

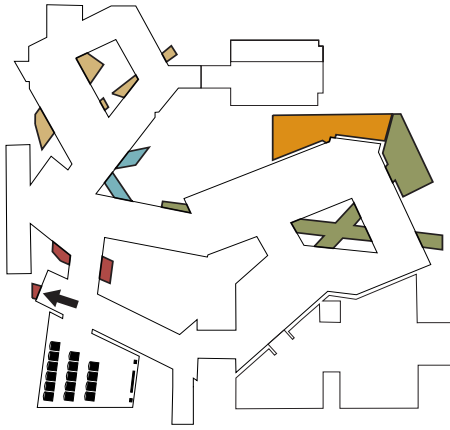
ARRIVALS

Jews are no strangers to the need to be ready to move on. The collective memory of the Jewish people is to a great extent a history of migration. The biblical story of Moses leading the Hebrews out of Egypt has its place side by side with many stories about Jewish migration, often necessitated by persecution and poor living conditions. Jews migrated to Denmark, as to many other countries. The story of these immigrants forms part of Jewish history in Europe, and European history as such.

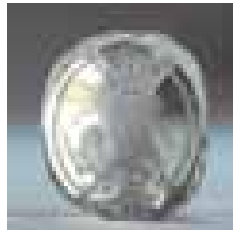
“Jewish memory is both too long and too short. On the one hand, Moses and Abraham are as close to Jews as the characters of the sagas are to the everyday lives of Icelanders. On the other hand, everyone has a sister or aunt or grandmother who can tell them about the last affront, the last pogrom, the last exodus”.

Sam Besekow in *Skrædderens søn (The Tailor's Son)*

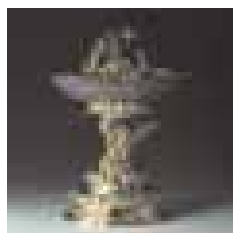
GLÜCKSTADT AND ALTONA



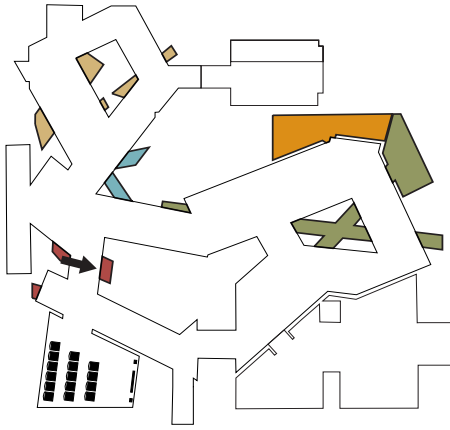
In 1616-1617, the ambitious Danish king Christian IV founded the city of Glückstadt on the river Elbe. Inviting industrious Jewish merchants to settle in the city with the lure of special privileges such as religious freedom and the right of mobility within the kingdom, the king was the first Dane to take such an initiative. Several Jews lived in Altona, which was ruled by the Count of Schauenburg. In 1640, Altona came into the possession of the Danish king, who gave the Jews protected status. After this, several Jewish families migrated to the rest of Denmark.



The Sephardic Jews from the Altona area were the first to receive permission to immigrate to Denmark. They became well established in Danish society, many of them serving at the royal court. In 1749, Ahron Jacobson, born in Wandsbeck, was appointed royal seal engraver. He produced a large number of seals for the Danish royal family, including these two signet stones for Frederik V, the first of mountain crystal, the second of chalcedony. The Royal Danish Collection, Rosenborg Castle.



Each time a new king was crowned, the privileges of the Jews in Altona, Glückstadt, Wandsbeck and other cities had to be reconfirmed. On one such occasion, the Jews in Altona presented Christian VII with this centrepiece. In the agate bowl were 1,000 Dutch ducats. The Royal Danish Collection, Rosenborg Castle.



THE REST OF DENMARK

The city of Fredericia was founded in 1650 and from 1674, the number of settlers was boosted by the promise of privileges such as religious freedom. Several Jewish families were attracted to the city. A special residence permit allowed the holders to settle in other cities. As a consequence, Jewish communities began to appear in several towns. The Jewish communities of provincial Denmark died out in the first half of the twentieth century, since many Jews had either moved to Copenhagen or become completely assimilated.

EMPLOYMENT

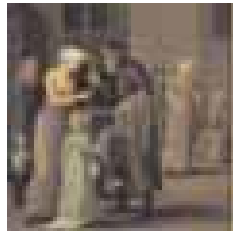
The state hoped that Jewish immigration would boost production and trade. However, the condition was that Jewish activities must not interfere with established professions, companies or monopolies. The Jewish trades especially included textiles and tobacco spinning, dealing in coffee, tea, hides and fur, and financial activities such as collections for the national lottery and petty trades.

Jews were allowed to work with the national lottery. Here are examples of the equipment of the trade from the end of the eighteenth century. The picture is from Eichel's Lottery Sale, Købmagergade 35, Copenhagen, eighteenth century. The original is at the Copenhagen City Museum.





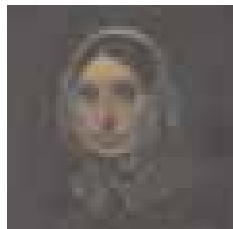
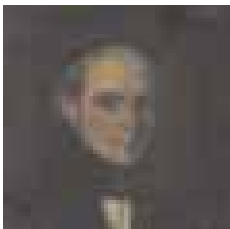
Cotton printing is an example of a textile craft established by Jews in Denmark. From The Royal Shooting Society.



Ribbon selling is an example of a petty trade that Jews were allowed to engage in. "Båndjøden", ("The Ribbon Jew") was created by an unknown artist at the beginning of the nineteenth century. The original is at Statens Museum for Kunst.



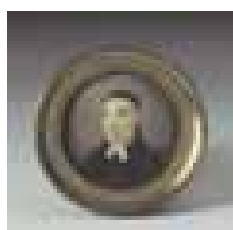
In several provincial towns the first residence permits were given to Jews along with permission to spin tobacco. Jewish families henceforth became influential in the shaping of the Danish tobacco industry.



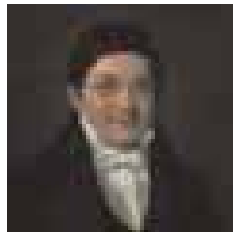
Salomon Seligman Trier, 1781-1848, and Mrs. Rose née Koppel, 1786-1869, born in Fredericia.



Gerson Heinemann, 1773-1841, and Mrs. Henriette née Levin, 1770-1859, Randers.



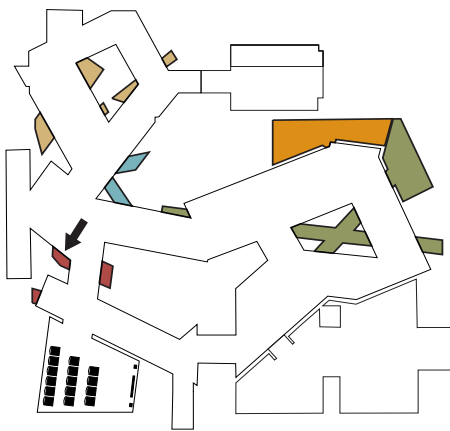
Simon Isac Kalkar, 1754-1812, came from Altona to Copenhagen, where he was finally granted a residence permit in 1789, after thirteen years in Denmark.



Moses Delbanco, 1784-1848, Simon Isac Kalkar's son-in-law. Supreme Court procurator and legal consultant for a reorganisation of the Jewish community.



This Torah binder from Copenhagen is one of several objects illustrating the many ties with Altona. It was made on the occasion of the birth in 1792 of Meir, "son of the honourable Mr. Chaim of Altona".



LARGER GROUPS

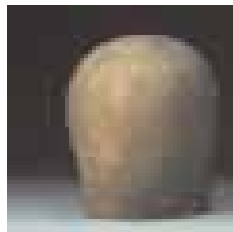
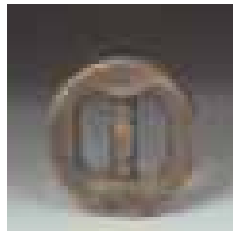
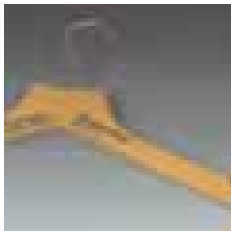
From 1905 to 1920, approximately 3,000 Eastern European Jews immigrated to Denmark. They were poor and spoke Yiddish, and were received without enthusiasm by the established Danish Jews. The newcomers moved into the Adelgade-Borgergade neighbourhood, where they acted in plays, read and talked politics. The most recent wave of Jewish immigration was the approximately 3,000 Polish Jews who came to Denmark in the 1970s. Today, few people speak Yiddish in Copenhagen, but cultural differences still exist within Denmark's Jewish community.



In 1906, an Eastern European immigrant, just arrived in Copenhagen, wrote: *My beloved Leah! This street has sixteen carpenters' workshops, but there is no work for me. Still, I will not go back to Russia, because there we starve. Your Schmuel.*



Many Eastern European Jews made their living in the garment industry. Cap makers and tailors often worked from the home, and both men and women sewed. The press iron and the scissors were the indispensable tools of the tailor. Two examples of hat blocks from the workshop of a cap maker. Private collection.



In the years leading to the Second World War, Denmark maintained a restrictive immigration policy to hinder German Jews from taking permanent residence here. In 1938, the Danish family of a German woman received this refusal of family unification. She died in the Holocaust.



In 1969-1971, approximately 16,000 Jews fled anti-Semitism in Poland. Around 3,000 of them came to Denmark, where many were quartered temporarily on the hotel ship St. Lawrence in the port of Copenhagen.

Photo: Jerry Bergman.



The collection of poems *Fremmed* ("Stranger") derived from this experience.