

Chapter 1 : West Tennessee bed and breakfast lodging hotel Shiloh Battlefield national Park

A tour in Sweden in , comprising observations on the moral, political, and economical state of the Swedish nation Item Preview.

Europe, part of the Scandinavian peninsula. It is unlikely that there were Jews in Sweden in pagan times or in the Catholic Middle Ages, nor was their presence favored in Lutheran Sweden. Several regulations issued in , directed against the presence of Jews in the country, seem to indicate that Jews had resided there illegally for certain periods. In the first ordinance, which referred to the Jews as "revilers of Christ and his communion" and justified their removal from the country in order to protect the pure Lutheran faith, permission to stay was granted in exceptional cases only. Some Jewish creditors of Charles XII , who had followed the king from Turkey, were allowed to stay in Sweden with their families for about ten years. The position changed under the rule of the enlightened monarch Gustav III . A cemetery was consecrated with royal permission in ; subsequently it was named Aronsberg in honor of Aaron Isaac. Accordingly, in the royal office of trade and commerce issued "regulations governing those members of the Jewish people who wish to enter the country. Jews were allowed to settle only in the three cities mentioned above, where they could hold religious services, acquire real estate, and engage in industry and in those trades that were not subject to the guilds. On the other hand, following the practice of other European countries, Jews were allowed autonomy in their own affairs, including religious worship and welfare activities, inheritances, guardianships, and marriages. Intermarriage was prohibited, with the exemption of a few wealthy Jews. While these laws were in force, Jews in the cities were regarded as rivals and intruders, while the predominantly liberal-minded officialdom came to their defense. The accusations against the Jews, as well as the arguments in their defense, were basically the same as those found on the European mainland. The financial crises which afflicted Europe after the Napoleonic wars led to antisemitic agitations in Sweden as elsewhere. To those influenced by economic liberalism, including King Charles XIV John and his minister of finance, the regulation governing Jewish immigration appeared increasingly obsolete. It was repealed on June 30, , and replaced by a royal decree by which the Swedish Jews, hitherto a colony of foreigners enjoying defined rights, were incorporated into the Swedish state. From then on they were to be called "adherents of the Mosaic faith," an appellation which remained officially valid. The former kehillot were termed Mosaic communities and Jewish autonomy was abolished. The restrictions on Jews contained in the constitution and the civil code could not be lifted without the approval of Parliament, but virtually all administrative practices detrimental to them were wiped out. However, the new decree aroused such strong and widespread opposition that in September of the same year the government was obliged to abrogate the regulation entitling the Jews to settle anywhere in the country. Despite these concessions to anti-Jewish feelings, no reform in the history of Swedish Jewry can compare in significance with the decree of June , which marked the beginning of a development that led to complete political emancipation and basic acceptance as citizens and members of the community. This decree, albeit modified in a few points, governed the civil rights of Swedish Jews until . During the s, free trade principles prevailed in Sweden; this led to the lifting of almost all existing restrictions on Jewish occupations and, in turn, to the elimination of the conflict of interest between the Jews and the rest of the population. On the initiative of the government and liberal-minded members of Parliament, the emancipation of the Jews was completed during the ensuing decades. They were entitled to reside in any part of the country, to acquire real estate, to intermarry, and to participate in municipal elections. The last barrier fell in . After long debates the Jews and the Catholics were given the franchise and entitled to hold political office. Nevertheless, until membership of the Swedish state church was a requirement for ministerial office. Paralleling emancipation, assimilation made rapid gains. Religious services were modeled on those of German Reform Jewry. The psalms were chanted in Swedish and sermons delivered in that language. The liturgy, although shortened, continued to be in Hebrew, but Swedish prayers were interpolated. Members of the Henriques and Warburg families were Jewish communities in Sweden, with dates of establishment. The rise of political antisemitism in Central Europe was of little significance for the Jews of Sweden. Their relationship with the non-Jewish

population remained harmonious, although there was a perceptible increase in antisemitic manifestations. The Jews played a major role in the cultural life of Sweden, out of proportion to their numbers, especially in the fields of music, painting, and literary criticism. However, Jewish activities declined. During that period, the chief rabbi of Stockholm, Hungarian-born Gottlieb Klein ¹, was the outstanding representative of liberal theology. Immigration from eastern Europe proved to be one of the most significant events of the period between the 1890s and 1914. The new immigrants were more pronouncedly Jewish than the old Swedish-Jewish families that dominated the congregations founded during the 18th century. According to official statistics, in about 1900, 3,000 Jews lived in Sweden. The census recorded 7,000 Jews in the country, 1,000 of whom were non-citizens. The authorities feared that the refugees would increase unemployment, from which Sweden suffered badly as a result of the world crisis, and that antisemitism would grow because of an increasing Jewish population. In 1933, when it became publicly known that the Jews in Germany were in imminent physical danger, the Swedish Jewish and other refugee organizations increased their pressure on the Swedish government to develop a more liberal immigration policy. The consequence was sensational counter-measures in business circles, polemics in the press, and even denunciations, by various student organizations and other bodies, of the so-called "Jewish invasion. The consideration of the so-called "racial question" was undeniable, however. The government yielded to public pressure, and the fact that Sweden abolished the regulation allowing every alien to remain in the country for three months without a visa was of far-reaching importance. The obligation to have a visa was from then on dealt with very strictly, especially for Jews, and thousands of requests were denied, even when the required material guarantees were provided by Swedish Jews. Up to the beginning of the war, about 3,000 refugees were able to leave Germany, Austria, and Czechoslovakia for Sweden, in addition to 1,000 so-called transmigrants who traveled on from Sweden to other countries. A Jewish immigration committee was charged with the painful task of choosing out of the many applications, so that the quota would not be surpassed. During World War II public opinion changed in favor of the refugees, for several reasons. The crimes of the Nazis, which many circles had previously refused to admit, became publicly known. Instead of unemployment there now was a shortage of workers. Moreover, it was realized that, with some good will, it would be possible to receive many more refugees than was previously thought. The turning point in the history of Swedish refugee policy and antisemitism came in November 1942, when Jewish persecutions in German-occupied Norway began. These provoked a general feeling of disgust and angry protests throughout Sweden. About 1,000 Norwegian Jews who were able to escape to Sweden were readily admitted. How decisive the change of mind was became obvious in October 1943, when Danish Jewry took flight in order to escape deportation. Encouraged by the turning tide of the war, the unanimous public opinion in Sweden, and the acclaim of the free world, the Swedish government not only received about 8,000 Jews and some of their relatives from Denmark, but also an almost equal number of Danes fleeing from the German occupation. Moreover, it tolerated the establishment of a clandestine organization on its soil, providing the Danish resistance movement with steadfast communication with the Allies. The communication lines were initiated and maintained with the organizational and financial aid of the Swedish and Danish Jews, among whom Ivar Philipson, a Stockholm lawyer, took a prominent part. Among the almost 21,000 thus rescued were 3,000 Jews, mostly women. Altogether, more than 100,000 refugees ² Finns, Norwegians, Danes, Jews and others ³ reached Sweden during and after the war. Valentin, *Judarnas historia i Sverige* ; idem, in: *Yahil, Rescue of Danish Jewry* ; idem, in: *Yad Vashem Studies*, 6 , ⁴ ; Adler-Rudel in: *YLBI* , 11 , ⁵41; H. Valentin, *Judarna i Sverige Bedoire, Ett judiskt Europa* ⁶ kring uppkomsten av en modern arkitektur ⁷ ; B.

Chapter 2 : Mark Anderson | Golfer | Titleist

North. Sweden received a new dynasty, and slumbers on amidst ancient institutions, and social arrangements of darker ages. Having attempted, in a former work, to give a sketch of the present social condition of the Norwegian people, I considered it necessary, in order to complete the view of.

I believe those are the words of a scoundrel, Mr Barnum. Contents Background Personality Often seen moving quite elegantly, Lind is an established upper class citizen who uses correct language and grammar while in conversation with others. Lind is a generous woman, donating majority of her money made from performances to charities. Physical Appearance As an upper class citizen, Lind is noticeably wealthy, often seen wearing extravagant gowns, jewellery and hair pieces. She was in great demand in opera roles throughout Sweden and northern Europe during the 1840s, and was closely associated with Felix Mendelssohn. After two acclaimed seasons in London, she announced her retirement from opera at the age of 33. In 1850, Lind went to America at the invitation of the showman P.T. Barnum. She gave 93 large-scale concerts for him and then continued to tour under her own management. With her new husband, Otto Goldschmidt, she returned to Europe in 1852 where she had three children and gave occasional concerts over the next two decades, settling in England in 1854. From 1855, for some years, she was a professor of singing at the Royal College of Music in London. Barnum when the two were invited to meet Queen Victoria in England. Lind is somewhat charmed at the notion of P.T. Barnum. She performs her own song Never Enough and the crowd is blown away by her talent. Lind receives a standing ovation from the entire audience including theatre critic James Gordon Bennett. Due to the success of her first show, Barnum begins planning the tour of the rest of the country. While on tour, Lind performs show after show, becoming closer and closer with Barnum due to the amount of time they were spending together. Lind begins to develop feelings for Barnum and while in a hotel room between shows, Lind attempts to seduce him. She is upset when Barnum rejects her. While on stage performing, Lind realises that she has fallen deeply in love with Barnum and him not feeling the same makes her break down Never Enough Reprise. Upon finishing the song and bowing with Barnum, in front of all the cameras, she turns to Barnum and kisses him on the lips. Lind uses the kiss as her chance to say goodbye and continue her tour without him, as she knows he was returning home.

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Sweden-Israel Relations Early History While a number of Jews lived in Sweden, practicing their rituals in secret, a Jewish community was not officially established until the s. Samson Efraim and his son visited Goteborg and Stockholm on business in More Jewish businessman came to Sweden because of the demands of the East Indian Company and, in , Jews were allowed to visit auctions in Goteborg and a small Jewish community of eight individuals lived in Stockholm until Aron Isak, a seal engraver from Germany, was the first Jew granted permission to live as a Jew in Sweden. He was first offered citizenship if he accepted Christianity; his response, "I would not change my religion for all the gold in the world" impressed the Lord Mayor of Stockholm, who advised Isak to make a legal protest to King Gustav III. The King subsequently granted him citizenship as the first Swedish Jew. He was allowed to bring some Jewish families, so there would be at least a 10 Jewish men the number needed to hold prayer services. In , the island of Marstrand, off the coast of the Goteborg, all foreigners were allowed to live on the island ,including Jews. Five years later, the first Jewish family settled in Goteborg. In , legislation was adopted allowing Jews to settle in Sweden without converting to Christianity. Lithograph from showing the Goteborg synagogue built in , which stands on a water front site. Until , Jews were only allowed to live in Stockholm, Goteborg, Norrkoping, Karlskorna and Marstrand although only from The first Jewish cemetery was consecrated in In , in the designated cities of residence, Jews were given permission to build synagogues, perform communal services and engage in business and crafts that were not subject to guilds. In , about Jews lived in Sweden. The process of Jewish emancipation began in when King Charles XIV removed some of the restrictions placed on Jews, which gave them many civil rights and legal protection. More prohibitions were removed by One of the last prohibitions was not removed until , which stated that Jews could not hold political office. Once becoming full citizens, Jews were treated as peers and anti-Semitism was rare. The Jewish population increased tremendously between and due to immigration from Russia and Poland. The population reached nearly 6, in Immigration was regulated following World War I and the inter-war period. Fear of large-scale Jewish immigration led to student demonstration at Uppsala and Lund universities, in A law prohibiting the Jewish ritual slaughter of meat was introduced and is still in affect today. From , only 3, Jews were allowed to immigrate to Sweden and another 1, were permitted to use Sweden as a transit stop to other locations. Once the brutalities of the Nazi regime were known, Sweden opened her doors to immigration and short-term stays. In , Sweden allowed the immigration of Norwegian Jews. In October , Sweden gave asylum to more than 8, Danish Jews, the whole Danish Jewish community, which came to Sweden via small fishing boats. Swedish diplomat Raoul Wallenberg is famous for having saved thousands of Hungarian Jews in Budapest. Sweden also profited from the Holocaust. Swedish documents reveal that some Swedes actually sided with the Nazis and volunteered to fight for Hitler. Some Swedes were members of the Waffen SS and served in police batallions. A committee was established by the Swedish government in to investigate the transfer of Nazi gold to Sweden during the war. Swedish jewelers bought stolen diamonds, which were smuggled into Sweden by civil servants working at the German legation in Stockholm. Post-Holocaust Period In the post-war period, many Holocaust survivors were brought to Sweden for rehabilitation. Sweden also accepted refugees from the Baltic countries, Lithuania, Estonia and Lithuania, whom were later to be discovered as Nazi collaborators. In , Sweden accepted hundreds of Hungarian Jewish refugees fleeing the Communists and in , Sweden accepted thousands more fleeing from Communist-led witch hunts. Jews from Czechoslovakia and Poland also immigrated to Sweden, including many intellectuals, university students and young professionals. Between , the Jewish population of Sweden doubled. Rami served time in jail for a number of years and, in , he began broadcasting once again in Sweden and over the Internet. An amendment to the criminal code was passed in making racist motivations for a crime an aggravated circumstance. Also in , one of the major producers of neo-Nazi music, Tomas Lindvist, was sentenced to one month imprisonment for incitement against an ethnic group. It was the

first case against the White Power music scene prevalent in Sweden. Sweden is considered a pioneer in Holocaust education. In November , the Swedish government introduced a large-scale educational program, called the Living History Project, to educate Swedes about anti-Semitism. For this project, a free book was distributed about the Holocaust to every household in Sweden and minority communities were given the book in their own language. A website devoted to the Holocaust was designed and Uppsala University opened an institute dedicated to the study of the Holocaust and other genocides. Uppsala University also hosted an international conference on Holocaust education, in In January Sweden hosted an international gathering to promote awareness of the Holocaust , which was attended by heads of state from numerous countries throughout the world. After a series of anti-Semitic incidents in December , Prime Minister Stefan Lofven said, that the government had allocated more money to schools for trips to Auschwitz and that stiffer punishments for anti-Semitism might be needed. The Jewish community is composed of mainly pre-war refugees and Holocaust survivors and their descendants. Swedish Jewry is active in international Jewish welfare activities. There are synagogues in Stockholm 2 Orthodox and 1 Conservative , Goteborg 1 Orthodox and 1 conservative and in Malmo 1 Orthodox synagogue. The Jewish community of Stockholm has a primary school, kindergarten, Judaica House, communal library, a bi-monthly publication Judisk Kronika and a weekly Jewish radio program. The torching of a Jewish chapel, defacement of Jewish cemeteries, disruptions of speeches by Holocaust survivors, and incidents of Heil Hitler! Neo-Nazis from the Nordic Resistance Movement began harassing members of the Jewish community and pasting stickers with fascist and anti-Semitic imagery on the windows of the local Jewish Community Center in Jewish community members were also placed under surveillance by these neo-Nazis, who then published details about them and their personal lives. Later that day, two firebombs were thrown at a Jewish chapel in the city. Two days later, police in Gothenburg arrested three men in their 20s on suspicion of arson, after a group of masked people set fire to the courtyard in front of a synagogue the previous evening. Lofven said at a news conference. We must tackle this from all angles to extinguish it. Anything we can find we must report. We need to get it out in the open and to see to it that people are brought to justice. Sweden-Israel Relations Sweden made international headlines in October when their newly elected left-leaning government pledged to be the first European Union country to recognize the state of Palestine. Iceland is the only Eastern European nation to recognize Palestine, and they are not members of the European Union. Over countries currently recognize Palestinian statehood. Swedish Prime Minister Stefan Lofven stated that the announcement was made in an attempt to spur negotiations to reconvene, and come to a 2 state solution to the conflict. Sweden will therefore recognise the state of Palestine". This possible recognition of Palestinian statehood was met with protests from Israeli officials, who claimed that Lofven did not "study the issue in depth" and made a knee-jerk decision. In response to these criticisms, Swedish officials including Lofven backtracked their steps. Instead of boldly making the outright claim that they would recognize the Palestinian state, on October 5 Swedish officials stated that no date has been set for the recognition, and that the announcement was meant to engage a dialogue between Sweden and Israel. On October 30, , Sweden officially recognized the state of Palestine, making good on their promise made earlier in the month. Although the move was met with protests and criticism from Israel, Sweden issued a statement affirming their history of excellent cooperation with Israel. In response to this recognition of a Palestinian state, Israel temporarily recalled their ambassador to Sweden The Palestinian Authority opened an embassy in Sweden on February 9, , further straining ties between Sweden and Israel. Original article by Rebecca Weiner. The Jews in the North; Ilya Meyer,.

Chapter 4 : Wow - Review of Vasa Museum, Stockholm, Sweden - TripAdvisor

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Chapter 8 : in Sweden - Wikipedia

7 February - Gustav IV Adolf of Sweden, deposed monarch (born) 20 May - Johan Afzelius, chemist (born) 24 May - Gustaf Lagerbielke, politician (born).

Chapter 9 : Jenny Lind Makes Her Debut | World History Project

Incumbents. Monarch - Charles XIV John; Events. 7 March - Jenny Lind as her breakthrough in Der Freischütz by Carl Maria von Weber at the Royal Swedish Opera in Stockholm. The state licensed brothels, London and Stadt Hamburg, open in the capital in an attempt by the city authorities to control the spread of sexual disease.