

Lest We Forget - Doverstorp: Where 8,000 Survivors Experienced A Renewal of Life

Roger A. Ritvo and Caitlyn P. Traffanstedt¹

Introduction

The word "*Abandoned*"

Neglected	Deserted	Godforsaken
Given up	Outcast	Eliminated
Empty	Given up	86'ed
Vacant	Left	Rejected
Shunned	Cast aside	Dropped
Passed over	Relinquished	Dumped
Forsaken	Vacated	Unoccupied
Discarded	Forgotten	Side-tracked

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White Bus convoy on way to freedom

Winston Churchill declared that Sweden's neutrality or its non-belligerent status "ignored the greater moral issues of the war and played both sides for profit."² This reflects the allies' lingering animosity toward Sweden which built over the war's early years. Yet, despite this perspective, Sweden did step up and step forward with its involvement and support of the White Bus and White Boats rescues of over 30,000 prisoners from Nazi concentration and death camps during the last two weeks of World War Two. Regardless of different perspectives and opinions, one cannot disagree with the pure humanitarian nature of the rescue mission overruling the nature of evil. The following article contributes to our understanding of what happened and its impact on the lives saved. It is a compilation of in-depth research, including photographs and dialogue compiled to truly let the rescued share their personal experiences with their own voices and journeys. We at least owe each of them that.

² ["Was Sweden really neutral in World War Two?". History is Now Magazine.](http://www.historyisnowmagazine.com/blog/2017/12/18/was-sweden-really-neutral-in-world-war-two)
<http://www.historyisnowmagazine.com/blog/2017/12/18/was-sweden-really-neutral-in-world-war-two> And,
<https://richardpennington.com/2021/03/decadence-and-doom-in-sweden/>



This photograph³ above shows the first platoon of the Swedish Red Cross detachment before a trip into Germany



³ From Swedish Red Cross files at the Swedish National Archives; used with permission. <https://riksarkivet.se/>



Former prisoner's memory of this journey to Sweden



Former Prisoners from Dachau on the road to freedom⁴

⁴ From Swedish Red Cross files at the Swedish National Archives; used with permission. <https://riksarkivet.se/>

How did these survivors recall their experiences? One must respect the choices survivors of any tragedy make about their lives. It is not our place to judge. Eva Katz Brettler succinctly recalled that: "During her husband's lifetime, (she) talked rarely about her wartime experiences. "[Her husband] Marten always said that we shouldn't talk about what happened "*then*" to us during the war so that we won't raise our children ['now'] on these stories."⁵

Victoria Martinez's scholarly analysis of life in Sweden's Oreryd resettlement camp documents the reality that many of these former prisoners suffered what we now know are Post-Traumatic Stress reactions. What could have triggered these? These resettlement camps had fences, barbed-wire, living in barracks, almost no privacy, having to deal with authorities who spoke a different language, communal meals, theft and dozens of other trigger actions. For people just on the verge of understanding where they are and where they have been, these became huge impediments to recovery.⁶

History can be lost and distorted unless it is recorded and documented. In 1945-46, just a few months after the liberated prisoners arrived in Sweden, leaders at the Polish Research Institute in Lund knew that contemporaneous documentation of survivors' wartime experiences is useful so that (a) their biographies are not lost and (b) these interviews can be used in war crimes tribunals and other legal proceedings, if done appropriately. A Lund University lecturer in Polish, Zygmunt Lakocinski (1905-1987), was more than a friendly face; he spoke Polish, knew their culture, traditions and language.

Lakocinski enlisted the assistance of nine former prisoners to complete 512 structured interviews in 1945-46. There are over 20,000 pages of original notes, mostly in chronological order with interviewer comments and footnotes when

⁵ <https://jewishjournal.com/news/california/132048/#.U-2vSstcnZc.email> Accessed September 5, 2022.

⁶ Martinez, Victoria Van Orden. "Shaping ongoing survival in a Swedish refugee camp: A refugee-centred history of Jewish and non-Jewish survivors of Nazi persecution in Sweden." *Nordisk judaistik/Scandinavian Jewish Studies*, 2022. 33:1, 19-36.
file:///C:/Users/rritv/Downloads/114691-Article%20Text-240733-1-10-20220626-1.pdf

memories may have differed from known events. Remember, these former prisoners lived under unimaginable conditions and stress. The interviewer and the survivor reviewed and signed these documents. Much of the material in this article comes from many interviews conducted in Doverstorp, as noted in Table 1 below. Doverstorp was the temporary home for the largest number of Polish women in Sweden during this period.

Table 1

TESTIMONY RECORDS OF SOME OF THOSE CARED FOR IN DOVERSTORP⁷

Name	Date	Record of Witness Testimony	Rescued from / date
Zofia Tyszkiewicz	January 13, 1946	122	Ravensbruck, April 25, 1945
Helena Zajkowska	January 29, 1946	173	Ravensbruck, April 25, 1945
Danuta Ziembicka	January 28, 1946	169	Ravensbruck, April 19, 1945
Gustawa Kapłan	January 12, 1946	102	Malchow, April 28, 1945
Leokadja Orzechowska	January 12, 1946	105	Ravensbruck, April 25, 1945
Stanisława Kowalewska	January 12, 1946	103	Ravensbruck, April 1945
Stanisława Rejent	January 12, 1946	106	Bergen-Belsen April 15, 1945
Zofia Leszczyńska	January 14, 1946	127	Ravensbruck, April 25, 1945
Maria Szlendak	January 13, 1946	121	Watenstedt, April 25, 1945

⁷ Compiled from data at Lund University Archives.

Lida Holcer [Holzer]	January 13, 1946	113	Camp near Hamburg to Sweden, April 29, 1945
Erna Solewicz	January 12, 1946	111	Ravensbrück, approx. April 25, 1945
Rachela Gottfried	January 13, 1946	115	Malchow, April 26, 1945.
Anna Feberyśiak	January 13, 1946	112	Ravensbruck, April 25, 1945
Stanisława Czerwińska	January 12, 1946	96	Ravensbruck, May 1, 1945
Aniela Łukasińska	January 31, 1946	175	Eberswald, April 27, 1945.
Helena Kamińska	January 14, 1946	125	Ravensbruck, April 25, 1945
Barbara Wiśniewska	January 13, 1946	123	Ravensbruck, April 25, 1945
Helena Parzych	January 13, 1946	118	Ravensbruck, April 1945
Paulina Perzyńska	January 13, 1946	119	Ravensbruck, April 25, 1945
Barbara Sadlik	January 29, 1946	171	Ravensbruck, April 25, 1945
Marja Smagała	January 14, 1946	135	Ravensbruck, April 1945
Stanisława Samborska	January 12, 1946	134	

Preparing For Freedom on an Unknown Journey



Women from Ravensbruck on route to the White Buses and freedom

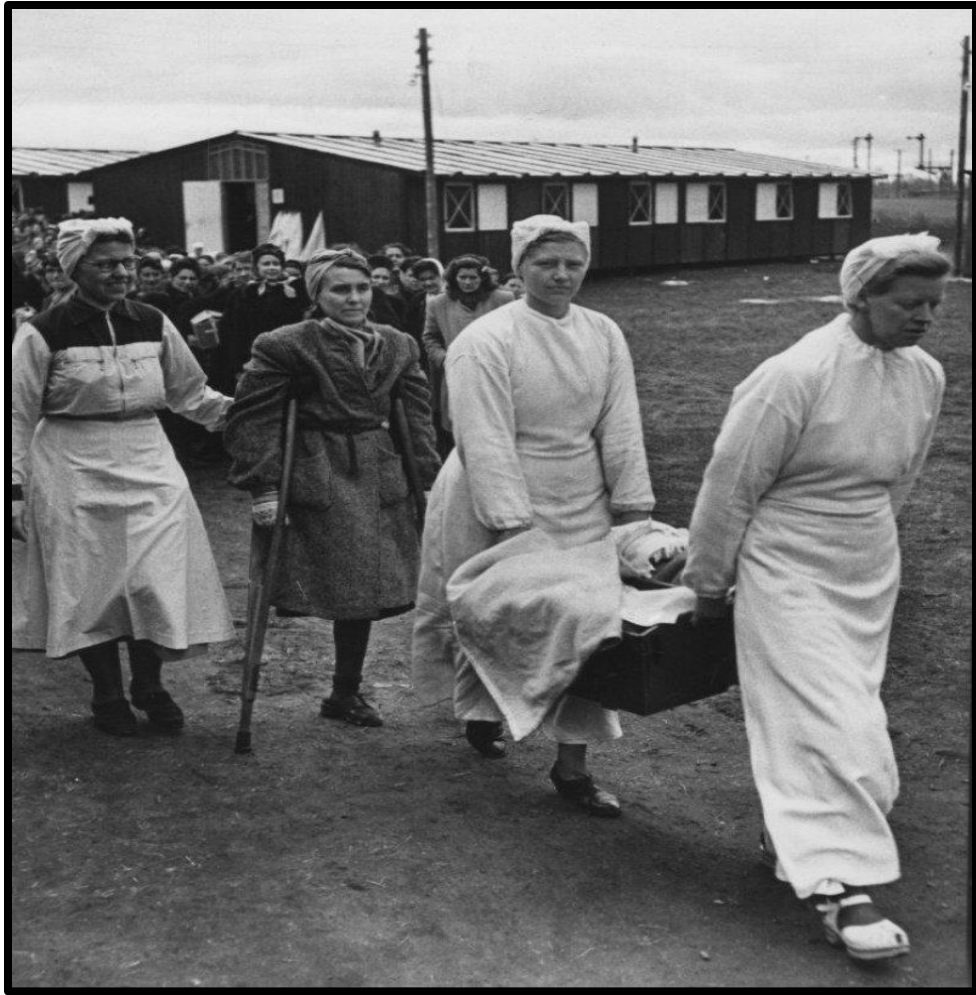
It must have seemed surreal to these prisoners at the time. They were being told that freedom was coming, yet they had witnessed Nazi lies and misinformation so often, who knew what to believe? Helena Zajkowska (Witness Testimony #173) recalled: "There were Swedish ambulances parked at the railway stop, and that reassured us that we really were on our way to freedom. We were badly ill with stomach problems during the journey and, being unable to leave the wagon, we were in appalling sanitary conditions. We traveled like that for six days, arriving in Lübeck, then continuing on to Denmark, then by ship to Copenhagen, and from there to Sweden. We were so tired, hungry, and dirty that getting clean clothes, washing, and ridding ourselves of lice were initially the only things we cared about." The basics of life."

The transition from camps such as Ravensbrück to neighboring Sweden was not easy. According to one former prisoner and survivor of the tortuous camp,

Stanisława Kowalewska⁸ (Testimony 103) was born in Warsaw in 1898, arrested in November 1942 and interrogated with torture so painful that she lost three teeth. Still, the will to survive remained strong. During her final days at Ravensbrück, she lay near death on the “stone floor near the toilets” thinking she would eventually die there. The SS guards assumed she wouldn’t make it until the Swedish Red Cross arrived. The very next day, Stanisława picked herself up after every fall because she knew or hoped there was a path to freedom. She ran towards the gate where the Swedish Red Cross was stationed. The SS guards deemed her too far gone, but the Swedes offered themselves to her when she reached out her hand and physically shouted that she was only “cold” while she “wept dreadfully.” This is a depiction of how personal, dark, unnerving these personal experiences were to those trying to find a path to anything other than what they were currently facing.

Another reflection is (Witness Testimony #105) Leokadja Orzechowska’s memory: “From the men’s camp, we went back to Ravensbrück, where we received food parcels from the Red Cross. We were loaded aboard freight wagons without anyone saying where they were taking us. I thought I was bound for Poland; as it turned out, they were taking us to Sweden as free people.”

⁸ <http://www.alvin-portal.org/alvin/attachment/document/alvin-record:101214/ATTACHMENT-0010.pdf>



Wounded Ravensbrück refugees are cared for at Padborg on the Danish border.⁹

Additionally, Aniela Łukasińska's [Witness Testimony #175] recollection captures what so many experienced and felt: "At Ravensbrück we received Red Cross parcels, yet since we didn't have any bread, we fell ill after overeating food from the parcels. When I arrived in Sweden, I weighed thirty-seven kilograms. I was in very poor health on the way there; I only regained consciousness in the Pullman coach [a type of relatively comfortable railway carriage]. What moved me most was when a priest blessed us in the coach – I cried like a baby and it was the happiest moment of my life. Now I weigh fifty-three kilograms and I'm in perfect

⁹ <https://www.newsweek.com/swedish-schindler-how-count-bernadotte-saved-thousands-jews-death-331778>

health. I owe it all to God and the Swedish Red Cross, and wish His blessing on this country.”¹⁰

From the prisoners’ perspective, the rescue was very abrupt. One day torture, rationing, starvation and murder were taking place. The next, strangers arrived and the unknown became even more unclear. While there was still great suffering and some of the SS deemed prisoners unsuitable for release, there were also survivors like Stanisława Czerwińska. She remembers, even when she was “horribly ill”, a “train coming to a halt in Denmark”. She recalls she felt “born again”, wondering if she “was still human” when there was a Danish priest that blessed them when they arrived to safety. Each of these recollections depicts a certain shock and disbelief of the survival that was close enough to the touch. Moreover, these recollections also establish the degree of bravery, tenacity and pure heroism each of these prisoners, now freed, exemplify.

Journey Through Denmark to Malmo, Sweden

The White Bus journey through Germany crossed the border into safer territory near the Danish city of Padborg.



*Women prisoners from Ravensbrück during a stop in Lübeck, Germany.*¹¹

¹⁰

¹¹ Photo: Heinz Ahrens. Courtesy: Marzio Mari Ahrens. <https://www.yadvashem.org/magazine-featured/white-bus.html> volume 92.



Interior of an original White Bus¹²



*White Bus journey: Concentration camp prisoners on their way to Sweden.
Photo: Johan Nilsson/TT Pressen's image¹³*

¹² https://commons.wikimedia.org/wiki/File:Vitabussar_b8dn421_3465.jpg

¹³ <https://www.svt.se/opinion/article5037994.svt>

The photographs above and below show former prisoners being treated on the buses and the new arrivals being met and cared for in Padborg.¹⁴ Arrested in 1941 at the age of 50, Helena Parzych recalls the details of this first encounter:

*"The young Danish soldiers lifted us down from the wagons and asked us to arrange ourselves in threes. One of the women went mad with joy. A group of fifty women was counted out and led into a clean passenger carriage. At last, we understood that we were finally free. Gunshots and fire could still be heard and seen in the distance. We were fed – we received hot milk – and in these wagons we rode to the coast. The local people and soldiers bade us fond farewells. By ship, we sailed to Copenhagen, followed by another train ride, and a final voyage by ship to Malmö, where we arrived on 3 May."*¹⁵



White Bus in Copenhagen on way to Malmo, Sweden

¹⁴ <https://www.newsweek.com/swedish-schindler-how-count-bernadotte-saved-thousands-jews-death-331778>

¹⁵ www.alvin-portal.org/alvin/attachment/document/alvin-record:101275/ATTACHMENT-0020.pdf



Survivor being cared for on White Bus to freedom



Arrival in Malmo



Describing her arrival reflects what the photograph above shows, Stanisława Czerwińska [Testimony #96], who was arrested on September 1, 1944 during the Warsaw Uprising, remembers *"The Swedes put me on a stretcher; wrapped me in sheepskin jackets they had taken off their own backs; gave me medicinal drops, tablets and a few rusks to eat; and took me away to the vehicle. I slept all the way to Denmark. There, I was going to be taken to hospital, but I wanted to travel with my comrades to Malmö. In Sweden, I have been laid up in various hospitals and I am still unwell to this day, but I am glad to have got away from the Germans, and I am grateful to the Swedes that I am alive and that they have taken such great care of me."*¹⁶

¹⁶ www.alvin-portal.org/alvin/attachment/document/alvin-record:101180/ATTACHMENT-0007.pdf



Arrival in Malmo¹⁷

¹⁷ <https://www.newsweek.com/swedish-schindler-how-count-bernadotte-saved-thousands-jews-death-331778>



*Prisoners from a German concentration camp reach the Swedish Red Cross in Malmö.
May 1945.¹⁸*

¹⁸ [File:German-prisoners-arrive-in-Sweden-1945-391852574417.jpg - Wikimedia Commons](#)





Women from German concentration camps arrive in Malmö by train on May 1, 1945.¹⁹

¹⁹ Gullers Flyktingar - Category:1945 in Malmö - Wikimedia Commons
https://commons.wikimedia.org/wiki/Category:1945_in_Malm%C3%B6#/media/File:Gullers_Flyktingar.jpg



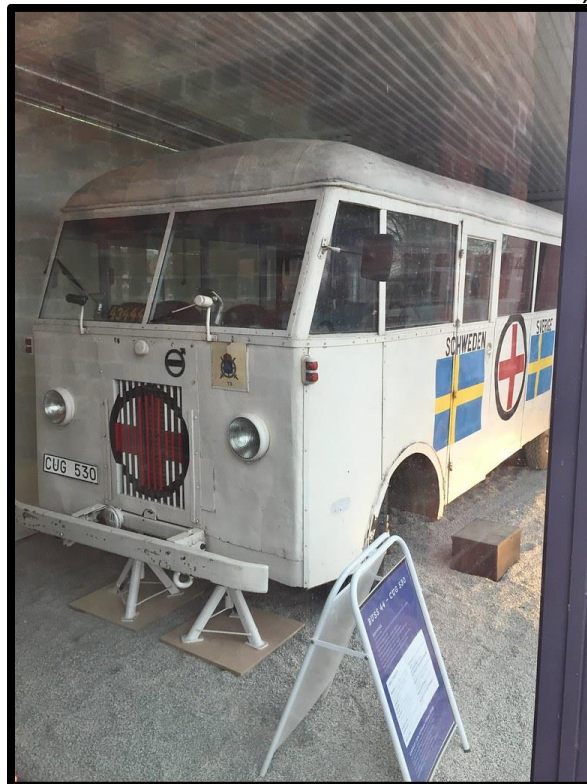
This became the first screening point for the just-released prisoners who received food, new clothes, and initial medical treatment before continuing to Copenhagen for transfer to ships so they could land in the neutral or non-belligerent city of Malmo, Sweden. Danuta Ziemnicka [Witness #169] remembers that moment well: *"We arrived in Sweden on May 1, greeted warmly in Malmö by the local population, Swedish Red Cross nurses, and a delegate from the Polish consulate. At that point, we were finally able to believe that we really were free and in the care of good people."*

Once in the Malmo area, they were sent to over 20 quarantine facilities with about 500 beds on average so the logistics were indeed complex. Approximately 300 Swedish, Norwegian and Danish staff helped these new arrivals as best they could, especially since some were themselves former prisoners during the war. The public health concerns were real since there was widespread tuberculosis, typhus, typhoid, diphtheria and many other diseases. Since these people were under quarantine, the resettlement camps had barbed wire to keep locals out and the former prisoners in. These fences could certainly trigger post-traumatic stress

reactions. To house these refugees, gymnasiums, schools, public buildings and even the Malmo Museum were converted into shelters and medical facilities.



Two survivors housed in the Malmo Museum, 1945



A White Bus on display at the Malmo Museum

Developing Doverstorp

How big was the task of accepting and caring for over 15,000 former prisoners who came on the White Buses and ten of thousands more who arrived on the White Boats? Referring to leaders of the Third Reich, Count Folke Bernadotte, who organized the White Bus rescue, negotiated with Himmler and his top officials, bluntly stated "My experience tells me that they were completely lacking in moral conceptions and human stature."²⁰ Those who survived had lived through torture, neglect, disease, terror and conditions unheard of in human existence until that time. The task was almost beyond comprehension.

In a humanitarian effort of historic proportions, Swedish authorities established hundreds of resettlement camps; one was on the Mo farm on Lake Glanin in Doverstorp. It would eventually house over 3,000 people. Today the lake is known for its excellent fishing and as the main source of water for the city of Norrköping. In 1945-46, it served a much more humanitarian function.

Imagine a camp with over 100 barracks, each housing about a dozen people²¹ without water, electricity or sewage disposal? A stove provided heat but apparently was not for cooking. That was done in one of two dining buildings, each holding up to 250 people at a time. Twenty toilets hardly seem adequate for this many people, but they worked it out somehow! The lake provided ample water for bathing and drinking; a sauna was also available for over 100 people per day. The camp also included a canteen, an employment office, laundry and an office building. The barracks had numbers and the streets and paths had names, all in an effort to create a community. Maybe not heaven, but certainly a haven from which to recover, to heal and to move on. This was the experience for many of the 2,879

²⁰ Bernadotte, Folke. "Last Days of the Reich: The Diary of Count Folke Bernadotte." London: Frontline Books, 1945, p.131.

²¹ The initial plans called for each barrack to hold 12 refugees and one cook; the kitchens were never built, thus the large dining halls.

initial residents of the camp, mostly Estonian Swedes. Then, in May 1945, the newly-released prisoners saved by the White Bus convoys started to arrive.

To get an idea of the conditions afflicting many of these new arrivals, consider this paragraph from the May 5, 1945 edition of the local newspaper *The Kronobergaren* describing the scene at the Vaxjo railway station about 100 miles from Doverstorp: *"Some of them even had to be carried on board the bus. Several of them also wore bandages on various parts of the body and, generally, these pale and thin people gave a harrowing impression of the sufferings they had endured. Still, despite their exhaustion, their faces beamed with happiness at arriving in Sweden and finally being able to look forward to a time when they will receive proper care and humane treatment."*²²



*Group portrait of medical personnel in Sweden*²³

When the camp was a community of mostly Estonians before the passengers from the White Bus convoys arrived beginning on May 6, 1945, there

²² *The Road To Freedom*. <https://kulturparkensmaland.se/wp-content/uploads/2022/03/The-road-to-freedom-text.pdf>

²³ Source: <https://collections.ushmm.org/search/catalog/pa1164241>

were no barriers to entry and exit. They were not necessary. But, as described above, there were realistic public health concerns which resulted in *Doverstorp*²⁴ (photo below) being surrounded by fences to keep the newly arrived within the resettlement camp and to keep outsiders out.



²⁴ Source: Flyktingförläggningen i Doverstorp – Rickul/Nuckö Hembygdsförening (rnhf.se)



Group portrait of Ravensbruck survivors recuperating in Sweden²⁵

If the people in the portrait above look more well-nourished than those in the photographs taken upon arrival in Malmo, it is because they are. The three photographs below²⁶ give an idea of the food and the kitchens needed to provide thousands of meals per day in 1945-46.

²⁵ Source: <https://collections.ushmm.org/search/catalog/pa1164239>

²⁶ From Red Cross Archives at the Riksarkivet: Sweden's National Archives. Photographs taken and used with permission, September 15, 2022.

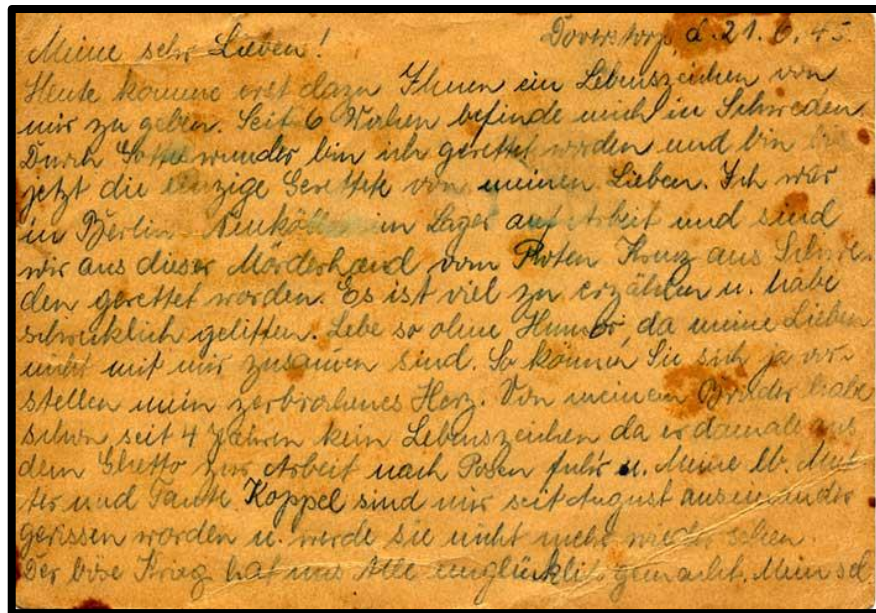




Survivors wrote to family members and friends, sometimes optimistically about the future and on other occasions, delivering distressing news. Dated June 21, 1945, a Doverstorp resident sent the postcard below to someone in Palestine sharing the sad news that he is the only member of his family to survive.²⁷



²⁷ <http://www.edwardvictor.com/Holocaust/Sweden.htm>



Healthcare in Doverstorp

Life in the camps included medical and dental care. A formal note about how to continue the staffing of the dental clinic reveals the attention to detail designed to help these refugees adapt, get back to better health and hopefully move on. For an interview with the National Library of Israel, “MR” recalls being “liberated by the Swedish Red Cross from Malchow in trucks with no straw, with nurses, on April 26, 1945.” With her two sisters, they traveled through Denmark on the way to Sweden where she was confined in a hospital in Lund. Like so many others, MR was placed in quarantine in Doverstorp where she and her sisters remained for 3 years.²⁸ After the war, she became a social worker; the trauma of her experiences meant she suffered from nightmares for decades and, as happens, did not share her Holocaust experiences with her daughter for more than 25 years.

A typical paperwork form accompanying a refugee arriving at Doverstorp read: “Packaging Note: The refugee Maria Gluszecka with identity number 189187 of Polish nationality with place of Berlin origin is hereby referred to Brody Refugee

²⁸ Kestenberga Archive | MR OHD interviewee (Kestenberga, Judith OHD (interviewer) | Kestenberga, Judith OHD (interviewer). The National Library of Israel (nli.org.il)

Camp of Doverstorp and is expected to arrive on 27 16, 19.45. Jonkoping on June 25, 1945" ... with official signatures. Perhaps the translation of 'packaging' was a bit harsh, but the administration required documentation at every point. These records are available today in Sweden's Lund University and the National Archives; they represent the personal side of history when reduced to forms.

Rescued by the Swedish Red Cross, when Itka Zygmuntowicz²⁹ arrived in Lund on April 28, 1945, she was given new clothes, food and medicine. What could have been a rather joyous occasion, she cringed at the "horror" of seeing herself in a mirror for the first time since her capture and imprisonment in Auschwitz. After a stay in a hospital in Lund, she was quarantined in Doverstorp where she recalls people coming to the fences to look in at the new arrivals, "like being monkeys in a zoo." Itka was the first to sign up when a local rabbi organized a kosher camp for young Jewish adults under the age of 21. Eventually in November 1945, she was allowed to leave the camp for a job which she cherished because it offered her privacy for the first time in years.³⁰ Itka met her husband, Rachmil Zygmuntowicz, while in Sweden and the couple with their two sons migrated to the United States in 1953, settling in Philadelphia, PA.

Sara K³¹ shared a similar journey to Doverstorp, starting from her arrival in Malmo where she received assistance from a Jewish youth organization, before being relocated to Doverstorp. Her stay lasted only two months before moving to a kibbutz in Norrköping. She eventually settled in Israel, but only after being imprisoned by the British in Cypress for attempting to illegally sneak into Palestine. One can only imagine the trauma of being basically imprisoned in another 'camp,' even if it was operated by one of the allies.

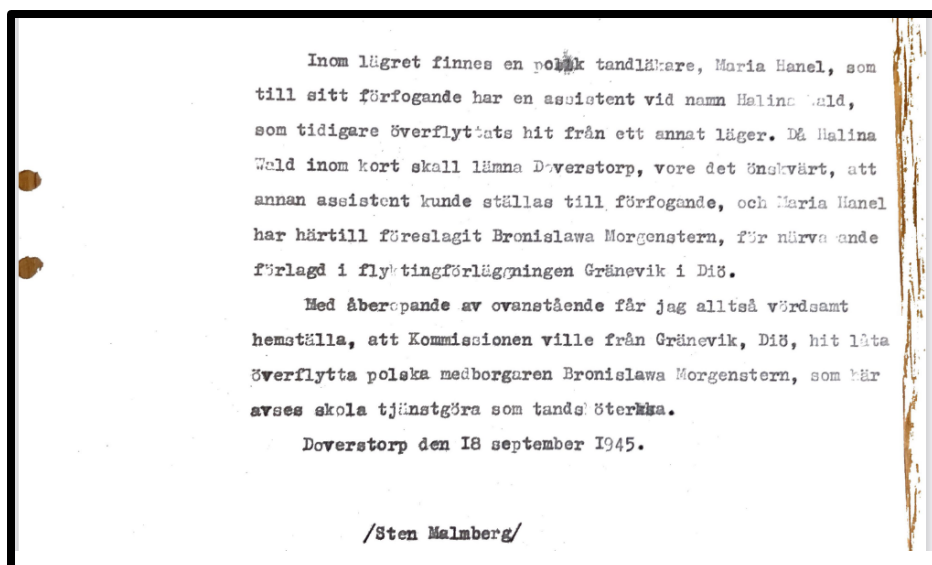
²⁹ <https://collections.ushmm.org/search/catalog/hvt4285858>

³⁰ [https://fortunoff.aviaryplatform.com/collections/5/collection_resources/2048/file/55651?u=t&keywords\[\]=doverstorp](https://fortunoff.aviaryplatform.com/collections/5/collection_resources/2048/file/55651?u=t&keywords[]=doverstorp)

³¹ <https://collections.ushmm.org/search/catalog/hvt4918870>

Anti-semitism

Approximately 40% of the residents of Doverstorp over time were Jewish. The camp administration and the survivors themselves made clear distinctions between Poles (who were mostly Catholic) and Jews. Upon arrival in Sweden, each survivor was required to provide their name, gender, date of arrival, date of birth, place and country of birth, nationality and in most cases religion. Eventually, these registration cards came to include the letter "J." Jews from Poland were classified as Jewish, not Poles or Polish Jews. Mordechai Giloh³² has documented the reality that life in Doverstorp and other camps was far from idyllic.



This note reads "Within the camp there is a Polish dentist, Maria Hanel, who has at her disposal an assistant named Halina Wald, who was previously transferred here from another camp. As Halina Wald will soon be leaving Doverstorp, it would be desirable that another assistant could be made available, and Maria Hanel has suggested Bronislawa Morgenstern, for the time being in the refugee center Gränevik in Diö. On the basis of the above, I can therefore respectfully state that the Commission wanted to transfer from Gränevik, Dio,

³² Mordechai Giloh. "The split between Polish Jews and non-Jewish survivors from concentration camps Swedish society's reactions in the spring and summer of 1945" Nordisk Judaistik/Scandinavian Jewish Studies. Vol 27, no.1, 24-42.

here the Polish citizen Bronislawa Morgenstern, who is intended to serve as a dental hygienist."³³ The correspondence is signed by Sten Malmberg, Warehouse Chief.

Old prejudices and stereotypes, hatreds and beliefs remained even after the shared experiences in the Nazi concentration and death camps. Even the camp's director at that time Torsten Nordsjon³⁴ wrote about the anti-Semitism he witnessed and he was only in that position from May - September, 1945. These observations reflected those of the well-known Swedish journalist Tora Nordstrom-Bonnier who was likewise shocked at the extent of the anti-Semitism in Doverstorp when she visited ... even during the first few weeks post-arrival. Alva Myrdal, a prominent Swedish sociologist and a 1982 recipient of the Nobel Peace Prize, inspected the camp on May 13, 1945, just one week after the first White Bus survivors arrived. Four highlights of her May 27, 1945 report were that:

1. the quality of the food needed improvement. This may have meant to also provide Kosher food as appropriate.
2. programs were needed to help these new arrivals prepare for life in Sweden if they stayed or concrete plans to become repatriated to their home countries.
3. anti-Semitism was very much alive and poisonous. Many Polish refugees held strong anti-Semitic views and acted accordingly.
4. the proper authorities at the camp and in the government immediately develop programs to fight the toxic anti-Semitism she had seen and documented.

This sad chapter of the resettlement camps is important for it shows the underlying tensions that lead to hatred, cruelty and for many a desire to find ways to Palestine, soon to become Israel just a few years later.

³³ From Doverstorp files in the National Archives, Stockholm, Sweden. Used with permission granted on September 16, 2022.

³⁴ Judaiska Minnen, 375:29

Downsizing and Closing Doversotrp Resettlement Camp

In 1946, Doverstorp was reaching the end of its planned services as a resettlement and repatriation camp. The vision and mission for these camps specified that they were for 'repatriandi,' Swedish for repatriates, meaning the goal was to help these former prisoners return to their homes or countries of origin. The responsibility for transferring while the camps were operational fell to the camp's leadership to assure its residents humanely and efficiently. The January 31, 1946 memo below shows in almost bureaucratic language and tone how these arrangements were made. There is nothing extraordinary about this; organizations know how to manage their logistics, even when there is a 'large contingent.' Sten Malmberg, the Camp Manager, writes with equal weight the people being moved and the exact timing of the journey. That was his job, role and function.

"On Monday, February 4, the clientele in Doverstorp's 1 alien camp will be moved to Bettna. The journey is intended to be undertaken by train, which departs at 9.56 from Finspång, via Kimstad Nyköping. Taking into account the difficulty of keeping the large contingent collected during the waiting times in resp. Kimstad and Nyköping, it would be desirable if the necessary number of carriages for about 125 people could be inside Kinstade station on Monday February 4, 1946 at 10.30 and that these wagons could then be disposed of during the entire journey until the arrival at Bettna at 14.39. "

Doverstorp, January 31, 1946. Signed by Sten Malmberg, Camp Manager"

Till

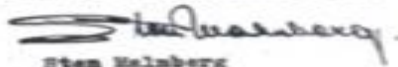
Trafikförvaltningen Östergötlands Småspåriga
Järnvägar,

Norrköping.

Måndagen den 4 februari skall klientslet i Döversatorp
utlämningsläger förflyttas till Bettna. Resan väses skola
företagas med tåg, som avgår kl. 9.56 från Finspång, Över
Kinnestad - Nyköping.

Med hänsyn till övrigheten att hålla den stora klientslet-
ten samlat under väntetiderna i resp. Kinnestad och Nyköping,
vore det önskvärdt om nödigt antal vagnar för ca 125 personer
kunde finnas inne på Kinnestads station måndagen den 4.2.1946
kl. 10.30 och att dessa vagnar därefter kunde disponeras
under hela resan till ankomsten till Bettna kl. 14.39.

Döversatorp den 31 januari 1946.



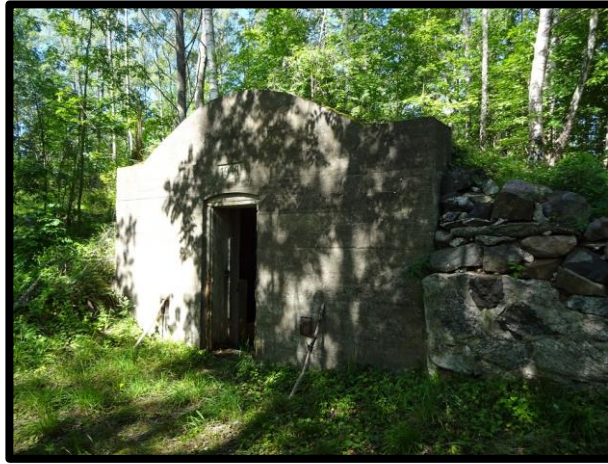
Sten Helberg

Lägerchef

The photographs below show what little remains of the compound's buildings and encampment. But we hope this article helps assure that the events that took place there are not lost to history.



Sign marking one of the two Dining Buildings³⁵



The Potato Cellar³⁶



Inside the Potato Cellar³⁷

³⁵ <http://historicalsites.se/places/doverstorp/>

³⁶ <http://historicalsites.se/places/doverstorp/>

³⁷ <https://travelblogeurope.com/8000-escaped-second-world-war-ended-small-swedish-village/>



Foundation of the Water Works Building³⁸



A more intact Water Works Structure

³⁸ <http://historicalsites.se/places/doverstorp/>



Remnants of Water Taps located around the site since the barracks did not have running water

Concluding Thoughts

Consider these words and phrases; they are the opposite of those referring to abandoned and forgotten at the start of this article.

Recall	Think about	Consider
Remind	Identify	Recognize
Recollect	Keep in mind	Point out
Memorize	Know	Retrieve
Not forget	Memorialize	Mindful
Locate	Mention	Distinguish
Note	Remember	Cite
Think of	Celebrate	Retain
Observe	Honor	Commemorate

These terms describe the present day looking back at the history and impact of Doverstorp. Once the resettlement location for thousands of new arrivals from the Nazi concentration camps at the very end of World War 2, the remnants of this camp are but a few pilings, foundations and markings. Yet, the heroic work of a staff of hundreds over a two year period made an impact on lives that must not be *passed over* by history. It is our hope that you, the reader, will remember the journeys of these Holocaust survivors, and those who cared for them, as they headed into the unknown of life after war.

PHOTO GALLERY OF WHITE BUS CONVOYS AND RESCUE









*Dedicating White Bus #38 Yad Vashem, Israel's memorial to Holocaust Victims,
December 1, 1991*

Lest we forget.