been dominating Danish public life ever since then, heavily promoted by the élite and the press.

## Denmark

For Denmark a very authoritative work by Lorenz Christensen “*Det Tredie Ting*” (“*The Third Chamber*”) would be the definitive, scholarly supplement to Wikipedia-articles on Jews and Anti-Semitism in Denmark. It is reproduced, in its entirety, about 1000 pages, (unfortunately in Danish) – at [www.thedodo.info](http://www.thedodo.info) - one of my other websites, more exactly at [http://www.thedodo.info/Dronte%209/Dron09\\_05.htm](http://www.thedodo.info/Dronte%209/Dron09_05.htm). It is not available in the public libraries, nor in the bookshops, but it has been admitted by mainstream historians, that you cannot get around it, if you want to explore the evolution of Jewish power and Anti-Semitism in Denmark.

Let me start with an extract from Wikipedia “History of the Jews in Denmark” (14),

“With the conclusion of the Danish Reformation in 1536, Jews along with Catholics were prohibited entry into Denmark. The first known settlement on Danish territory was based on a royal dispensation. When the industrious king Christian IV founded Glückstadt on the river Elbe in today's Schleswig-Holstein, he allowed one Jewish merchant, Albert Dionis, to settle in the city. This dispensation was extended to a few other Jews.....Albert Dionis rose to special status within the Danish royal court, apparently being a source of credit for ambitious projects. Gabriel Gomez, who also attained this status, persuaded king Frederik III to give general leave for Sephardic Jews to reside in Denmark for purposes of conducting trade. Although this was limited to Sephardim, a number of Ashkenazim were granted letters of safe passage and settled in the kingdom in the coming years.

Following the Thirty Years' War, which cost Denmark many of its possessions and created a fiscal crisis for the Danish crown, Frederik III proclaimed an absolute monarchy in Denmark. To improve trade, the king opened the door to greater immigration. ....By 1780, there were approximately 1600 Jews in Denmark, though all were admitted by special permission granted only on the basis of personal wealth....

The Napoleonic Wars and the disastrous Gunboat War brought about a complete emancipation of Danish Jews (while, in contrast, events in Norway resulted in a constitutional ban on Jews entering Norway). Still, there were severe antisemitic riots in Denmark in 1819 that were allowed to run their course for several months, though without any known fatalities. On the other hand, the early 19th century saw a flourishing of Danish-Jewish cultural life....

Events such as the Kishinev pogrom in 1903, the Russo-Japanese War in 1904, the series of Russian revolutions, led to an influx of several thousand Jewish refugees into Denmark, of whom approximately 3,000 settled in Denmark. The new arrivals changed the character of Danish Jewry significantly. More likely to be socialist Bundists than religious .... and Denmark closed its door to further immigration in the early 1920s.

During the Second World War Danish policy sought to ensure its independence and neutrality by placating the neighboring Nazi regime. When Denmark was put under Germany military occupation on April 9, 1940, the situation became increasingly precarious for the Jews and ...in 1943, the situation came to a head when the German plenipotentiary in Denmark ordered the arrest and deportation of all Danish Jews. However, the Jewish community was given advance warning, and only 202 were arrested initially. As it turned out, 7,550 fled to Sweden, ferried across the Øresund strait. 450 Jews were deported to the Theresienstadt concentration camp.

The number of Jews living in Denmark today (2011) is not known ... the estimated number of people who consider themselves to be Jewish may be around 7,000-9,000 out of a total population of 5.5 million. Almost all Jews are very integrated into main-stream Danish society...By all accounts, Danish society has maintained a safe and friendly environment for its Jewish minority.” (14)

My website, *The Dodo* (15) has an English section which describes the more modern background for Anti-Semitism in Denmark, one of which was “The Modern Breakthrough” of 1871 and the Jewish Brandes-brothers. The other was the breakdown of the biggest Danish bank – Landmandsbanken – in 1922. The Jewish CEO had made risky speculations much as has happened again today in the USA and in the financial crisis worldwide. Denmark almost went bankrupt again because of the irresponsible actions of the bank, and the CEO was suspected of having siphoned a lot of the money down into the pockets of his Jewish friends. In the years between the two Worldwars several Anti-Semitic books appeared, mainly revealing the racist nature of the Jewish religion, the Jewish role in subversive revolutionary activities and the prominent Jewish role in the media and cultural life. The 1000-page tome of Lorenz Christensen concentrates on the Jewish role in taking over Danish financial and political life, already in the beginning of the 20<sup>th</sup> Century.

### **The situation today**

In all three Scandinavian countries the massive Moslem immigration was originally supported, even pushed, wholeheartedly by Jewish spokesmen and media-persons. Later, when it became obvious that the Moslems were antagonistic against Jews, this changed, and now Jewish spokesmen and journalist are generally crying “terrible Anti-Semitism” after those hundreds of thousands, which they invited into “their Scandinavian homeland”.

It has become fashionable in the media to label “Anti-Zionism” as just another “Anti-Semitism”. Only because the ordinary people – not the media – of the Scandinavian countries have now and then chosen to see the Middle East conflict from also the Palestinian angle, several articles have labelled the Scandinavian countries “very Anti-Semitic” and Norway “the most Anti-Semitic country in the West” according to a recent article by a prominent Norwegian Zionist, Hanne Nabintu Herland. (16) A Danish Zionist, Hans Hauge claimed in an article in 2006 (17) that Norway had a long tradition of Anti-Semitism. He said this when Jews and Zionists mounted a major attack against the famous Norwegian author, Jostein Gaarder, for a critical article on Israel in 2006 (18). Several Scandinavian Zionists support this mindset, only based on the fact that Norwegians are NOT ALWAYS and NO LONGER TOTALLY brainwashed to accept the Jewish line.

The accusation of “Anti-Semitism” is completely nonsensical. The Jews and their supporters come out in the hundreds or thousands, and have extremely easy access to the massmedia - when any - ANY - of the Jewish hobbyhorses are in danger. The truth is, that the Scandinavians are mostly totally in the dark about Jewish politics, and Jewish power. They are generally taken in by “Little Israel, the only democracy in the Middle East... surrounded by evil, terrorist states, who have their agents in our countries”. Even the nationalist parties are taken over by that line.... and by Jews.

What may be true, on the other hand, is that the recent massmurder in Norway was perpetrated by a Zionist madman, as claimed by David Duke in a recent video (19), “Breivik has the physical brain of a Norwegian but the propagandized mind of a Zionist” who claim that ridding Norway of Moslems and Norwegian traitors – which quite a number of ordinary Norwegians would love - comes down to supporting Israel and Zionists!?! (Who, in reality, are the main criminals in creating multicultural hell-holes in the nations of the West).

Jews swarm out, yelling “Anti-Semitism” at the smallest insult or joke, demanding protest, money, compensation, punishment, condemnation, etc. It’s like flies in love with something that smells.

And speaking of flies, one of the latest jokes that created Jewish anger was quoted in a recent article (20) about Norwegian Anti-Semitism.

In 2008, Norwegian comedian Otto Jespersen told his nationwide TV audience that he commiserated with the billions of fleas and lice that lost their lives in the German gas chambers without having done anything wrong other than settling on people of Jewish background.

Is this Anti-Semitism? Is it just fun? Is it covered by Freedom of Speech, as the management of Norway’s largest TV station said, or should it be punished, like Jewish spokespersons wanted.

What about the Palestinians who are tortured and killed by Jews without having done anything wrong other than living in a land the Jews wanted?

*Knud Eriksen, September 1, 2011*

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