



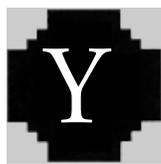
Legacy

Newsletter of the New Mexico Jewish Historical Society

Volume 21, No. 4
December 2007

Saved For Posterity

by Claire Grossman



Yetta Louise Goldsmith was born in 1843 in Bavaria. After arriving in the United States with her family in 1853,* Yetta met and married Samuel Kohn, a merchant in the pelt, hide, and wool trade. The couple had six children, although two died in childhood. In 1869 the Kohns left Leavenworth, Kansas, and settled in Las Vegas, New Mexico.

When her husband died in 1878, Yetta and her four young children moved to La Cinta where she opened a small store. The family eventually returned to Las Vegas and, as her children grew, Yetta took up cattle ranching. By the early 1900s Yetta was situated in Montoya, New Mexico, south of Las Vegas, under the business name Y. Kohn & Co.

Yetta Kohn made a name for herself as a businesswoman, rancher, philanthropist, and matriarch. You can find her papers and photographs in the NMJHS collection at the New Mexico State Records

*The New York passenger manifest for the William Tell gives her name as Jetta Goldschmidt.

Center and Archives (NMSRCA) in Santa Fe. Former NMJHS president Sharon Niederman was instrumental in acquiring Yetta Kohn's family papers.

Jewish history in New Mexico comes alive when you return to the source, as in the case of the plucky Yetta Kohn.** Those curious about New Mexico Jewish history can find articles, personal papers, and business records of other New Mexico Jewish pioneer families in the NMJHS collection at the NMSRCA. (See sidebar on page 5 for a listing of family names.) Yet other files in the collection include materials

pertaining to Congregation Montefiore in Las Vegas, papers of various contemporary New Mexico Jewish artists, and documents of NMJHS activities.

The NMJHS collection is special to the State Archives because of the large Jewish presence in New Mexico of merchants, artists, and professional people. Currently, the NMJHS collection covers the years 1860 – 2001 and takes up 35.5 linear feet on the shelves of the State Archives.

When NMJHS was established in 1985, the Society began collecting important records of archival importance. The founding members recognized that these valuable documents, some of them old family papers, needed to be saved for

**Thumbnail sketch of Yetta Kohn courtesy of Sheila Gershen.

posterity. NMJHS officers negotiated an arrangement in 1988 whereby these documents would be on long-term loan to the NMSRCA at the old building on the corner of Montezuma and Guadalupe Streets.



Yetta Kohn

Shortly after the new State Records Center and Archives Building was built, the State Archivist informed NMJHS that the Society had five years to decide whether to permanently gift the collection to the State or take it back. The Society had to decide on a course of action – whether to donate our collection to the NMSRCA or to retain ownership and find a secure home for them ourselves.

In 2001 NMJHS made the big decision to gift its collection to the NMSRCA. The agreement with the State Records Center and Archives states that the NMJHS Accessions Committee and Board of Directors can decide what they want to collect. Everyone on the Accessions Committee maintains a notebook with lists of possible documents to archive.

(continued on p. 8)

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We encourage our readers to submit news, relevant announcements, and stories about New Mexico Jewish history and historical figures, to the above address.

**Time to renew your
membership for 2008.**

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Message from President Harold Melnick



When you read this issue of *Legacy*, the showing of the movie, *Jews of Iran*, and the annual meeting will have taken place on December 16. Events have been a bit jumbled this year. We did not hold the usual annual conference in November, which was replaced by the conference on genetic diseases in August. Our annual meeting, usually held in June, took place in December. However, the fall genealogy workshop was right on schedule and attracted 31 eager attendees.

We'll be back on track in 2008 with our annual meeting held in May or June, and there will be a joint conference with the Texas Jewish Historical Society in late October. Look for more film events, lectures, presentations, workshops, and, of course, the spring cemetery cleanup.

Do you have stories about your family that ought to be recorded or reported? You think not? The pending meeting with the Texas Jewish Historical Society got me to thinking about my own family history, since I was born in Texas after my parents arrived there in 1930. My sister remarked recently that we haven't done a good job of collecting stories about our family. If someone said to me, "Tell me some interesting stories about your family," I would probably come up blank.

Yet some event will trigger remembrances, like the time in 1948 when the great opera

singer Paul Robeson spent the night at my parents' home in Dallas. There was a sense of danger. It was a time when no respectable hotel would dare admit Blacks, regardless of their prominence, and black people were simply never in a white home except as servants. I was away at school; my sister was sent to stay with friends for the night. Recently, we found a picture of my sister; Robeson had written a note on the back to my parents, thanking them for their hospitality. Now, do you have a story?



Harold Melnick,
NMJHS President

I'm at that age when colleges and synagogues remind me that I should consider leaving a legacy. My sister and I talked about where we will be buried. She and her husband have lived in Coral Gables, Florida, for the past 25 years, but have cemetery plots in Dallas. I told her that my wife aj and I would probably be buried here in Santa Fe since we've made a new life here, though we still have strong connections to Dallas, where our parents are buried. I remarked that Jews today don't seem to have family cemetery plots. She remarked that's because Jews have had to move so often. It reminded me of the importance of the work the Society does in cleaning up the historically significant Las Vegas cemetery each year.

Do you have ideas for programs or events or a story to contribute to the

newsletter? Would you like to become more active in the Society? Please let us hear from you. Contact any officer or board member.

Best regards to all for the New Year. I hope you have renewed your membership for 2008. ☆

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NMJHS Inspires a National Landmark

by Ted Ruskin

Dr. Jeanne Abrams, Executive Director of the Rocky Mountain Jewish Historical Society, and I co-lead a trip to several New Mexico Jewish communities and the Santa Fe Opera in 1985. As part of the excursion I was present at St. Johns College for the establishment of the New Mexico Jewish Historical Society, which I joined that very evening.

As I began receiving the NMJHS newsletter, an article in one of the early issues made a great impression on me. It was about the 1986 cleanup of the Montefiore Cemetery in Las Vegas, New Mexico. A few years later it would inspire a similar effort to clean up and maintain an old Jewish cemetery in Lakewood, on Denver's west side. But first, let me backtrack a hundred years or so.

Tuberculosis was rampant in the teeming East Coast cities due to overcrowding and poor sanitary conditions. A large part of those afflicted with this "White Plague" were Eastern European Jewish immigrants. Many were sent to Colorado "for the clean air."

National Jewish Hospital in Denver opened in 1899 to serve the stricken. The sanatorium's motto was, "None can pay who enter, none may enter who pay." The treatment included eating a combination of dairy and meat at each meal. To those patients who kept Kosher, this violated Jewish dietary laws.

As a result, the Jewish Consumptives Relief Society (JCRS) opened its doors on Denver's west side in 1904 to serve those patients who kept Kosher. Its motto, which

came directly from the Talmud, was, "He who saves one life saves the world."

The JCRS could not have formed without the help of the residents of Denver's west side who were Orthodox and strictly followed Jewish traditions. Golden Hill Cemetery was founded in 1908 by a group of west side men who formed the West Side Benevolent Society.

The JCRS patients who succumbed were buried at Golden Hill Cemetery because it was relatively close to the JCRS, and the cemetery followed the Orthodox laws of burial. A large percentage were buried on the Hill Section, which was set aside and separated from the main part of the cemetery for paupers, suicides, and those who died of communicable diseases.

Cemetery records indicate that burial fees ranged from free to two dollars. Any personal possessions, such as trunks or clothes, were sold to cover some of the costs. There are approximately 800 burials on the Hill. Only about one-third have any memorialization.

In January 1989 I entered the monument business in Denver, that is to say, I design headstones. Being Jewish and knowing the required Hebrew for the inscriptions, I primarily focused on serving Denver's Jewish community. I visited all four Jewish cemeteries for familiarization, Emanuel, Mt. Nebo, Rose Hill, and Golden Hill.

Upon entering the Hill Section of the Golden Hill Cemetery for the first time, I couldn't believe the disarray. Some 100

headstones were knocked over and refuse was strewn as far as my eyes could see. I was outraged. Recalling the article about the volunteer efforts to restore and maintain the Montefiore Jewish Cemetery in Las Vegas, New Mexico, I vowed to replicate those efforts.

At that time I was vice president of both the Rocky Mountain Jewish Historical Society and the Synagogue Council of Metro Denver. The Synagogue Council added the Golden Hill Cemetery Hill Section cleanup as an annual project. During the first few years over 100 volunteers participated in the effort.

The Hill Section of Golden Hill Cemetery is both a state and national historic landmark. It was listed on the National Register of Historic Places on July 31, 1995. This is one of only five Jewish cemeteries in the United States to receive this status.

This on-going restoration project might not have occurred had it not been for the New Mexico Jewish Historical Society's efforts. The forgotten descendants and I say "Thank you" for inspiring us in Denver to give dignity to their eternal resting place.

Ted Ruskin, a professional designer of headstones, is legally blind. He is a board member of the Rocky Mountain Jewish Historical Society. Originally from Brooklyn, he has lived in the Denver area for over 40 years. He has been coming to New Mexico every year for the past 31 years to attend the Santa Fe Opera. Besides being an opera buff, Ted is an avid genealogist. He plans to move to Santa Fe this spring and looks forward to making new friends. ✧

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GENEALOGY CORNER: Missing Branch Restored to Family Tree

by Dorothy Corner Amsden

A few years before my aunt Gert succumbed to dementia, she sent me some old family photos, some dating from before World War I, others from between the wars. Among them was a group shot of the family in Hungary taken about 1915. In her unsteady handwriting, Gert identified a few of her relatives, but was unable to provide all their names. She and my mother assumed that all had perished in the Holocaust.

These photos remained in my files for ten years until a breakthrough occurred in learning the fate of my grandfather's family. During that time I began to learn the names of my great-grandparents and their offspring and that they lived in the Saros region in the northern part of the Austro-Hungarian Empire. Today that region is in eastern Slovakia.

My grandfather Eugene Fox left his prosperous family in Hungary to come to America. Like many immigrants, he worked hard and eventually became co-owner of the L&B Delicatessen at 2412 Broadway between 88th and 89th streets in New York City. Grandpa Eugene, his wife and daughters lived comfortably in the Highbridge section of upper Manhattan. They had the first car and the first radio in their neighborhood.

When I started working on family genealogy with my cousin Ann, we tried to locate records to pinpoint when Grandpa Eugene came to the United States. We found his marriage certificate and his death certificate. He married my grandmother, Dora Sajovic, in New York in 1913 and had three daughters. After Dora's untimely death in 1930, he remarried in 1932 and had a son. The Great Depression wiped out his business. Eugene never recovered. He died destitute in 1971.

My mother told me that her family Americanized its last name when she was a little girl. The surname Fuchs (pronounced FOOKS) is German for fox. It was often mispronounced in this country. I have a certificate from the City Court of The City of New York that documents the family petition to change the name from Fuchs to

census was taken. It states that his native tongue was Slovakian (which may or may not be correct – our mothers told us their parents spoke Hungarian). His occupation was noted as salesman in a delicatessen. (He would later buy a partnership.)

We looked unsuccessfully to find the passenger manifest that showed when Eugene arrived in New York. The online Ellis Island Database had no record for Eugene Fuchs, which we thought was strange, as he had come and gone several times.

Eugene's father, Adolf Fuchs, arrived in the U.S. in the 1870s from Hungary, obtained citizenship in 1883, and then went home to marry and start a family. Eugene, Adolf's oldest child, was born in 1889 with a clubfoot. Family lore says that Adolf brought his son to the U.S. for an operation, which proved unsuccessful.

Aunt Gert told us that her father came from Eperjes, but we couldn't find Eperjes on a map. We subsequently learned that Eperjes is now known as Presov, an important cultural and historical center in eastern Slovakia with a population today of 91,000.

Adolf, Grandpa Eugene's father, died in 1918, before the dissolution of the Austro-Hungarian Empire. Five of Adolf's eight
(continued on p. 5)



The author's great-grandparents Adolf and Rebeka Fuchs with five of their eight children. Photo taken circa 1915. Identifying the children is an educated guess. Judging from birth order, the man in Hungarian uniform must be Henrik. The two standing are probably Margit and Lajos (Andris Filo's father). The two youngsters in front would be Aranka and Alex.

Fox dated 15 May 1925. The petition went into effect a month later.

The 1920 U.S. Census shows that the Fuchs family lived at 1435 Ogden Avenue, and that Eugene's younger brother William lived with the family. Two of Eugene's three daughters had been born by 1920 – Ann's mother, Aunt Gertrude, and my mother June.

Other information on the 1920 Census form indicates that Eugene was born in Hungary, immigrated to the U.S. in 1900, and became naturalized in 1905. He was 30 years old when the



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Missing Branch - (continued from p. 4)

children remained in what was now Czechoslovakia. They married and had families of their own. All but one of Adolf's eight brothers and sisters also remained. (Adolf's brother Morris was already settled in New York before Eugene emigrated.)

Eugene's family members were swept up by the Holocaust. There was no further communication. The American branch assumed that everyone in Europe had perished.

Many years later as I tried to match the names of my European family with the faces in old photographs passed down from my mother and aunt I wondered if we would ever know what became of them.

A few years ago, Ann's niece, Farra, found out from a relative who lives in Florida that some family members in Europe had miraculously survived the Holocaust. The relative provided an address. For two years Farra wrote e-mails and sent a letter with a family tree. Her persistence paid off. Andris Filo and his cousin Ladislav Filo responded to her queries from Slovakia. Andris's grandson translated his letter into English.

Unbeknownst to us, Ladislav had been doing considerable research into the Fuchs family – our Fuchs family – and compiled a family tree that goes back to Eugene's grandparents. From his efforts we now know the names, dates, and fates of Grandpa Eugene's uncles and aunts, of his brothers and sisters, and his nieces and nephews.

Although Andris and Ladislav knew of Eugene's son by his second marriage, they didn't know about the existence of Eugene's marriage to Dora and their descendents. They must have been surprised to hear from their unknown American cousin Farra.

Andris's father, Lajos Fuchs, was a younger brother of our grandfather Eugene. So that makes Andris the same generation as Ann's and my mother's, although he is about 15 years their junior.

Andris wrote to Farra: "In 1945 our family changed surname and adopted name Filo. . . because it didn't sound Jewish. . . . I am the only child of my parents. I was born on 17th Nov 1931 with name Andrej Fuchs." Andris has three daughters, two of whom still live in Slovakia. The third emigrated to Israel in 1995. He has six grandchildren.

Andris and Farra are beginning to share the stories of the past 60 years. She has learned that a few other Fuchs family members (descendants of Great-grandfather Adolf's siblings) managed to survive the Holocaust and have sizeable families of their own.

There were eight siblings in Eugene and Lajos's family, according to Andris. Two sisters, Margita and Aranka, were deported along with their husbands and children in 1942. Two brothers were deported, Julius in 1942, Henrik in 1944. Four brothers survived: Eugene, William, and Alex in America, and Lajos in Europe. We have yet to learn how Lajos and his family managed to elude the Nazi's net.

A few years before World War I broke out, Eugene's family sent him a photo of his parents and five siblings. Aunt Gert identified them for me as best she could on the back of the photo. She knew it was a photo of Eugene's parents Adolf and Rebeka. However, she could not identify the man in uniform nor the two younger children in front. She thought the two young people standing were Alex and Aranka "with a dark bow in her hair." Now that Andris has provided the birth order of Eugene's siblings I can hazard a different guess as to who each person is in the photo (see caption).

Andris writes, "I consider important to make up a list of victims of the Holocaust in our relatives. From siblings of my father were out of danger three brothers who were in America with their families. . . . From our kinship were in Slovakia affected fifteen people. Twelve of them were slaughtered, survived three." He goes on

to name the family members who were deported in 1942 and 1944.

The family tree as provided by Ladislav includes Grandpa Eugene and his seven siblings. Only Eugene isn't called Eugene. It turns out that the family called him Jenó. No wonder we couldn't find his record in the Ellis Island Database. According to Andris, his legal name was Joachim. Like so many other immigrants, he Americanized his name to Eugene after he arrived on these shores.

Armed with this new information, we enter "Joachim Fuchs" into the Ellis Island Database. A record pops up for a person of that name from Hungary. Details in the handwritten manifest say the passenger is of Hebrew ethnicity, from Eperjes, age 17, date of arrival in New York: May 29, 1907, on board the *Ultonia*, which sailed from Fiume, going to his Uncle Morris on 161st Street. Age at arrival fits with the birth date recorded on his death certificate. Further details state, "one foot deformed." That must be our grandfather Eugene.*

The last column on the manifest gives Eugene's place of birth as Gombos . . . ; the sheet is torn following the "s". Looking in the *Genealogical Gazetteer of the Kingdom of Hungary* one finds "Gombosfalva" in the Saros region, now called Hubosovce. When we try to find our grandfather's birth record, this will be useful information.

Now, thanks to Andris and Ladislav, we know what happened to the people in the old photographs. Each new name and date that I add to my computerized family tree makes me shiver. The abstract is becoming real.

*We have yet to find a record of Eugene coming to America in 1900.

Dorothy Amsden is originally from the Bronx in New York City. She started researching her family in 1997 at which time she re-established contact with her cousin Ann, who lives in Oakdale on Long Island. Dorothy serves as NMJHS genealogy chair. ✨

The Kochbuch

by Naomi Sandweiss



hen Carlsbad, New Mexico, resident Berta Kingston received a small yellow package at her home in 1994, she was curious.

The return address was in German. At seventy-two, Berta had lived in Carlsbad with her husband, Arthur, for forty-nine years. Yet Germany was her birthplace.

Berta had escaped to Great Britain with the Kindertransport before World War II, where eventually she met and married Arthur Kingston, a resident of Carlsbad. Arthur also was a European refugee, a relative of Berta's mother's Wertheim family, and a U.S. veteran who served at Omaha Beach.

A letter accompanied the package. Berta saw at once that it concerned her parents, Martha and Wilhelm (Willi) Aufhauser, whom she had last seen when she was fourteen years old. Berta read in her native language.

I can still remember your mother very well. She sewed a dress for me then, and I was very proud of it. When they were forced to leave . . . she gave our mother the two pictures and the cookbook, requesting that she give them to you after the war, if possible.

Berta put down the letter and immediately opened the package. She found the two pictures, one of herself, taken just before she left Germany on the Kindertransport. The other photograph was her mother,

Martha, who shared the same deep brown eyes as Berta's granddaughter, Alexandra. Berta continued reading.

Our mother used the cookbook. The gingerbread that she made from it always tasted delicious. She died in 1965. Now I have saved the items. More than fifty years have passed. None of us could have dreamed that we would have the opportunity to give you the items she left for you. I am very happy to be able to do so. Warmest Greetings, Wilhelmine Bauer.

The cookbook itself was worn, with missing pages, stains, and recipes scribbled in the margins, a long-lost piece of Berta Kingston's history — a history she thought lost forever. As she fingered through the book, Berta recalled the Bavarian flavors of her mother's cooking — there were recipes for noodle dishes, dumplings, chocolate desserts, and flavored crèmes. The titles and ingredients, in her mother's hand, recalled more than the foods her mother prepared; they revealed the flavors of Berta's childhood. The cookbook pulled Berta back fifty-six years to the town of Hainsfarth, Germany, where was born and raised.

Hainsfarth was once home to a vibrant Jewish community. Births, weddings, and Passover Seders took place in the bucolic village, replete with large green lawns dotted with

white, sloped-roof homes. The Jews of Hainsfarth erected a synagogue in 1723, built an elementary school (1821), and established a burial society and cemetery. Jewish men worked as merchants and furriers. Four hundred and fifty-two Jewish residents celebrated Shabbat and Chanukah with Bavarian delicacies.

The town, sometimes referred to as "Jew Town," was, in fact, named after the local limestone located at the northern end of the Ries crater. According to a land register, the Aufhauser family resided in

Hainsfarth since at least the 1830s. Berta Kingston's father, Willi, the last of Samuel and Babet Aufhauser's nine children, was born in Hainsfarth in 1887.

By the time Berta was born, Hainsfarth's Jewish community had dwindled to just over thirty people, and the Jewish elementary school closed in 1923. For Berta's mother, Martha, a round woman with dark eyes and hair, born in 1876,

daily life involved caring for her home, her husband and her daughter. She managed the family's budget and shopped at the bakery and butcher.

Martha Aufhauser kept a thin green book, her Kochbuch, in which she recorded her expenses, notes, and names and wrote down her favorite recipes. The book was *(continued on p. 7)*



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The Kochbuch - (continued from p. 6)

a sixteenth birthday present from her own mother, Clara Wertheimer.

By 1938, Hitler's noose tightened around Martha, Willi, and Berta who, like Germany's other Jews, were stripped of citizenship, public education, and a means to earn a living. After Kristallnacht on November 9, 1938, when synagogues in neighboring villages and towns were burned and Jewish businesses looted, Willi and Martha made the excruciating decision to send their only child to Great Britain on the Kindertransport, a children-only transport that ferried 10,000 youngsters out of Germany and neighboring countries.

After Berta left, Martha and Willy Aufhauser moved to the tiny hamlet of Kreuth. Three and a half years after saying goodbye to their daughter, they were deported to the Terezin Ghetto in Czechoslovakia on August 10, 1942. The Aufhausers were the Hainsfarth's last Jews.

Even in Terezin, where starving prisoners fought over discarded potato skins, some of the women created a cookbook, using memories of food as sustenance. *In Memory's Kitchen: A Legacy From the Women of Terezin*, editor Cara de Silva writes,

... The creation of such a cookbook was an act of psychological resistance; ... most of us can understand that. Far more disquieting is the idea that people who were undernourished, even starving, not only reminisced about favorite foods but also had discussions, even arguments, about the correct way to prepare dishes they might never be able to eat again.

It is not clear whether Martha participated in such discussions. It is known, according to German public records and survivor testimony that Martha and Willy were among the Holocaust's six million Jewish murder victims.

However, as if by some miracle, Martha's treasured Kochbuch survived, finally safe in her daughter's hands after over fifty

years. Today all that remains of seven centuries of Jewish life in Hainsfarth is stone – ornate markers in the overgrown Jewish cemetery, the limestone synagogue, and the town's engraved memorial to Hainsfarth's Holocaust victims.

Yet half a world away, in New Mexico, a piece of Hainsfarth's Jewish history lives on. Berta Kingsston died in 2003, having devoted her life to her family and community, a recipient of Carlsbad's Humanitarian Award in 1990. Today, Berta's twin granddaughters, Alexandra and Taylor, provide the continuity and are the caretakers of the family's treasured recipes and history.

Sources for this article:

Hainsfarth, *Encyclopedia of Jewish History*.

In Memory's Kitchen: A Legacy From the Women of Terezin, edited by Cara de Silva, 1996, Rowman & Littlefield Publishers.

Naomi Sandweiss, a native New Mexican, enjoys research and writing. As part of a

major NMJHS undertaking, she researched the Gusdorf family of Taos, interviewed descendants, and wrote one of the booklets for the Jewish Pioneer History project. Naomi serves as a volunteer at the New Mexico Holocaust & Intolerance Museum and is a former NMJHS Board Member. ☆

Stefanie Beninato

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New Book by Photographer Cary Herz

Levi is the first member of his family in 500 years to have a bar mitzvah. As a youngster, Levi's mother, Israela, learned that her New Mexico family is descended from Crypto-Jews, Sephardic Jews forced to convert to Catholicism during the Spanish and Portuguese Inquisitions. Israela made the decision to raise her own two boys openly as Jews. After studying at Congregation Albert, Levi was recently called to the Torah as a bar mitzvah.



Cary Herz. © 2007 Jamey Stillings.

Levi and his family are among thirty other subjects in Cary Herz's soon-to-be released book, *New Mexico's Crypto-Jews: Image and Memory* (University of New Mexico Press). While Levi's family openly practices Judaism, Herz's photographs document the variety of ways Crypto Jews express their religious beliefs.

Cary Herz, a long-time member of the New Mexico Jewish Historical Society and a past Board member, spent 20 years researching and photographing individuals, practices, and artifacts that describe Crypto-Jewry in New Mexico. Since 1986 Cary has been a correspondent for *The New York Times*.

Herz signed copies of *New Mexico's Crypto-Jews: Image and Memory* in Santa Fe at Garcia Street Books in December. An Albuquerque signing is

planned for January 13, 2008, at ART IS OK, 3301 Menaul NE #28 (just west of Carlisle), in conjunction with an exhibition of her work that starts January 11 and goes through February 11.

Saved For Posterity - (continued from p. 1)

After the NMJHS Board approves the accessions, a list is sent to the NMSRCA for its approval. Ultimately the NMSRCA staff decides whether or not to accept the materials, which are limited to paper artifacts and photos labeled on the back. It does not accept documents that are in the public domain, such as newspapers.

After the Society decided to donate its collection, I attended an NMSRCA workshop on practical archiving techniques taught by Sandra Jaramillo and Daphne Arnaiz DeLeon. The Society obtained several grants to accomplish this enormous task. Daphne was hired on a part-time basis, paid for by a grant.

Over the next year some 18 dedicated volunteers pitched in. We had to wear white gloves to handle the documents. We removed paper clips and staples and sorted the documents into different categories. Then the documents were stored in special archival boxes. It was a major job to prepare those documents for archival storage.

The NMJHS Accessions Committee did an incredible job. Dr. Stan Hordes and I headed the effort, with the assistance of Margrethe Feldman, Geri and Gunther Aron, Sheila Gershen, Shirley Jacobson, Sharon Niederman, Norm Budow, Phil Saltz, and Judy Weinreb.

To celebrate the gifting of the NMJHS collection to the State Archives, a special reception was held at the Archives on March 25, 1999. At the ceremony, Margrethe Feldman read love letters and other correspondence in the collection that brought the families to life. History at the personal level touches us in a way that knocks down the barriers of time and enables us to identify with the humanity of people who lived long ago.

Every year the NMJHS is invited to participate in New Mexico Archives Month. A seminar, usually held in October,

highlights new acquisitions and includes a presentation by a scholar sharing his or her research on some aspect of New Mexico Jewish history relating to the theme of that year's Archive Month.

As a contributing organization to the State Archives, NMJHS has an annual obligation to submit agendas and minutes of meetings, financial statements, fliers, documentation of events, articles that appear in the press, newsletters, membership lists, board members, and other relevant documents.

The New Mexico State Records Center and Archives is located at 1205 Camino Carlos Rey off Cerrillos Road in Santa Fe. The public entrance is on the lower level. At present, if you want to access a document in the NMJHS collection, you look it up in the online catalog of archival holdings and ask for it at the desk. Researchers can also request videotapes of meetings and conferences that NMJHS has held over the years.

The State Archives is in the process of scanning the documents in its collections, including the NMJHS collection, so that researchers can access the digital images from any location. This huge job will be completed sometime in the not-too-distant future. The effort is being coordinated in conjunction with other research institutions such as the University of New Mexico, Congregation Albert, and Temple Beth Shalom. Collections left by families that are held at various New Mexico libraries, museums, and other institutions are already linked into a giant database that provides great help to researchers.

Over the past twenty-two years, NMJHS has protected a lot of valuable materials. Everyone has papers and photographs of interest hidden in their attics and basements and garages. If you know of family papers or photos that belong in the NMJHS collection please contact Stan Hordes, Chair of the NMJHS Archives Committee at: Smhordes@aol.com. The

committee will help find a suitable home for three-dimensional objects, such as jewelry, furniture, and other keepsakes. We want to save these artifacts of Jewish history in the Land of Enchantment for future generations.

Claire Grossman joined the New Mexico Jewish Historical Society when she moved to New Mexico in 1990, served as president and vice president on more than one occasion, and is a Lifetime Member of the organization. In 2002 she was the recipient of the Dr. Allan Hurst Award for outstanding contributions to New Mexico Jewish history. She is currently a member of the NMJHS Board of Directors. ☆

NMJHS Collection 1860 - 2001

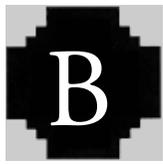
The NMJHS collection consists primarily of the family papers of Jewish pioneer families in New Mexico and articles pertaining to these families. Included are ledgers for various families and the papers of Charles Gross (Holocaust survivor) and Solomon Bibo (Indian trader).

Families included are: the Herzsteins (Clayton); the Gusdorfs (Taos); the Kahns and Spiegelbergs (Santa Fe); the Kohns and Calischs (Tucumcari); the Nahms, Ilfelds, Taicherts, and Shipmans (Las Vegas); and the Kleins, Sparks, and Sterns (Carlsbad and Las Cruces).

Subject files include materials pertaining to Congregation Montefiore (Las Vegas). Artists' papers include the papers of various contemporary New Mexico Jewish artists. Society records include administrative, Board, membership, event, program/project, and financial records.

The Roundup

by Naomi Sandweiss



From rural Scotland to Cotopaxi, Colorado, Jewish Historical Societies far and wide have celebrated Jewish heritage in a variety

of ways this fall. If you happen to visit Washington, D.C., the Jewish Historical Society of Greater Washington offers regular walking tours of downtown Jewish D.C. They also publish an accompanying book, *Jewish Washington: Scrapbook of An American Community*.

Speaking of Washington, D.C., the nation's capitol was the site of the Southern Jewish Historical Society's Annual Conference, which took place November 1-4, 2007. Programs covered a wide range of topics including "Civil Rights in Charleston", "Bagels & Grits: A Jew on the Bayou", and "Southern Jews and the Americanization of Chanukah." A highlight of the conference was cookbook author Joan Nathan's home hospitality. Conference goers visited Nathan's kitchen to learn about the origin of southern Jewish specialties such as Cajun matzo balls. The Southern Jewish Historical Society will sponsor a symposium on Florida Jews in January. Sessions cover topics such as the Miami Beach phenomenon and Cuban, Yemenite, and Sephardic settlements.

Moving north, the Wisconsin Historical Society recently published *Remembering the Holocaust, Voices of the Wisconsin Past*, edited by Michael Stevens. Another Midwestern group, the Chicago Jewish Historical Society, noted in their September 2007 newsletter that seventeen of Chicago's parks are named in honor

of Jewish individuals, ranging from the nationally recognized (Emma Lazarus and Samuel Gompers) to local Jewish leaders including Illinois' first Jewish governor, Henry Horner (1878-1940).

The Texas Jewish Historical Society newsletter featured a name familiar to many New Mexicans — Seligman. The Seligman of note, Morris Seligman, hailed from Russia, arriving in Galveston, Texas, in 1913. Seligman opened a store in El Campo, Texas, eventually settling in Edna, Texas, where he was an active member of the business community. For those who want to know more, Texas Jewish Historical Society records are now available online.

Our neighbors to the north, the Rocky Mountain Jewish Historical Society, provide information on the agricultural community of Cotopaxi, Colorado, founded by Russian Jews in 1882. According to the Society, after the ill-fated colony disbanded in 1884, most of the colonists moved to Denver, forming the nucleus of the city's west side Jewish Community. Speaking of Jews located in remote rural areas, the Jewish Historical Society of England recently presented a program entitled "Remote Jews: Uncovering the lost Jewish communities of Scotland." For more information on the topics mentioned above, please visit the web sites in the sidebar. ☆

Selected Jewish Historical Society Websites

- Chicago Jewish Historical Society, www.chicagojewishhistory.org
- Jewish Historical Society of England, www.jhse.org
- Jewish Historical Society of Greater Washington, www.jhsgw.org
- Southern Jewish Historical Society, www.jewishsouth.org
- Texas Jewish Historical Society, www.geocities.com/txsynvr
- Wisconsin Historical Society, www.wisconsinhistory.org

The NMJHS is soliciting historical papers and photographs for inclusion in its archival collection at the New Mexico Records Center and Archives. For more information, contact NMJHS at (505) 348-4471 or nmjhs@jewishnewmexico.org.

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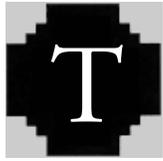
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Our Texas Cousins Hold A Quarterly Meeting

by Noel Pugach



his past October I was the invited guest of the Texas Jewish Historical Society (TJHS) at its quarterly meeting in Amarillo.

However, instead of letting me just be a guest, they put me to work as the banquet speaker. This visit gave me a wonderful opportunity to see how a sister organization operates and to discuss with them the joint conference with NMJHS planned for next October 24-26 in El Paso.

Every state has its own historical, geographic, economic, and cultural character, as well as its own nuances. Thus Jewish communities and their organizations are likely to reflect each state's distinctive nature. Such is the case of Texas. Although New Mexico is a state large in area, Texas trumps us twice over, and its Jewish population is more scattered.

Consequently, the TJHS Board of Directors meets four times a year in different parts of Texas, with a logical preference for a warm spot on the Gulf of Mexico for the winter meeting. NMJHS's board meets monthly, alternating between Albuquerque and Santa Fe, since our membership is concentrated in the upper Rio Grande Valley.

In Texas, the Annual Gathering is part of the Spring Meeting of the board. Election of officers and board members is held at this meeting, and greater attendance of the entire membership is encouraged. The membership, however, is invited to all of the quarterly meetings, which close with

a business meeting of the board. These quarterly sessions tend to emphasize social activities, sightseeing, and mixing with the host community, but there is always a speaker and historical content.

NMJHS members likewise are free to attend their Society's board meetings. NMJHS generally holds an annual conference for its members in the fall, which tends to be more educational and scholarly than what our Texas cousins do.

I made the observation to several people at the meeting that while most of the members of TJHS live in the larger cities of Houston, Dallas-Fort Worth, and Austin, most of the people attending the meeting come from the smaller cities and towns, including La Farge, Dumas, Longview, and Evant. This led to my hypothesis that small-town Jews looked to the TJHS meetings as opportunities to connect Jewishly, while the big-city Jews had a wide array of Jewish activities available to them throughout the year. Several people thought I was probably correct in my analysis. One person pointed out that Jews in the larger cities tend to lead more hectic lives.

The meeting in Amarillo began late Friday afternoon with registration and dinner at Temple B'nai Israel, where many of the functions took place. We were joined at dinner by some of the members of the temple. Afterwards, we went into the sanctuary for a Shabbat service, followed by an Oneg in the social hall.

Saturday was devoted to touring and socializing. We had a modified "Cowboy" breakfast at the Elkins Ranch. Then we drove to the excellent Panhandle Plains Museum in Canyon, Texas, where we had time only to get some glimpses of the impressive and informative exhibits. This was followed by a fascinating tour and talk at the last private residence designed by Frank Lloyd Wright on the outskirts of Amarillo, which is owned by Robin and David Weir, members of Temple B'nai Israel.

Following Robin's presentation, we were treated to a splendid catered lunch. The group then split between those who returned to the hotel and those who went

(continued on p. 11)

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Our Texas Cousins - (continued from p. 9)

on a brief tour of the Jewish section in the Llano cemetery, guided by a local historian, Kelly Garner.

In the evening we returned to Temple B'nai Israel for dinner. As banquet speaker I gave a talk on the Hugo Loewenstern family, which started out in New Mexico and then settled in Amarillo. Hugo Loewenstern was related to the Herzsteins of Clayton, who brought him to New Mexico to work in their store and then set him up in business in Nara Visa, about 60 miles south of Clayton. Some twenty years later, Hugo Loewenstern sold the general store back to members of the Herzstein family and moved to Amarillo with his family in 1929.

Once ensconced in Amarillo he launched a new and highly successful career in real estate in the midst of the Great Depression. Hugo Loewenstern developed many subdivisions and shaped the residential patterns and market in Amarillo. His two sons later entered the business and continued it until it was dissolved early in 2007. I am in the process of finishing an essay on the family.

Sunday morning I was invited to observe the board meeting at the hotel, whose procedures and issues reminded me of NMJHS board meetings. The TJHS has supported the publishing of Lone Stars of David: The Jews of Texas, an acclaimed book in the Brandeis Series in American Jewish History. One of the editors, Hol-lace Ava Weiner was present at the meet-

ing. TJHS also sponsors a Jewish History Award, which is announced as part of Texas History Day. Most impressively, TJHS has established an endowment fund, which NMJHS does not yet have.

In the course of the weekend, I met with Shari Schwartz from El Paso. Shari is on the planning committee for the joint conference between our two historical societies, which will take place in El Paso on October 24-26, 2008. Shari and I agreed on the format, which will be along the following lines. Texans and New Mexicans will meet for Friday night dinner and service at the Reform Congregation. This will be followed by an Oneg and a loosely structured interchange between members of both societies.

Saturday morning there will a tour of the rebuilt Holocaust Museum and probably another historic site. On Saturday afternoon we will hold two consecutive sessions: one on crypto-Jewry in the Southwest, the second on Jewish immigration patterns into the Southwest. Those interested in making a presentation should contact me: npugach@unm.edu or 505-277-2701.

Saturday evening we will have a closing banquet with a speaker, who will discuss the career of Rabbi Floyd Fierman, a pioneer historian of Jews in the Southwest, or a talk on another prominent rabbi or spiritual leader in the Southwest. Suggestions are welcome.

Please mark your calendars for next October and plan to attend this exciting and informative event. I had a delightful time and a wonderful experience with our Texas cousins. I'm sure you will, too. More details of the conference will follow in subsequent issues of *Legacy*.

Noel Pugach is member of the NMJHS Board of Directors, where he serves as historian. He recently retired from the University of New Mexico as Professor Emeritus of History. Originally from Brooklyn, Professor Pugach settled in Albuquerque in 1968. Besides his love of Jewish and Southwest American history, he gives Chatauqua performances through the New Mexico Council on the Humanities as well as independently, portraying several interesting historical figures. ☆

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Mission Statement

The mission of the New Mexico Jewish Historical Society is to promote greater understanding and knowledge of New Mexico's Jewish history. The Society's programs examine the state's Jewish heritage in all its diversity and strive to present this heritage within a broad cultural context. The Society is a secular organization and solicits the membership and participation of all interested people, regardless of religious affiliation.

Calendar of Upcoming Events

Check online calendar of Upcoming Events for newly scheduled activities at www.nmjewishhistory.org.

April 17 - 18, 2008, "The Crypto-Jews and the Inquisition in New Spain," a symposium at Texas A&M University, College Station, Texas. The symposium will focus on one of the most prominent crypto-Jewish families to migrate to northern New Spain in the 16th century, the Carvajal family. Dr. Stanley Hordes will deliver the keynote address. For more information and to register: <http://cushing.tamu.edu/symposium/>.

October 24 - 26, 2008, NMJHS Joint Conference with Texas Jewish Historical Society in El Paso, Texas. For information contact Noel Pugach at npugach@unm.edu or telephone 505-277-2701.

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