



## University of Colorado Scholar Discusses Crypto-Jews at Temple Aaron

Story and Photos by Sharon Niederman



On Saturday, May 19, 2018, historic Temple Aaron in Trinidad, Colorado, opened its doors to Dr. Janet Jacobs who spoke to the audience of several dozen on “Ritual and Remembrance Among the Crypto-Jews in the Americas.” Dr. Jacobs is Professor of Women and Gender Studies and Sociology at University of Colorado in Boulder.

Based on in-depth study of individuals with crypto-Jewish ancestry, her talk examined the role of family stories and rituals in the preservation of crypto-Jewish memory and practice.

She defines crypto-Jews as “the descendants of European Jews forced to convert to Christianity during the Spanish Inquisition.”

Dr. Jacobs explained why and how families traumatized by the extreme cruelties of the Inquisition retained their secrecy and have, over many generations, continued to transmit the truth of their identity in deathbed confessions or “coming of age” revelations. Her research brought a coherent understanding to the dislocated fragments of Jewish practice that persist in New Mexico and southern Colorado, formerly the outer reaches of New Spain, where crypto-Jews migrated and lived in hiding as Christians, usually as Catholics. These rituals may include: sweeping the floor toward the center of the room to avoid moving dirt and dust in the direction of the mezuzah on the door; lighting candles at special designated times, often in secret places in the home; butchering techniques similar to Kosher slaughter; and changing the bedding on Friday.

Starting around the time of the pogroms of 1391 C.E. and continuing some 300 years, as many as 10,000 to 20,000 Jews were burned at the stake in the Spanish public square. They chose a martyr’s death rather than a forced conversion. For those who



Professor Janet Jacobs at Temple Aaron

chose to convert, known today as Anusim (“forced”) but then as New Christians, four generations post-conversion were required to verify an individual’s *limpieza de sangre*, or pure blood. In addition, because Judaism had moved from the public sphere into the domestic, more women than men were persecuted, as they were actually the culture-bearers of domestic customs and traditions. These were Sephardic Jews who were banned from Spain in

1492 by the Spanish Inquisition. Contemporary research shows that many ultimately fled to the New World and subsequently to New Mexico, despite the fact that they were forbidden here. Their arrival dates to 1598, when Don Juan de Oñate established the first permanent European settlement at Okeh Owingeh Pueblo north of Santa Fe, and subsequently, in 1692, when Don Diego de Vargas re-took Santa Fe from exile in El Paso following the Pueblo Revolt of 1680 that drove them out.

Dr. Jacobs emphasized fear of arrest, torture and burning was so great that this terror has endured and continues in our era, not only in New Mexico but throughout the world, particularly in the Americas. This fear exists within families as fear of the stigma of Jewishness and of betraying long-established Christian roots. She paid homage to the work of Dr. Stanley Hordes, past president of NMJHS, whose book, *To the End of the Earth: A History of the Crypto-Jews of New Mexico*, broke ground by documenting the veracity of crypto-Jews in New Mexico. In addition, she discussed how DNA research bears out the presence of crypto-Jews in New Mexico and southern Colorado.

(continued on p. 4)

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**SAVE THE DATES!**  
**2018 Fall Conference**  
**November 9-11**  
**See p. 3**

## President's Column



The New Mexico Jewish Historical Society was awarded a generous grant from the New Mexico Historical

Records Advisory Board to improve preservation and access to New Mexico's historical records. These funds were made available through the New Mexico legislature and the National Historical Publications and Records Commission (NHPRC).



Through this grant, NMJHS was able to complete the digitization and website posting of early issues of *Legacy*, our award-winning quarterly newsletter; annual

Fall Conference programs information; other individual programs; and the Hurst Award. Also available are several of the pioneer family oral history interviews conducted in the early 2000s, several of which were featured in the "Pioneer Jews of New Mexico" exhibit held at the Palace of the Governors, Santa Fe, in the early 1990s. The grant also allowed us to scan and digitize family photos and correspondence of the Bell family from Santa Fe.

The grant has not only allowed us to preserve and protect important documents, papers, and correspondence related to New Mexico Jewish history but also to ensure greater public access to these rich historical materials for either future research or public interest and education.

Be sure to check out our website under the Archives heading to enjoy the addition of these new resources, <http://NMJHS.org/archive-nmjhs-documents/>.



*NMJHS President  
Linda Goff*

Our second successful grant this year was an award from the New Mexico Humanities Council entitled, "Telling Our Stories: The Personal Accounts of New Mexico Jews in Business and Community Life."



Project co-directors Dr. Noel

Pugach and Harvey Buchalter conducted four new oral family histories: Lance and Jon Bell, Debra Wechter Friedman and Howard Friedman, and Barbara Goldman. The Bell family is well known for the Bell family stores, originally in Española and later in Santa Fe. Debra Wechter's parents, Mark and Rose, were owners of the Music Box and co-founders of Temple Beth El, Las Cruces. Howard Friedman's parents, Phillip and Jennie, owned Phillip's Mercantile in Albuquerque. Barbara Goldman's parents, Becky and Si, were owners of Simon's Western Wear in Albuquerque.

A series of panel presentations, "Telling Our Stories," will be presented in Albuquerque, Santa Fe, and Las Cruces.✧

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## Mission Statement

The New Mexico Jewish Historical Society is a secular organization that promotes greater knowledge and understanding of New Mexico's diverse Jewish experiences within a broad cultural context.

*Legacy* is the quarterly newsletter of the New Mexico Jewish Historical Society  
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**HISTORICAL SOCIETY  
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2019 New Mexico History Conference  
Albuquerque, New Mexico  
Dates and Deadlines Pending

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# Fall Conference Preview - Expressing Jewish Identities: Challenges and Accomplishments

By Jeff Brown, Richard Melzer, and Betty Harvie

*Jeff is conference program chair, Richard is conference program co-chair, and Betty is conference planning chair.*



We welcome you to the New Mexico Jewish Historical Society's 2018 Fall Conference. You'll be rewarded with fine speakers and programs

about Jews, history, and the arts, in a setting where you will meet friends and colleagues who share your interests. The conference will be held in Albuquerque at the Sheraton Uptown on Saturday-Sunday, November 10-11, 2018. Lists of Shabbat services on Friday night and Saturday morning, November 9-10, will be provided.

The purpose of the conference is to explore Jewish identity in New Mexico history. How have Jews expressed their unique cultural identity in everything from film and dance to everyday life? What challenges have they faced? How have they met these challenges to accomplish their goals? Attendees will learn about their communities, state, and families (and themselves), and meet authors who write about Jewish life in New Mexico.

On Saturday morning, Naomi Sandweiss will lead a tour of Downtown Jewish Albuquerque, then and now. Participants must register in advance for the tour.

The conference will begin at 1:00 p.m. on Saturday with a welcome by Linda Goff and Betty Harvie. Our keynote speaker is Dr. Rebecca Rossen, a dance historian, choreographer, and associate professor in the Performance as Public Practice Program of the Department of Theatre and Dance at the University of Texas-Austin, as well as a core faculty member in UT-Austin's Schusterman Center for Jewish Studies. She is author of *Dancing Jewish: Jewish Identity in American Modern and Postmodern Dance* (Oxford University Press, 2014) and

winner of the 2015 Oscar Brockett Prize for Excellence in Dance Research. She has also published articles in *Feminist Studies*, *TDR: The Drama Review*, and *Theatre Journal*. Dr. Rossen's keynote address will discuss Jewish Women and Modern American Dance.

Our mid-afternoon program offers presentations about Jewish life and history. Harvey Buchalter, resident expert on the history of immigration, will discuss "Jews Finding Fertile Ground: New Mexico - A Landscape of Possibilities." Past President Dorothy Corner Amsden will present "How Cecil Corner Lost His Accent: Creating a New Identity in the American West." Award-winning author Marcia Fine will explore the topic "Syncretism in the Crypto-Judaic Experience: Mexico and the Southwest Territories in Literature." Marcia Torobin, Santa Fe Jewish Film Festival director, will conclude with a discussion of film, "Jewish Identity Through the Lens of the Director for Israeli Film."

Wine and appetizers will be served concurrently with the silent auction of choice items and raffle before dinner. After dinner, Denis Maltz Grutcki will lead a session about Israeli folk dance. A native of Brazil who has studied Israeli dance for many years, Denis recently came to Albuquerque for his medical residency and is eager to share his passion for Israeli dancing. He will demonstrate and teach basic steps of Israeli dancing to those who wish to participate.

On Sunday morning, after 8:30 a.m. bagels, our program will resume with another group of presentations. Linda Goff will welcome us at 9:00, followed by a presentation by Rabbi Jack Shlachter, "Jews Are No Strangers to the Stranger in Our Midst: Jewish

Texts and Immigration." Genealogist Yvette Cohn Stoor's topic is her family's background in "Growing Up Cohn in New Mexico/Identity Crisis." Dr. Ron Duncan Hart, the director of Gaon Web, will speak about "Gaon Web and Jewish Identity in New Mexico." Our final speaker, Sharon Niederman, Southwestern journalist, author, and photographer, will discuss "Confessions of a 21st Century Jewish Pioneer: Keeping the Candles Lit in Colfax County." Linda Goff will close the conference shortly after noon.

Make plans to attend the Fall Conference! Watch for registration materials by mail, or contact Anne McCormick, NMJHS Administrator, 505-238-4471, [admin@NMJHS.org](mailto:admin@NMJHS.org). Be sure to register early for hotel rooms. ☆



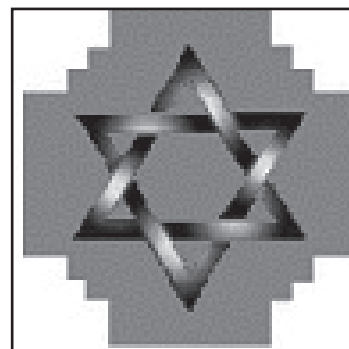
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## CU Scholar Discusses Crypto-Jews (continued from p. 1)

As intriguing as Dr. Jacobs' presentation was, the discussion period evoked profound responses, with audience members announcing their presence as crypto-Jews and describing their personal experience.

Temple Aaron, designed by influential western architect Isaac Hamilton Rapp, was completed in 1889 and is the "oldest continuously used synagogue west of the Mississippi," said Randy Rubin of Raton, New Mexico, who with his brother, Ron Rubin of Colo-

Dr. Jacobs' lecture was brought to Trinidad by CU-Boulder's Peak-to-

Peak Lecture Series, Trinidad Humanities and Arts, Temple Aaron, and the CU Office for Outreach and Engagement.



Sharon Niederman  
Photo by John Maio

*Author and photographer Sharon Niederman is past president of NMJHS. Her recent book, New Mexico Farm Table Cookbook, received the New Mexico-Arizona Book Award. Her current project is Back Roads and Byways of New Mexico, due out from WW Norton in 2019. She guides visitors through northern New Mexico on "Conversos and Crypto-Jews of New Mexico" and other tours for Road Scholar. She lives in Raton and Albuquerque and attends Temple Aaron. ☆*



Professor Janet Jacobs at Temple Aaron

rado Springs, Colorado, serves on the temple foundation board. A coalition of Jewish arts and Colorado historic preservation agencies is working to save the temple by raising funds for its repair and creating an endowment. For more information or to contribute to the Go Fund Me account, please visit <https://www.gofundme.com/temple-aaron-preservation>. Rosh Hashana services are scheduled for September 9-10, 2018.

**IN MEMORIAM**

**Paul Berman**  
1927-1918  
Philadelphia, Pennsylvania

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**Maurice Turetsky**  
1935-1918  
Santa Fe, New Mexico  
*Erratum, Winter Issue 2017-2018*

# 70th Anniversary of Jewish Federation of New Mexico

By Zachary Benjamin, Executive Director



It is no coincidence that the Jewish Federation of New Mexico and the State of Israel were founded nearly simultaneously in the auspicious year of 1948, or 5708 by the Hebrew calendar. The “double *simcha*” of these dueling 70th anniversaries in 2018/5778 has afforded all of us at the Federation the opportunity to learn much about its early years and the evolution of its mission from relief agency to a convener of Jewish communal engagement throughout New Mexico.

Like most of the roughly 150 current members of the Jewish Federations of North America, Israel has played an important role in our service to the Jewish people. Our federation was founded at a time when a number of local Jewish agencies across North America were launching to provide assistance to Jewish refugees fleeing post-World War II Europe. Established as the Albuquerque Jewish Welfare Fund on February 14, 1948, our organization provided a vehicle through which New Mexico’s Jewish community could direct its philanthropy to the resettlement of European Jews, largely in the United States and in what would, three months later, become the State of Israel.

“This year is a turning point in Jewish history. It is a year of destiny,” noted Arthur Ravel, the first of our organization’s 45 presidents to date, in the March 7, 1948, edition of the *Albuquerque Journal*. “This community, like others throughout the country, has in its hands the future of large masses of the Jewish people. . . . I am sure we will not fail.” (Rayburn)

As Israel navigated its turbulent first decades and began to thrive, the Albuquerque Jewish Welfare Fund gradually turned its attention to the needs of the local Jewish community. While congregational life in mid-20th century Albuquerque was robust, a dearth of other services existed for Jewish Burqueños.

The first formal discussions of the potential for a Jewish Community Center began in the late 1950s, when Jewish communal leaders started considering the necessity of a centrally located “neutral” site for Jewish socialization, education, and engagement. In roughly 1958, the Albuquerque Jewish Welfare Fund anticipated the eventual realization of the JCC dream by acquiring an eight-acre plot of land for its eventual construction in the city’s Northeast Heights.

Meanwhile, Albuquerque suffered from a notable absence of social services for aging and low-income Jews. The mid-1980s



saw the establishment of Jewish Family Services (JFS) by the Federation under the leadership of executive director Elisa Simon. JFS, which relied on a combination of Federation funding, federal grants, and charitable contributions, brought social work services, counseling, and resource and referral services to the city’s most vulnerable Jewish residents.

Also occurring in the 1980s was the first of two major changes to the organization’s brand. In 1987, when the United Jewish Appeal – to which the Albuquerque Jewish Welfare Fund belonged as a member organization – became the Jewish Federations of North America (JFNA), the board of the Fund voted to rename the organization the Jewish Federation of Greater Albuquerque to reflect solidarity with the principles and activities of JFNA.

As the Federation and its role as a decidedly New Mexico Jewish agency slowly crystallized, the concept of an Albuquerque Jewish community campus – inclu-

sive of the JCC, the Federation, a Jewish preschool and day school, and the already existing Shalom House affordable housing complex – came into focus.

The mid-1990s saw the Federation become the first occupant of its property at 5520 Wyoming Boulevard Northeast, when it moved from its suite of offices on Lomas Boulevard to a trailer on the otherwise vacant lot.



**Zachary Benjamin**

The lot would not stay unoccupied for long. The board of the JCC, which had begun to operate “without walls,” signed a long-term lease with the Federation for what

would become the Harry and Jeannette Weinberg Jewish Community Campus. The Ronald Gardenswartz Jewish Community Center of Greater Albuquerque was completed in 2001.

As Jewish life in Albuquerque continued to thrive, the Federation turned its attention to the needs of Jews throughout New Mexico. Pew Center research indicated – and the Federation’s own Jewish Demographic Study later confirmed – that between 20,000 and 25,000 Jews called New Mexico home, with the Federation as the only organization with the scope and scale of mission to reach and serve them. Thus, in 2006, the Federation board approved an update of its mission statement and a change of its name to become the Jewish Federation of New Mexico.

As one of the country’s few statewide Jewish federations – and the federation with the largest geographic catchment area of any in North America – the Jew-

(continued on p. 6)



## 70th Anniversary of Jewish Federation of New Mexico *(continued from p. 5)*

ish Federation of New Mexico provides Jewish engagement for Jewish New Mexicans at all stages of the life cycle.

Throughout its evolution, the Federation has remained cognizant of its roots as an organization benefitting Israel and Jewish refugees around the world. Throughout the late 20th century flight of persecuted Jews from the Soviet Union, our organization became a critical aggregator of funds in support of Operation Exodus, the global effort to relocate Soviet Jewish refugees to Israel. In 2013, the Jewish Federation of New Mexico signed a groundbreaking goodwill partnership with Israel's Ramat HaNegev Regional Council, thus institutionalizing the important relationship between the Jews of New Mexico and our Israeli counterparts. Through this partnership, the Federation provides sustained financial support for projects ranging from public health facilities and

environmental programs to assistance for Israel's firefighters.

Meanwhile, the Federation remains firmly committed to its identity as an organization primarily serving New Mexico's Jewish community. Ninety percent of the funds we raise are re-invested locally. Our programs include the Jewish Care Program, established in 2013 to help fill the void left by the closure of Jewish Family Services earlier that year, which



**Grand Opening, Jewish Care Program  
Jewish Federation of New Mexico  
Temple Beth Shalom, Santa Fe**

administers the Holocaust Survivor Care Program and provides social services for Jewish seniors, rent and utility assistance for low-income Jewish families, and group counseling. The Federation also awards scholarships to college-bound high school students and youth seeking to attend Jewish summer camp. We administer the PJ Library program, providing free Jewish children's books to families around the

state with children ages six months to 11 years. We administer Hillel at the University of New Mexico, support the ABQ Tribe Young Professionals Group, publish the *New Mexico Jewish Link*, produce the new Chai Desert Radio Podcast, and serve as the primary convener of communication and collaboration for Jewish agencies throughout New Mexico.

In our 70th year, we have affirmed our statewide mission, opening an office of our Jewish Care Program in Santa Fe, as well as a new Jewish section at La Puerta Natural Burial Ground in Valencia County. Meanwhile, we continue to provide increasing financial support to nearly 40 programs and projects throughout the state, including congregations, Jewish



### **NMJHS announces its LIFE & LEGACY “Pioneer” Society Donors!**

The following members have made their commitment to ensure our Legacy will be passed down to the next generations by contributing to our new Endowment Fund. We need your help to reach our first year goal of securing 18 Letters of Intent by March 2019.

Won't you join us today?

*Dorothy Corner Amsden  
Lance and Julia Bell  
Linda and Ed Goff  
Steve and Beth Moise  
Anonymous*

### **NMJHS Legacy Team:**

Lance Bell  
Diane Chodorow  
Linda Goff  
Naomi Sandweiss

centers in Taos and Las Vegas, arts organizations, Holocaust education, and summer camps. As we look to the future, we are committed to working with fellow Jewish institutions, civic leaders, and the broader community to ensure that New Mexico remains a safe and sustainable environment for Jewish life to thrive from generation to generation.

### **References**

Rayburn, Rosalie. “Serving a destiny.” *Albuquerque Journal, Life in New Mexico*. January 27, 2018, pp. 15-17. ☆

### **Stefanie Beninato**

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# The Passion of Ethel Rosenberg

by Talia Pura and Edward Morris

**Editor's note:** *The Passion of Ethel Rosenberg* is a play by Edward Morris performed at Studio Center Santa Fe by Talia Pura in April-May 2018. Pura can be reached at <https://www.taliapura.com/> and Morris at [stormcoast@mindspring.com](mailto:stormcoast@mindspring.com). Julius and Ethel Rosenberg were executed for espionage on June 19, 1953, in a case involving the Manhattan Project in Los Alamos (1942-1946), which built the atomic bomb.



**Talia Pura:** Playing the role of Ethel Rosenberg was, for me, an enormous privilege as well as a responsibility. I needed to do justice to her, bring

her humanity to the stage, and allow the audience to believe in her innocence; something she maintained to the very end of her life.

After one performance, I felt gratified when approached by a woman who said she had been a child at the time that Ethel and her husband Julius were executed. In her household, there was never any doubt as to their guilt. The government said they were spies, and that was where the discussion ended. After seeing this play, however, the patron understood the complexity of the situation in which Ethel found herself, and she was walking away convinced that Ethel had been innocent.

It was rare not to audibly hear the audience's sniffles at the end of the last act.

Both they and I were deeply moved by this woman who was facing her own death, fully sharing in and comprehending the massive cruelty and unfairness of her sentence.

I was drawn to this play for a number of reasons. First, as a playwright, I have long written plays based on historical female characters whose stories needed to be told to a modern audience. Often misunderstood, or overshadowed by their male partners, bringing their lives to the stage was my way of honoring their contributions, or explaining their sides of their stories. Edward's play, written from Ethel's experience, rather than that of her husband Julius,

was immediately appealing to me in that context.

Secondly, it was so well written, showing so many sides of this ordinary woman, caught in such an extraordinary bind. It would have been so easy for Ethel to save her own life. She had only to turn

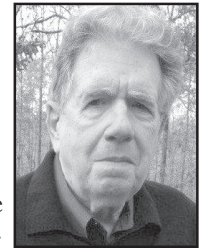
against her husband, or at least name others in the Communist Party to which they belonged. She did neither, choosing to die rather than betray her friends or the man she loved. Her loyalty to her husband and their shared loyalty to the politics in which they believed superseded their own desire to live. For Ethel, there was no life without her husband. It was better, in her mind, to die with him than to try to imagine that life, even though it meant leaving their two young sons behind as orphans. She wanted them to understand that she died for a noble cause, which was better than a life without honor.

Edward perfectly portrayed the complexity that was Ethel. She was strong and unshakable in the passion she held for Julius and her belief in his innocence. She had a wonderful sense of humor and tremendous compassion for

(continued on p. 8)



*Talia Pura*



*Edward Morris  
Photo by Norma Morris*



*Talia Pura as Ethel Rosenberg*

## Many Thanks for Your Contributions

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## Welcome New Members

Ralph and Anne Scheuer  
Susan Wider  
Bruce Krasnow  
Evie Zlotkin (returnee)



*The Passion of Ethel Rosenberg* (continued from p. 7)

those around her. Even as she faced her own hardships, she displayed warmth and caring for others. She saw herself as a “freedom fighter,” putting her life on the line for the working class, the mistreated underdogs of society. There was never any hard evidence that she was the spy she was made out to be. After the execution, government agents admitted they had arrested her only to pressure her husband to talk. Although so far her sons’ efforts to have her exonerated have not met with success, perhaps this play will bring that eventuality closer.

**Edward Morris:** The route that led to my writing *The Passion of Ethel Rosenberg* was long and circuitous. I was a senior in high school the summer Julius and Ethel Rosenberg were executed. Since my family had neither a television set nor subscription to a daily newspaper, I knew relatively little about the case – only what I heard on the radio or overheard in adult conversations. I had never met a Communist or a Jew.

Mine was a rural school in racially segregated West Virginia. I would not encounter and become friends with Jews until college or have blacks as classmates until I was in graduate school. Ironically, being so thoroughly separated from these historically vilified “others” kept me from

developing any prejudices toward them. After all, one has to know something exists to have an opinion on it.

To the degree the Rosenberg affair stuck in my young mind at all was because of my instinctive aversion to capital punishment. I could not under-

stand then (or now) how supposedly moral people can be so hard-hearted as to deliberately kill someone over whom they have gained complete physical control. I was also haunted by thoughts of what must go through a condemned prisoner’s mind as it contemplates its own impending obliteration.

My humanities studies in college, coupled with my growing exposure to popular culture, eventually made me aware of the enormous Jewish contributions to American arts and sciences. As I learned the identities – quite incidentally – of those who had created what I deemed to be the

best contemporary novels, literary criticism, popular songs, humor, theater, and movies, I found most of them were Jews. I did not go looking for Jewish excellence in these fields; I simply saw it was there and was vividly impressed. Having been raised in a family of Democrats, FDR admirers, and labor union members,

my politics always leaned leftward. Thus I found myself working beside many Jewish comrades during the campus rebellions, civil rights struggles, and anti-war campaigns of the 1960s. Although I had no idea then, all these influences were leading to my embrace of Ethel Rosenberg as a dramatic subject.

Hal Holbrook’s record album *Mark Twain Tonight!* came out in 1959. It

illustrated to me the drama inherent in resurrecting – through a skilled actor – the words and mannerisms of interesting historical figures. That point was underlined in 1976 when William Luce brought Emily Dickinson to life via *The Belle of Amherst*, with Julie Harris in the title role.

Then, a few years ago, a neighbor active in community theater lamented to me the dearth of

meaty roles for older women. Instantly, I thought of Ethel Rosenberg and began to take notes for a play. I relied primarily on *The Rosenberg Letters: A Complete Edition of the Prison Correspondence of Julius and Ethel Rosenberg*, edited by the Rosenbergs’ older son, Michael Meeropol, and, to a lesser extent, Ilene Philipson’s *Ethel Rosenberg: Beyond the Myths*.

In 2016, I completed writing my first play, *The Passion of Ethel Rosenberg*, at the age of 81.✧



*Julius and Ethel Rosenberg After Guilty Verdict*  
Repository: Library of Congress,  
Washington, D.C.



*Talia Pura as Ethel Rosenberg*



# In Memoriam: Kathryn Rubin

By Noel Pugach



On May 14, 2018, a bright star in New Mexico's firmament ceased to shine. Kathryn Rubin, 91, had passed away.

Kathryn was born in 1923 in Albuquerque to Louis Heyman and Mina (Wilhelmina) Kahn. Their parents came from Germany and wound up in New Mexico, where they married in 1915. Louis learned the New Mexico retail business by clerking for the Seligmans in Bernalillo (the Bernalillo Merc). Kathryn's uncles, Siegfried, Gus, and Albert, operated a well-known store in town, and Louis eventually joined them in the enterprise. For a time, Louis had a store on First Street, but then its business faltered. The Great Depression struck, and when business conditions declined and could not support all of them, Siegfried forced Louis out. Louis then worked in retail in Gallup (1931-32) and Mountainair (1932-34). Times were indeed tough for Kathryn and her family, and they left an indelible mark on them. Then her father died in 1939 from complications of a botched stomach operation in the 1920s.

Her mother Mina was trained as a milliner, and she opened a hat shop with her sister Bertha. It was called Bertha's Shoppe and enjoyed good and bad times. Kathryn learned the retail business by working in the store. Meanwhile, Kathryn finished her education in Albuquerque, graduating from Albuquerque High School in 1940. She then worked as a secretary for a number of companies, including Congressman Clinton Anderson's insurance office.

A traveling salesman introduced Kathryn to Leon Rubin, the son of Barney and

Minnie Rubin, when he went to Albuquerque to enlist in the armed forces in World War II. They were married in January 1946 by Rabbi Solomon Starrels at Congregation Albert. Kathryn then moved to Raton as Leon joined his father's business.

Barney Rubin, originally from Denver, had moved from Pueblo to Raton because there was less competition in the smaller town. Barney had no formal education, but with his sons built a number of thriving businesses in retail clothing, including a shoe store and a western wear store. Indeed, the Rubins dominated retailing in Raton, at one time operating five stores. They were respected and appreciated for promoting commerce as well as the arts in Raton.

The Rubins were also very civic minded. They were active in the Chamber of Commerce and Rotary. Leon was chair-

man of the Civil Rights Commission of New Mexico and was appointed to the boards of directors of two local banks.

Moving to Raton from Albuquerque required a "monumental" adjustment in Kathryn's social

life. The Rubins were often the only Jews in this small town that was based on cattle ranching and coal mining. But she was determined to maintain Jewish practices and identification. Fortunately, Trinidad's once sizable Jewish community continued to function for many years. Its activities centered on its beautiful synagogue, Temple Aaron, built in 1889. In the absence of other houses of worship, Temple Aaron served Jews throughout southern Colorado and northern New Mexico.

The Rubins cherished the Trinidad community and attended services and holiday celebrations. "We felt that being Jewish was always paramount in our lives," Kathryn said in her Hurst



Noel Pugach

Award acceptance speech. "Our Jewishness becomes even more vital when living in an outpost and away from the Jewish mainstream." Meanwhile, they insured that their sons Randy and Ron obtained a Jewish education and love of the heritage. Over the years, Leon and Kathryn served as officers of the temple and sought to preserve its identity. Kathryn also led Friday evening services and tirelessly helped to maintain High Holiday worship. As Temple Aaron barely ceased to function, the Rubins became its caretakers. In that tradition, her son Randy serves as president of the Temple.

In 2012, the Rubins moved to Colorado Springs. Leon died a year later. Leon and Kathryn were married for almost 67 years. Kathryn remained mentally sharp and had a fantastic memory until the end. In several interviews, she recounted the history of Jews in New Mexico and Colorado, and provided insight into many of its personalities. She was always conscious of the role of history and realized her place in New Mexico's past. That was an important part of her legacy. Kathryn was a long-time member of the New Mexico Jewish Historical Society and a devoted supporter. In 2017, she was awarded the Society's Hurst Award for advancing the study of New Mexico Jewish history.

Kathryn was beloved by her family and her numerous friends. She had a charming personality. She walked in the path of righteousness. Kathryn was a treasure in so many ways. We extend condolences to her family and to all who knew her. ☆



Kathryn Rubin Accepts Hurst Award

## Passing of Santa Fe Artist Maurice Turetsky

Adapted from New Mexico Department of Cultural Affairs Press Release, February 23, 2018

*Editor's note: This press release was furnished by Maurice Turetsky's wife, Susan, who took the photos. His web address is <https://studiomaurence.com/about/>. Web addresses for the Fort Stanton and Lincoln Historic Sites with maps and directions are found at <http://NMHistoricSites.org>.*



Famed Santa Fe artist Maurice Turetsky died on February 20, 2018, at age 82. A professional artist, painter, and sculptor, Turetsky, a Philadelphia native, and his wife Susan have lived in Santa Fe in 1995.

Turetsky's works are featured in a traveling exhibit about Billy the Kid that opened on July 6, 2018, for six months at the State of New Mexico Fort Stanton Historic Site. His exhibition, "The Principal Characters of the Lincoln County War," now serves as the anchor exhibit in the recently opened



*Susan Turetsky*

Lincoln Gallery of Western Art in the Luna House of the Lincoln Historic Site. Turetsky's 32 large pastel portraits bring to life individuals who participated in one of New Mexico's most significant historical events in ways that are often lost through traditional museum exhibits.

"Maurice Turetsky's passing marks the loss of a true champion of New Mexico cultural history," said Tim Roberts, manager of the Fort Stanton and Lincoln Historic Sites, noting that his contributions "through his art-

work have been a major component of interpretive efforts for well over a decade."

Aaron Roth, manager of the Fort Sumner Historic Site/Bosque



*Maurice Turetsky*

Redondo Memorial, described Turetsky as "an artist, a passionate creator, and a believer in the complicated identity of Billy the Kid." Department of Cultural Affairs cabinet secretary Veronica Gonzales called him a "treasure" and described the Lincoln County War exhibit as "stunning." Dr. Patrick Moore, director of New Mexico Historic Sites, said Turetsky was "a devoted friend" to state historic sites: "His love of and fascination with the West created a ripple effect that sparked curiosity and exploration among those who experienced his art. He will be greatly missed."

Turetsky graduated from Philadelphia's Tyler School of Fine Arts. He was a protégé of Dean Boris Blai, who had

been an assistant to famed sculptor Auguste Rodin. Turetsky acknowledged he had never seen the famous tintype of Billy the Kid until he was nearly 60 years old. Subsequently, he rendered versions of it in pastel paintings, bronze sculptures, and painted steel cutouts.

In 2010, the State of New Mexico honored him with the award for Outstanding Single Contribution to Wild West History, in recognition of his artistic and historical portrayal of the "Principal Characters of the Lincoln County War" exhibit at the Lincoln Historic Site.

Contributions in memory of Maurice Turetsky may be sent to Museum of New Mexico Foundation, P.O. Box 2065, Santa Fe, NM 87504-2065.



*Maurice Turetsky's Art*

Funds will be used to erect a seven-foot steel cutout of Billy the Kid for the town of Lincoln, New Mexico, as a tribute to Turetsky's work. ☆



## Montefiore Jewish Cemetery

### Memorial Day 2016

- Montefiore Jewish Cemetery, Las Vegas NM

By Sylvia Ramos Cruz

No flags, no saints, no visitors  
save five crows in black vestments  
hunkered down on a wind-whirled tree  
near weary adobe fence.

Rows of ancient headstones  
vastly outnumber more recent neighbors,  
struggle to remain upright,  
fight burial under endless  
swirls of red dust-devils  
and time.

Names I saw engraved in buildings  
downtown around the Plaza call me—  
Ilfelds, Rosenthals, Taicherts, Sterns—  
East European merchants  
who traded Old World conflicts  
for new lives in an alien place.

The dead lie undisturbed,  
perhaps unremembered, covered  
by sparse blanket of tiny, yellow-eyed  
white and purple wildflowers wavering  
under a painfully brilliant cloud-heavy sky.

Across the wire gate,  
closer to the main entrance,  
Masons and Woodsmen repose  
and, just beyond a graying stone virgin,  
an old woman sits shrouded in memories  
unmindful of the souls around her.

*Editor's note: Dr. Sylvia Ramos Cruz is a physician and surgeon, feminist, activist, and award-winning poet. "Memorial Day 2016 – Montefiore Cemetery, Las Vegas NM" has been published in Encore: Prize Poems 2017 by the National Federation of State Poetry Societies (NFSPS) and online in the Duke City Fix: The Sunday Poem, blog post, August 20, 2017. The poem won awards in the NFSPS 2017 Donald Stodghill Memorial Award contest and New Mexico Press Women 2018 Communications Contest. Photos by Sylvia Ramos Cruz.*

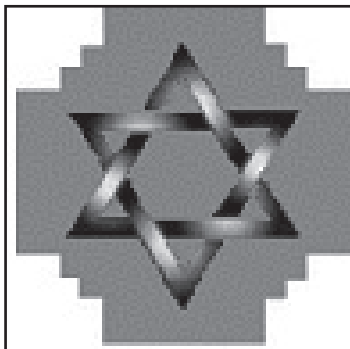


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## Membership in NMJHS

For information contact the NMJHS office at 505-348-4471 or [admin@nmjhs.org](mailto:admin@nmjhs.org) to request a membership brochure. Alternatively, you can download a membership application from the NMJHS website, [www.NMJHS.org](http://www.NMJHS.org)



## Calendar of NMJHS Upcoming Events

Check for future events at [www.nmjhs.org](http://www.nmjhs.org)

**July 29:** "New Mexico & Israel at 70: The People and Organizations Who Played a Role." Panel with Rabbis Paul Citrin and Jack Shlachter, Dr. Noel Pugach, Harvey Buchalter, and Lance Bell. JCC, 5520 Wyoming NE, Albuquerque, 2-4 PM.

**August 19:** "Telling the Stories: The Personal Accounts of New Mexico Jews in Business and Community Life." Panel with Dr. Noel Pugach, Harvey Buchalter, and Lance Bell. New Mexico Humanities Council Grant. Temple Beth Shalom, 205 E. Barcelona, Santa Fe, 2-4 PM.

**September 23:** "Jewish Mobsters" Naomi Sandweiss. NMJHS Speakers Bureau and Beit Tikva, 2230 Old Pecos Trail, Santa Fe, 2 PM.

**October 30:** "Telling the Stories: The Personal Accounts of New Mexico Jews in Business and Community Life." Panel with Dr. Noel Pugach, Harvey Buchalter, Debra Wechter Friedman, and Howard Friedman. New Mexico Humanities Council Grant. Temple Beth El, 3980 Sonoma Springs, Las Cruces, 7 PM.

**November 9-10:** NMJHS Fall Conference (see p. 3). Shabbat services available on November 9-10. To register, contact Anne McCormick, Administrator, 505-348-4478, [admin@NMJHS.org](mailto:admin@NMJHS.org).

**Santa Fe Jewish Film Festival:** *Joe's Violin*, Congregation Beit Tikva, 2230 Old Pecos Trail, Santa Fe, August 26, 4 PM. For film description, visit [www.SantaFeJFF](http://www.SantaFeJFF), 505-216-0672.