

– Well, thank you very much for having me. And it's great to be back on Lockdown University and thank you all for joining me. So if you're foolish enough or brave enough to go to Paris, what with the post-COVID disruption and cancellations going on, I recommend that you visit number 63 Rue de Franco in the 8th arrondissement in Paris if you haven't already been there. This is the Nissim de Camondo Museum, one of Paris's less well known attractions, but a must-see nonetheless. The house belonged to a Jewish banker named Moise de Camondo, scion of a family known as the Rothschilds of the East. It was bequeathed to the French nation. The Musee Nissim de Camondo houses one of the world's most exquisite collections of 18th century furniture and objet d'arts. Louis XVI armchairs, ormolu clocks, Sevres tureens, and Ming vases, Aubusson tapestries, paintings by great masters, but as we shall see, the house and the objects within it are all that's left of this family. I know that this month the lectures are supposed to be light, but I warn you that this talk does not have a happy ending, unfortunately.

The Camondo story is absolutely extraordinary, but it did end in tragedy, the Camondo Dynasty is no more. In 1850, the Plaine-Monceau was still agricultural land outside the Paris city limits. Two Jewish brothers, Emile and Isaac Pereire, who made their money out of constructing railways, bought lots around the Parc Monceau. The brothers Pereire persuaded Moise Camondo's father and uncle to buy numbers 61 and 63 Rue de Monceau. Paris was then being reconstructed by Baron Haussmann during the Second Empire. Today, this area is one of the poshest districts in the city. In 1910, who was living on the Rue de Monceau? A mixed bag of Ancien Regime aristocrats on the one hand, and on the other, the plutocrats, Jewish and Protestant mainly, who had recently made their money in industry or banking. At 7A, number 8, and number 10, old money, represented by viscounts Courcelles, Moliveau, and Beausieque. 15 years earlier at number eight had lived Theodore Herzl, then the Paris correspondent of "Neue Freie Presse". He was covering the Dreyfus Trial, an experience which would change him and the world forever. At Numbers 47, new money represented by Maurice de Rothschild, who inherited a mansion built by his uncle Alphonse. At number 55, lived the Qattawi family, prominent Egyptian Jews who had founded banks and industries. Number 81 was the home of Charles Ephrussi, scion of the wealthy Jewish family from Odessa, and that which is described in Edmund de Waal, "The Heir with the Amber Eyes". Emile Zola used Mo's mansion at number 63 as the model for his satire on lives of the extravagantly wealthy, and flashy nouveau riche, The novel is called "La Curee". And here's Moise de Camondo. The Camondo residence was meant to recall the Petit Trianon at Versailles. When he took over number 63, Moise spent three years gutting the building, keeping only the facade. Like Charles Ephrussi and the Rothschilds, Moise was a great collector. The house was

sometimes designed around the furniture. For instance, he built an alcove to accommodate a bureau by the great 18th century cabinet maker Saunier. the Camondo residence exuded good taste, but was not ostentatious, yet amid the sumptuous Ancien Regime furniture, Moise did not stint on mod cons. For instance, he installed the lift and an electric cooker. The bathrooms, here's one, would not be out of place in a luxury hotel today. The building also has nine water closets fitted with a special silent flush. In the grounds, Moise's son, Nissim had a collection of cars and his daughter Beatrice, mad on horses, had her stables. But if you look for Judaica in the house, you will be disappointed. Moise's father included a family chapel adored with Judaica, brought from Constantinople, crowns, menorahs, yads, and even a Torah scroll with the inscription, "This case and its Torah scroll belonged to the famed, esteemed, superb, lordly, influential prince of Israel, Senior Abraham of the Camondo lineage, made God protect him." This was Moise's grandfather. All this Moise gave away, most of it was dispersed in 1910 when Moise was rebuilding the home and suddenly there was no need for a family chapel. Moise even gave away the silver Torah breast plate you see here with the 10 Commandments that his father gave him for his bar mitzvah. After Moise's death, prayer books in red leather embossed with his grandfather's initials were retrieved and returned to the house to show that the family had some connection, however, tenuous with Judaism. Moise threw himself into furnishing the house with his collection of Louis XVI furniture, around the time that his wife Irene left him, more about her later. He used new money to collect old objects bought from auctions or antique shops. The study with its magnificent tapestries, the great drawing room, the circular wood panelled library where Moise would study auction catalogues. He acquired, this is the circular library, he acquired wood carvings from chateaus that were being demolished. He particularly liked buying pairs of objects and was obsessed by symmetry, Excuse me, symmetry.

So who were the Camondos and where did they come from? They came to France from the Ottoman Empire, and this earned them the nickname Rothschilds of the East. But in truth, the Camondo spent far more time in Europe than in the Levant. They were an old Sephardi family expelled from Spain after the 1492 Inquisition. For three centuries, they traded between Venice, Trieste, Vienna, and Turkey. Their name is supposed to come from Ca' Mondo, meaning the house of the world. It might have been borrowed from a town in the Veneto, or perhaps it referred to the fact that they were great international traders. They walked the world, as Trudy might say. From Spain they would've moved to Venice in the early 16th century, that is the patch of navy blue on the map just north of Italy. As Sephardim they would have enjoyed certain privileges denied to Ashkenazi in Venice. After Napoleon's invasion, Lombardy-Veneto became Austrian, and so did the family. They moved to Turkey where they were particularly successful. Moise's ancestor Hayim traded in French sheets, Indian spices, precious stones, but something happened to cause Hayim to be expelled from

Turkey overnight to Cyprus. Apparently he was accused of intriguing against the Sultan. He was threatened with execution and managed to obtain Austrian papers. He threw himself at the feet of the Holy Roman Emperor Joseph II pleading for his protection, which the emperor then granted him. It is said that Hayim kissed that part of the emperor's robe where he kept his purse. The emperor laughed. "You would do better to kiss your own purse, you have more money than I do," he said. The Camondos helped finance the building of the Sephardi synagogue of Trieste in 1780, then part of the Habsburg Empire. Two years later, the Camondos had returned to Constantinople, present day Istanbul, and they got back some of the property impounded by the Sultan. It was during their sojourn in Ottoman Turkey that the Camondos became known as the Rothschilds of the East. It became a figure of speech to describe a spend-thrift woman, who do you think you are, Isaac de Camondo or in Ladino, or (speaks French). Abraham Solomon Camondo became the richest man in a population of 200,000 Jews. They were seraphs, treasurers lending money to the Sultan's counsellors as well as members of the Imperial family. They were known as the kings of the Jews and Jews of the kings. One German guest wrote in his diary that he was so impressed by the silver and gilt at the Camondo's Seder, the women were also bedecked in gold and silver. The Camondos belonged to a Sephardi elite known as the Francos, most of whom were from Livorno in Italy, they were traditional Jews, but also sometimes Free Masons. The Camondos were capable of making a stand against what they considered to be reactionary tendencies in the community. For instance, they confronted a rabbi who was resisting secular education and had threatened them with excommunication. They got the rabbi jailed, but the Camondo were prevented by decree from becoming leaders of the Jewish community. As Francos, they were foreigners. Later, the Francos set up their own synagogue. The members included the Modiano, Morpurgo, Podemski, Baveno, Veneziani, Fernandez, Barsanti, and the Viterbo families, all originally from Venice or Livorno. However, the rise of the Camondos in the Ottoman Empire was not by any means a foregone conclusion. Three Jewish families were seraphs to the Ottomans, Carmona, Ajiman, and Gabbai. They had close relations with the Janissaries, these were the Christian mercenaries converted to Islam who held power at the heart of the Ottoman army. In 1826, the Sultan fell out with the Janissaries and massacred them, he also had the leading seraph, Carmona assassinated and stole his assets, that way the Sultan did not have to repay his debts. Armenian bankers replaced the Jews. This was a time when the Ottoman Empire was under Western pressure to abrogate the Dhimmi rules, which subjugated the non-Muslim minorities. But no emancipation followed. When his brother Isaac died childless from the plague, Abraham Solomon Camondo succeeded him as the head of the family bank. Abraham owned property in Galata in Constantinople. This was all the more remarkable because foreigners could not own property. He used, to register it in the name of Ottoman friends. Then Abraham obtained a firman, a decree from the Sultan, allowing him and him alone permission to own property. Soon every part of Constantinople

bore the Camondo mark, and especially the district of Galata. in the Haskoy Cemetery, and this is their mansion in Istanbul, in Constantinople, today, it's run by the Ministry of the Turkish Navy, in the Haskoy Cemetery the Camondo Mausoleum was conceded to Jews by imperial decree. In 1840 Sir Moses Montefiore went on his famous mission to see the Sultan following the Damascus Affair. The Damascus Affair, you will recall, was that terrible event where Jews were arrested on charges of having murdered a Christian and used his blood for their Passover to bake their Passover matza, and that kind of got all the prominent Western Jews involved. And so Moses Montefiore went on a mission to the Levant to plead for the release of the Jews who were held in jail. Camondo put one of his houses at Sir Moses' disposal for the fast of Yom Kippur. Abraham Solomon Camondo escorted Sir Moses around the city. The family remained philanthropists and supporters of the Alliance Israelite Universelle, the school's network, which aimed to bring a western education to Jews of the Muslim world.

The Camondos helped the poor and Jews in trouble. They built Jewish day schools, hospitals, and welfare organisations. When natural disasters occurred in Constantinople, such as the plague and fire of 1863, the Camondos were on hand to help. On the international stage, the Camondos helped finance the 1853 Ottoman War. They were represented at the marriage of the Habsburg Emperor Franz Joseph with Princess Elizabeth. They were court Jews linked with other prominent families, The Alatinis of Salonica, Bleichroder of Berlin, the Sissons of London, and of course the Rothschilds. And this is a family tree. I'm sorry if it's not very easy to read, but here you can see the ancestors of Moise de Commando, who is the largest photo on this chart. And this is an envelope, my husband, who collects such things found, and it was actually sent from the Rothschilds of the East to the Rothschilds of the West. And you can just about make out the stamp, which says, "Isaac Camondo of Constantinople," and it's addressed to the Rothschilds in Paris. But disaster struck Abraham Solomon. His granddaughter Rebecca died, age 30. His son Raphael at the age of 55. And he lost his wife, Clara, Age 75. It was a measure of the esteem that Abraham Solomon was held in his city, that all religions joined the funeral procession for Clara. The Greek Orthodox bishop and four priests turned up to accompany the hearse. Church bells rung out. The funeral of Abraham Solomon's son was even more impressive and while Ladino prayers were recited, Armenian priests swung incense burners. The Camondos were decorated by the Ottomans for services rendered, but they had also been honoured by the Austrian emperor.

The Camondos helped finance Italian unity, and in 1861 became naturalised Italians. When Venice was united with the rest of Italy, the title of Count of Camondo was conferred on Abraham Solomon by Victor Emmanuel II. It was a matter of honour that the title was not bought, as in the case of many nouveau riche, it was bestowed. The

Camondos were not to be parted from their Italian nationality. Abraham Solomon was still active at 84 years old, but his grandsons Abraham-Behor Nissim took over the running of the bank. In 1869, they decided to move the bank to Paris. The grand old man followed them, but died in 1873, aged 93. He had two funerals, one in Paris and one in Constantinople. In the Ottoman capital the coffin was escorted by two battalions, diplomats, financiers, clergy, choirs, and of course members of the Jewish community. It was an unparalleled tribute, an honour reserved for royalty. And Abraham Solomon was buried in the family mausoleum at Haskoy.

Back in France, Napoleon III's reign gave way to the third Republic. Alsace-Lorraine had been annexed by Germany, the great immigration of Russian Jews fleeing pogroms was just beginning. Continuing the family's tradition of philanthropy, Nissim de Camondo donated towards the establishment of Paris's first Sephardi synagogue at the Rue Buffault, which you see here. Nissim and his cousin Isaac sat on the synagogue board, on the Consistoire, which is the national authority for French Jews, and the Alliance Israelite Universelle. But the 1880s saw the rise of antisemitism in France. 95 bankers out of 400 were Jewish, but people thought they all were. When the bank Union Generale crashed in 1882, the Rothschilds were blamed. The Camondos could have been seen as the archetypal ruthless cosmopolitans buying up a heritage which did not belong to them. Levantine, multilingual, belonging nowhere but at ease everywhere, they were associated with the Panama Canal scandal. Isaac Commando and Nissim's cousin had shares in the Panama Canal Company. And then there was the Dreyfus trial, which split French society into two camps. But the Camondos did not speak out. Nissim died aged only 59 from pneumonia. And Abraham-Behor contracted a chest infection and died at 69. Nissim's sons, Isaac and Moise took over the bank.

Isaac was a fascinating character. He was an avid collector of Far Eastern and impressionist and post-impressionist art. He never married but had mistresses and two illegitimate children. He was bored by the bank. He was a polymath, a composer, a patron of composers like Debussy, and Charpentier. He paid a record sum for, this was his, one of his rooms. The Degas Room in Isaac Commando's house, he paid a record sum for this picture, "The Hanged Man's House" by Paul Cezanne. He paid 6,200 francs when a comparable work might have fetched 200 francs. When Isaac died age 60 from an embolism, all the works he collected were bequeathed to the Salle de Donaciones Camondo in the Louvre. 804 works from his collection, including his 18th century bed, are today scattered among five major Parisian museums. Moise was quite a different character. He had lost an eye, well, first of all, let me just show you a few more of the pictures from Isaac's collection, "Rouen Cathedral", I think there was several of those. Edgar Degas, "The Fife Player", which today I think is in the Musee d'Orsay. So Moise was quite a different character. He had lost an eye hunting and wore a monocle. He married Irene Cahen d'Anvers. The family was a

wealthy Ashkenazi banking family from Antwerp who founded Pariba. They adopted Anvers, the French name for Antwerp, even though Napoleon had banned people taking on town's names, people mocked him as the Count d'Anvers, The Upside Down Count. Louis Cahen d'Anvers married Louise de Morpurgo from Trieste. Irene was one of three daughters of Louis Cahen d'Anvers. The collector and art critic, Charles Ephrussi introduced Louis to Pierre-Auguste Renoir. The artist painted Irene's sisters, Elizabeth and Alice, which you see here, "Rose and Blue". And the picture actually is in the Sao Paulo Museum of Art. He painted this picture, "Mademoiselle Irene Cahen d'Anvers". She was not yet 10, a stunning redhead. Cahen d'Anvers fell out with Renoir, he was not happy with his work and hung the portrait in the servant's quarters. No price was set in advance and Renoir was upset with the paltry 1,500 francs paid to him. And this might explain why Renoir has a reputation for being an antisemite.

Moise and Irene were married at the Grand Synagogue of La Victoire in Paris, Irene was 18 while Moise was 31. Irene had two children, Nissim and Beatrice. It seems that Moise was rather quiet, serious, and a workaholic, he probably bored Irene. Soon she was having affairs as her mother Louise had done. And one of Louise's lovers included King Alfonso of Spain. Moise and Irene's marriage lasted just five years. Then Irene fell madly in love with an Italian count, Charles Sampieri, who managed the Camondo stables. Irene left Moise, announced her conversion to Catholicism and remarried in church. Her father disinherited Irene. After their divorce, Moise got custody of the children, Beatrice and Nissim and they continued to live with him at number 63, although Irene did see them often. But Mo was a broken man. He became more subdued and never remarried. With age he became more and more deaf. On the eve of the Great War in 1914, Nissim was a 22-year-old trainee at the Pariba. He volunteered to fight in the French Air Force. 40% of war volunteers were Jews. He got his pilot's licence, became a lieutenant, and received five citations for bravery, the Croix de Guerre and a posthumous Legion d'Honneur.

This photo was taken in 1916 and shows Moise and Nissim chatting in the garden at number 63. On the 3rd of September, 1917 on a reconnaissance mission, Nissim's plane was shot down. On the 27th of September Nissim's death was confirmed. At first he was buried with the Germans and the French government refused to exhume the body. It was only after the end of the war that Moises was able to rebury his son in the family vault in Montmartre. A memorial service for Nissim was held at the Synagogue de la Victoire. It turned out that Nissim had had a non-Jewish girlfriend called Rene Deville. He wrote letters to her saying she was the love of his life. He bequeathed a hundred thousand francs to her, but Moise would not allow her to visit his grave. Beatrice married Leon Reinach. Moise would've approved of this Jewish dynastic marriage, although the two families were quite different. Leon was the son of Theodore Reinach, a cultured man. Theodore was an archaeologist, mathematician, musician, and an author

of a history of the Jews. He was also married to the niece of Charles Ephrussi. Beatrice's husband Leon was a dilettante who played chess and composed music. The Reinachs had the intellectual curiosity lacking in the Camondos. Beatrice did not seem to have much in common with her husband. A bit deaf like her father, she was a redhead like her mother Irene, and like her, she loved horses. Leon and Beatrice had two children, Bertrand and Fanny. On the 14th of November, 1935, Moise died, age 75. He was buried in the Camondo vault in Montmartre. 10 years previously, he had bequeathed his mansion to the Musee des Arts Decoratifs. Everything at number 63 was to stay as it was. No object could be lent out. The museum was to be dedicated to the two Nissims, Moise's father and his son, who died for the glory of France. In 1940, the Germans invaded France and imposed their anti-Jewish measures.

In 1941, Leon battled in vain to save his assets. He left for the Vichy controlled south with Bertrand. Beatrice did not want to leave Paris. She rode in the Gare de Boulogne escorted by a German officer. It was said that she had even hunted with Goering before the war. In 1942, mother and daughter were arrested in Neuilly, a suburb of Paris. On that day, they were not wearing the yellow star. Why did Beatrice not try and escape as Leon had tried to persuade her to do? She did not think of herself as Jewish. She may have thought she was protected by the Nazis. Her brother had given his life for France. She had a sense that she was untouchable. Leon and Bertrand were betrayed on their way to Spain. In 1943, Leon was sent to Dancey. He was 50 and in feeble health. The French ambassador to Berlin tried to intervene to no avail. On the 20th of November, 1943, Leon and Bertrand were gassed on arrival at Auschwitz. Fanny and Beatrice were on Convoy 69 to Auschwitz. Fannie died of typhus. It is thought Beatrice was gassed on the 4th of January, 1945, two weeks before the camp was liberated, but I've come across other accounts that say she died in 1944.

Moise's divorced wife Irene outlived them all. She survived the war in Paris, protected by her Italian surname. And what happened to the famous painting of her by Renoir? The Germans had seized caseloads of Jewish owned works of art, sent for safekeeping by the national museums to the Chateau de Chambord. Renoir's portrait of Mademoiselle Irene was chosen by Goering for his wife. After the war, Irene came face to face with the portrait of her childhood self, Number 41, in an exhibition of looted Nazi art. It was restituted to her, but she had never liked the painting. She arranged to sell it and today it is in the Buhrle Foundation in Zurich. Irene died in poverty in 1963. She had squandered all the money she had inherited from her daughter Beatrice in the casinos of the French Riviera. Yet her portrait has never been more popular, and it has millions of hits on Google. If you Google little Irene or the girl with the blue ribbon or the little girl, you will find her on your computer. And you'll also find tee shirts with her imprinted on them. You'll find jigsaw puzzles and you'll find mugs like this one.

This is the plaque at the entrance to the Musee Nissim de Camondo. A family which had survived the Spanish Inquisition and thrived for four centuries had gone up in smoke. at the Camondo mausoleum in Montmartre, however, a memorial plaque says, bizarrely, that Beatrice and Leon Reinach and their children died for France, (speaks French). However badly they wanted to think of themselves as French, they died because they were Jews.

So thank you very much for listening and very happy to answer any questions if I can.

#### Q & A and Comments

- [Judi] Thank you, Lynn.

- [Audience Member] Thanks, Lynn, that was excellent.

- [Audience Member] That was really, really great, very interesting.

- Thank you, all right, I'll just exit.

- [Wendy] Yeah, I'm not sure I've been disabled, Judi, have you disabled me?

- Oops, oh, sorry, did I?

- [Judi] No, no, it's, we can hear you. it's not you, Lynn, don't worry. You've just stopped sharing the screen.

- Thank you.

- [Judi] Wendy, you still there? Can you, can you see the questions? I know, Wendy, there's a couple of messages for you and your mom just wishing you both speedy recovery. And then Lynn, I'll hand over to you.

- Right, thank you, I'll try and scroll down.

Yes, Fannie says she highly recommends "Letters to Camondo" by Edmund de Waal. Thank you for that, and Marion's reading "The House of Fragile Things" by James McAuley, a fascinating book and she highly recommends. That's about Jewish art collectors, I believe. And Gene concurs, just try and scroll down here, maybe a little bit difficult, sorry! Sorry, Judi, can you come to the rescue?

- [Judi] Wait, where have you-

- So Jean Gaflin was the last one.



- [Judi] She said, "A beautiful book, was about to type the same," she meant, and Jean said, "I meant de Waal."

- Right.

- It is fabulous in Paris. I was there last, about two years ago, maybe a while over, just before COVID.

- Oh gosh, yes.

- [Wendy] Amazing.

- Absolutely outstanding museum, isn't it? But but it's almost too, it's almost too perfect, isn't it? It's not lived-in somehow.

- Well, it's very sad you go there, you just feel the sad energy, but the finest of taste, incredible collect.

- Yeah, absolutely, yes, that's sad energy, I think you're, that's a very good way of putting it.

- Beautiful, yeah, the finest, when you have a look at the workmanship, you know?

- [Lynn] Yeah.

- [Wendy] incredible.

- Fantastic, yeah, sorry about this, Judi. I'm having a bit of trouble scrolling.

- Don't worry, so we've got, Rose is just saying, "Parlez vous France?" Your accent in French is perfect.

- Oh, thank you, 12 years of French education, I'm afraid.

- [Judi] Saying her father was from Egypt.

- [Lynn] Yeah.

- [Judi] Let me just, can you comment on relation to Nissim, Bertrand in...

- I'm afraid I can't comment on that, sorry. I haven't actually read all, any of that. It's such a huge work, I'm a bit intimidated, so I'm sorry, I can't comment, yeah, sorry.

- Q: "Didn't Beatrice convert to Catholicism?"

- A: Well, it's interesting because I did come across an account that says she divorced her husband and converted to Catholicism. But I couldn't find any evidence for that. I don't know what Edmund de Waal says in his book or whether he actually covers that particular subject.

- Q: "How is Beatrice who was killed by the Nazis, able to leave money to her mother?"

- A: Good question I don't know. Yeah, yeah.

- [Judi] Sorry, Wendy!

- A: No, I was saying that there is a story around that, just wracking my brains. I think it was contested actually as well.

- [Judi] Okay, there's a lot of thank yous. Great lecture, we loved it, beautiful presentation.

- Q: Why did the family give the museum to Paris?

- A: Well, Moise gave the museum to Paris, the Museum of Decorative Arts, I think, 'cause he was closely associated with it. Also I think they felt very loyal to France, you know? Despite everything their first instinct was always to give everything to the state. Like Isaac Commando gave his art collection to the Louvre. And I think Moise thought there could be nothing better than to give his house to the state in the same way as a sort of monument to his son, really, who had died for France.

- [Judi] Thank, we've got one from Shelly.

- Q: What happened to the collection of Judaica that Moises gave away?

- A: I don't actually know what happened to that. I think it was probably sold at auction or something, you know, sort of rather unfortunate. But the prayer books belonging to his grandfather were, they managed to retrieve those to take back to the house.

- Fanny is saying that Edmund de Wall confirms that she was separated from her husband and converted in order to escape deportation.

- Hmm, right, okay, well she probably wouldn't have had very much time to do that, barely a year or so, but anyway, yeah, I take Edmund's word for it.

- [Judi] And somebody's asking how, I've just lost my, my place as well.

- Oh, don't say that!

- Q: How did you develop your interest in this family? A couple of people have asked why this family?

- A: Well, I did know the house, I had visited the museum and it is so unusual to find prominent Sephardi families like the Camondos. So obviously I was aware of their extraordinary story. But the reason why I developed this interest was 'cause Trudy asked me to! Actually, I had great fun, I did enjoy reading a book called, in French, called "Le Dernier des Camondo." If any of you read French, I would recommend it. It's by Pierre Assouline.

- Lynn, I just wanted to say that I think he dedicated his life to collecting these artefacts. And when one visits that museum, you have a look at this quality from the carpets to the intricacies of all handicrafts. And actually he didn't want to sell off his collection. And what about taxes? I mean, there are all kinds, I'm sure there's a whole story around that as well.

- I think you are right there. And certainly Isaac's art collection, I think was in lieu of death duties that he bequeathed it to the French state. I think there is a practical motive there.

- Yeah, and such a, you know, that it was plausible.

- Yeah, absolutely, and interestingly enough, he stipulated that the art collection should not be dispersed, it should all be together in the Louvre and I think it took up about seven rooms. And he said, this should be the case for 50 years. And of course, 50 years have passed now, and the collection has been totally scattered amongst different museums. But I think you're right, I think taxes were definitely a factor or avoiding taxes.

- Well, thank you for a fabulous presentation, very, very interesting.

- It's a pleasure, it's a pleasure. I'm sorry I couldn't manage to scroll down the, ah, now I can! Gosh, thank you very much for all those who thanked me and it's a pleasure to have you all join me today. Ah, Judi says, "If you go to the Camondo Museum, don't miss the kitchen," oh my goodness, yeah, absolutely. I mean, I was very impressed by the fact that it was so modern in so many ways. You know, he did not stint on luxury of any description and mod cons, you know? It was a very modern house in so many ways.

- [Judi] Are you able to see any further questions? A lot of, it's a lot of just a lot of thank yous and fabulous lecture. Wendy, are you still with us?

- Yeah, actually, I just wanted to say again, thank you to you, Lynn, and thanks Judi, and thanks to everybody for joining us, and thank you

all for your wishes. And I just want to remind you that in an hour we get to have Barry Pavel speaking together with Carly and they are going to be discussing tensions over Taiwan, the issues across the region explored, very topical. and I felt that, I'm trying, when I can, to bring up to date politics and that's what's relevant to our participants. So in stark contrast, Lynn.

- Yeah, absolutely, couldn't get more of a contrast, really, okay.

- I'd love to do, I'd love to do the, the Jewish Ghetto and the synagogues there. Are you familiar with the Jewish Ghetto and the synagogues?

- Oh, you mean in Venice, in Venice?

- Yeah, yeah, I mean that would be a story in itself. Yeah, it is the very first ghetto that was established.

- And, David Landau do you know David Landau from London and now lives in Venice?

- I've heard of him, I've heard of him, but I haven't had the pleasure of meeting him, yeah. But, but what was interesting was this two tier system that the rich Sephardi merchants had all the privileges and the Ashkenazi who were in the ghetto did not, you know? And the rich Sephardi were then exempted from all the Dhimmi rules when they got to the Ottoman Empire. And they were exempted from a system called the Capitulations, and it's very interesting to see this two tier system, I wasn't aware that it was really so stark, you know? But obviously the rulers knew what they were doing, you know? And certainly it happened here in England when Oliver Cromwell readmitted the Jews. He readmitted the rich Sephardi merchants. You know, he definitely knew what he was doing.

- Transactional, to be continued! Thank you very much, thanks Judi, thanks to everybody.

- Thank you, tanks very much indeed, thank you.

- [Judi] Thank you, bye-bye everyone.

- [Wendy] Good day, bye!