

# SHEALTIEL GAZETTE

THE INTERNATIONAL JOURNAL OF THE FAMILY



*Fragment of the Shealtiel Haggadah*

Founding father: Elias in  
Amsterdam

The tombstones of Thessalonika

Prince Philip & the Saltiels

Letter from California

Reunion reflections from  
Maurice Saltiel, Michel Saltiel,  
George Cassuto & Vibeke Olsen

Personal reminiscences of Dennis  
Sealtiel & Piet Sealtiel

Family matters—projects for the  
future

“Open Door”: A proposal for  
exchanges for youngsters—and  
the not so young

Family directory







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## *Next issue—July 1995*

The next issue will be published towards the end of July 1995. As well as articles of family reminiscence and history, it will include special reports on genealogy and outreach. There will also be new features, including a review of family matters, a diary of forthcoming events and a special supplement on the Amsterdam Reunion.

**Special supplement: The Amsterdam Reunion:** This will be a definitive report of the proceedings of the reunion, including the material presented by Professor Iris Fishof (Shealtiel Haggadah), Diana Sommer (Jewish Genealogy), Vibeke Olsen (Rediscovery of the family), Henry Saltiel (Holocaust in Thessalonika), as well as unrepresented material by Charles Calamaro (Modern Jews of Spain), and Moshe Shaltiel (Crypto-Jews of Iberia).



## The family

WE ARE VARIOUSLY known as Chaltiel, Chartiel, Saltiel, Sealtiel, Sealtiel, Shaltiel and Shealtiel, all derived from the Biblical שאלתיאל, generally translated as “asked of God”. The current family is the descendant of one or more Sephardic—that is Spanish Jewish—families, expelled from Iberia over the period 1492-7.

## The *Gazette*

THIS JOURNAL IS an outgrowth of the *Magazine* published by Vibeke Olsen at the reunion in Amsterdam which first brought us together. It is intended to be published three times per year or so; to act as an international medium of communication between members of the family; and to support the re-establishment of ties between us.

## Editorial policy

FOR THE TIME being, the *Gazette* is being edited in London by Miles Saltiel, who welcomes contributions of all kinds, including material enabling us better to understand our own history, that is personal reminiscences, as well as genealogical or historical material.

WE DO NOT, however, intend only to be backward looking. The *Gazette* is intended also to be the forum for the exchange of family news, advice of forthcoming events of interest to members of the family, and reports of newly discovered members or branches of the family; as well as for the

organisation of co-operative endeavours pertinent to the family.

## Contributions

AS THE GAZETTE VERY much relies on contributions from members of the family, we look forward to continuing to hear from you. The *Gazette* welcomes text and illustrations that relate to any aspect of the family, its history or its members; as well as opinionated articles and personal reminiscences of any kind. The Editor will acknowledge but does not undertake to return material. Please see the *Announcements* on page 25 for details.

## Acknowledgements

MUCH MATERIAL has already been sent in—more indeed than could be published in this first edition. I hope I have acknowledged all such material directly and once again to all of you who have sent in material, many thanks.

To any whose material I may have failed to acknowledge personally, let me apologise and express my appreciation now; and to those whose family news I may have missed on this occasion, let me also offer my apologies.

All of the family is in the debt of Bernard Saltiel for translating the letters of Maurice Saltiel into English; and of Thomas Saltiel, Bernard Saltiel and Daniel Shaltiel for translating newspaper articles and Moshe Shaltiel's keynote speech into French. Many thanks to all concerned.

SHEALTIEL  
GAZETTE

# Editorial

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IF IT SEEMS A SHADE pompous to have an editorial in a family newspaper, on this initial occasion our purpose is simple: to illustrate our intentions by using the example of the articles in this issue.

ONE OF OUR FIRST purposes must be to learn more of our own history, however hampered by the cloudiness of the record. In these matters, the Dutch family is fortunate to the extent that the local record is unbroken from the Sealtiels' earliest days in Amsterdam. Vibeke Olsen makes use of this in her reconstruction of the life of the founder of the Anglo-Dutch family, Elias or Eliau Sealtiel. Moshe Shaltiel's analysis of tombstones shows how scholarship can make sense of the Thessalonikan record, despite damage from fire, earthquake, and invasion. He also passes on an anecdote of Princess Alice of Greece, whose heroism in saving Jews from the Holocaust touched the lives of our kinsmen.

WE INCLUDE FOUR reflections on the reunion. Maurice Saltiel sent out a series of notes following the reunion; we include his musing questions about the nature of the family. Michel Saltiel has written the closest we have seen to a definitive record of the event and this is translated here for those unable to read the original French. George Cassuto is among those of us feeling that the press may not always have done justice to the nuances of the occasion. We have pleasure in responding to his request that his amended account of his interview be circulated. One of the principal organisers, Vibeke Olsen, has contributed a characteristically vigorous account, as well as her responses to the questions posed in Maurice Saltiel's round robin.

FAMILY REMINISCENCES are another important part of what the *Gazette* hopes to publish. All of us have stories worth the

telling—the stories of our lives. We have just received the splendid personal memoir of Donald Saltiel of Whakatane, New Zealand, running to sixty pages. We hope to obtain permission to publish extracts. We particularly value chronicles of the war, increasingly urgent as we begin to lose the mid-century generation. We publish memoirs from two wars, sent in by Dennis Sealtiel of Cambridgeshire, England; as well as a translation of the lament of Piet Sealtiel of Amsterdam, for the way of life and family lost to the Holocaust.

THE SHEALTIELS ARE NOT to be defined by the past alone. With this in mind, we set out an outline of new projects, including future research topics as well as other more ambitious endeavours, with a list of national volunteers, as well as an indication of the role that they can play. We need further volunteers for other family enterprises and we include appeals for such help. Thea Rønsby-Veltkamp has volunteered to organise one such scheme—for an “Open Door” between members of the family for exchange visits—and we hope that you will respond positively. And Beatrice and Philippe Saltiel report from California on the local reunion where they learned of the startling work under way in the States on family genealogy. We close with *The View from Gloucester Square*, a diary of personal thoughts from the Editor on topics principally relating to the family.

AS PROMISED, WE are issuing an up to date directory of members of the family, now extending to over one hundred and twenty households, around half of which have subscribed to the *Gazette*. Future issues will include reports of our findings in the field of family genealogy, as well as of progress on other joint projects. Please subscribe, if you have not already done so.

# Founding father: Elias in Amsterdam

*This reconstruction by Vibeke Olsen uses her findings from the archives of Amsterdam to depict the life of the founder of best documented Saltiel line, the Anglo-Dutch family.*

**D**URING MY GENEALOGICAL researches at the Gemeentearchief van Amsterdam, I found information about almost all the members of the Sealtiel family. The information, however, consisted mainly of dates of birth, marriage and death, addresses and occupations. I have found more detailed information about Eliau Saltiel, however, and I have used this to write a reconstruction of the life of his family. When reading this, you should realise that the story is based on my interpretation of what Eliau and his family would have done. I have used all the genealogical information available, and combined this information with my own knowledge about history and about the Sephardic Jews of Amsterdam in general. But I cannot give you a guarantee that my interpretation is correct. It is possible to choose another interpretation of the events, and I would of course be happy to learn, if you have an alternative suggestion, what might have happened. To me the developments within the family seem realistic, and I hope that my account will give you an sense of the kind of life that our forefathers led.

**I**N THE 17TH CENTURY Amsterdam enjoyed the prosperity of its golden era. Its success was in large part due to the talents and efforts of Sephardic merchants who had settled in the city. Amsterdam was called *Mokum Alef* or "Little Jerusalem" indicating that this city was the best place for Jews to settle down after the Spanish expulsion of 1492. Until the 18TH century the Jewish population of Amsterdam mainly consisted of Sephardic Jews. Ashkenazi Jews started to arrive in Amsterdam about 1700, and they soon outnumbered the Sephardic Jews. In the same period international trade declined, and many of the Sephardic merchants of Amsterdam lost their livelihood. Jews were not allowed to work within the guilds, and the only profession that they knew was trade. The impoverished Sephardim mostly worked as hawkers; selling fruit, vegetables, candies or old clothes. When Eliau Saltiel arrived in Amsterdam from London in 1757, the decline had just started and Eliau was twenty years old.

**I**N THE BEGINNING, Eliau was not the only member of the Saltiel family who lived in Amsterdam.

His presumed cousin, Yomtob Saltiel was in Amsterdam in 1756. He received help from the Poor Relief Fund of the Sephardic Congregation. Because of his poor financial situation, Yomtob eventually chose to return to London, whereas Eliau stayed in Amsterdam. Eliau married shortly after his arrival and perhaps his young wife did not want to separate from her family; or perhaps Eliau believed that his situation would improve. Sara Mendes was the daughter of Abraham Mendes. In 1760 Sara and Eliau had their banns published. Sara was 20 years old and Eliau was 22. They were married in 1762 in the Esnoga, the great Sephardic Synagogue of Amsterdam.

**A**MSTERDAM'S JEWISH quarter was concentrated around the Sephardic and the Ashkenazi Synagogues at the Waterlooplein. This was the quarter where Eliau chose to live and where he spent the rest of his life. Eliau and Sara first lived on the Island of Flooyenburg, but later they moved to the Jodenkerkstraat, where they lived among other poor Sephardic Jews. The street had its own synagogue and kosher butcher's shop. Ninety-eight percent of its population was Jewish. The Jewish Quarter was the most crowded part of Amsterdam, and poor Jews lived under terrible circumstances. Sometimes a family with ten children would live together in just one room, where they had to sleep, cook and wash their clothes. When a child was born, the family would not move to a bigger apartment; they would seek an even smaller dwelling because they could afford to pay less. The apartments had no toilet and the women had to go downstairs to get water. The children were often suffering from diseases caused by the poor hygienic standards; over half of the children would die young, because of epidemics, malnutrition, cold or accidents.

**E**LIAU'S OLDEST SON, Isaac, was born in the period 1760-4, and named after the father of Eliau. Both Eliau's parents had died in 1760. The Sephardic Congregation of Amsterdam has no registration of the birth of Isaac and it is uncertain he was born there. In 1772, Isaac and his father were given Tallith and Tsitsit from the Sephardic Congregation of Amsterdam.

RACHEL AND LUNA were the two oldest daughters of Eliau and Sara. They were born in 1764 and 1765, but both died young. When Sara gave birth to another baby girl in 1757, she was named Luna after her deceased sister. Shortly thereafter, Eliau and Sara's marriage ended. There are three different interpretations of what might have happened to the marriage of Eliau and Sara:

- Eliau could have divorced Sara and remarried Ester Monteiro, but not in Amsterdam.
- Eliau could have separated from Sara without giving her a divorce and lived with Ester Monteiro afterwards.
- Eliau could have been a bigamist, living with both women at the same time.

I cannot tell which interpretation is the correct one; there is no Ketubah (that is, Hebrew marriage contract) between Eliau and Ester and their banns were not published in Amsterdam. They had three sons: David was born on 14 November 1773, Joseph was born on 5 April 1779 and Salomon was born on 5 January 1784. Sara Mendes died in December 1779, maybe because of a disease. She died the same week as Judah Saltiel, who was probably a relative of Eliau. Judah Saltiel was buried next to Sara at the Sephardic Cemetery in Ouderkerk. On her tombstone, Sara is identified as the housewife of Eliau Saltiel.

IT SEEMS THAT the children of Eliau and Sara accepted Ester as their mother. There are some indications that when Ester and Eliau married, she was a widow, having been married before with Isaac Mendes, the brother of Sara Mendes. By this she would have been the sister in law of Eliau. However, the sources are mixed on this topic, and it might also be that there were two women called Ester Monteiro in Amsterdam. Eliau's profession is unknown, but it is likely that he would have been a hawker like many other of the poor Jews. He would sell whatever he could purchase cheaply and sell at a profit. The competition amongst the hawkers was severe, and his family would starve if he did not make his daily living. This could be one of the reasons that Eliau asked for help from the Poor Relief Fund of the Sephardic Congregation. They granted him one guilder in 1759, 2.10 guilders in 1772; and 0.14 guilder in 1780.

ELIAU INSISTED that his children go to school and learnt to read and write. Eliau had gone to school himself: at least he could write his own name. His son David seems to have had quite a good education. His signature is relatively elaborate, so he must have been used to writing. Joseph and Salomon could also write their names properly. Only Isaac, the oldest son, had some problems. His writing is childish and he could not spell his own name correctly.

ISAAC SEEMS to have been a source of trouble to his parents. In 1788, two children of Isaac Saltiel were buried at the Sephardic Cemetery, outside the official part of the cemetery. These children were born to Isaac before he got married. Eliau was still alive when his first two grandchildren were born, but the birth of an illegitimate grand-

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***“Eliau insisted on sending his children to school, giving his son David a good education and a particularly elaborate signature.”***

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child would not have pleased him. Maybe Isaac did not marry because Eliau opposed the marriage of his son. In the 18TH century, a Dutchman could not marry before he was 31 years old without the approval of his father. In 1790 Eliau

died, aged 50 years. Two years later Isaac Saltiel had his banns published with Beletje Coenraads, a Ashkenazi Jewess of Amsterdam. Isaac was 32 years old and Beletje was 29. David, the brother of Eliau, was a witness at the wedding.

IN AMSTERDAM, Sephardic Jews generally refused to marry Ashkenazi Jews, whom they considered to be ignoble. This situation lasted until after 1850, and the marriage of Isaac and Beletje in 1792 would therefore have been considered a *mesalliance* by the Sephardic Jewish Community. Without doubt, Isaac and Beletje must have loved each other, but they went through a lot of trouble together because of this infatuation.

ELIAU DIED in September 1790, aged 52 years. He was buried at the Sephardic Cemetery in Ouderkerk of Amstel; his wife and his children paid for a tombstone to be put on his grave. In 1791 Ester was a witness to the marriage of her stepdaughter Luna with David Querido. Perhaps Eliau had arranged this marriage for his daughter when he was still alive, but he did not live long enough to see any of his children get married. David was the oldest son of Eliau and Es

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*Ketubah of Eliau Sealtiel*

ter, and probably the apple of their eyes. The boy seems to have been clever in the school and very religious.

**D**AVID MARRIED Gracia Levy Montezinos in 1793 when he was 19 and she was 24 years old. David's profession was a servant of the Esnoga. He and Gracia lived in a rented room in the *Sonnehoffe* (the sun garden) on Marken. Gracia was a descendant of the famous Montezinos family. Presumably Eliau would have been proud of his son. David and Gracia had twelve children. Ester would have been happy with her grandchildren and shared the sorrow of David and Gracia when they lost four of their daughters in 1800, 1803, 1806 and 1809.

**I**N 1801, a second son—Joseph—was married to Debora Querido. They probably did not marry in the Esnoga, as there is no Ketubah to be found. They had three sons and one daughter. Because of their poor financial situation, they were given help by the Poor Relief Fund and in 1808 they decided to leave Amsterdam for Hamburg. The Poor Relief Fund of the Sephardic Congregation were willing to give them the amount of 100 guilders, against the promise that Joseph and Deborah would not return to Amsterdam for help within the next 20 years. Joseph and Debora left Amsterdam and arrived in Hamburg on 14 August 1808 together with their four children. Debora died in Hamburg and Jo

seph remarried twice and had other children. He never returned to Amsterdam.

**I**N 1809 Ester was witness when her youngest son Salomon had his banns published with Esther Querido. Ester senior had close relations with the family of Abraham Querido; two of her children had already married two of his children. But the marriage between Salomon and Esther did not occur in 1809 and their banns were cancelled. The reason might be the under age son of Esther Monteiro. She was a widow of Michael Cohen, and before him she had been married to Abraham Rozetta, with whom she had a son, Daniel, who was 15 years old in 1809. In 1815 Salomon and Esther fi-

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***“Eliau would have been able to be proud of David who became a servant of the synagogue.”***

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nally married, 35 and 42 years old, and Ester senior could be happy. Salomon worked as a carrier and neither he nor Esther could write. They lived most of their life in rented rooms in the Jodenkerkstraat and had no children.

**I**N 1815 ESTER Monteiro occupied a room in the Lange Houtstraat, but later she moved to the Weesperkerkstraat 41, where she lived modestly until her death. Ester had no profession and received help from the Poor Relief Fund of the Sephardic Congregation. Every month she was given 2.10 guilders and half a basket of peat for heating. She must also have received help from her children. She died in 1825 when she was 86 years old. She passed away at her home on March 17<sup>TH</sup> at midnight. On her tombstone is written “*Ester Mendes Monteiro, the widow of Eliau Saltiel*”.

# The tombstones of Thessalonika

*This scholarly analysis by Moshe Shaltiel illuminates our understanding of the owner of the "Shealtiel Haggadah", as well as the continuous presence of the family in Thessalonika from the earliest years of its history as a Jewish city to modern times.*

FOR THE PURPOSE of uncovering the genealogical ties among our various Shaltiel (Saltiel) branches we have to utilise various, and sometimes unusual, methods since some of the conventional tools such as city and state archives, church and synagogue registries, school records and family journals are scarce—if they exist at all. The great fire of 1917, two world wars and other political upheavals caused the destruction and disappearance of many documents. Among the other methods; oral history, analysis of social trends such as the repetition of certain first names, business establishments and occupations and of course the tombstones.<sup>1</sup>

The following discussion centres on studies of Thessalonikan tombstones. It is known that *Senior Jacaqie*, the old cemetery of Thessalonika, was destroyed during World War II, not necessarily by the Nazis but by the non-Jewish citizens of the city, who for many years had coveted the huge tracts on which the cemetery was built. The cemetery's unusual location at the city centre by the university was due to the late development of Thessalonika.

THE HELLENISATION of Thessalonika started soon after its transfer to Greek Dominion; the forcible transfer of over one hundred and fifty thousand Greeks from Turkey to Thessalonika more than doubled its size and changed the ethnic mix of the city from ninety percent Jewish to Christian-Greek majority. These changes added an incentive to the Greek expansionist program. The Greeks were finally successful and with the help and backing of the German occupation administration took over the cemetery. Most of the tombstones became building material for swimming pools, patios, pathways and churches. This sad part of the history of the Thessalonika Jewish community is subject to a separate study which we hope to complete soon.

Fortunately, some people such as Michael Molcho and Izaak S. Emmanuel saw it as their obligation and an act of devotion to keep the story of our people alive. They assembled, re-

searched and edited a considerable body of information about the tombstones of Thessalonika. Their important work did not end with the description and transcription of the tombstones. They went further in their research and learned many details of some of our ancestors, employing sundry records, ancient publications, religious studies and memories of people at the time of their research. Their works, however, are out of print, rare and unavailable for purchase. I was unable to get them even at the National Library at the Hebrew University in Jerusalem or through the publishers or printers. Without tremendous help from my father, Daniel Shaltiel, who worked hard to find the few individuals who still had those rare books in their possession, this study could not have been done and for that I am grateful to him.

THIS STUDY FOCUSES primarily on the tombstones of the Shaltiel family. In certain cases, however, I found a description or reference to members of our families on tombstones that are not "Shaltiel". We covered every reference to any son or daughter of a Shaltiel, whether it was "our" tombstones, "other" tombstones, or the commentary on any tombstone.

I HAVE NOT attempted to transcribe the full inscription on the tombstones. Much of the text has little genealogical value or historical importance, as it is often merely the conventional obituarial praise of the period. Only in certain cases where the inscription is related to specific events or a specific character trait of the deceased have I added a more detailed description. I will respond to personal requests for a full data transcriptions of specific tombstones. Finally, I ask that if any reader identifies specific tombstones, please contact me to provide us with more details.

1530

**Shlomo Ben Shmuel Kavli** (Cavallero) was of the "House of Shaltiel" descended from **Shlomo ben** (son of) **Shmuel ben Reuven**, **Ben Shmuel ben Reuven ben Rabbi Yona** whose grandfather was the "complete and wise

man” **Mistro Samuel Del Onil**. Shlomo Cavallero was, like his father before him, an “expert physician” and was a Rabbi in “K.K. Portugal”<sup>2</sup>. He was a collector of manuscripts who inherited from his father, as well as a noted collector, owning many manuscripts, among them the book of “God's Wars” by Levi Ben Gershon written in 1499. His son **Shaltiel** was in correspondence with the Thessalonika poet **Saadia Longo**. This family was the owner of the **Shealtiel Haggadah**. See picture of the tombstone in “Memorial 7” page 40.

#### 1534

**Isterlija Shaltiel** “died at a young age”. The first name is known today as Lija or Liga.

#### 1534

**Delicia**, wife of **Chasdai, Shaltiel**, mentioned (in Ladino) on the tombstone of **Rabbi Shlomo Levi** (died 1534) as the person who paid for the tombstone out of gratitude and a vow she took on the 30TH day after the birth of her son and “for her good health”.

#### 1581

**Shlomo (Solomon) Ben-Shaltiel** died on the first day of Passover 1581. His family belonged to “K.K. New Katalan”. Today the name is Saltiel, that is without the *Ben*. At the same time lived the *Dayan*—religious Judge—**Istrog Ben Shaltiel** whose signature appears on religious decrees of the period.

#### 1686

**Yaakov Ben Shaltiel** “Wise man, prominent member of the community”

#### 1758

**Shaltiel Ben Shaltiel** Was a prominent businessman known for his “honesty in conducting negotiations”; he was a first born (*Bechor*)<sup>3</sup>.

#### 1788

**Shemtov Shaltiel-Rabbi** “Died the second day of the new year” (1788) of old age, was very affluent—after his death Shemtov became a name given in the Shaltiel family from father to son “until the last generation”.

#### 1792

In an article about **Avraam Kovo** (a famous Rabbi) there is mention of known Rabbis in his time

- (i) **Avraam Shaltiel De Buton** and
- (ii) **Shaltiel Ben Haim Shaltiel**.

#### 1800-1900

In an article regarding Jewish leadership of the era, there is mention of **Bochor Shaltiel** (of the Aaron line) and **Benico Saltiel** (of the Henri and Bernard line).

#### 1812

**Rabbi Shaltiel Ben Haim Shaltiel**: In 1803 he was signatory as *Dayan*—religious Judge—to various decrees together with **Rabbi Avraam Guteno** and **Haim Yosof Adon**.

#### 1841

**Palomba**, wife of **Izak, Shaltiel**, “died in childbirth”.

#### 1863

**Yosef Shaltiel** “died at a great age”; wrote a commentary on the Torah in five volumes. “On the 30TH day after his death Rabbi Reuven Solomon conducted the sermon. At the first anniversary. Rabbi Kovo did the same”.

#### 1875

In an article about **Rabbi Raphael Kovo** (died 1875) two famous rabbis of his time are mentioned:

- (i) **Avraam Shmuel Shaltiel** and
- (ii) **Yosef Avraam Shaltiel** (1827-1895), see above.

#### 1907

**Shabtai Shaltiel** is on a list of rabbis who lived at the time of the famous Rabbi Yaakov Hannan Kovi.

#### 1916

**Nico Moshe Shaltiel**, (Brother of Benico), 1866-1916 “died month of Nisan”. One son, Edwin, Consul General for Japan in Thessalonika escaped Greece to Egypt and fought the Germans as a British officer. His other son is Henri, “our Henri” from Paris.

#### 1917

**K.K. chelek tov (Moïse Saltiel)** appears on a list of synagogues that were destroyed in the great fire of 1917 and never rebuilt.

#### 1861-1929

**Benico Moshe Shaltiel** was head of the Thessalonika Jewish Council<sup>4</sup>, the Hirsch Hospital and many other Jewish organisations (he actually died during a board meeting of the council). This prominent family had a tradition by which one member, usually the elder son,

was to dedicate his life to the Jewish community and its affairs and not go into the family business.

#### 1937

At the request of the dictatorial Government of Johnis Mitsaksas, **Sabi (Shabtai) Shaltiel** was appointed as the president of the Jewish community. At that time the council was not an elected body, but appointed by Kirimis, the General Governor of the city.

#### 1944

**David Sadi Shaltiel** is on a list of Rabbis killed by the Nazis.

#### 1933-1940

**Chemtov Shaltiel** was president of *Hevma Kedocha* the burial society of Thessalonika.

#### Notes

- 1) Recently a vast cache of Jewish documents from Thessalonika has been discovered in Russia. It seems that archives which were thought to have been destroyed by the Nazis were actually taken by them to Germany, there to be stolen once more by the conquering Russian armies.
- 2) *Kehitat Kodesh* (Synagogue)
- 3) First born (*Ben Bechor*) had a senior status in Sefardi families.
- 4) Other members of the council included Daniel Shaltiel, Shlomo Shaltiel, and in the final years Haim Shaltiel.

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## Prince Philip & the Saltiels

*This anecdote tells how Moshe Shaltiel learned of the fortunate encounter between kinsmen and the mother-in-law to be of the Queen of England.*

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ON MONDAY OCTOBER 31, 1994, Prince Philip of England accepted the Medal of Honour of Righteous among the Nations from *Yad Vashem* in Jerusalem on behalf of his mother, Princess Alice.

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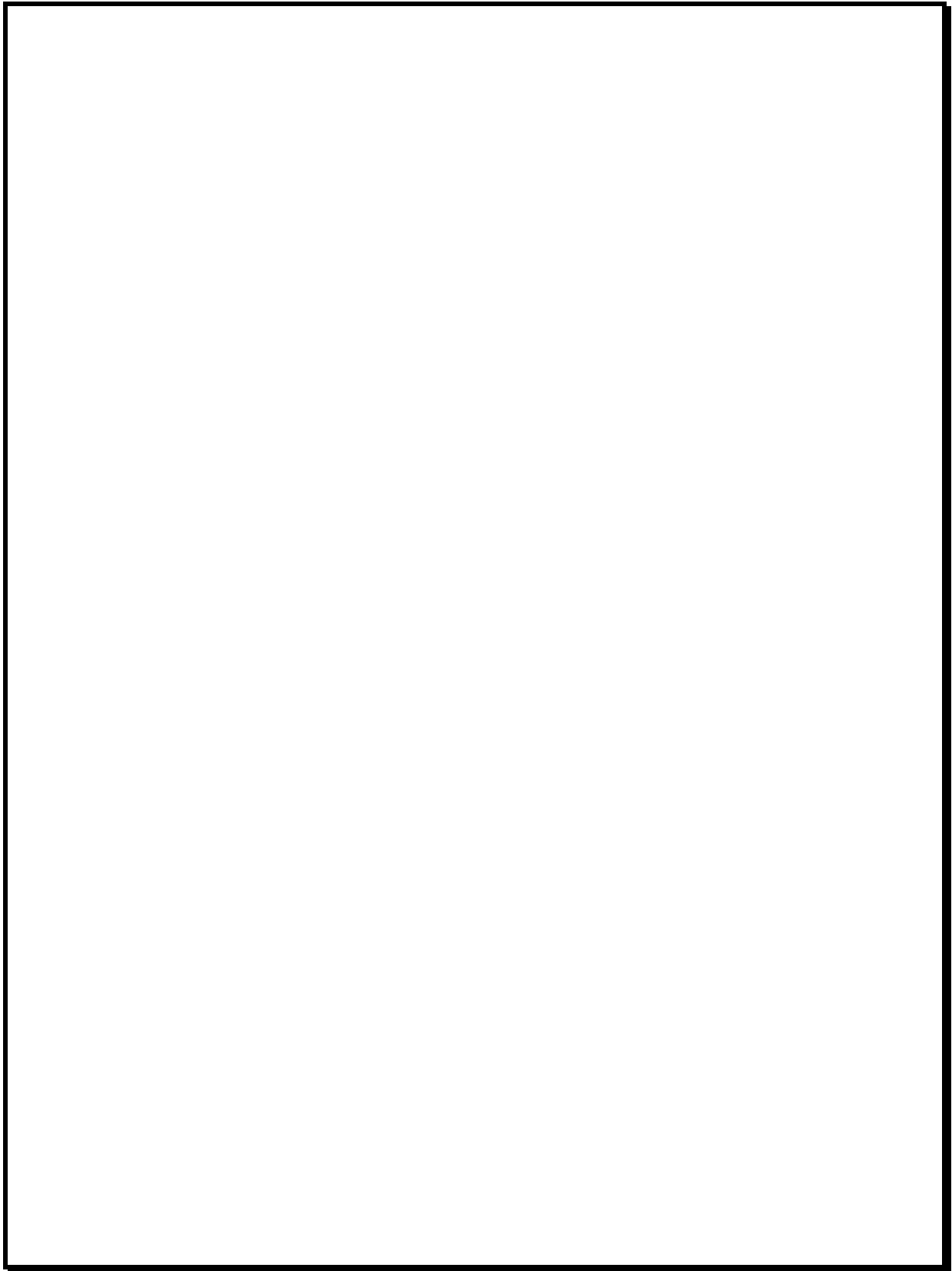
THE STORY OF THE princess who saved a Jewish family—Rachel Cohen and her two children, Michel and the late Tilda—appeared in the world press. What the press did not report was the Saltiel twist of the story. Rachel Cohen was the granddaughter of my namesake Moshe Abraham Shaltiel, the first cousin of Henri and Rene (Bernard's father) of France. On a recent visit to Paris, where Gila and I participated in the reunion of our French branch, I had the pleasure of visiting with Henri who invited his cousin Jacques H. Cohen, son of Rachel Cohen, to meet me.

JACQUES, A RETIRED member of the Greek delegation to NATO, talked about the relationship between the Greek royal family and the Saltiel-

Cohen family. In 1912, King George of Greece came to the city of Tricala. The king wanted to be there during the time of great destruction caused by floods, and share his people's experience. Haim Cohen offered the king the use of his mansion. The king accepted with the condition that Haim, banker and a member of the Greek parliament, would stay on with his family. That was the beginning of a long friendship between the two families, a friendship that resulted in the saving of the lives of members of the Cohen family by the daughter-in-law of King George, Princess Alice.

JACQUES HAD THE opportunity to thank the princess in person when she stayed overnight in Rome where he was serving as an officer in the Greek Embassy. Jacques is retired and now lives in Paris. He has promised me that (G-d willing) he will be with us at the next family reunion, in Thessalonika 1997.

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***The families of rescuer and rescued.***

***Left to right:** One—Unidentified aide de campe; Two—King George of Greece;  
Three—Rachel Cohen-Saltiel; Four—Father of Prince Philip;  
Five—Haim Niko Saltiel, husband of Rachel, banker and Member of Parliament;  
Six—Jacob Saltiel, father of Haim Niko Saltiel.*

## Reflections on the Reunion: I

*In the aftermath of the Amsterdam reunion, no-one was more energetic than Maurice Saltiel in keeping up with the family, contributing to the extraordinary efflorescence of the French branch leading to a round of reunions across the country. In this extract from his note first published in October 1994, he muses about the character of the family.*

I'M THE YOUNGEST OF a family of five children, three boys and two girls. I was born on 18TH August 1911 in Thessalonika, naturalised as a Frenchman on 24 February 1935, mobilised on 1ST September 1939, imprisoned by the Germans from 1940 to 1945, and freed by the Russians. As a joke, I often say, "I'm 38—out of order." Actually I'm 83 years old: "Good feet! Good eyes!"

For countless years during my travels, I have tried to find people bearing the same family name living in France or abroad, but in vain. In two days, on 27TH and 28TH August 1994 in Amsterdam, I counted 150 of them (including seven Maurice Saltiels), who had come from fourteen countries. We were already proud of being called Saltiel with our ancestors, but since this worthwhile gathering we are even more so.



WHEN I CAME back from Amsterdam, through the meetings I organised and phone calls to Saltiels who couldn't come, I wrote down some questions which interested me, such as:

1. Did you notice how the Saltiels we met in Amsterdam, had in common various

aspects of behaviour, appearance, life expectancy, and traits making for success; and also had similarities in their qualities and failings?

2. Did you notice, as I did, that despite the world-wide crisis, there are no unemployed Saltiels looking for a job? Amazing, isn't it! Even better, the Saltiels generally create jobs.
3. Why do you think seventy percent of the French-speaking Saltiels were missing in Amsterdam? Could it be because they are advanced in years? because of health reasons? distance? expensive travel fees? or because the 27TH and 28TH are a holiday period or a business one? Perhaps also because, for some of them, the mail was written in English?

*Editor's note: Subsequent enquiries suggest that this last was almost certainly the reason. Maurice's rhetorical questions provoked considerable interest and we print answers from Vibeke Olsen on page sixteen below.*



I will do my best to be a good delegate for France, Spain, Switzerland, Belgium and Austria and I don't regret being one.

## Reflections on the Reunion: II

*The Amsterdam reunion was such an exciting event that many of those attending subsequently circulated their accounts. The closest we have seen to a document of record was by Michel Saltiel, which is translated here from the original French.*

ON 27TH AND 28TH August 1994 there assembled in Amsterdam almost one hundred and fifty people with the surname Saltiel, spelled in the different forms of Shaltiel, Chaltiel, Sealtiel and even Chartiel, the name phonetically ad-

justed according to the countries in which their ancestors settled after their departure from Thessalonika. The reunion was prepared and organised principally by Vibeke Sealtiel Olsen, Felicity Miller Saltiel, Miles Saltiel, Aviva Goldschmidt, Rob Sealtiel, and Moshe Shaltiel.

IN 1993, THE descendants of Eliau Saltiel (who settled in Holland two hundred years ago) had reunited in Amsterdam, and they were now inviting the Saltiels of the whole world to assemble together in the same place. Present were representatives from Argentina, Australia, Austria, Belgium, Canada, Denmark, Spain, the United States of America, France, Great Britain, Greece, Holland, Israel, New Zealand, Switzerland and Turkey. In total, there were over twenty-five French speakers and around one hundred and fifteen English speakers.



An envelope containing a card with the schedule of the different places of reunion for the weekend awaited all the participants at their hotels.

AFTER REGISTERING IN the University hall, the first rendezvous was the synagogue, for those who wanted to go. We came to a long table behind which there was a young woman (Felicity Miller Saltiel) who greeted us with a friendly smile. She gave us a tag with our name and first name as well as our city and country of residence. The name-tag also contained a logo formed from a double circle in which the name of the two countries, Spain and Holland accompanied by the dates 1492 and 1994 with a lion in the centre composed in part by the name Saltiel in Hebrew letters. Underneath, it read, for example—

Spain → Thessalonika → France
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—to denote the journey of the forbears of each one of us who wore such a tag.

UPON ARRIVAL, EACH individual had a Polaroid picture taken to make up a mural of photos annotated with surnames and first names. These pictures were grouped by country of residence. Even on Saturday morning, there were many dozens of photos from countries from all five continents.

As time went by, more and more people arrived and put their name-tag on and we could read the family surname proudly displayed in different spellings—with the few exceptions of the women who were born Saltiel and had married. We could meet the doyen of the Reunion, more than ninety years accompanied by his son; or the youngest, less than two years old accompanied by her parents (she was stripped of her title the next day by a baby of ten months).

WE ATTENDED A presentation by Diana Sommer of the *Dorot* Genealogy Centre of Tel Aviv, from whom we learned how to find the name of an illustrious ancestor or trace the migration of Jewish families from city to city. This centre holds information on micro-computer diskette, input with the genealogy software programme known as *Personal Dorot*. This software could be used to regroup the genealogy of the Saltiel family. It allowed the registration of up to two hundred people over nine generations.

Each participant was asked to fill out a form which would record their family history. Afterwards, each participant at the reunion was invited to respond to a half a dozen questions about their personal circumstances history and outlook while being filmed on video camera.

THROUGHOUT THIS TIME, information was being exchanged around the tables or in front of the displays, between close relatives and distant, known or seen for the first time. In the hall, a young American journalist, microphone in hand, interviewed the first available person who passed her by. Camera in hand a young man filmed the conversations and interviews around him.

Circling the room, we heard more conversation in English than in French. A little bit of Spanish here and there, but the most common language of exchange here was certainly English, the international language with which this family dispersed into the world. French was perfectly spoken without an accent by our namesake, a lawyer from Thessalonika who explained to us that every Salonician considers it an honour to know French.

THE OTHER FOCUS OF ACTIVITY was the room which a computer where each person could give the name of his/her parents, grandparents, birth dates, marriage dates, the name of their wife, etc. There, the genealogy of these families was reconstituted, giving an instant insight into the lives of all these families who had gone to the different countries around the Mediterranean. This was the home of civilisations that had accepted—not always willingly and not always without malice—the people who were originally Saltiels and it is now too small for their expansion. As a result, for several decades, our dynamism has led us into the wider world.

THE NEXT MEETING point was the Saturday night dinner in the presence of the Israeli Ambassador in Holland, the Consul General of

Greece representing the Jewish community in Greece, the Head of Spanish Affairs, representing an important part of the family history, to the councilwoman representing the Mayor of the City of Amsterdam.

The meal took place in a banqueting hall containing two large rooms with a garden. The dinner was preceded by a non-alcoholic cocktail, with several canapés followed by the distribution of pins or *moreso épinglette* as the Canadians call them. It represented the design seen on the name-tag, a circle in blue surrounded by white, the letters in gold.

Then we all assembled for the family photo. More than one hundred people gathered for probably the only group photo in the family history. Five rows were necessary to accommodate everyone, so that no face was hidden by the person in front. The putting in place of more than one hundred people was not done immediately and the children began to get impatient. During this time we were filmed by several amateur reporters. The photograph was first taken by a Polaroid camera and then several other photos were taken. After each flash, everyone thought that the photographer had finished, but he asked us to wait. He took nine photos.

WITH THE PHOTOGRAPHY session finished, we could return to the room. A list allowed us to know our tables and it took a lot of looking to find one's own name—or to be more accurate, one's first name, as for the most part there was only a very long list containing the very exclusive name of Saltiel, even if it was spelled in different ways. In the room were musicians, next to whom was a lectern with a microphone. The musicians played the familiar Jewish and Oriental melodies that we might hear at marriages and other family celebrations.

Rob Sealtiel welcomed everyone to the dinner and thanked the special guests who honoured us with their presence. Everyone chatted, then representatives of the Saltiel family got up to said their piece, in their native language, to open the Saltiel family reunion dinner.

We will not forget the minute of silence in remembrance of all of our dead and departed, a moment where we all stood without moving in front of our chairs stifling a tear and remembering the horrendous war years. Then Moshe Shaltiel changed the tone with an inspiring

keynote speech, celebrating the heritage which had brought us together.

DURING THE MEAL, everyone got to know their neighbours. Discussions took place on innumerable subjects: here an encounter between Saltiels hitherto unknown, only their names binding them together; there a discussion on a volume of Jewish history. Still others told of the arrival of their father or grandfather to some village or another in France or the New World. The meal went on until nearly midnight, when the first people began to leave as some took taxis home, while others opted to walk.

IT WAS A SHORT night, as we were meeting the next morning at nine o'clock after visiting the old Jewish cemetery in Amsterdam and the synagogue. Just before nine o'clock, in the breakfast room, people met to continue their conversation of the day before. Other activities commenced in the same place as the day before, where throughout the morning new people kept arriving.

On the displays of presentations, we could see photographs, documents, and family trees which all showed what had been produced and gleaned from the day before. Obviously, the organisers did this in order to allow us to get to know the different members of this large family. We could find copies of a diploma of a Saltiel promoted to the rank of General in the Israeli Army, or photographs of an actor by the name of Saltiel, or marriage photographs of one Saltiel or another, or a group reuniting grandparents, parents and children by photographs, and such like. Two television screens showed images of the day before, whether concerning the events of the day or the evening, and featuring individual interviews as well.

There were different items available as souvenirs of this reunion, such as the group photo, other documents with a family link, Sephardi and Yiddish music cassettes by Aaron Saltiel, a book recounting the history of the name of our family (in English), a little document entitled "The S(he)altiel Magazine" on the family, and the list of addresses for each of the participants at this reunion. We also found three posters, with photographs of the Saltiel family house in Amsterdam, a page of the *Shealtiel Haggadah*, and a tombstone from eleventh century Spain recording the death of the first post-Biblical Saltiel so far known.

FELICITY AND AVIVA energetically distributed certificates of Saltiel family membership to each participant, recording the journey to Amsterdam on the 27TH and 28TH August to celebrate the first family reunion since the Spanish expulsion. We went through to a brunch in the University restaurant. It was yet another opportunity to exchange information with our neighbours, whether they were from France or the New World, not forgetting Australia. After the meal we were led to a presentation on the *Shealtiel Haggadah* by Iris Fishof who works at the Museum of Israel. The reunion ended with a Judeo-Spanish guitar concert by Aaron Saltiel, a talk on the Holocaust in Thessalonika by Henry Saltiel, and a presentation of a diskette of genealogies to Diana Sommer of *Dorot*.

After this, everyone said their good-byes and bid farewell to those who they had become close to over the two days. The farewell to the organisers was full of emotion and everybody thanked them for their fabulous effort which enabled a successful reunion and this unique event in the history of our family.



IT WOULD BE a fine thing if this could be followed by other reunions that were just as successful; and for she who conceived the idea for this reunion to collect the elements that would allow her to write her book on the history of the family over the five centuries that have passed since our expulsion from Spain.

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## Reflections on the Reunion: III

*The reunion was covered by the press from the United States, the Netherlands and Israel. In general, the journalists seemed to get the picture, but every once in a while they may have missed a subtlety of the positions they were called upon to report. One such occasion occurred with **George Cassuto**, whose corrected account we are delighted to publish.*

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AS SOME OF MY remarks were incorrectly reported, I am taking this opportunity to offer a corrected account.



THE BLESSING OVER THE bread at the dinner the previous evening was to have been made by George Cassuto, whose grandfather's mother was a Sealtiel. At the last minute he declined. Cassuto is a descendant of the famous Florentine Jewish family. When he was a boy, his father was arrested in The Hague by the Nazis. In 1941 his mother was able to make his captors release him and the family went underground. At the end of the war, two girls from George's class took him on his first visit to a church. Some years later he took up clerical studies, but he claims he did not then "change his religion" because he had no religion.

DURING THE YEARS I was in hiding I was attracted to Christianity. Until my father was arrested when I was a boy, I was unaware of our being Jews. When we hid with various families,

I always loved watching them celebrate the Christian festivals. As a child, I did not feel committed to Judaism - I did not know even anything about it. What attracted me was the beauty of the Christian festivals, especially the singing. When I decided to become a Protestant minister, I first thought I could believe in the Christian faith completely, but when I gradually became more and more aware of my Jewish identity, I began to see it as my task to explain the Christian doctrines more in the light of their Jewish origin. The heads of the church let me go ahead, because they believed that no-one in the church as a whole could doubt my special point of view.

HIS (RE)TURN TO Judaism was started, for all that, by his gentile wife Hannah. "One day - we were in one of our first congregations - she asked me, 'What is a Jewish boy like you doing here, being a Christian minister?' She sent me off to learn more about Judaism, and went herself to learn Hebrew and study Judaism. One of the turning points was two years ago when I took part in a reunion of Jewish children who were hidden during the war. There they told me

“You are torn between your work and your Jewish past. Why don’t you stop?” Cassuto, whose Jewish name is Shlomo, listened and was convinced. A month ago he gave his last sermon as a serving minister.

Now he wants to learn more about the Jewish way of life and the Jewish tradition. A few

years ago his daughter preceded him and, independently, converted to Judaism. His younger son, David, defines himself as “Christian, but also a bit Jewish”.

“I LOVE JUDAISM because it’s a religion of tolerance,” George concluded. “Actually it’s not just a religion. It’s a way of life, a way of thinking. In the meantime, I am in the middle of a long process. Perhaps the time will come when I will go up to read the Torah in the synagogue. I have a friend who did so in the age of fifty. I feel Jewish because according to Jewish law I am, but actually I am a wanderer, a stranger to both Judaism and the Church”.

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## Reflections on the Reunion: IV

*These typically spirited remarks from one of the principal organisers of the reunion, Vibeke Olsen, include an open letter containing her responses to the questions posed by Maurice Saltiel.*

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I WANT TO THANK every member of our family who participated in the reunion. Some of us made a very long journey, others lived right around the corner, but we all shared the devotion to family history and were interested to meet new family members; both being fulfilled generously at this occasion. I enjoyed the whole event very much, even if I was overburdened with work until the last minute.

ON REFLECTION, I should had spend more time talking to family members instead of solving organisational problems, but this is how things go. It is my regret that I was not able to share a few words with many of you. I wanted to exchange personal stories and learn more about your family history, but I lacked the time to do anything else but welcome you. I hope that we will have another opportunity to meet. Maybe in your home if I pass through your area? In the meantime, I would be very happy to stay in contact with all of you, and I hope that you will continue writing to me.

SINCE I STARTED my investigations, I collected all the information I could find on the Shealtiel family. When I started learning more about the history and origin of our family, I decided to make a family archive, with all kind of informa-

tion about our family. The reunion was a wonderful opportunity to collect material for the family archive, and I have done so to some extent. But there is still lots of family memorabilia that I have not received. I hope that you will help me to complete the family archive by sending me reproductions or copies of old photos, documents and other items with relation to your family history. And I would be very happy if you would write to me all that you know about the life of your parents, your grandparents and of other relatives.

THIS SO-CALLED “oral history” is seen as a very important part of the history of a family. Please send any material to me. I will handle it with great care and make the information available to other family members. When time is due I will donate the collection to a museum. Then our family memorabilia will be preserved for future generations, enabling our grandchildren and their grandchildren to learn about their origin just as we have done during this reunion. My address is:

Ud by Vej 25  
Holbaek 4300  
Denmark.

**M**Y SINCERE THANKS go to the people whose contributions to the reunion have given me a special personal experience:

- Moshe, whose energy and zest made me realise that I share my effervescent character with all my Shealtiel cousins,
- Aaron, whose moving music made me experience the pride and emotions of my Sephardic forebears;
- Rob, for the fascinating tour of Amsterdam, visiting the places where he and his forebears lived since the 18TH century; for proving to all of us how much information becomes available on our forebears when thorough genealogical investigations are carried out;
- Miles, for becoming deeply interested in his family relations and background, and for keeping the family involved by continuously mailing more information to all of us.

**T**O ALL THE other members of our family whom I can not mention here, whose conduct towards me has made me grateful and proud to belong to a family of such kind, generous, amiable, interesting and strong people.



**T**HESE ARE MY answers to the questions of Maurice Saltiel.

I only learned of the Shealtiel character after I began meeting members of the Dutch family in 1993. I knew that I had inherited the character of my grandmother Jacoba Sealtiel, but I had no knowledge that our personality was shared by members of other branches of our family. My grandmother had a strong personality, she was a joyful person and had a lot of humour. Her five daughters also are strong personalities, including my mother. As I child I thought something was the matter with me because I differed from other children in the village by way of thinking. But it seems that I was not crazy after all. Meeting my family made me realise that we shared some characteristics, and that I should not be shy about my temper.

**I** ADMIT THAT I am a wilful person and stubborn to boot. If I make a goal for myself I will not give up till I make it, and I have succeeded in this way several times in my life; like emigrating to Holland, studying archaeology and arranging the Shealtiel reunion. I tend to strong emotions like other members of our family.

**T**HERE MAY WELL have been unemployed Saltiels at the reunion. My forebears in Holland made a living as hawkers, selling anything that would give them a day's wage, like fruit, candy, old clothes and lottery tickets. There were days where they had to go to sleep without any food, and families with many children lived crowded in one room with no toilet or kitchen. But they never lost their dignity. In Holland people used to say about the Dutch Sephardim, that "they were the sons of the prophets who became street vendors", due to their pride in being Sephardic. This shows us that the important matter is how we feel about ourselves and our heritage, and not how we can manage due to other circumstances. However, the creativity of our family always has rendered them able to manage in life and I am sure that you are right when you say that Shealtiels create jobs.

**I** BELIEVE there are two reasons why the French Saltiels did not come to the reunion. First, that they did not receive the proper information in time to participate and second, because they failed to realise that S(he)altiels from all over the world would be related. I have send letters to Saltiels in France, Greece and Turkey which addresses I chose at random from the telephone book. My first letter to everybody was in English, because I knew no-one who could translate it for me at the time. I got a modest number of responses: Aviva Saltiel from Paris wrote to me in French, which I had translated, and I also received a letter from Telis Nahmias from Thessalonika. I asked Aviva and Telis to help me contacting other Saltiels in their countries, and it is due to their effort that the rest of the Saltiels in Greece and France were contacted. This happened during the summer of 1994 and a very short time before the reunion took place. When I wrote my first letter to the Saltiels, I tried to convey to them my own feeling that there would be family ties between our families.

But I may have failed to do so, as at this time the evidence of such a link was not as strong as it turned out to be just before and during the reunion. I had this letter and the invitation translated into French with the help of Miles, and I sent it to Aviva to redistribute. She contacted many of the Saltiels in France, and she brought her brother Philippe and her sister Anne with her to the reunion. For this all thanks to her and to all the family.

## Personal reminiscences: I

*The father of **Dennis Sealtiel** of Cambridgeshire was one of thirteen children surviving of twenty-one born to Abraham Sealtiel (latterly Saltiel) and Rebecca Valencia of London. These recollections of the distaff side of the British family lead into anecdotes of wartime reunions, culminating in the story of a brief encounter between representatives of the Greek and Anglo-Dutch branches.*

MY GRANDMOTHER, REBECCA Valencia, had at least one brother and a sister, both of whom I met. There was another sister, or sister-in-law, whose photograph I have seen. It showed her dangling the infant Alf Valencia on her knee. I believe she brought Alf up after he was orphaned. More of Alf later.

The first one I met was Aunt Annie. Her son and daughter-in-law had a boarding house in Southend, where we stayed for occasional weekends. I remember Annie complaining to my mother that Alec, and the daughter-in-law (name not remembered) had offered her a home but had put her to work as a skivvy. Her husband, Uncle Nat Butler, had an easier time of it. He had spent his working life as a scene shifter in the theatre, and had any number of stories about it. Unfortunately, I have forgotten nearly all of them. Alec and his wife had adopted a boy named Kenny, who was not far from me in age. As far as I can understand, he was being brought up as a Christian. I remember his adoptive father telling him off for dodging Sunday school.



I'M NOT GOING to miss this chance to tell of Rachel Valencia. I regret I'm not able to place her in the family. When Ralph Saltiel went to make arrangements for his father's funeral, she insisted on going with him in an advisory capacity; she knew all about what had to be done because she had been through it all when her daddy died.

Ray was the family news broadcaster. Sadie said of her, "If you wanted something spread around the family you told Ray and asked her not to tell anyone. That guaranteed everyone knew in no time at all."



IN 1943, I was in the merchant marine and my ship called at New York. I went to visit Uncle Alec Saltiel, Aunt Minnie and their daughter

Barbara in Forest Hills. Their other daughter (name unfortunately forgotten) called in with her baby. Their son David was away in the army. I won't dwell on them because they are Saltiels, and I expect you know quite a lot about them already. (*Actually not. The Editor would welcome more news.*)

Aunt Minnie announced that we were going to the Bronx that night, where I would meet my cousins from Florida and others from somewhere else. The rest I assumed were New Yorkers. We arrived at a flat in which a quite large room was being put to use for a family conference on what could be done with the old man who was Uncle Jack to some and Grandpa to the rest. Inside it was wall to wall Valencias. I met my cousins from various parts of the U.S. and also Uncle Jack and his old lady sitting in grandeur (another name forgotten). They discussed the possibility and probable cost of employing a night nurse. She would have to give him his bed-pan and his food and keep him clean. There were also hospitals, but they would not take long stay patients, and those which did charged prohibitively. I never knew the outcome of the meeting. By then I had left New York and was rolling home across the Atlantic.

Among people I met that evening was Sammy, tall, nicely turned out, in early middle age, in specs. One of the women called him, "my lovely Sammy" so perhaps he was a nice guy. He was all set to go to the ball game the following afternoon. I turned down an invitation to go along: I had a date with Elaine. There was also a Mikey, only a shadow in my memory, and Neddy (Netty?) remembered mainly as a hard-edged profile and swarthy skin. She was a little like a harder brittle Sadie in her younger days.

In that room I met Alf Valencia and his wife, Gloria, and daughter Debbie. Their son (name forgotten) was another of them in the army. I also met Sarah Valencia and her daughter Elaine. I did not hear of Sarah having a husband. Perhaps she did not. Before leaving New York I took Elaine out on a date, to the delight

of her grandmother, who thought it wonderfully romantic.

I SPENT A NIGHT with Alf and Gloria. In the morning, I travelled downtown with him and his fellow commuters. Alf was a printer. He learnt the trade at a London firm, possibly with a proper apprenticeship, possibly not. Unfortunately, it was a non-union shop. After that he could not get into the union and consequently get a job. In the end, he went to America and joined the union there, and he had been in work ever since. I think some similar experience befell Alec Saltiel and had sent him across the Atlantic.

I also spent a night with Sarah and Elaine (innocently, I should add). In the morning, Sunday, the air-raid siren sounded. It was the last thing I expected in New York. The Germans had no aircraft carriers and not a plane that could cross the ocean, let alone get back. I refused to go down to the shelter and caused something of a local rumpus, but it soon blew over. Elaine and I wrote for a time, but as often, our letters dropped off and it was soon forgotten. I expect she must be a grandmother by now.

LATE IN THE WAR, Milton Valencia (not sure how he fitted into the family) visited London relatives while on leave. Quite a few of us met him, but I was not among them, probably because I was away myself. Another American service visitor was David Saltiel from New York, the son of Alec and Minnie. He stayed at my parents' house for his London leave. I was in hospital at the time and my brother brought him along. I remember a little Yank in uniform. He was about the same age as Ralph

Saltiel and as tall. *The Editor hopes that David who still lives in Forest Hills NY will forgive this fifty year old characterisation.*



WHILE ON the subject of family meetings in war-time, you may not know that Sam Berman (the husband of Sadie née Saltiel) met Donald Saltiel (son of Hymie/Ray and Lucy, of Wellington, N.Z. and father of the current Lady Byron) in Italy around 1944. He encouraged Sam to think of emigrating after the war, but in post-war correspondence it did not seem to Sam that very much by way of good opportunity was waiting out there. Needless to say, he did not go.



AT THE RISK OF your being well acquainted with it already, may I add a note on a snippet of Saltiel history? It concerns Rafael Saltiel— or Rafe, as he was known in the family—who came upon a branch of the Saltiels while serving in the First World War in Thessalonika. He was entertained at dinner purely for being a Saltiel. Ralph later met his death—not from war wounds, though he may possibly have been wounded at some time. He was one of the unfortunate victims of the post-war flu epidemic. He was working as a masseur, a skill he might have required in the army, in Bournemouth. His mother received a telegram from his landlady and travelled down immediately with her son Manny. Sadly, they were too late.

When I was a child I looked up at the greatly enlarged photograph Granny had framed on her wall. I asked who it was and was told it was Uncle Ralph, who was dead.

#### **Book in review**

*The Sephardim—their glorious tradition from the Babylonian exile to the present day. Lucien Gubbay & Abraham Levy, London, 1992.*

This accessibly written book describes Sephardi communities throughout the world and is generously illustrated. Plate VII is a full colour reproduction of a page from the *Shealtiel Haggadah*, erroneously attributed to the *Sarajevo Haggadah*. The book would be of interest to members of the family seeking a general account of the traditions of our forbears.

*Henry Saltiel, Vibeke Olsen*

## Personal reminiscences: II

*These recollections of Piet Sealtiel, which encompass the colourful realm of the pre-war music-hall and other aspects of the lost world of Sephardic Amsterdam, have been translated by Vibeke Olsen.*

**P**IET (PIERRE) SEALTIEL IS my name. I am the oldest son of David Sealtiel, who was born in Amsterdam on 4 November 1883 and was married on 8TH June 1910 to Rebecca Arpels, born on 13TH March 1884 in Antwerp. My grandfather was Israel Sealtiel, who was a brother of Samuel Sealtiel (the *Shammass* of the Sephardic Synagogue), whose picture is on the cover of the first newsletter for the Dutch Sealtiels.

**I** WAS BORN ON 31ST October 1915, four years after my sister Elizabeth, and three years before my brother Samuel. I am born in the Weesperstraat, at NO. 55, where my parents settled after a short Belgian adventure, which they had to finish because of the war 1914-18. About 1918 we moved to NO. 50 on the other side of the street, where my parents opened a shop where they sold shirts, ties, caps and hats. They were the first in Holland to sell the straw hats from Italy, which made Maurice Chevalier famous. My mother ran the shop, while Aaron, the brother of my father, traded on the Waterlooplein market.

**M**Y FATHER DID NOT keep himself busy at the shop; he mostly bought the merchandise, and once and a while he went to see his brother on the market. But he only did this when he was off from his work in the Tuschinsky theatre, where he performed during the breaks of the Max Tak Orchestra, and in the Carr Theatre, and in the famous Tip-Top theatre at the Jodenbreestraat, or when he was on a tournament. My father was a musical clown and often he worked together with other famous Dutch-Jewish artists like Kees Pruis, Lou Bandy, Willy Derby, Pisuisse, BenAliLibi (a conjurer) and Henry Marchand (Mr. Merchant, who later became a judge). My father worked under the English stage name of *Poor Billy*.

**F**URTHERMORE, HE HAD a trading business in English cigarettes, which he collected from the Brochefactories, and which he sold under his own trademark in lots of one thousand pieces to rich people like doctors and lawyers. Also in this profession he pretended to be an Englishman. Whether my father pretended to have English nationality because of his English ori-

gin I do not know, but he spoke the language without an accent, and made easy contact with his customers in this way. Later we moved to Kerkstraat no. 90, where we had another store, this time without the brother of my father, and in 1928 we moved to the Valckenierstraat. From the age of six, I would often join my father when he made a performance, and he let me help him with some of his acts. I was sitting behind or between the wings in the theatre.

**D**AVID PLAYED many instruments including the banjo, guitar, violin, piano, xylophone, accordion, constantine, saxophone and another instrument with a single string. He was called the man with the thousand waistcoats after an act where he wore several waistcoats one above the other, each with a topical or mocking text on the back. When he took off one waistcoat after a performance, he would hang it on a non-existing coat rack and it fell on the floor. I was then supposed to bang the floor with a wooden hammer, so that he could turn around in surprise and the audience could read the text on his back.

**H**E AGREED THAT I could learn "the profession" if I agreed to learn a normal trade first. I went to basic school in the Lepelstraat, and did my 7TH year of school in a area called Stadstimmertuinen. After school hours, I went to a Jewish school in the Kerkstraat. Later I had my education at the technical school in the Valckenierstraat. After that I was apprenticed as a window dresser to the "Kalker" store in the Kalverstraat, one of the biggest shopping streets in Amsterdam. This turned out to be a failure.

**I** WENT TO WORK in the furniture fabrics company "Van den Bosch" in the Vrolijkstraat, where I learned the skill for five years. Then I became self-employed with a small shop on the corner of the Blasiusstraat. During the years of crisis it became difficult to run the shop, and by the help of David Reich, a second cousin, I wound up in the world of sweets and candies. After the war, from which my parents, my brother and many other members of my family did not return, I had my own confectionery

company until I was 70 years old. I never learned my father's profession. I have three sons, three daughters, nine grandchildren and five great-grandchildren. Twenty years ago we left Amsterdam because yet more precious old memories were destroyed as my old neighbourhood was torn down. We settled in a small village in the top of North Holland, where my wife Joke and I live out our old age quietly.



Now I look at my photos:

- My parents with my sister about 1912.
- My mother with my sister and myself about 1917.
- The store in the Weesperstraat.
- My father as an artist.

- My sister Lies in January 1928.
- Myself starting the confectionery shop and a few years later.
- A postcard from my brother Sam from Westerbork written on 20 July 1943, three days before he was killed in Sobibor, four months after the murder of our parents.

AND NOW I LISTEN to the speeches from the hush. I hear cries and screams full of sorrow. I hear a silence, full of fear and pain. Once I could respond, but my voice is getting weak and answer comes there none. Now I feel utterly alone. Again and again I repeat the names of those that once I knew, that they may never be forgotten. I will say those names forever.



## “Open door”

*These proposals by **Thea Ronsby-Veltkamp** are for arrangements for exchange visits between youngsters (and the not so young) in the family from around the world.*

Many of our adolescent sons and daughters want to see the world, which can be of great value for their education and personal development. Would you like to help by making a permanent **Open Door** arrangement and give the young people in the family hospitality on their travels? The purpose is to give our youngsters overnight accommodation and hospitality, and show them those aspects of your domestic environment that could be of interest for them. If you are willing to open your home for the young ones that might plan to visit your country, please use the form at the bottom of this page. Thank you.

Many older people have an active life, for all that they have stopped their professional activities. Several of them want to travel and see the world, now when they have more time to realise themselves. Whether you are retired yourself or not, are you willing to open your door and receive older members of the family in your home, give them overnight accommodation and hospitality, when they might visit your country? In that case, use the form at the bottom of this page. Thank you!

We will publish the names and addresses of the **Open Door** volunteers in the next issue of the *Gazette*.

✂ Cut here -----

**Please reply to:**      Thea Ronsby, Tuse Naes Vej 14,  
4300 Holbaek, Denmark,  
Phone 00 45 53 46 20 84

I am willing to open my home for young members of our family.    YES    NO  
I am willing to open my home for travelling people of older age:    YES    NO

Name: \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

# Letter from California

*On a visit to the United States, Beatrice & Phillip Saltiel of Fourques in France, have just faxed the Editor this report of a highlight of their trip—a gathering of the family from California and the adjacent states.*

THE CALIFORNIA REUNION was organised by Moshe and Gila Shaltiel—with whom we are currently staying in La Costa, near San Diego—and by Ed Motola. Victor Saltiel offered the reunion the generous hospitality of his house in Manhattan Beach, a suburb of Los Angeles.



AS ONE OF the principal organisers of the California gathering, Moshe told us about other such occasions following the international reunion in Amsterdam. These include the reception at the house of Aviva Saltiel (*Phillip's sister, Editor*) in Paris and Moshe's meetings with members of the family during his recent trip to Thessalonika. Moshe has been exerting himself to establish and strengthen links between different branches of the family and to re-establish the unity which must once have existed. He showed us some of the large family trees he is working on with Ed. These are intended to enable everyone to be able to find their roots. During the course of his presentation it became clear that he has learned more about our various family histories than many of us know ourselves! Moshe is pushing the exercise forward in a typically passionate and professional manner. He may pretend that he is only devoting half his time to this, but we get the feeling that it is occupying him one hundred percent.

ED MOTOLA DROVE the fourteen hour journey from Salt Lake City to join us. He brought his five children, who range in age from five to twelve years old, that is Corinna, Susanna, Daniel, David and Rebecca. His wife, Lynn, had stayed home for a rest!

Ed's expertise and commitment have made him the principal authority on the genealogy of the family and one of the highlights of the occasion was his dazzling presentation of translations of municipal records of the Jewish community of Thessalonika. He is using these to find Saltiels born between 1915 and 1942. After 1912, the Greek civil authorities recorded the births marriages and deaths of all inhabitants. The Utah Genealogical Society has micro-filmed all these records and Ed is now organising the translations, helped by two assistants. A Jewish re-

searcher reads the index, finds the records and makes photocopies; a Greek researcher translates them into English. When completed, this work will make it possible to trace the origin of those who survived the World War and to identify those who were deported.



THIRTY-FIVE GUESTS attended Victor's party, which began at three in the afternoon of Sunday 19TH March and lasted till eleven in the evening. His house has spectacular views of the Pacific Ocean and he and our hostess, Toni Mellon, had prepared a lavish buffet—we particularly noticed the French wines and cheeses and chocolates—and decorated the dining room with flags representing the countries of origin of those attending. We were delighted to have the opportunity to get to know Victor and Toni a little better, after having met them for the first time in Amsterdam. We learned that Victor attended a French business college and Harvard, then pursuing his career in the US, where he is now the chairman of a medical services company. Toni comes from Dublin and works as a lawyer for an insurance company. We very much appreciated their kindness and energy, as well as Victor's French with its faint hint of a Tunisian accent. We were delighted to see that the smaller children attending soon made friends with Victor's nine year old son, Eddie.

THE AUSTRO-HUNGARIAN branch of the family was represented by Miriam (*née Saltiel*) Posner and Liesl Erman. Miriam came with her husband who had worked with a commercial bank. She is semi-retired after thirty years running a travel agency, where she organised one of the first business trips to China in 1976. They spend half the year in their home town, Chicago, and half in the winter sun of Palm Springs. Miriam is the niece of Leopold Saltiel, who was the great grand father of Liesl Erman. Liesl studied at Yale and Princeton and now lives in Santa Monica, California, where she plays the harp professionally. Passionate like so many of the Saltiels, she arrived late after playing in a Brahms concert. Unfortunately her husband—Richard Geere, a music composer and teacher—was unable to be with us.

Jacob Saltiel was born in Israel. He came with his wife Natalie from San Diego. Both spoke perfect French, having attended a school of the *Alliance Israelite Universelle*. Jacob retired in 1990 from his career at Hughes Aircraft, where he was an engineer designing instrumentation, in particular for helicopters such as the *Apache*. Natalie retired last year from UCLA, where she was a research chemist.

Dewey Exon came with his wife Jama and one of their sons, fourteen year-old Wesley. Dewey is also an aerospace engineer and lives in Vista, California. He knew nothing of the existence of other Saltiels until last year, when Ed Motola made contact with him to invite him to the Amsterdam reunion. Unfortunately he was unable to make it. Dewey brought his genealogy book, with charts and pictures going back to his great-grand-father, the infamous Emanuel H. Saltiel of Cotopaxi.

JUST BEFORE THE reunion, we had visited Ed's mother, Corina (*née* Saltiel) and her husband, Milton Handel, at their house in nearby Santa Monica. We met Corina's mother, Raquel, who is now ninety-four years old but retains her command of a wealth of languages, among them Spanish and French. Raquel (*née* Abouaf) was born in Istanbul. In her youth she moved to Cuba, where she met Jose Saltiel who had come from Thessalonika via New York and Chicago. They were married in Mexico where they raised four children. Corina is the youngest and she came to California to obtain medical care for her eldest son, Jose "Pepe" Motola, who was stricken by polio in infancy. Pepe also joined us; he lives in

Oceanside, California, where he is a sales representative for lamps and light fittings over a territory covering California, Nevada and Arizona.

Celia (*née* Navon) Saltiel came to the reunion with all her family. Celia was born in New York and is a Saltiel through her mother and through her marriage to her now deceased husband, Isaak, the brother of the Jose Saltiel who married Corina Handel. Although Celia is thus Corina's aunt, they are more or less the same age. Her daughter Anita came with her husband, Sam Damon, and their four children—aged ten to eighteen—David, Aliza, and the twins Gina and Rebecca. Sam brought his mother, Beka Danon and her son, Albert Saltiel. They live

north of Los Angeles in the San Fernando valley, an area which suffered damage from the 1994 earthquake. Sam operates a kosher restaurant and Albert has yet to re-open his own quake-damaged restaurant.



OUR FELLOW-GUESTS made us proud to be Saltiels. All had the passion characteristic of the family, most were highly educated—three, four or even five languages were a commonplace—and several were distinguished by their accomplishments. What pleased us most, however, was the warmth with which our cousins greeted each other. And as the evening drew to an end, our thoughts turned to future and the next international reunion of the family—planned for Thessalonika in a couple of years' time. The warmth of our fellow-guests and the success of the California occasion inspired us with the certainty that the family will work together to build on the success of last year's Amsterdam reunion to create a spectacular family event in 1997.

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***“Our fellow-guests made us proud to be Saltiels; all had the family's passion.”***

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## FAMILY MATTERS

# Projects for the future

*This is a selection of schemes—by no means exhaustive—in which we might involve ourselves over the next few years. These proposals come from throughout the family and their fulfilment will rely entirely upon the enthusiasm and commitment of all of us. Is there anything which appeals to you?*

### 1) Outreach

We very much want to find new members of family; and to welcome them into the network we are creating. This is currently performed *ad hoc* locally, with particular zeal in France. It is a bee in the editor's bonnet that there may be more to be done in the US and Israel. In addition, we have recently learned of but not yet contacted Shealtiels in Italy.

**Appeal for volunteers:** Would you like to involve yourself in outreach in you own or another territory? If so please contact the Editor or or your local volunteer as listed below.

### 2) Genealogy

Ed Motola is the registrar of the genealogy of the family. He is currently engaged in an intensive collaboration with other members of the family to fortify our understanding of missing links. The *Gazette* plans to publish an interim report of the findings in the next issue.

**General appeal:** Ed has asked the *Gazette* to make the following three appeals.

- i) Would those of you to whom he gave computer generated pedigrees at the Amsterdam reunion please check the charts and send corrections to him. He will return a corrected print out to you.
- ii) Would those of you who have not sent genealogical information to him, please do so. This will enable him to establish links to other parts of the Shealtiel family. He will return to you a pedigree chart taking your own line back as far as it will go.
- iii) Would all members of the family please also send to him material concerning the female line, so that this too can be traced. This will enable us to put the Shealtiel family in its historical context. Here too, Ed will return to you a pedigree chart taking your own line back as far as it will go.

The Editor has embarrassed himself more than once by publishing an incorrect address for Ed. The correct one is:

246 South 600 East

Salt Lake City, UT 84102  
USA

Telephone + 1 801 322 2544  
Fax + 1 801 359 4212

He is on mountain time, that is at most times of the year seven hours behind UK time; eight hours behind Continental Europe Time.

### 3) New Year's card

Several cousins have proposed that we produce a greetings card with a family motif or design

**Appeal for volunteers:** In due course there may well be an annual cycle of advertising designs for vote, advertising for orders and so on. What we need now is for someone to take the ball, with a design based—say—on the Shealtiel Haggadah, and run with it. Any takers? Please contact the Editor or your local volunteer, as listed below.

### 4) Archive

Over the last two years, the family has accumulated documents in a number of languages, on topics bearing upon family history; as well as the various activities in which we have recently been engaged. This material is currently uncatalogued and dispersed among several locations in Europe and North America. Over the next year or so, we should consider the following activities:

- Produce a master catalogue at library standard of all the material we have.
- Create a central master archive.
- Develop and maintain duplicate archives in other locations, with a view to security, access to interested scholars; and convenience for as many members of the family as possible.
- Distribute up to date catalogues periodically to members of the family and other interested parties.

This is likely to take a while to organise and may call for travel to several locations, possibly

lending itself best to the “summer fellowship” scheme we are trying to organise.

**Appeal for volunteers:** As an preliminary, we would like to hear from you if this is an activity for which you feel yourself to be qualified; to which you are willing to devote a couple of months; and in which you would like to involve yourself. If so, please contact the Editor, your local volunteer, or:

Vibeke Olsen Sealtiel  
Ud by vej 25  
4300 Holbaek  
Denmark

### 5) History

We want to fill in missing links in our understanding of family history; and to foster relations with academic organisations which might be helpful to our future understanding—as well as possibly contributing to the academic record of our researchers.

It is not yet clear how formal this is likely to be. It may be based on the “Summer Fellowship” scheme outlined below. Topics already proposed by members of the family include:

- A scholarly investigation of Biblical and Apocryphal references to Shealtiel.
- Research into the Geonic or Islamic record, to examine possible sources for the re-emergence of the name in medieval Spain.
- An account of the life of Jewry in Medieval Catalonia.
- An examination of references to Shealtiel around the Mediterranean outside Spain in the Medieval period, including such known survivals as Provençal and Maltese funerary, documentary and statuary records.
- Confirmation or otherwise of the conjecture that the city of Saltillo, Mexico, is named for an eponymous forbear.
- Researches into the Vienna line.
- Researches into a conjectured Lithuanian line.
- Accounts of the daily life of post-war Jewish life in Amsterdam.
- An examination of references to a gift of Labrador to a Shealtiel by William of Orange.
- An investigation of a report of the courage of a female doctor at Auschwitz, named Shealtiel.

- An investigation of reports that Shealtiels are among the crypto-Jews recently emerging in Northern Portugal
- A *catalogue raisonnée* of the 110 references to publications written by or about Shealtiels listed on the Internet.

**Appeal for volunteers:** Would you like to do research of this kind? If so please contact the Editor, your local volunteer, or:

Vibeke Olsen Sealtiel  
Ud by Vej 25  
4300 Holbaek  
Denmark

### 6) Exchange visits

Thea Rønsby-Veltkamp proposes her “Open Door” Scheme” in this issue. Please see the panel at the bottom of page twenty-one and contact her, as follows:

Thea Rønsby-Veltkamp  
Tuse Naes Vej 14  
4300 Holbaek  
Denmark

### 7) Second international reunion

At present, the momentum is for a Thessalonika reunion to coincide with the city’s festival as “European City of Culture” in 1997. If you wish to play a part in the organisation of this please contact

Telis Nahmias  
13 Alexander the Great Street  
54640 Thessalonika  
Greece; or

Moshe Shaltiel  
1901 Raymond Drive  
Northbrook, Illinois 60062  
USA

### 8) Special projects

The current example of this would be our attempt to publish a facsimile of the *Haggadah*. We will include a report on this in the next issue of the *Gazette*. Subsequent projects could be advertised for a postal vote.

### 9) Summer fellowship

This is the most ambitious of the various schemes we are considering. Our objective would be to engage the interest of younger members of the family; to foster intercontinental links between members of family; and to perform specific academic or organisational tasks.

This could be a pretty complicated proposition and in the first instance we need to get a feel

for the measure of support for a project of this kind. Please contact the editor or your local volunteer, as listed opposite, with any thoughts you might have on this score.\_

### 10) Local volunteers

These are our most immediate connection to the family network we are building. They help maintain local records and to promote local family spirit. Examples of such activities may include:

- Organising national or local social events.
- Receiving newly discovered members of the family.
- Recording births, *brisses*, barmitzvahs, marriages, and deaths.
- Keeping a record of ages of youngsters to send an annual birthday card and a letter with personalised copy of the *History of Family* at (for example) the age of 13.
- Seeking out applications for fellowships (if we get them off the ground) and volunteers for other activities.
- Acting as national liaison for other family activities.
- Soliciting personal advertisements & announcements for the *Gazette*.
- Translating and disseminating written material.

At the request of those concerned, we have added an Australasian volunteer. The current list is:

Country	Telephone number
<b>Australasia</b>	
Lynette Grave	+64 3 454 4780
<b>Britain</b>	
Betty Saltiel	+ 44 1203 675 491
<b>France, Spain, Switzerland &amp; Austria</b>	
Maurice Saltiel	+ 33 1 49 30 22 34
<b>Greece &amp; Turkey</b>	
Telis Nahmias	+30 31 269 011
<b>Israel</b>	
Daniel Shaltiel	+ 97 2 3 641 7318
<b>Netherlands &amp; Belgium</b>	
Rob Sealtiel	+ 31 51 502 1121
<b>The Americas</b>	
Moshe Shaltiel	+1 708 498 8884

For addresses see the directory at the back of the Gazette

### 11) Gazette & administration

This is quite simply to publish this paper as a medium through which the family communicates and conducts its continuing business. It is by no means carved in stone that the current incumbent should be the Editor for ever more. In any event, he will welcome all comments, proposals, letters (for publication or otherwise), book reviews, articles and illustrations. All will be acknowledged. Please see *Announcements* on page 25 for details.

**Appeal for volunteers to translate:** We have not yet fully licked the problem of translating the *Gazette* into French. Please contact the editor or your local volunteer, as listed above, if you can help.

AS YOU MIGHT EXPECT, one of the satisfactions coming my way since the reunion has been new first contacts. Among them have been the Bests, a close branch of my own family, reconciled after a now forgotten estrangement two generations ago, and bringing exotic Far Eastern connections. Others are Judith Stern from a possible Lithuanian line, unconfirmed but no less intriguing for that; and Irene London Takamizu, my new found second cousin from Long Island.

IT HAS ALSO BEEN a pleasure to keep up with newly discovered cousins passing through London: Lola Brown from California, David Cassuto from the Netherlands, Aviva Saltiel and her daughter Judith from Paris, and in a few days Victor Saltiel from Forest Hills, NY.

THE MOST SURPRISING reward, however, was editing the video. I was so far from being a buff as to have owned a camera for only nine months. Now I faced boiling down two hundred minutes of raw film into an hour's worth of watchable programme. First I had to bring myself to watch the sheer volume of material. Felicity—mindful of her shopkeeper's obligations to those who had given her hard cash—bullied me into sitting down with her for the full day it took to review the material.

At this point I had a brain-wave. It came to me that I should create a schedule on my computer, to show the duration and content of each scene; and use this as the basis for the edit. In due course I was to learn that this exposed me as a rank amateur. The professional approach is to turn up grumbling that there is a lost scene "somewhere on reel three". I fear I ended up as guilty as any veteran, wasting hours searching for the illuminating moment where Ed Motola identifies the three family branches. Eventually we discovered this was not in the "reunion tapes" at all, but in his "ar-

chive interview". The pictures would not match: while we managed to stitch in the audio so that Ed seems to kick off with this key piece of explanation, he had to be off-camera.

I was lucky with my editor. Our film-maker, Jonathan Lewis, introduced me to Megan Patterson, who may be only a year out of film school, but has buckets of talent. In any event, we clicked. We spent about sixty hours working together over three weekends in what I recall as perfect harmony.

Megan cannot be praised too highly, moreover, for keeping her temper in the face of my half-baked recall of cinematographic topics from twenty-five

### *The view from Gloucester Square*

year old books or conversations. It was becoming clear to me, you will understand, that I was a Fellini in the making. I was brought down to earth with a bump by my ignorance of such basics as the critical importance of sound. You can get away with almost any old picture, it turns out, if the story is carried on the sound track. And you can trick the eye into seeing a connection between unrelated scenes by bringing the sound in a few frames ahead of the picture.

And so we reinvented history. With virtually no film of Henry Saltiel's speech, we reverted to his question and answer session, editing the material into a passage pretty much in the opposite order to reality, but I would like to think nonetheless getting the flavour of his exposition. Please forgive us, Henry, for the liberties we took.

We dubbed in seven musical passages, with much use of Aaron Saltiel's fine songs—one from his cassette tape and one he sang at the reunion itself—as well as a pair of Israeli dances and a jazz riff from the musicians at the dinner. Jonathan took exception to the close-up

of Aaron's guitar picking. A player himself, he could see that the shot came from another song, but by this stage I was on a roll and figured that no-one would notice!

So far no-one has. But someone—she knows who she is—has pointed out that I blew it on the titles. To my everlasting shame, the opening captions show the date as 27TH September 1994. How could I? Worst of all, there is no-one else to blame: on yet another of my computer schedules it is there in black and white, just plain wrong.

EVERYONE WANTS TO make movies: a colleague has just quit his—to my mind perfectly satisfactory—stock-broking career to go to film school; a Saltiel cousin—Lorna O'Connell—has just thrown in her job at a law firm to make videos. Now I have had a go, I think it is out of my system, though I can certainly see the thrill. Perhaps I will return to it in retirement.

AS IT TURNS OUT, one or two of you may beat me to it. The Israeli Broadcasting Authority plans to make a series of programmes about widely dispersed Jewish families as part of the celebration of the fiftieth anniversary of the establishment of the State of Israel. If this comes off, our family may be asked to become involved. I will pass on such details as emerge.

FINALLY, I WILL NEVER forgive myself for making myself disagreeable to some of my cousins—once again, all on my own—in the personal reflections I circulated *After the Reunion*. It would be pleasant to believe that the incident has served at long last to teach me a decent measure of respect for the conscientious beliefs of others.

*Miles Saltiel*

# Announcements

## Blinder-Sealtiel—Diamant

Minneker Blinder Sealtiel has pleasure in announcing the marriage of her son, Raphael, to Tamara Diamant in Antwerp on 18TH December 1994.

## Grave

Lynette Grave and others are delighted to announce the birth of Claudia Emily Grave in Dunedin, New Zealand on 17TH January 1995.

## Simone Shaltiel

Moshe and Gila Shaltiel congratulate their daughter, Simone, on her election to  $\phi\beta\kappa$ —Phi Beta Kappa, the academic honour fraternity.

## Henry Saltiel & family: change of address

Mr & Mrs Henry Saltiel, Melanie & Frieda have moved to

5351 Sea Side Place  
West Vancouver BC  
V7W 3E2  
Canada

## Reunion videos

I am sitting on the last eight copies of the reunion videos in US format. Yours for US\$60.00. Please get in touch with:

Miles Saltiel  
Flat One; 26 Gloucester Square  
London W2 2TB  
England  
Tel & fax: + 44 171 262 6498

## French reunions

Approximately forty members of the French family attended reunions at the Paris houses of **Aviva Saltiel** in December and **Henry Saltiel** in January.

Additional reunions are planned by **Philippe Saltiel** at Arles on April 29-30TH and **Jacques Saltiel** at Fontainebleu on June 4TH.

For details, please contact

Maurice and Rosette Saltiel  
25 Avenue du Gros Chêne  
94350 Villiers-sur-Marne  
Tel: + 33 1 49 30 22 34

## Liesl Erman: change of address

Liesl Erman has moved, but her postal address remains:

P.O.Box 480645  
Los Angeles, CA 90048-9245

### Roll of Honour

We salute the following members of our family from Hamburg, who fell to the Holocaust.

Pauline Sealtiel Isaak  
Dani Isaak  
Ruth Isaak

*Never Forgotten*

## Group photo

We regret that the revised key transposes the identities of Lida Hensbergen-Grünwald and Edith Grevén-Grünwald.

Lida should be NO 51; Edith NO 52;

## Translation from Turkish & Aramaic

Vibeke Olsen wishes to make contact with anyone familiar with Turkish, written in Arabic characters; or Aramaic written in *Rashi* characters, to examine *Ketuboth* and other primary documents. Please contact her at

Ud by vej 25  
4300 Holbaek  
Denmark  
Tel + 45 53 46 10 74

**The Shealtiel Gazette** is published and printed on an occasional basis—that is three or four times per year—in London, England. A circulation restricted to members of the family exempts it from obligations under UK law to copyright libraries. It is, however, distributed *gratis* to interested libraries and scholars.

**Subscription** is £20 per annum in UK funds to the address below.

**Contributions of material for publication** on related topics are welcome. The Gazette will shortly publish its address for E-Mail correspondence.

Until then, and for those unconnected to the Internet, please help by sending material intended for publication on 3.5 inch disc, either in ASCII text; or formatted for Word for Windows 2.0/6.0 to the address below.

**Correspondence** is welcome. Please write to the address below. If intended for publication, please mark accordingly.

**The next issue is planned for July 1995; the copy deadline is 15th June 1995.**

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## Family directory

*This current list of known members of the family includes one hundred and twenty-five families from eighteen countries and five continents. In the nature of things it is likely to be incomplete or mistaken by the time it reaches you. Please let us have your corrections.*

***Please note: Future directories will include telephone numbers, if known, unless you notify the Editor of your objection.***

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Addresses have been  
removed at the  
request of the family

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