



Landmark Exhibit Opens at Albuquerque Museum

by Helen Horwitz

The Magidsons, the Sutins and the Maisels are just a few of the Jewish families who contributed to the vibrancy and growth of 20th century Albuquerque. Soon, their stories—along with those of many others within the city’s Jewish community during the last century—will finally receive well-deserved attention in a landmark exhibition at The Albuquerque Museum.

The first major show about Jewish life and culture in Albuquerque from 1900 through 1999, “The Jews of Albuquerque in the 20th Century: Building Community along the Rio Grande,” will open on Saturday, Nov. 19 in the William A. + Loretta Barrett Keleher Gallery of the Museum. On Sunday, Nov. 20, the Museum and the New Mexico Jewish Historical Society will co-sponsor a special program to celebrate the opening. (See sidebar on page 3 for details.)

The exhibition, which will run through April 2, 2017, will tell the story of the city’s Jewish community and its contributions to the economic, political, social and cultural progress of the Duke City throughout the century.

“We are only one or two percent of the total population, so our culture and traditions, as well as our impact on the community, are not well known by our non-Jewish neighbors,” says Rabbi Paul Citrin, who chairs the seven-person committee that began work on the exhibition in mid-2015. They are: Gordon Bronitsky, Harvey Buchalter, Helen Horwitz, Noel Pugach, Beth Rosenstein, Paula Amar Schwartz and Julia Seligman.

“At the same time,” Citrin continues, “many within the Jewish community are not aware of how involved the Jews in Albuquerque have been in many key areas, such as business, education, science, politics and the arts. It’s also important to show everyone—both Jews and non-Jews—how we have been in solidarity with social justice issues affecting the disadvantaged and minority groups.”

creation of Israel, and the civil rights movement in the United States, will illustrate the active involvement of Albuquerque’s Jewish population.



Helen Horwitz

For example, a U.S. military prayer book for Jewish soldiers, owned and well-used during World War

II by the late Seymour (Bud) Maisel, z”l, will be on loan from his family for display. Other artifacts, many of them from the Israel C. Carmel Archive of Congregation Albert, will demonstrate the Jewish community’s role in strengthening interfaith and outreach activities; for instance, mementos will include some of the interfaith tributes to Rabbi David D. Shor, z”l,

(continued on p. 3)



Senator Pete Domenici helps out at the 1968 dedication of American Furniture’s store at Menaul and Carlisle. Looking on are E. Mannie Blaugrund and Henry Blaugrund, and their wives Frieda and Ruth.

Focus of the Exhibit

The exhibition in the Keleher Gallery will be divided into these four areas:

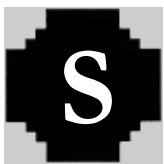
1. A central corridor will showcase the development of organized Jewish life in Albuquerque, including the establishment of synagogues, businesses, the Jewish Community Center, and related organizations.

In addition, photos and memorabilia associated with key local and world events, such as wars, the Holocaust, the

INSIDE THIS ISSUE

Landmark Exhibit.....	1
President’s Column.....	2
Fall Conference.....	4
Building a Jewish Library.....	5
Doña Teresa and the Inquisition.....	8
Book Review: Irwin Klein and the New Settlers..	10
Aron Straser Poem.....	11
Calendar of Events.....	12

President's Column



Summers always seem to move faster than other seasons of the year, and we often wonder: Where did those months go between Memorial Day and Labor Day? I hope that all of you had the opportunity either to travel or stay closer to home while enjoying family and friends.

One of NMJHS' largest summer undertakings was to coordinate a special program for the northern New Mexico Jewish communities for an overview and special tour of the "Fractured Faiths" exhibit at the Museum of History/Palace of the Governors on June 5. Excitement and anticipation filled the air at the museum, which brought together 200 people from Santa Fe, Los Alamos, Espanola, Taos, and Las Vegas. Museum staff and other volunteers served as docents to provide highlights in the galleries and to answer questions. As one attendee



*NMJHS President
Linda Goff*

commented, "What a moment to have this many Jews coming together in one place in Santa Fe for a happening!" Indeed, it was.

In between summer travels, both the executive, Fall Conference, and program committees have been working on a variety of NMJHS governance projects, planning for the Fall Conference ("Jewish Identities: Lost, Rediscovered, and Reclaimed," which will be held November 12 & 13 in Santa Fe) as well as other individual programs in Los Alamos, Santa Fe, and Albuquerque.

Be sure to watch your e-mail and mailbox for information on upcoming program events.

By now, I hope you've registered for the Fall Conference. It will feature two keynote presentations. Our opening keynoter will be visiting scholar Dr. Jonathan Israel, Institute of Advance Studies at Princeton University. The Saturday night keynoter will feature Dr. Frances Levine, current director of the Missouri History Museum and former director of the New Mexico History Museum/Palace of the Governors. We anticipate good attendance and already have been contacted by Arizona congregations wishing to attend both the Museum exhibit and the Fall Conference. Hope to see you there!

As always, we appreciate your on-going support through your membership, program attendance, and generous contributions that help not only to sustain NMJHS but also to grow the society. Please continue to support us by encouraging friends and family to get to know us, become members, and participate in programs throughout the state.

We also thank the Jewish Federation of New Mexico for its continued financial support through its annual allocation request. Please support the Federation, which in turn allows it to provide much needed support to various Jewish social service organizations as well as assist others, like NMJHS, to remain strong. ☆

Mission Statement

The New Mexico Jewish Historical Society is a secular organization that welcomes all interested people, regardless of religious affiliation. Its mission is to promote greater understanding and knowledge of New Mexico's Jewish history within a broad cultural context.

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Landmark Exhibit *(continued from p. 1)*

when he marked his 25th anniversary in 1972 as religious leader of Congregation Albert.

2. Jewish life within the home and the synagogue will be explained and illustrated in another area. A variety of objects—menorahs, a Kiddush cup, a *chuppah*, a *ketubah*, a Seder plate, Sabbath candlesticks and a Sabbath lamp—will show how Jews observe *Shabbat*, other Jewish occasions and holidays, and life-cycle events.

This area also will feature works by a diverse group of Albuquerque and area artists, including Arthur Sussman, Evelyn Rosenberg and Hilda Appel Volkin. Their creations, which range from one of Sussman’s Biblically-inspired paintings to a Plexiglas work by Volkin, were chosen both for their artistic value and their depiction of Jewish life and culture.

3. The Jewish community’s outreach to other faiths and local ethnic and minority groups will occupy a special section of the exhibition. Mementos from shared Thanksgiving celebrations, AIDS walks, and support for the United States civil rights movement will be featured.

4. Finally, a series of brief video interviews with almost 25 different members of Albuquerque’s Jewish community will offer personal glimpses into the lives and stories of a cross-section of well-known individuals who contributed to and helped enrich the city during the 20th century.

Among those included are: Cliff Blaugrund, a former American Furniture executive whose family founded the well-known Albuquerque store; Pauline Eisenstadt, the first woman to serve in both houses of the New Mexico legislature; Wayne and Tanya Bobrick, whose historic Wright’s Indian Arts helped to foster renewed interest in Native American arts and crafts; Roberta Cooper Ramo, an attorney and the first

woman president of the American Bar Association; Arthur Gardenswartz, who grew his family’s sporting goods store into a multi-store enterprise; and Harold Albert, one of the forces behind the creation of the Jewish Community Center. Sheldon Bromberg, z”l, was interviewed for the video a few months before his death this year; for decades, he and his brother Herman owned and operated El Cambio Supermarket in Albuquerque’s South Valley.

Committee Members’ Interest

Rabbi Citrin says that at their first meeting, members of the exhibition committee agreed they wanted to show the growth and development of Albu-



Religious objects, including this handmade menorah by woodcarver and sculptor Harvey Buchalter, will be explained and shown in an exhibition area about Jewish life in the home and synagogue.

querque’s Jewish community, as well as its many important contributions.

He notes that while considerable attention has been given to such groups as the *Comversos* and the German Jewish merchants who arrived in New Mexico



The members of the committee who are producing the exhibition are (top row) Beth Rosenstein, Harvey Buchalter, Gordon Bronitsky, Helen Horwitz and Noel Pugach. Seated are Paula Amar Schwartz, Rabbi Paul Citrin and Julia Seligman.

in the mid-19th century, the development of the Albuquerque Jewish community, which has the largest concentration of Jews in the state, has largely been ignored.

“Part of the motivation for recognizing the growth and contributions of 20th century Albuquerque may have been the 2014 NMJHS fall conference,”

(continued on p. 4)

**Albuquerque Museum/
NMJHS Special Program**

The Albuquerque Museum and NMJHS are co-sponsoring a special program to mark the opening of “The Jews of Albuquerque in the 20th Century: Building Community along the Rio Grande.” At 1 p.m. on Sunday, Nov. 20, Dr. Noel Pugach will present a talk in the Museum’s Ventana Salon, to be followed by a short recital by violinist David Felberg.

Members of NMJHS are invited to see the exhibit and attend the program at no charge.

Landmark Exhibit (continued from p. 3)

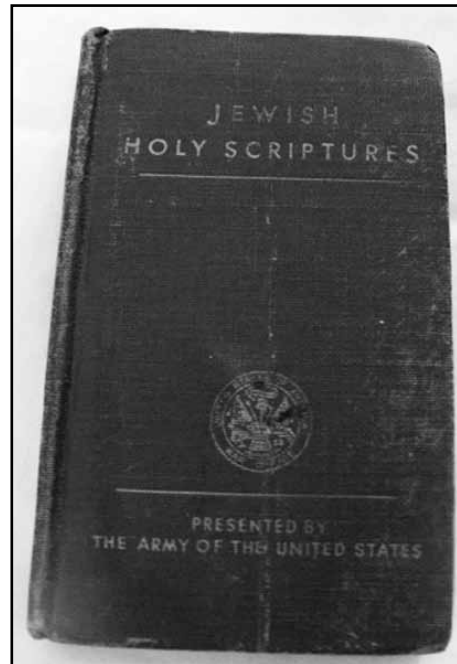
Citrin says. “The topic of the Jewish merchants of Albuquerque—many of whom opened stores starting in the early 20th century along New Albuquerque’s then-bustling First Street and Central Avenue—sparked committee members’ interest. They wanted to tell the story of Jewish Albuquerque, which developed after 1880 when immigrant Jews came to Albuquerque and established themselves in what was then a remote town in the high desert.”

Related Events

On Thursday, Feb. 16, 2017, from 5 – 8:30 p.m., the Museum’s regular Third Thursday will feature Jewish music, dances and foods, among other attractions. Details will be announced in January. Third Thursdays at the Museum are free and family-friendly.

“The Jews of Albuquerque in the 20th Century: Building Community along the Rio Grande” is the second in a series of community-curated history exhibitions presented by The Albuquerque Museum. The first show opened earlier this year with “Back to Life: The Community of Historic Fairview Cemetery.” As community curators, Albuquerque citizens’ groups with particular interests present exhibition proposals to a special review panel; once each proposal is approved and a schedule is set, Albuquerque Museum staff then helps to locate objects and photos, as well as to develop the exhibition.

Deborah Slaney, curator of history at The Albuquerque Museum, describes each exhibition as “an adventure for all



This government-issued prayer book for World War II Jewish soldiers was owned and well-used by the late Seymour (Bud) Maisel.

involved, as the Museum staff delves into topics they would not ordinarily pursue and local citizens gain first-hand experience in what it takes to develop a museum exhibition.” ☆

Helen Horwitz is an Albuquerque native whose essay, “The Jewish Albuquerque That I Remember: 1940-1955,” was in the March 2008 issue of Legacy. After a long career in New York as a communications and marketing executive, she returned in 2000 to Albuquerque

que to telecommute to the East Coast, retired in 2011, and is now a freelance writer. She has a B.J. from the University of Missouri School of Journalism and is a graduate of Highland High School.

It’s Not Too Late to Sign Up For The Fall Conference

“Jewish Identities: Lost, Rediscovered and Reclaimed,” November 12 & 13

New Mexico History Museum and The Lodge at Santa Fe

The Conference will be held in conjunction with the exhibition at the New Mexico History Museum, “Fractured Faiths: Spanish Judaism, the Inquisition and New World Identities.”

Keynote Speaker: Professor Jonathan Israel, Andrew W. Mellon Professor at Princeton University, Institute of Advanced Study

Dinner Speaker: Dr. Frances Levine, President of the Missouri History Museum.

For information: www.nmjhs.org or call 505-920-7771

IN MEMORIAM

Our heartfelt condolences go out to the families of:

☆ **Barbara Clark Cohen**, NMJHS member, died on August 1, 2016, in her home in Santa Fe. She is survived by her husband Albert Chapman and other family members.

☆ **Martin Mondlick**, NMJHS member, died on August 8, 2016, in Albuquerque. He is survived by Ruth Shore Mondlick, his wife of 67 years, and other members of his family.

May their memory be a blessing.

Welcome New Members

- Michael Harle
- Stan Biderman and Kathryn Minette
- Carl Montoya
- John Presley and Charles Childs
- Bette Brunsting
- Josh Gonze
- Eleanor Edelstein
- Bernice Langner
- Ellen S. Gross
- Justin Ferate & Louis Newman
- Ellen Premack
- LewAllen Galleries
- Nancy Winger
- April Rubin

Building a Jewish Library: An Obsession

by Rabbi Jack Shlachter

I first started to build a Jewish library when I was a graduate student in physics living in Los Alamos. One of my friends was a fellow graduate student named David Tannor who had a strong Jewish education as well as a professional interest in science. (David is currently the Hermann Mayer Professor of Chemical Physics at the Weizmann Institute.) We used to study together during the year David was in town, and on a trip back from New York City, David brought me two invaluable sets of books, *The Pentateuch and Rashi's Commentary: A Linear Translation into English* by rabbis Ben Isaiah and Benjamin Sharfman, and Nehama Leibowitz's *Studies in the Weekly Parasha*. Now, more than thirty years later, I still turn to these books with regularity, but they are occasionally lost amidst the roughly 5,000 additional books of Judaica that have grown up around them. This article is the story of how those other books appeared, and it is dedicated to my loving and supportive life partner, Beverly, who, despite worrying often about where we are going to put new books, indulges me in this (mostly) innocuous habit.

Shelf 1: The Five Books of Moses and fundamental texts

Under David's tutelage, I started to appreciate the depth and profundity of the Torah in its narrow sense, namely the Five Books of Moses. Seen through the eyes of the traditional commentators, starting around a thousand years ago with a rabbi in Germany known by the title "Rashi," the Torah became a living document to me. I loved the dialectic and the arguments of these insightful individuals. But too soon, David returned to UCLA to defend his Ph.D. thesis, and I was left searching for additional texts. My first resource, still amazingly in print now through the University of Nebraska Press, was *The*

(First) Jewish Catalog, originally published by the Jewish Publication Society in 1973 and edited by Richard Siegel, Michael Strassfeld, and Sharon Strassfeld. I discovered this book through a catalog from the Jewish Publication Society and was drawn immediately to an article entitled "Creating a Jewish Library." The article contains two subsections, one by Rabbi Art Green and the other by Liz Koltun and Art Kurzweil.




Rabbi Shlachter

Rabbi Green assumes a reader more fluent in Hebrew than I, but in just a few paragraphs under his chosen topics of Bible, Mishnah and Talmud, Midrash Haggadah, Halakhic Codes, Hasidism, Jewish philosophy and ethics, Kabbalah, and A Few Reference Works, he taught me some fundamentals of Jewish traditional texts (Torah in the broader sense) and helped me organize what would become the rabbinic sections of my library. I loved the conversational tone he used, with advice like "the Mishneh Torah has been translated as *The Code of Maimonides* and is available to your rich uncle in the Yale Judaica Series," and "intelligent students of Judaism should avoid using the *Kitzur Shulhan Arukh* of Shlomo Ganzfried, a collection of ultrastringent views often without firm basis in halakhic sources."

As I look back today, I am also amazed by how much material now exists in English translation that was simply not available in 1973. Green says "the traditional Hebrew Bible with commentaries is known as *Mikraot Gedolot* ... A good *Mikraot Gedolot* should at least contain Rashi, Ibn Ezra, Ramban, Rashbam, and Seforno on the Torah." How fortunate those of us with limited Hebrew abilities are today; all of these com-

(continued on p. 6)

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Building a Jewish Library (continued from p. 5)

mentaries are now available in English! Following the first subsection, Koltun and Kurzweil provide a basic English bibliography with about 20 titles in each of roughly 20 categories. Many of the entries include editorial comments ranging from “factual but dry” to “sensitive to language and sound. Exciting.” All in all, I have referred back to this chapter of *The First Jewish Catalog* on hundreds of occasions, and my library is significantly fuller, thanks to the guidance of these three authors.

Shelf 2: Standard sets that take up much space

Not long after diving into *The First Jewish Catalog*, I discovered *Gym Shoes and Irises (Personalized Tzedakah)* by Danny Siegel (1982). Again, it was a specific article that caught my attention; this time a chapter called “I Can’t Read Much Hebrew, I Can’t Read Much Aramaic, I Never Went to Yeshiva, But I Study Talmud Every Chance I Get” by Arthur Kurzweil whom I’d already learned to trust. Kurzweil describes New York City in the early 1980s and especially his frequent encounters with beggars. He asks (and then answers brilliantly) a set of specific questions about *tzedakah* in conjunction with the beggars he sees and shows how one can use traditional rabbinic texts in English translation to address modern questions. Fifteen questions are posed, including: “What if they are fakes or frauds?” “What if I am in a rush?” “What if I see the same people every day?” “If they ask for money, should I go buy them a cup of coffee instead?” “If I do give, how much should I give?” With each of his answers, Kurzweil does the research using his home library, and he tells us that invaluable in his research—and constant companions for him—are: *Encyclopedia Judaica*, *The Talmud* (Soncino Edition), *The Midrash Rabbah* (Soncino Edition), *The Minor Tractates* (Soncino Edition), and *The Legends of the Jews* by Louis Ginzberg.

Of course, my library grew by leaps and bounds after reading this passage, and I’ve never regretted these purchases. Again, those of us whose Judaic studies are conducted largely in English can benefit from the profusion of new publications in the subsequent 30+ years, and new editions and translations of most of these works now exist. Nonetheless, I have found all these works to be invaluable in my rabbinic activities and have also derived great pleasure from the other dozen or so books identified by Kurzweil, including several compilations of quotations.

Of special note is one volume from Kurzweil’s list, *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living* by Francine Klagsbrun (1980). This book is a joy to read and contains a thematic anthology of short texts, with chapters on Relating to Others; Love, Sex and Marriage; Work, Wealth and Philanthropy; Death and the World to Come, and more. A wonderful quotation of Rabbi Israel Salanter from *Voices of Wisdom* is “not everything that is thought should be expressed, not everything that is expressed verbally should be written, and not everything that is written should be published.” Though undoubtedly true, my book-buying habit was not cured, and I’ve purchased scores of the items in Klagsbrun’s excellent bibliography.

Four years after the publication of *Voices of Wisdom*, Barry Holtz edited a book called *Back to the Sources: Reading the Classic Jewish Texts*. I loved that book so much that after devouring it, I bought a second copy and sent it to my dad. Holtz attempts to overcome some of the difficulties Jews face turning to the Jewish sources, such as “the problem of language, the problem of learning without community, the problem of old negative attitudes, both Jewish and Christian.” The writers in this book “have attempted to use the techniques of contemporary scholarship to elucidate the inner depth of the classic

texts ... and they have tried to penetrate and explore the religious meaning of the classic texts for the person seeking insight and wisdom today.”

One of the chapters underscores the beauty of our medieval Jewish biblical commentaries and paints a superb picture of that which Mikraot Gedolot mentioned earlier in *The First Jewish Catalog* article. “Positioned over and against one another on the page, the voices of Rashi, Rashbam, Ibn Ezra and Nachmanides generate a cacophony of difference and controversy. Let us imagine them discussing, for example, an enigma in Genesis 37:15.”

Shelf 3: Modern Jewish fiction, mostly in translation

The bulk of the books described so far constitute what I would call “rabbinic” texts; these are almost exclusively non-fiction, serious tomes. My Jewish library goes well beyond these works, however, and one of the seminal articles I used to supplement my ever-expanding collection comes from a special issue of *Paken Treger: The Magazine of the National Yiddish Book Center* – Fall 2001/5762, Issue #37. Within that slender periodical is an article entitled “From Mendele to Maus: The 100 Greatest Jewish Books.” You can find this annotated listing at <http://www.yiddishbookcenter.org/100-greatest-works/annotated>.

After each family member wagered on a specific number, we counted and found that I owned exactly 50 of the 100 works (I think I won the bet). Of course, I immediately set out to get the others, though not all even today exist in English translation. (Most interestingly, the original books are in English, Hebrew, Yiddish, Spanish, French, German, Russian, Polish and Italian). Seven judges developed the list, and books could be included if “they explored Jewish experience of sensibility and are written by Jews.” “The timetable

(continued on p. 7)

Building a Jewish Library (continued from p. 6)

stretched from the Haskalah to today, and books in all languages would be considered, whether or not they had been translated into English.” “Literature would consist of poetry, drama, fiction, and memoirs, setting aside the wealth of nonfiction produced by modern Jewish writers.”

A list of 400 titles was drawn up from nominations by 40 international experts plus the membership of the Book Center. The seven judges then added their own choices and submitted their top picks. The process for generating the 100 titles was a bit complicated for my taste, but with such careful vetting, I knew I couldn't go wrong buying whatever I didn't already have. In addition, I threw caution to the winds and bought most of the books I could find by the authors on the list, not just the specific works identified. I acquired many hundreds of books through my reading of “From Mendele to Maus,” and while I was already familiar with many of the authors, there are many I learned of only as a result of this article. Among those discoveries were Joseph Roth, Dannie Abse, Elias Canetti, Albert Cohen, Daniel Fuchs, Else Lasker-Schuler, Bruno Schulz, Delmore Schwartz, Moacyr Scliar, and Meir Shalev. I may praise the *Paken Tregler* for this special issue, but we surely filled another 30 linear feet of shelf space because of those darned judges!

Shelf 4: Yiddish and Hebrew fiction in translation

The Yiddish Book Center does a wonderful job supporting English translations of Yiddish books, and I take pride in having as complete a collection of this niche genre as exists anywhere. Recently, I bought *The Association of Jewish Libraries Guide to Yiddish Short Stories* by Bennett Muraskin (2011). I found it interesting, but there were relatively few items mentioned that I didn't already own. I've also tried to build a comprehensive set of English translations of contemporary Hebrew fiction, initially inspired by a *Hadassah* magazine article I've long since lost. Identifying these works is reasonably straightforward. Some anthologies, like *The Oxford Book of Hebrew Short Stories* edited by Glenda Abramson (1996), are wonderful resources of names not so often seen in the popular press. This book contains 32 stories spanning a little over 100 years and introduced me to many great authors I'd previously not heard of, including many women. I also learned to pour over the website for The Institute for the Translation of Hebrew Literature at <http://www.ithl.org.il/authors>. Although one needs to click author-by-author, the pages record English translations by publisher and year, and the bookshelves at home are constantly stressed by my methodical perusal of this information.

For someone interested in building a Jewish library, there are numerous

books of Jewish books. For example, I have *The Book of Jewish Books* by Ruth S. Frank and William Wollheim (1986) and *The Schocken Guide to Jewish Books* by Barry Holtz (1992) whom we met earlier. I actually rarely refer to these works, however, because now simply reading a Jewish book usually gives me ideas for other books to get, either through the bibliography or, for fiction, because I find that I like an author and want to read more by him or her. I have enjoyed my subscription to the *Jewish Review of Books*, a quarterly print publication which debuted in 2010 and which has many fine articles as well as valuable advertising.

Perhaps the author of *Ecclesiastes* should have the last word (12:12): “The making of many books is without limit, and much study is a wearying of the flesh.” That's from the 1982 Jewish Publication Society translation, but of course to really understand that verse, you'll want translations or commentaries by Rashi, Rashbam, Robert Gordis, Robert Alter, Michael Fox, Harold Kushner, the Dubner Maggid, Alshich, Me'am Lo'ez, and books from Artscroll, Judaica Press,

May I suggest some sturdy book cases? ♣

Editor's note: This article is based on a talk given by Rabbi Jack Shlachter at the Santa Fe Jewish Book Fair on November 22, 2015.

Many Thanks for Your Contributions**Pioneer**

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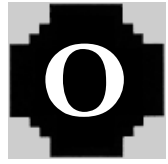
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Doña Teresa and the Inquisition in New Mexico

by Dianne R. Layden



On July 24, 2016, at the New Mexico History Museum (NMHM) in Santa Fe, Frances Levine held the first reading and signing of her new book,

Doña Teresa Confronts the Spanish Inquisition: A Seventeenth-Century New Mexican Drama (University of Oklahoma Press, 2016). The auditorium was full. Levine received ovations from the audience both when she walked onstage and when she finished her talk.

Readers will find this compelling book well-written, detailed, and filled with historical understandings about Spanish colonial life in New Mexico. This review presents highlights of Levine's book, her talk at NMHM, and my interviews with her. The source for the information cited is in parentheses.

Frances Levine

Frances Levine, who holds a doctorate in anthropology from Southern Methodist University, has authored, co-edited, or contributed to several award-winning books. She describes herself as an ethnohistorian of the anthropology of diaspora cultures with an interest in what happens when people of different cultures meet.

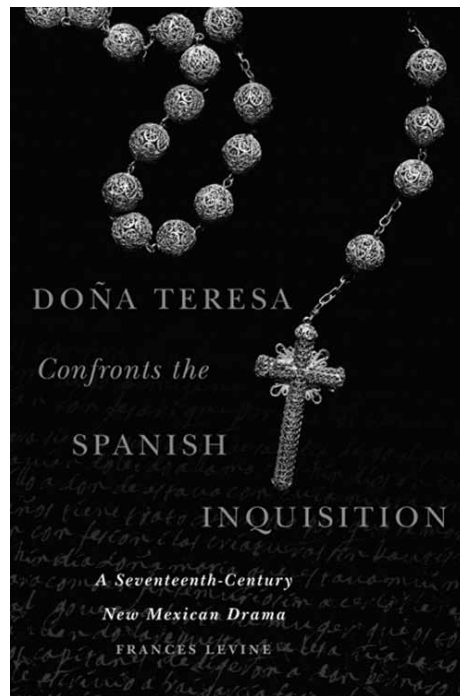
Levine lived in Santa Fe for over 30 years. In 2002, after teaching 14 years and serving as a dean at Santa Fe Community College, Levine was appointed director of the Palace of the Governors and oversaw construction of the New Mexico History Museum, which opened in 2009. Since 2014, she has served as President and CEO of the Missouri Historical Society and Missouri History Museum in St. Louis.

Origins of the Book

Levine's research at NMHM focused on the wives of the Spanish colonial governors in Santa Fe. In 2010, she began working with Gerald González, a

descendant of crypto-Jews and a member of the research team that assisted Stanley Hordes with his study of *conversos* and crypto-Jews, *To the End of the Earth: A History of the Crypto-Jews of New Mexico* (Columbia University Press, 2005).

González reconstructed the genealogies of Governor Bernardo López de Mendizábal (1659-1662) and his wife,



Doña Teresa Aguilera y Roche, who with a small group of people were charged by the Holy Office of the Inquisition with practicing Judaism. They were arrested in 1662, taken to Inquisition cells at Santo Domingo Pueblo, and imprisoned in Mexico City pending trial.

González passed away in 2011. His wife Carey turned over his research materials to Levine, and she continued with the book she and González planned to write. Levine obtained translations of Doña Teresa's trial transcript from the Cíbola Project at the University of California-Berkeley, where philologists are performing a linguistic analysis of key documents in New Mexico colonial history.

Levine notes that the New Spain history of Doña Teresa took place in Santa Fe at the Palace of the Governors, where Levine worked when she began her research. Doña Teresa, whose husband Don Bernardo was appointed governor of New Mexico province by Spanish officials, was one of the few colonial governors' wives to have come to New Mexico and the only woman in New Mexico tried for heresy by the Holy Office of the Inquisition: "From her excellent documentation in her Inquisition trial record we know more about Doña Teresa than perhaps any other New Mexico governor's wife at any time in history" (Levine, p. 27). After reading the documents Doña Teresa wrote, Levine could not walk away from the project until it became a book. "I love reading her words," she said (NMHM).

The Spanish Inquisition

Violence against Jews spread across Europe in the mid-1300s as Christian zealots blamed Jews for the Black Death. "Muslims and Jews were forced to convert, flee, or hide their faith and pretend to practice Christianity. Perhaps as many as one hundred thousand Jews converted to Catholicism" (p. 9). *Conversos*—or the more modern term *anusim*, "the forced ones"—who hid their faith and practiced Judaism are called crypto-Jews.

In 1492, King Ferdinand and Queen Isabella issued the Alhambra Decree, which banished Jews from Spain and its territories on penalty of death and confiscation of their possessions: "And they shall be punished without trial, judgment, or statement" (p. 11). The edict also would apply to Muslims and be adopted by Portugal in 1497.



Dianne Layden

(continued on p. 9)

Doña Teresa (continued from p. 8)

To hold important positions and property in Spain required proof of purity of blood, free of Jewish or Muslim ancestry, which meant *conversos* might never be able to assimilate into the new Spanish social order. There is no agreement about how many Jews were expelled, but tens of thousands migrated to other countries, including the New World.

New Mexico was a colony of Spain for over 280 years. Hordes and González concluded that “in the isolated milieu of northern New Mexico, *conversos* and crypto-Jews found a home that was far enough from colonial authorities that they could keep some centuries-old traditions and oral histories alive” (p. xi). Nevertheless, as the Inquisition was extended to the far corners of the Spanish empire, New Mexico became “a suspicious place where authorities thought Jews might be practicing their religion in secret” (p. 6).

Social Conflicts in Colonial New Mexico

In the 1660s, only 2,000 people lived in New Mexico, with about 100 Spanish-speaking people and 200 Native people in Santa Fe, the only official colony in northern New Spain.

Doña Teresa was born in Italy in 1623. Her mother was Irish, and her father was a Spanish military officer and diplomat who became governor of Cartagena, Colombia, where Doña Teresa met Don Bernardo. Her “ancestry and life experiences show that she came from a world and social class quite different from the majority of Santa Fe’s residents. . . . And this contrast was, in part, the source of much of what she found unappealing about Santa Fe, and what her accusers found so alien about her” (pp. 33-34). She didn’t realize that her fine possessions made her an object of suspicion and jealousy, and her education and ability to read and write in several languages made her the target of outlandish claims (p. 44).

Levine reports Doña Teresa was not Jewish and that Don Bernardo’s *converso* ancestors had recanted their Judaism (Interviews). She avers the Inquisition was used by church officials for their own ends: to strengthen their authority by questioning the limits of the governor’s authority in the colony (theocracy versus secular government).

The charges against Don Bernardo and Doña Teresa reflect a struggle between civil and church leaders over control of the colony: “Their differences arose, in part, over the appropriation and control of native peoples’ land and labor, and the place of holy obligations amid the practical concerns of supporting the colony. . . . For much of the seventeenth century the balance of power between governors and clerics was tenuous even in the best of times” (p. 4). During Don Bernardo’s term, these conflicts “reached an unprecedented level of acrimony and swept through Santa Fe” (p. 4).

26 Witnesses, 41 Charges

Twenty-six unidentified people made accusations against Doña Teresa. Of the 41 charges, more than 30 related to alleged Jewish practices. In summary, the Inquisition prosecutor declared “that this lady not fearing God and at grave peril to her conscience, neglecting the obligations of a true, faithful, and Catholic Christian, and forsaking that faith, has followed and does follow the superseded law of Moses, carefully putting on clean clothes on Fridays, first washing her feet, and not attending mass on the days of obligation, even in fine weather and with the church very near her residence, wherefore suspicion has arisen against the aforesaid . . . , committing so dreadful a crime against what the holy faith of the Gospel teaches . . . by the evidence I present with due solemnity so that her criminal behavior may be stopped and punished, and so that the aforesaid may forswear the blind error in which she lives and others may be chastened by her example” (p. 3).

Doña Teresa wrote an “exquisitely detailed defense” (p. xii). Suspecting her accusers were people who felt wronged by the governor or who misinterpreted her behavior at the Palace, she named Hispanic citizens, Indian servants, and “members of the clergy, whom she accuses of sins and failings that ought to be considered in weighing their testimony. Some of her most vitriolic refutations are directed at the persons from whom her husband took property or whose privileges he terminated, as well as the servants who worked in the Palace and closely observed the governor’s household” (Interviews).

Don Bernardo died in prison in September 1664. Doña Teresa’s testimony took place in 1663-1664, and her case was suspended in December 1664. She was neither convicted nor acquitted and was released. According to Levine, the prosecutors knew they didn’t have a case (NMHM). Doña Teresa died in Mexico City in 1680.

Construction of Identities

Finally, Levine’s book is about the construction of identities with respect to Judaism. Although the witnesses who testified against Doña Teresa probably did not know what Jewish religious practice entailed, their reports “show a heightened level of suspicion for what they, and the inquisitors, attributed to possible Jewish origins” (p. 8). Levine also contends such terms as *conversos*, *anusim*, and crypto-Jews “carry the weight of history and also resistance” (p. 8). Sepharad, the name Spanish Jews gave to the Iberian peninsula, “may no longer exist as a geographical place, but it is a powerful ingredient of identity for descendants of its mournful history” (p. 8). ✨

Editor’s note: Frances Levine will speak at the NMJHS Fall Conference on the evening of November 12 on the topic of “Return to Sepharad.”

Book Review: Irwin Klein and the New Settlers: Photographs of Counterculture in New Mexico, edited by Benjamin Klein

by Iris Keltz

I was one of the “new settlers” referred to in the title of this gorgeous photography book on the counterculture in New Mexico. The counterculture embraced me and I returned the embrace. Having been raised Jewish in a Christian world, it was a relief not to be different, not to be an “outsider.” On my Bat Mitzvah, I chanted from the book of Exodus about Hebrew slaves leaving Egypt with signs and wonders—ten plagues and the parting of a sea. That’s a little how it felt back in the late ‘60s, early ‘70s. Young people across this country were escaping the confines of family and societal expectations. We wanted unbridled freedom to be ourselves.

Irwin Klein knows something about seeking freedom. His father was born in Russia and was quite young when his family fled the Cossacks who were burning Jewish villages. Perhaps it was no accident that Klein’s photographs focus on those who chose to live in the harsh but spectacularly beautiful mountains and valleys in northern New Mexico. The remote villages of Guadalupita, Vallecitos, Mora, Ledoux, El Rito, and Pitaca, where most of the photos were taken, were off the grid, lonely and remote, a self-imposed exile from the urban centers.

Most of the “new settlers” were transplants from one of the coasts, but not everyone was a middle class dropout. Some were renegades and societal outcasts. Some came with money and a vehicle; others came with nothing but the clothes they wore. Someone once joked, “If we didn’t take in all the lost ones, they would have been institutionalized. The government should have paid us for taking care of them.” Miraculously, some of these people worked their way back into main-

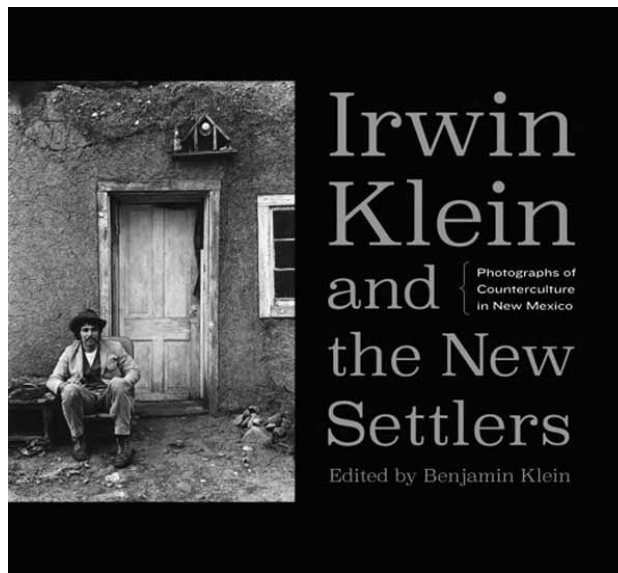
stream society. But, as the photos clearly show, poverty was no barrier in experiencing the joys of simple living.

Mainstream journalists who came to report on the communes and other outposts often left with inaccurate information. Irwin Klein’s black and white photos, taken over a five-year period, show a level of intimacy with his subjects that a day-tripper could never achieve, but Klein was never one of the settlers. According to a statement he wrote for an exhibition of his work in 1970, “I have proceeded

West Coast counterculture. Pigasus the Pig (Photo 22) being walked on a leash by Wavy Gravy elicited a smile. The last time I saw Pigasus, he was being paraded around at the 1968 Chicago Democratic Convention. When Eugene McCarthy, the peace candidate, was not selected, the Yippies nominated this porcine as a protest.



Iris Keltz



The cover photo of an adobe house threatening to melt into the earth reminded me of my home in Dogtown, a poor neighborhood west of Arroyo Seco. With the back walls already crumbling, we faced impermanence every day. The juxtaposition of unlikely images was sometimes startling, sometimes shocking, humorous and innocent: a young shepherd pensively staring into space while standing stark naked near his goatherd; young men carrying a Tibetan bell at the El Rito campground as if it were about to be roasted over a fire, urban-farmers trying to crack the mysterious code of growing corn.

slowly, rather than in a journalistic fashion, and tried to enter into the time, space and light that envelopes my subjects.” And enter he did.

Each photo allowed me to revisit the world of my youth, where I learned to live off the grid, to understand the pitfalls of communal life, to wash dishes marinating in soapy water being heated on a wood stove, to chop wood, to build adobe walls, to swim naked, and forage for edibles. I perused the book, looking for familiar faces, which I found. An “unidentified couple” in Photo 30 were friends. Merimee, the pensive-looking, beautiful young woman sitting beside the bed has just published her own memoir about the

Our guiding mantra—Be here now—was offered to us by our beloved guru, Baba Ram Das. Also known as Richard Alpert, he was the son of a Jewish lawyer who helped found Brandeis University as well as the Albert Einstein College of Medicine. The acid-tripping Harvard professor specialized in human personality development before he dropped out. Ram Das encouraged us to be present each moment.

Max Finstein, Jewish renegade, NYC transplant, poet, beatnik, pioneer and father figure and friend to many, helped

(continued on p. 11)

Book Review (continued from p. 10)

found the New Buffalo Commune in Arroyo Hondo, my first home in New Mexico. Unfortunately, his face was hidden behind a log carried by two hippy men (Photo 23). When Max wasn't living in the Rio Grande Valley, he might be found hanging out on an Israeli kibbutz. A consummate utopian idealist, he was ultimately disappointed by both worlds.

The word "settler" often refers to the early American settler-colonists who believed in "Manifest Destiny"—that the North American continent was divinely ordained for them. Ironically, the European settlers, who called the indigenous natives "savages," were seeking religious freedom and an opportunity to homestead and live off the land. The difference between the colonial-settlers of the old West and the "new settlers," as Irwin Klein calls them,

may be one of intentionality. Although we often showed flagrant disrespect for the local Hispanic and Native American communities, our intention was not to displace them. In fact, they were our mentors. We might not have survived without them. New Buffalo Commune was named in memory of the herds that once roamed the plains. The buffalo sustained the native Americans just as this commune would sustain us.

Kudos to Ben Klein for saving his uncle's photographs and creating a book of historic significance. It is an antidote for those who mistakenly believe the counterculture was about "sex, drugs and rock and roll," and a nostalgic romp for those who were there. The eminently readable essays by known academics give the photos a historic and cultural context.

The spirit of the counterculture could be described as *Tikkun Olam*, literally, "repairing of the world" through acts of kindness and sharing. Imagining a non-consumeristic culture where poverty is embraced, where anything is possible, and survival does not depend on the entrapments of modernity are important lessons for today's uber-materialistic technological world. This unique moment in history was a spontaneous, collective response to mainstream culture which, according to our perceptions, was materialistic, rigid, and militaristic. Whatever your background—Christian, Muslim, Hindu or Jewish—we were all one tribe. And proud of it. ✧

Iris Keltz is the author of Scrapbook of a Taos Hippie: Tribal Tales from the Heart of a Cultural Revolution.

Aron Straser Poem

In the summer issue of *Legacy* we ran a brief bio of Aron Straser along with one of his poems in Yiddish. Because of space considerations,

we were unable to run the translation. The translation follows, with thanks to Harvey Buchalter.

In the Vilno Ghetto

by Aron Straser

Translated from Yiddish by Harvey Buchalter

We leapt for the stars, but years have since passed
Now life's joy is gone, to never return
A home forgotten, now a desolate nest
That life we lived will not return
I want a home

The bygone years bring back those days
When happiness was stolen, and then
...

How long ago you were a child – your
memory says
Yearning for home once again
I want a home

To see if it is the same as it was before
Here is where the little river ran, here
where grew the tree
Here is the roof, bent down to the floor
I need a home to comfort me
I want a home

I see in my mind, a table, a chair, four
walls
These may be dreams, but they're mine
alone
And within these dreams, my memory
stalls
And again I cry, "I need a home."
I want a home

Now I'm forbidden my home's warm
embrace
My home destroyed, forever lost

My home is gone with hardly a trace
My hopes are dashed, my destiny
tossed.
I want a home

I wander, not going where I might
All thoughts come back to that place
A mother's song enters my night,
A mother's lap, a warm embrace
I want a home

A home of brick of clay of stone or
wood
A mother's home is all I want
A mother's grace is understood
To have a home, is all I want
I want a home.

IN MEMORIAM

Elie Wiesel

September 30, 1928 -
July 2, 2016

New Mexico Jewish Historical Society
 5520 Wyoming Blvd. NE, Suite B
 Albuquerque, NM 87109

Membership in NMJHS

For information contact the NMJHS office at 505-348-4471 or admin@nmjhs.org to request a membership brochure. Alternatively, you can download a membership application from the NMJHS website www.nmjhs.org

Calendar of NMJHS Upcoming Events

Check for future events at www.nmjhs.org

November 12 & 13: NMJHS Fall Conference, “Jewish Identities: Lost, Rediscovered, and Reclaimed.” Museum of History/Palace of the Governors & The Lodge at Santa Fe. For information: www.nmjhs.org or call 505-920-7771.

November 19 to April 2, 2017: Exhibition: “The Jews of Albuquerque in the 20th Century: Building Community Along the Rio Grande.” The William A. + Loretta Barrett Keleher Gallery, The Albuquerque Museum. See story, page 1, for more information.

December 4: Santa Fe Jewish Book Council will hold its 2016 Book Fair at the Santa Fe Jewish Center, 230 W. Manhattan. The program will focus on Jewish women writers as a part of the National Jewish Book Month. A day-long series of talks by leading Jewish women writers will occur as well as book displays and sales of books by Jewish women authors. A kosher lunch will be available, and the coffee bar will be open all day. Hear talks, schmooze, eat, peruse books, enjoy the day. From 11 a.m. to 4 p.m. For information, call 505-920-7771.

March 26: Spring Visiting Scholar Program. Rob Martinez, New Mexico Assistant State Historian will speak on “Conducting Historical Research in Havana, Cuba” at 2 p.m., JCC, Albuquerque.

Date to be determined. Montefiore Cemetery Clean-up Program.

Memorial Day Weekend: Visit to the Hertzstein Memorial Museum and surrounding places of interest in Clayton, New Mexico. The Hertzstein family was one of the early settler families in northeastern New Mexico, and NMJH has published a pioneer Family booklet recounting their history. Details to follow.

