



Joseph Grevey and the Story of Duke City Lumber

by Harvey Buchalter

By 1946, young Joseph Liberman had survived Polish anti-Semitism, persecution by the Nazis, and emigration to the US, which led improbably to being drafted by the United States Army. In 1944, he arrived in Albuquerque, where he and his older brother Maurice started a small lumber business, which grew into Duke City Lumber. Joseph went on to become a leader in business and philanthropy in his adopted city of Albuquerque.

While survivors of the Shoah typically kept silent about their early years in Europe and their story of survival, Joseph's fondest wish was to pass his amazing story on to his children and grandchildren. I was fortunate enough to speak to his daughter, Albuquerque native Helen Grevey, who was kind enough to recall his life in a taped interview.

Joseph was born into poverty in the Polish shtetl of Biala-Podlaska in 1909. At age 13, he was expelled from his Polish school for being a Jew. But through self-education born of sheer persistence, he was awarded a degree in chemical engineering from the University of Brno in Czechoslovakia, following the death of his father from tuberculosis. In the early 1930s, he arrived in Paris to join his older brothers Maurice and David, who were in the women's clothing business.

At this time, the winds of war were advancing, culminating in the Nazi occupation of Paris in 1939. In a scenario worthy of a 1940s war epic, the brothers escaped the Gestapo. But as war ravaged Europe, their mother perished in the Massacre of Sarnie in Poland. In all, over

two hundred Liberman family members perished at the hands of the Nazis and their collaborators.

History also tells us that other minority populations were suffering persecution in the years 1919-1920, notably the Greek residents of Smyrna (now Izmir, Turkey), whose Greek Orthodox faith labeled them enemies of Turkish rule. It was at this time that the young Simone Stamboli entered the story. Her family was one of many fleeing Smyrna for Paris. The young Simone met the young Joseph, and he was smitten with her. They dated in secret: she, a Greek Orthodox believer; he, a Jew. The plan was for him to escape and for her to meet him eventually in America.

As the Gestapo searched for Jews in Paris, the Liberman brothers escaped to the safer port city of Marseilles. Simone was left behind in France until the war ended. Meanwhile, thousands of war refugees crowded the port of Marseilles seeking passage on any craft that would deliver them to safe shores.

Fortunately, the Hebrew Immigrant Aid Society (HIAS) would be the savior of many, including the stranded Liberman brothers. In *another* scene worthy of a war epic film, Maurice's bribe of a fur coat to a HIAS minor official moved them forward on the waiting list and got them passage on a ship bound for New York.

All appeared well ... until, in New York, another bombshell exploded. Joseph, given his fluency in six languages, was drafted into the United States Army. (In those days, the army drafted non-citizens who came from Allied countries and

were termed "friendly aliens.") Army Intelligence had planned to send him back to Europe to employ his skills, but there was one problem: the army would not send him back with the surname



Harvey Buchalter

"Liberman." He had to take on another name. As Helen stated, "He drew the name 'Grevey' out of a hat!" And the name stuck. Joseph was discharged from the army as the war's end approached.

Because brother Jack was very close to his brother Joseph, Jack *also* wanted the surname Grevey, while brother Maurice was satisfied with the surname Liberman. Jack consequently changed his name from Liberman to Grevey.

Joseph was able to use his education as a chemical engineer at the Hochman LaRoche company in New Jersey. Meanwhile, brother Maurice had a chance encounter with lumberman John Warren from New Mexico. He was invited to – of

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President's Column



It was the best of times and the most challenging of times, taking writer's license with Charles Dickens in *A Tale of Two Cities*. For many of us, this was required reading in ninth grade English along with *Great Expectations*.

On behalf of the NMJHS board, I hope each of you, your family, and your friends are doing well and have had an opportunity to enjoy some summer activities and perhaps travel. Our committees have been working over the summer, especially the joint Fall Conference Planning group, comprised of Texas Jewish Historical Society (TJHS) and NMJHS members.

The "challenging" times have focused on planning a conference for two very different sets of circumstances. The first, our original plan was to hold a "hybrid" conference, both in-person and virtual simultaneously. The second, working on

a contingency plan, was that if we were not able to hold a hybrid conference, we would pivot to a virtual conference instead. Well, here we are again.



NMJHS President
Linda Goff

Your support throughout these last 18 months has been incredible, and we thank you. The Fall Conference represents our second major revenue stream after membership. We hope that you will consider contributing to this year's conference as a donor, general conference sponsor, or keynote sponsor. Conference sessions will be recorded and later posted on our dedicated YouTube channel. Please don't hesitate to learn more from our website, nmjhs.org/upcoming-events1, or by contacting the NMJHS office.

See you via Zoom/Webinar! ☆

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Joseph Grevey (*continued from p. 1*)

all places – Magdalena, New Mexico, to manage the Warren lumber interests in this town-at-the-end-of-the-cattle-drive, 30 miles west of Socorro.

Maurice accepted the offer. He moved to Magdalena with his young wife, and eventually started his own lumber enterprise. When he asked Joseph to join him, Joseph answered, “Why should I want to move to the middle of the desert?” But he did. As it turned out, Magdalena offered little as a centralized location and was soon abandoned for the Sawmill neighborhood of Albuquerque, where small milling operations had been going on since the 1920s.

Although Maurice and Joseph traveled together to New York, their brother Jack went to Brazil where there was some family. However, Jack discovered that Brazil wasn’t appealing to him. Maurice and Joseph urged Jack to join them in Albuquerque. In 1944 the three brothers together founded Duke City Lumber.

The year 1944 marked the beginnings of Duke City Lumber, in a rented railroad-tie shack on the corner of 12th Street and Bellamah Avenue. Here, “lumber re-manufacturing” would take place under Grevey ownership until 1969, when the business was sold to US Industries.

In 1946, Joseph returned to Paris, where he married Simone. He then returned to Albuquerque and made arrangements for her to emigrate to the US as a “war bride,” the wife of an American army veteran.

The re-manufacturing process turns raw logs of Douglas fir, ponderosa pine, and spruce into the specialty products of plywood, particle board, molding, and 2x4 boards for home construction. The Greveys served as wholesalers. Overseen by brother Jack, the harvested lumber was sent from the sawmills, located in Española, Gallina, and Cuba, New Mexico. Out-of-state sawmills were in Winslow, Arizona; Vallecitos, Colorado; and Amalia, Texas. Helen pointed out that Jack and Joseph “learned the trade on the job.”

Duke City Lumber employed 500 workers at its height, in New Mexico, Arizona, Texas, and Colorado. Its finger joint plant was one of the first to employ women doing tasks requiring great skill. Helen noted with pride at the very low turnover rate. She stated that “the people loved working there,” because the Greveys were “strict, yet kind, and there was lots of camaraderie.”

Following Fidel Castro’s takeover of Cuba in the early 1960s, Duke City

Lumber hired many Cuban immigrant refugees fleeing persecution.

When Congregation B’nai Israel’s sanctuary was erected in 1970, the lumber for the spectacular sanctuary roof was donated by the Greveys. Joseph “personally graded and selected each board,” such was his pride in participating in the building of the synagogue that he belonged to.

The brothers’ participation in Jewish causes extended to Israel as well. Their philanthropy contributed greatly to the Israel Bond Fund: they were two of the first purchasers of Israel Bonds in New Mexico. Joseph also dedicated the New Mexico pylon at the JFK Memorial near Jerusalem to the memory of his deceased siblings.

They also supported the Jewish National Fund through a donation of 25,000 saplings to create a forested area near Jerusalem, in honor of their mother, Chaia Rabinowitz, and their relatives who perished in the Holocaust.

The story of Joseph Grevey and his brothers is a story of survival, perseverance, and accomplishment against all odds. ☆

Storied Lives in a Living Tradition

A presentation by Dr. Miria Kano, Ph.D., on October 13 at 4:00 p.m. will focus on the stories shared by five rabbis: Lynn Gottlieb, Malka Drucker, Shefa Gold, Min Kantrowitz, and Deborah Brin between 2001 and 2012, while Dr. Kano conducted research to complete her doctorate in Anthropology. As members of the first and second generation of women rabbis to practice in the United States these five women offered unique perspectives about the

recent histories and future directions of both American and Jewish cultures. The rabbis were open and approachable leaders who were able to tell personal stories about expanding notions of Jewish identity and belonging while discovering new opportunities to write in the expanding mar-



Miria Kano

gins of a fluid Jewish society.

Miria Kano is an Assistant Professor in the Department of Internal Medicine, Division of Epidemiology, Biostatistics, and Preventive Medicine at the University of New Mexico, a member of the UNM

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Fall Conference Goes Virtual

by Linda Goff



Be Prepared was the motto of the 2021 Fall Conference Planning Committee from the beginning of our collaboration with the Texas Jewish Historical Society (TJHS). We were prepared to pull out Plan B from the back pocket at any time. After careful consideration by both organizations together, we made the difficult but right decision to go virtual once again. We had genuinely hoped to hold a "hybrid" conference, but the arrival of the Delta variant and spike in the number of cases made that impossible. Our speakers were also aware of this from the get-go as well, and they have been flexible in working with us. Thank you!

West of Hester Street: The Galveston Movement and Jewish Immigration in the Southwest remains our conference theme. Kicking off the conference will be the pre-conference showing of the docudrama *West of Hester Street*, directed and produced by Allen and Cynthia Salzman Mondell, Media Projects, Dallas, Texas. All pre-registered attendees will be provided the link to view the film approximately 48 hours prior to the conference. Saturday October 30, the first day of the conference, will begin with a discussion of the film led by the Mondells, who will also draw parallels to immigration issues today. Descendants of Galveston immigrants who remained and grew up in Texas will comprise the follow-on panel session. Turning to New Mexico, the final session will highlight the Klein family from Las Cruces.

Sunday, October 31, will feature three sessions focusing on the immigrants arriving in Galveston; two members of the Meyers family, one settling in Albuquerque and the other in Amarillo, both of whose families entered by way of Galveston; and a visual tour of synagogue doors and architecture in Mexico and along the border.



Linda Goff

In an effort to provide more interactive opportunities at the end of each day's program, we will be organizing a limited number of breakout rooms for attendees to meet each other, and to have a more informal way to converse with our speakers and presenters. This is an experiment on our part, but we hope it will compensate in some small way for the lack of the in-person presence that we had hoped would take place in Las Cruces.

Please do register for the conference and encourage your family and friends to join the party! We also ask that you consider becoming a conference sponsor/supplier, since our Fall Conference is our second most important revenue stream. It allows us to continue to organize speaker programs; produce our newsletter, *Legacy*; continue our research projects about the crypto-Jewish community; and collect more New Mexico oral histories/stories of well-and-lesser-known Jewish individuals, families, and organizations, from the Pioneer Days to the modern times. ☆

Storied Lives (continued from p. 3)

Comprehensive Cancer Center, and the Regional Coordinating Director for the Geographic Management of Cancer Health Disparities Program, Region 3 at the UNM Comprehensive Cancer Center. A medical anthropologist by

training, Dr. Kano conducts participatory, population-based cancer research, and has worked with a number of health disparities in, ethnic minority, rural and underserved communities. ☆

Galveston: Surprising Destination for Russian Jews

by Rachel Cockerell

Two years ago, I decided to write a family memoir. I was obsessed with the story of my grandmother and her sister: they went to England from Russia in 1913, aged eight and six, speaking no English. My grandmother, Fanny Jochelmann, made it her mission to become English through and through. She used the surname Jocelyn, married a very proper Englishman, Hugh Cockerell, cooked terrible English food, hosted English country dances, and shook off her Jewishness like dust. Her sister Sonia, despite being two years younger, never lost her Russian accent, and played the Israeli national anthem



Fanny Jochelmann, and her sister Sonia

on her violin. At 23 she married a Zionist, Yehuda Schlomovich, who, as soon as he left Russia aged 17, got rid of his Russian-sounding surname. But unlike most Jews leaving Russia in the early 20th century, he did not adopt a more American or English name. Instead, he chose Benari, which in Hebrew means son of a lion. He and Sonia moved to Israel in 1951 with their three children.

I thought this was the plot of my book: the lives of my grandmother and her sister, who grew up like Siamese twins (and would sign off their letters FanSon as if they were one person), but whose lives went in totally different directions. Why did Fanny and Sonia's parents move to England in 1913? My 80-year-old Israeli cousin Judy (daughter of Sonia) told me Fanny and Sonia's father, David Jochelmann, was in stocks and shares, and his job probably moved

him to England along with his wife and two young daughters. I Googled his name, just to see what, if anything, came up.



Rachel Cockerell

To my surprise, there were quite a few results. Unfortunately, none of them mentioned David Jochelmann being in stocks and shares. Instead, his name was always in the same sentence as the word 'Galveston.' After doing some research, I discovered that Galveston was an American city, the destination for 10,000 Jews leaving Russia in the seven years leading up to World

War I, who were "recruited" by my great-grandfather and his colleagues in a now, long-forgotten sliver of US immigration history called the Galveston Movement. On that day, I fell down a rabbit hole that I have happily been falling further down ever since.

The head of the European end of the Galveston Movement was Israel Zangwill, an English novelist who was the most famous Jew in the English-speaking world at the beginning of the 20th century. He was extremely thin, short-sighted, unkempt, and would apparently walk around with his pockets stuffed full of manuscript papers. He had left the Zionist movement in 1905 and formed his own organization, which aimed to find a territory for the Jews while Palestine remained unavailable. After trying

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Galveston (continued from p. 5)

and failing to acquire areas of land in Canada, Australia, Mexico, Paraguay, Cyrenaica, and Mesopotamia (among others), he was approached by Jacob H. Schiff, an American philanthropist looking for a solution to the overcrowding of Jews on the Lower East Side.

Schiff had seen that once a Jewish immigrant arrived in New York, with its kosher restaurants, Yiddish newspapers, and plentiful land-sleit, they were reluctant to leave. His idea was for boats to bypass New York altogether,

and dock at Galveston, from where the immigrant could be dispatched to a city across the Midwest. Zangwill agreed, somewhat reluctantly, to take part. His aim was colonization – not dispersal. Zangwill organized the European end of the Galveston Movement, and Schiff the American end. My great-grandfather was Zangwill's Vice President who worked in Kiev, making frequent trips to Bremen, Germany, where boatloads of Russian Jews would depart for Galveston every few weeks.

The main challenge of his job was not to break the law. It is illegal to solicit immigration to the US, so he had to find Russian Jews who were already planning to go to New York and persuade them to go to Galveston instead.

Zangwill said in 1912 that the Galveston Movement was "divided into four sections, English, Russian, German, and American. And I should like to say here, without underrating the work of the other sections, that the Russian work was by far the most arduous, and without un-

dervaluing the work of other men, that the success of the Galveston movement is primarily due to Dr. Jochelmann."

When the Galveston Movement ended, just before the outbreak of war, my great-grandfather moved from Kiev to

London. At his 50th birthday party in 1920, Zangwill made a speech. "For many years I have had the privilege of working with him, nominally as his President, but perhaps more truly as his puppet," he said.



*Fanny and Sonia's parents
Tamara and David Jochelmann*

Zangwill had been the one to persuade my great-grandfather to move to London, so I have him to thank for my existence – something I have in common with the descendants of the 10,000 Jews who came to the US through Galveston.

Over time it slowly dawned on me that my great-grandfather's story might have to take up more than just a sentence of my book. The book is now almost finished, and I am now trying to trace as many Galveston descendants as possible, to see if they have any letters, photos, or postcards belonging to their immigrant ancestors. I want to tell both sides of the story: those who worked for the Movement, and those who left Russia for Galveston 110 years ago. *Rachel Cockerell lives in London, England and is currently working on her first book.*

If one of your relatives immigrated to the US via Galveston, please email Rachel at rachelcockerell1@gmail.com. ☆

Embracing My Jewish Identity

Dr. Frances Levine

In the spring of 1974 I arrived in New Mexico, as a graduate student in archaeology, to work on a survey and excavation project in Santa Rosa. I assumed that I would be there for just one field season, and then go back to Dallas, where I was a student at Southern Methodist University. I spent another field season in Israel, working at ancient Paleolithic sites with archaeologists from Tel Aviv University and Hebrew University. It was enlightening to see Jewish people of many cultures and different rituals. But I found myself really drawn to the landscape and the archaeology of New Mexico. There was something in the mix of cultures there that drew my attention to the ethnohistory and historical archaeology. Ethnohistory is the study of cultures from an inside perspective, from an understanding of cultural values, and I wanted to know that deep sense of place in New Mexico.

Fast forward through my career as an archaeologist for the National Park Service, then for the Bureau of Land Management, to being part of the faculty at the

newly formed Southwest Studies Program at Santa Fe Community College. My students were often the descendants of many generations of Native American and Hispanic families. They taught me way more than I taught them, I am sure.

My two children—Steve and Anna Merlan—were born and raised in Santa Fe, the product of a home with parents who traveled and instilled an awareness of social justice, and where they were certainly taught the most fundamental rituals of my Jewish upbringing and culture. When my daughter, my second child, with her still-insatiable curiosity about people and their motivations, asked me who we were as Jewish people in this ancient land, I had to think anew about the distance that I had traveled away from my own traditions and cultural identity. Holidays with Stan and Helen Hordes, savoring traditional Jewish foods and learning the rituals and prayers at their table, gave my children a sense of Jewish community. Our family joined Temple Beth Shalom in Santa Fe, and through my daughter's studies, our family became a little more Jewish-educated. My husband, Tom Merlan, even joined

the choir, where he sang beautifully during the High Holidays.

I became the director of the Palace of the Governors in 2002, where the “Jewish Pioneers of New Mexico” exhibition was still on display after a successful run of several years. I began working with the New Mexico Jewish Historical Society to create a traveling exhibition, one that could go to other community libraries and museums to situate the history of Jewish people in New Mexico across the state. Since then, my own research and publications on conversos and crypto-Jewish people have shown me the time depth and struggle for the place of Jewish identity in New Mexico and Mexico.

Learning to embrace my own Jewish heritage, the history of my grandparents' and great grandparents' emigration from Poland and Russia taught me the importance of leaving a legacy. For me the Life and Legacy Partnership Program is a way of sustaining the free expression of our Jewish identity and cultural practices in this ancient land. ☆



Dr. Frances Levine

Spotlight

by Estelle Miller

Harvey Buchalter is a frequent contributor to the content of our *Legacy* newsletter. Note the story about the Grevey family featured in this issue. However, the Sept. 9 *Downtown Albuquerque News*, illustrated another of his talents: accomplished sculptor. The newspaper featured several of his works, created in various mediums. Harvey is a Renaissance man whose many talents enrich our lives. ☆



Estelle Miller

(L) “Klezmorim,” the same piece - made of ironwood - that Buchalter was working on in the photo (R). The title is Yiddish for “musicians.”

The Herzstein Memorial Museum

by Elisa Townsend, Executive Director of the Herzstein Museum



n the late 1800s, Morris Herzstein and Lena Goldsmith Herzstein took a chance and settled in unknown territory: Mora County at the time. The Herzsteins were among a number of intrepid Jewish pioneer merchants west of the Mississippi. Their general mercantile store had it all: ploughs, coffins, and shoes, Stetson hats and custom-made clothes. The Mission Theater was also a business that Morris built, and it is still operating today as the Luna Theater. In remembering his boyhood home town, Albert (Morris's son) and his wife Ethel graciously supported our museum in an extensive renovation of the building, to allow it to be in operation today. It has many of the original features very care-

fully preserved, including the original stained-glass windows and soft pine floors upstairs. This historic building is equally as fascinating as all of the exhibits it houses. This must-see museum was originally built in 1919 as a First Methodist Episcopal Church.

We are blessed to have a whole room and hallway dedicated to the Herzstein family, showcasing many original pieces from the store and their home. This allows you to see their style, loving personalities, world travels, and eclectic taste, all of which they brought to Clayton in the 1900s.

If you are looking for a great day trip or weekend adventure, make Herzstein Memorial Museum your next stop in

Clayton, New Mexico! This community museum encompasses the rich history of Union County and the surrounding areas from dinosaurs, volcanos, early Pioneer Days, and Santa Fe Trail ruts



Elisa Townsend

to the Wild West artifacts. Please allow two hours to see all or most of the two levels of jam-packed history. Our incredible museum has free admission, but donations are greatly appreciated. This area of New Mexico is gorgeous! Get in your vehicle and experience it for yourself!! Find out more at www.herzsteinmuseum.com.☆



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Exterior of the Herzstein Museum

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- Independent scholars recognized as authorities in any field or discipline that advances an understanding and appreciation of New Mexico Jewish history. Independent scholars would include individuals such as community historians, etc., regardless of academic credentials.

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2. An abstract, not exceeding 300 words describing the topic of the proposed research and summarizing its purpose and objectives.
3. A research proposal, not exceeding six pages in length. The proposal should describe what you intend to accomplish during the fellowship period and what New Mexico archives and other research materials you plan to use.
4. A current curriculum vitae that does not exceed four pages. The heading should clearly include your full name and residential address, a telephone number and e-mail address where you may be easily reached. Academic and work experience should also be included.

Applications must arrive at the New Mexico Jewish Historical Society no later than 5:00 p.m. MST on November 30, 2021.

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NOMINATION FORM for 2022

The Hurst Award is given to the person, persons, or organization who has contributed to New Mexico Jewish history, culture, and community over a substantial period of time. In keeping with the non-sectarian nature of the New Mexico Jewish Historical Society, the recipient of this award does not have to be Jewish.

A committee of at least three board members shall choose the recipient from nominations by the board and general membership. The Hurst Award is presented at the Annual Membership Meeting of the Society in the spring of each year.

Documentation of the nominee's contribution to New Mexico Jewish history, culture, and community over a substantial period of time must accompany your nomination.

Write your comments below or on the back of form or use additional paper and mail it to:
NMJHS Hurst Award Nomination, 5520 Wyoming Blvd. NE, Albuquerque, NM 87109.

Please send in your nomination by February 4, 2022.

Name of Nominee _____

Address _____

Phone number _____

Supporting comments:

Nominated by: _____ Phone: _____

Address: _____

Previous recipients are: Stanley M. Hordes, PhD, Walter Kahn, Henry Tobias, PhD, Melanie LaBorwit, Claire Grossman, Taos Jewish Center, Leah Kellogg, Rabbi Leonard A. Helman, Noel Pugach, Ph.D., Abraham S. Chanin, Ph.D., Lance Bell, Dorothy Corner Amsden, Naomi Sandweiss, Sharon Niederman, Lisa Kaplan Witt, Marian Silver, Ron Duncan Hart, Ph.D., Betsy Nordhaus Messeca, Harvey Buchalter, Kathryn Rubin, The Las Vegas Jewish Community, Paula Amar Schwartz, Ph.D., Linda A. Goff, Ph.D., Richard Melzer, Ph.D., Isabelle Sandoval, Ed.D., Norma Libman

8/8/21



Assuring JEWISH TOMORROWS

A program of the HAROLD GRINSPOON FOUNDATION

NMJHS “Pioneer” Society Donors

The following members have made their commitment to ensure our Legacy will be passed down to the next generations by contributing to our Endowment Fund. We continue to work on identifying additional participants. Won't you join us today?

As of September 30, 2021

Rick & Kathy Abeles
Dorothy Corner Amsden
Anonymous (5)
Gloria Abella Ballen &
Ron Duncan Hart
Lance & Julia Bell
Wayne Bobrick, z”l
Jeffrey Brown &
Cherri Hudson Brown
Harvey & Chris Buchalter
Patricia Carlton
Alan & Diane Chodorow
Sandra & David Dietz
Stuart Feen &
Carol Sonnenschein
Bill & Margrethe Feldman
Doris Francis-Erhard

Talia Freedman
Carla Freeman, z”l
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Sheila Gershen & Sy Baldwin
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Heath & Barbara LaMont
Bernice Langner
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Kathleen Kahn Mahon
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Richard Melzer
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Steve Moise
Beverly Post & Jack Shlachter
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Erika Rimson & David Bernstein
Robert Rubenstein
Naomi Sandweiss
Rae Siporin
Paul Sklar
Robert Spitz
Marcia Torobin
Murray Tucker, z”l
Sarah Winger

NMJHS Legacy Team

Lance Bell
Linda Goff
Naomi Sandweiss

Legacy

NEWSLETTER OF THE NEW MEXICO JEWISH HISTORICAL SOCIETY

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

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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



Future Events

“West of Hester Street and the Galveston Movement: Jewish Communities in the Southwest” Co-Sponsored with The Texas Jewish Historical Society
October 30-31 in Las Cruces, New Mexico, via Zoom.

**SAVE THE DATE!**

IN-PERSON CONFERENCE IN LAS CRUCES CANCELLED DUE TO CURRENT COVID CONDITIONS

NMJHS FALL CONFERENCE

“West of Hester Street: The Galveston Movement and Jewish Immigration to the Southwest”

VIA ZOOM/WEBINAR (only)

October 30 & 31

In collaboration with the Texas Jewish Historical Society



FOR DETAILS VISIT OUR EVENTS WEBSITE
www.nmjhs-events.com

TO REGISTER
https://us02web.zoom.us/join/zoom/register/WN_WSnV2FqZSiQhdTP0xIUXLg