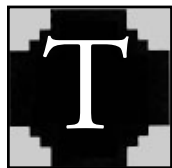


New Mexico Jewish Historical Society

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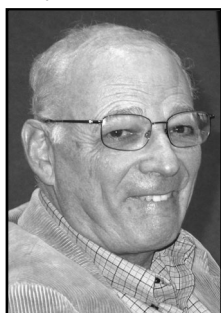
18th Annual Conference a Politically Charged Event

by Stan Hordes



This was the most interesting conference we've ever had," commented one of the attendees of the Eighteenth Annual Conference of the NMJHS, which focused on the experiences of Jewish New Mexicans in War and Peace. The meeting was held at the Embassy Suites Hotel in Albuquerque over Veterans' Day weekend, November 11-13.

The high level of enthusiasm among the participants could be attributed to the polemical nature of the topics under consideration, as well as the ability of some of the presenters to provoke the audience into animated discussion. After all, it is difficult to conceive that a conference that included such topics as Soviet espionage, nuclear proliferation, campus unrest, wars in Vietnam, Israel/Palestine and Iraq would pass without frank exchanges of views.



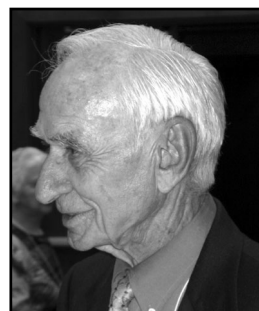
Noel Pugach. Photo courtesy of Harold Melnick.

Producer Jim Terr's fascinating video, *In Their Own Words: New Mexico Veterans of World War II*, opened the event Friday evening, featuring interviews with Sabine Ulibarri, Tony Hillerman, Walter Ganz and Leah Kellogg, in which they discussed their wartime experiences. Following the screening, authors Mark Kurlansky and Stanley Hordes signed their books and Noel Pugach was on hand to sign and comment upon the family history booklets produced by the NMJHS Video History Project.

On Saturday morning, Hordes drew upon his research for his recently-published book to discuss the history of the participation of New Mexico crypto-Jews in the military during the Spanish colonial period. He emphasized that the demands of frontier life required that colonists serve in a variety of capacities – as farmers, ranchers, merchants, government officials, and soldiers – during their lifetimes and that the descendants of *conversos* proved no exception to this rule. Henry Tobias followed with a talk on the positive effects that World War II had on religious toleration in New Mexico, pointing out how the sobering reports about the horrors of the Holocaust stimu-



Abe Chanin. Photo courtesy of Harold Melnick.



Adm. Robert Wertheim. Photo courtesy of Harold Melnick.

lated a reconsideration of the relationship between Jews and Gentiles, locally and internationally. Later, Admiral Robert Wertheim, a native of Carlsbad, discussed his long and distinguished career in the U.S. Navy. He elaborated on his participation in the development of the Navy's nuclear missile program and articulated his advocacy for the expansion of nuclear power as a source of energy for the United States.



Henry Tobias. Photo courtesy of Harold Melnick.

After lunch, historian David Snow related the work in progress undertaken by him and Ellen Bradbury of their discovery of the establishment and development of a Soviet spy ring based out of Capitol Pharmacy in Santa Fe, operated by two Russian Jewish émigrés. A former director of the KGB had alleged that the 1940 assassination of Leon Trotsky in Mexico City had been planned from this New Mexico safe-house.

Saturday afternoon and evening were dominated by two thought-provoking presentations by former anti-Vietnam War activist and current Albuquerque math professor Mark Rudd and by best-selling author Mark Kurlansky. Rudd shared his colorful career in the Students for a

Continued on p. 4

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If you have any news or announcements of interest to our membership, please send it to the above address. Thank you.



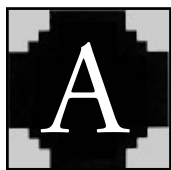
Leah Kellogg. Photo courtesy of Harold Melnick.

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Message From The President

by Lance Bell



As this issue of our newsletter goes to press, I want to look back at a successful 2005. We achieved all our goals in increasing our membership, revitalizing and growing our board, maintaining successful programs such as our recent annual conference on New Mexican Jews discussing war and peace, maintaining our archives and relationship with the New Mexico State Records Center and Archives, updating our web site, improving our newsletter, starting a genealogy

component, our annual book sale, involvement with the Montefiore Cemetery Clean Up and not to forget the continuation of the 13 booklets of pioneer New Mexico families that our hard working video history project team of volunteers recently published. We have begun advertising in our newsletter; please support those who purchase ads in our newsletter, thus helping our society. Our Society could not have accomplished any of these without the hard work and countless hours of our board and our administrator, Bobbi Jackson. I personally want to extend my thanks to all of them.

I hope you enjoy this issue of our newsletter and as always, please remember, without new ideas and without people just like you getting involved, the New Mexico Jewish Historical Society will not survive. Please continue to support the New Mexico Jewish Historical Society through your membership, donations and ideas. Membership makes a great gift!

I wish everyone a very happy holiday season and a prosperous 2006.

Sincerely,
Lance Bell

The Melding

by Isabel Bearman Bucher



"Where should we put the Christmas tree?" I asked my husband, the December after our marriage.

"The Tree?" he exclaimed incredulously. "That is your responsibility. There are two things we better agree on: I will not buy ham and I will not buy a Christmas tree!"

"Now listen here, LeRoy," I replied, my Italian blood boiling. "If I can make latkes with grated knuckles and potatoes and clean up drippy candles at Chanukah, the least you can do is suffer through a Christmas tree!"

"Oh, yeah!" he shot back. "Remember last month? I met the Rabbi at the grocery and the only thing in my basket was a ham! Forget the tree thing! The whole Synagogue will probably be going by on the bus when I'm loading it in the trunk!"

Our noses almost touched as we exchanged mole-eyed squints.

The tree I purchased was huge: far too expensive for a teacher's salary. Its feathery branches filled up half our tiny apartment living room. When Jewish friends commented on the mammoth spruce, LeRoy was prepared.

"It's a moldy green matzo ball with colored lights."

On Christmas morning, however, I found that the pile of gifts beneath the branches had doubled and the tabs on the silver and blue packages were written in his hand.

By the time our daughter Erica was born, we'd faced and solved many of the problems of an inter-faith marriage and realized that we couldn't raise a family in a combat zone. We agreed to combine our heritages in an effort to provide the best of both for our children. By the time Shauna arrived three years later, we had settled into a way of life that was comfortable for us both ... almost.

"Isabel ... Is that holly around the menorah?"

"Chicken soup, matzo balls with a touch of oregano and latkes for Christmas dinner?"

ers, menorah lights, a creche, advent calendars, a hand blown glass mobile of Stars of David, brought from the Holy Land by a Christian neighbor and a huge tree groaning with ornaments, many of which had been made and given to us by Jewish friends. One of my absolute favorites was a tiny bread dough nutcracker soldier, lovingly made and given by Judith Sussman.

The girls pitched in to help us both as we celebrated with traditional foods, songs and parties. I became very good at reciting Hebrew prayers and explained Chanukah to both girls' classes every year. LeRoy learned to warble off-key versions of the better-known carols. He bought me a beautiful handmade guitar one Christmas and the first thing I taught myself to play and sing was a Jewish Folk song. I made him a rich blue velvet shirt, with buttons from Israel and matching yarmulke (a skull cap worn by Jewish men at religious functions), for the season's festivities.

One year LeRoy came home with a little blue Star of David made of wood. "This is for your tree," he stated crisply, his eyes twinkling. "I want it to be the first ornament hung every year."

"I'll see to it personally, General," I quickly assured him, sharing that mole-eyed squint that had become so much a part of our humorous call-to-battle-exchanges.

Our parents and others who visited our home during the holidays found the situation disconcerting. "Don't you feel hypocritical placing a Star of David on the top of your Christmas tree?" one Christian friend asked me.

"No," I told her and meant it. "Jesus was Jewish. And there was a high star over a stable. Remember?"

Continued on p. 5

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"Merry Chanukah. Fa-la-la-la-la."

"Happy Christmas. Shalom."

Peace meant the same anywhere.

At holiday time, our home was decorated with a concoction of blue and white stream-

Genealogy Corner Records – the Underpinnings of Genealogy

by Dorothy Corner Amsden



I'd like to know more about my grandfather, but where do I start?" That's a very good question from a budding genealogist.

You want to start by interviewing him if that is possible, or else by interviewing his family and others who knew him. You want first and last names, places and dates for him and his family members. Ask for stories. Be sure to write them down or tape them and note who told you what.

Now you are ready to start looking for records that support what you learned from the interviews. By records, I mean official records for birth, marriage, and death, as well as census information, naturalization papers if your ancestor was born in another country, wills, land deeds, court cases, city directories and a host of other resources.¹ These records are the underpinnings of what you learn from family stories. Often, those stories depart a bit from what really happened, but they usually contain kernels and sometimes whole hunks of truth.

Records can substantiate what you heard or give you a different reference point. No one document can be considered totally accurate. Mistakes can happen and often do. Your grandfather may have inadvertently told the census taker the wrong year that he immigrated. The information on a death certificate may not be completely correct because the person filling out the form did not have

access to all the right information. Always question the information you find on a legal document. When you have other legal documents that confirm the same information, then you have a stronger case that the facts are basically correct.

Naturalization papers can be helpful in finding out where your male ancestor came from and what the family name was in the old country. (Foreign-born females and children became naturalized citizens based on their husbands' or fathers' citizenship.) Naturalization papers consist of a set of documents starting with the declaration of intention, the petition for naturalization and the certificate of naturalization. The process took your ancestor at least five years to complete. The framed certificate is certainly exciting, but the petition contains the most information for genealogical purposes.

Naturalization papers are kept by the court in which they were filed. It could be a county court, a state court, or a federal court. You have to know where that court is located to find your ancestor's papers before September 27, 1906, when naturalization documents were standardized. After that date, the court retained a copy, gave a copy to the petitioner and sent a third copy to the Immigration and Naturalization Service. Requesting a copy of your ancestor's naturalization papers is a somewhat complex matter. Let me refer interested parties to several relevant documents, one of which is posted online.²


larity of genealogy grows and demand increases. If you look online at Cyndi's List³ you will find information about requesting and paying for a certificate. Genealogy isn't free, as you will discover.

What if you don't know where your ancestor lived in the U.S.? How can you find his immigration papers or vital records? That's where the U.S. Census comes in handy. The United States conducts an official census every ten years, starting in 1790. Census data is open to public access after a lapse of 72 years. Hence, the most recent available census that we can access today was taken in 1930. Census data is organized by state. Most states have an index of surnames and first names. In particular, the census for 1880, 1900, and 1920 has been indexed by name.

Census information is recorded on microfilm. Most of the 1890 census, unfortunately, burned before it could be filmed. Census information resides at the U.S. National Archives, which makes microfilm copies available to its regional branches. Some Internet-based genealogy companies such as Ancestry.com and Heritage Quest have created CDs or have online indexes of some of the U.S. censuses for subscribers. (Check with your local library to see if they have a subscription.) You still need to go to a library that has the complete U.S. census for 1930 on back in time. The closest one in New Mexico is in Albuquerque at the Special Collections Library on the northwest corner of Central and Edith, which covers the census from 1790 through 1910. The staff is working on completing its holding for the 1920 census. The closest National Archives branch to New Mexico with the complete U.S. census is in Denver. The Family History Library in Salt Lake City also has complete census information.


To search the U.S. Census, you will need to code the name you are looking for according to the Soundex system. The census is arranged according to how names sound rather than how they are spelled. The National Archives web site will help you learn this system.⁴ To give you an example, when I search on my paternal grandfather Korn, the Soundex code is K650. It turns out that this is the same Soundex code for Kron, Krohn, Krum and many others because vowels and h, y and w

Vital records are the meat and potatoes of genealogical research. Every bit of information fills in the puzzle one piece at a time. If you can't find Grandfather's birth certificate because he was born in Russia, leave that for the future when you are more experienced and Russian records become more available. But see if you can find his marriage certificate, if you know he was married in the U.S. You need to know the state where he was living at the time before you can request a copy of that document. Some states did not require registration of births, marriages, or deaths until the late 1800s or even later. Only a few states have online indexes to vital records, although that is changing as the popu-



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Introducing Alex Cosby the new “Marvin Taichert” Scholar to the Board



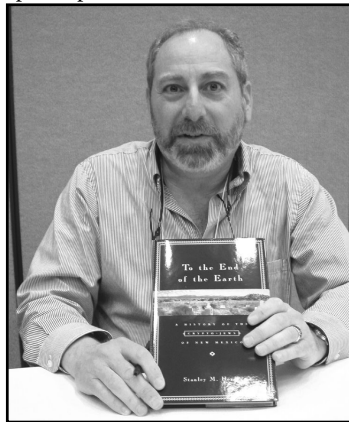
Alex is a freshman in the College of Arts and Sciences at the University of New Mexico. He is studying for a major in ancient history, or as the advisors continue to remind him: “It’s history, the ancient part comes in graduate school.” He graduated from Robert H. Goddard High in Roswell, New Mexico.

He reminds us that Roswell is in the southeast corner of New Mexico and he has not met any aliens. Alex joined Hillel shortly after arriving at UNM, mostly to find like-minded students and to meet people in Albuquerque. Along with meeting a lot of different people, Hillel opened up a lot of opportunities for him, one of which is his joining the New Mexico Jewish Historical Society board. “I really can’t say how much of an

honor it is to be the Marvin Taichert Scholar and I hope you don’t mind me being on the opposite side of a huge generation gap. I’d like to see and will do my best to encourage more young people to become interested in the NMJHS, or really, in history at all.” Alex looks forward to working on our board and to learn more about Jewish history, even outside of New Mexico.”

Conference – continued from p. 1

Democratic Society, the Weathermen and the Weather Underground, explaining why he felt there were so many Jews in the peace movement in the 1960s and early 1970s in terms of his own Jewish background in New Jersey. He saw, in his upbringing, both positive and negative aspects, both of which stimulated him and his cohorts to take action against what they perceived to be the societal injustices in their midst. Kurlansky served as the banquet speaker Saturday night. He is the author (among many other books), of *1968*, which focused on social upheavals that occurred that year all over the world and in which Jews participated in disproportionate numbers. In their presentations, both Rudd and Kurlansky shared their concerns over the treatment of the Palestinian people by the Israeli government. They regarded this policy to be contrary to Jewish values. The remarks of both speakers generated vigorous, challenging and often passionate discussion among members of the audience.



Stan Hordes, Conference Chairman.

Photo courtesy of Harold Melnick.

A full transcript of Mark Rudd’s remarks may be found at: www.markrudd.com.

The Sunday morning session included two panel discussions featuring the participation of Jewish New Mexicans in the armed forces and in the peace movement. In the first session, former NMJHS Board Member and noted historian of the Jews of Arizona and New Mexico, Abe Chanin, discussed his service in Italy and Germany during World War II. The nadir of his experience, he related, was the liberation of a concentration camp, where he witnessed firsthand the abominable treatment of the Nazi victims. Leah Kellogg also spoke of her military service as a dietician for U.S. service personnel and German prisoners of war in New Mexico and Europe. David Pollak then shared the dangers and uncertainties of his role as a soldier in the Israeli army in the 1973 Yom Kippur War.

The second session included two veterans of the anti-Vietnam War movement in New Mexico. Janice Hart and Enid Howearth outlined the manner in which their upbringing sensitized them to the injustices, not only of the Vietnam War, but what they regarded as subsequent unjust wars. Howearth also described the role that the Social Action Committee of Congregation Albert played in the anti-war movement in the later 1960s. Iris Keltz then related the fascinating account of her experiences in the 1967 Arab-Israeli War, when she was living in Arab East Jerusalem, married to a Palestinian

man. She shared with the audience the conflicting feelings that she maintained as both Palestinian and Jew.



Mark Kurlansky, Keynote Speaker.

Photo courtesy of Harold Melnick.

tion of Greater Albuquerque, the estate of Barbara Bender, Dr. Yehuda and Dr. Nurit Patt, Admiral Robert Wertheim, Cheryl Ganch and a donor who wishes to remain anonymous.

Despite the sharp differences of opinion expressed during the course of the weekend, or perhaps because of them, many participants suggested that the Society conduct more programs dealing with controversial topics. We welcome your input and ask you to contact us at: nmjhs@jewishnewmexico.org.

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The NMJHS

sends Stan Hordes, Ph.D. best wishes for a speedy recovery & a healthy 2006.

TRIBUTE

In memory of Marvin Taichert
Dana Konno

The Melding – continued from p.2

By this time Chanukah had become almost as much of a symbol of freedom and light to me as Christmas. Also, Christmas had become increasingly meaningful as the birthday of One so special that He gave light and freedom to everyone. People of all races and religions gathered in our home and we found that their differences enriched our lives.

The holidays seemed to become more joyous every year. But not long after we celebrated our eleventh wedding anniversary in 1976, LeRoy suffered three heart attacks within two months. He hung onto life with such a ferocious will; even after emergency quadruple by-pass surgery, nobody knew from one moment to the next what would happen. On the 17th of December, the girls and I had crowded onto his narrow hospital bed, amidst all his tubes and I accompanied us on my guitar. We sang Chanukah and Christmas songs in between hugs. Shauna wore the yarmulke I'd made years ago. LeRoy was terribly weak, but smiling. Everyone in ICU who could, was singing, too. The next night, the first night of Chanukah, he lay in bed with the Rabbi at his bedside. At sundown, LeRoy whispered "Shalom, shalom," and at age 42, his soul left this earth. I was sadly not at his bedside, but on my way to Judith's, where Erica and Shauna would kindle the first Chanukah lights. In the car, we were singing the season's songs at the top of our lungs, when I realized after years of going to our friend's house, I was lost! Then, a dazzling burst of light entered my mind and I saw a smiling, healthy LeRoy and his doctor. When I got to Judith's house, the phone rang and soon, I was being driven back to the hospital I'd left just an hour before.

The following evening, friends and relatives arrived to sit Shiva (Jewish period of mourning). In our modest home that night, many loving arms reached out to my small daughters and me. The twinkling lights of our Christmas tree matched the brilliance of the silver menorah with its two lighted candles.

Jewish men in yarmulkes and prayer shawls

bowed their heads and opened worn copies of the Old Testament. Above them, the glass Stars-of-David mobile rotated slowly, making tinkling sounds. Then the doorbell rang. I went to answer it and found, assembled in a neat row in front of the house, members of Erica's fourth-grade class.

As I stood there immobilized, they began to sing "Silent Night."

My daughters rushed to stand beside me in the doorway and I gathered them into my arms. Behind us, we could hear the comforting Hebrew words chanted by men LeRoy had loved. Out front, the clear voices of the children sang the ancient carol. The beauty radiating from those two opposite places, gave sudden, special meaning to LeRoy's and my marriage. In that one moment, my grief fell away. I felt LeRoy's presence and thought I could almost see that mole-eyed squint, wrapped in a chuckle.

"Shalom my love," I whispered.

"Sleep in heavenly peace!" sang the children in sweet triumph.

"Daddy's with God now, isn't he?" Shauna asked.

"Yes," I told her with certainty. "Whatever road he took to get there, that's exactly where Daddy is."

Thirty Chanukahs and Christmases have come and gone since that night. The girls have grown into beautiful women. Inevitably, changes have occurred. I remarried to a wonderful man. My husband is a Christian, but our family ties with the Jewish community remain strong. Every December, the prayers and songs of Chanukah echo throughout our home: the silver menorah sends out its light on the window-sill.

The little blue Star of

David continues to be the first ornament placed on our Christmas tree. The traditions of love have become so melded in my mind and heart that sometimes I find myself wondering if this might be the same sweet star that shone one night above a stable in Bethlehem.

Leroy Bearman moved to Albuquerque in 1959 from Birmingham, Alabama fresh out of the army where he ran a mess kitchen. Eventually he worked for *Stars and Stripes Military* newspaper. He was the sports editor of the *Albuquerque Journal* for 16 years, when, at the young age of 42, he died of a severely diseased heart the first night of Chanukah in 1976. Leroy and Isabel married in 1965 and had two daughters, Erica and Shauna. For 15 years, Albuquerque, aided by Art Gardenswartz, with food donations by Jim Zanios, hosted the "Leroy Bearman Memorial Run", which helped young athletes with their travel expenses.

Leroy Bearman was my maternal uncle. This article: "The Melding", written by Isabel, was first printed in *Women's Day*, in December 1986. It has appeared in countless secular, Jewish and Christian publications throughout the United States, Canada and England. It also appeared in the 2nd edition of *Chicken Soup for the Woman's Soul*.

It appears by permission of the author, Isabel Bearman Bucher, who truly believes it lights one candle for the true meaning of peace on earth.

By Lance Bell.

TRIBUTE

In honor of my father Hyman Danoff's
90th birthday
Robert, Eve, Mike, Max and Sam Danoff

Johnny and I would like to thank everyone for their cards, thoughts and prayers during his recent medical emergency. Knowing so many people care helps us get through this difficult time. Our deepest gratitude.

Bobbi Jackson,
Administrator

DEBORAH S. SELIGMAN ATTORNEY AT LAW

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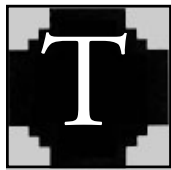
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Deadwood Takes Manhattan Jews in the Old West

September 15, 2005 Episode on HBO



he civilized streets of New York were home to a slice of Deadwood on September 15, as Manhattanites flocked to the 92nd Street Y to hear about Jewish settlers in the Wild West – the real ones and their fictional counterparts on the HBO hit.

David Milch, Deadwood's creator and executive producer, took time out from shooting the third season of the show to join New Yorker magazine writer Mark Singer (author of *Somewhere in America*) in a panel discussion that shed light on the Deadwood character Sol Star and his historical peers.

"The bosses who ran America needed the country to be settled," explained Milch, who immersed himself in the history of the West to create the show. Driven by this economic motive, our early leaders decided to "adhere to the myths of our nation and say – anyone can come." I think that was one of the happy accidents that allowed Jews to flourish among other groups."

The panelists also talked about the stereotypes and slurs that Jews endured in the Old West, including the myth of the Jewish "swindler" that made its way to the frontier towns, rooted in the fact that many of the early Jewish settlers were

merchants or peddlers. A clip of Deadwood's Al Swearengen dressing down Sol Star offered a colorful illustration of what many of them were up against:

"Why don't you do whatever you people do when you're not running your mouths off or cheating people out of what they earn by Christian work?"

Accepting these stereotypes came with the territory, Milch explained. "Sol Star makes this sort of deal; he will be content to be misperceived, even slandered, as a sort of quid pro quo for deepened and more substantive access to the mechanisms of the larger society. "That's an ongoing drama in every-one's life."

As Singer and Rochlin pointed out, the "quick money" mentality attributed to those who traveled west was not limited to the Jews, but was often assumed to be the sole force driving all settlers. "Greed was so often associated with the conquest of the West and development of the West," explained Rochlin. But the chance for political, social and religious freedom was also a powerful draw.

The lack of organized, structured societies provided great opportunities for all immigrants, including Jews, beyond simply making money. The panelists pointed to Sol Star's eventual commitment to public office, as well as to other Jews who served in the

government sector (Barry Goldwater's antecedents, for example, who governed Prescott, Arizona in the 19th century.)

"For many Jews, this was their first experience with power and communities that would allow them to give their gifts to that community," offered Rochlin. "They were needed and they made themselves useful and they did so, often in a full-hearted manner. They wanted to be of service."

Yet the more narrow view of Jews as skilled money men was also pervasive in the 19th century, even in the remote mining camps. A line from Deadwood's Swearengen to Star offered a glimpse: "I love you people. You make \$8 before my feet even hit the floor."

Above all, Jews in the old West were very diverse, reaching across all levels of wealth, social status and education levels, Rochlin said, "Many were poor, struggling miners or low-paid officials who kept order – not merchants or money men."

Sol Star, who was both a merchant and later an elected official, appealed to Milch in particular because of his "secret identity." "I felt I had encountered in Sol Star, a paradigm of doubleness. Even contemporary Jewish people have a doubleness of feeling. "The extent to which we acknowledge our Jewishness is varying."

Milton S. Seligman

By Henry J. Tobias



New Mexico Jewry lost a valued member on September 3, 2005, with the passing of Milton S. Seligman of Albuquerque.

Born in Bernalillo on May 31, 1914, he was the child of an immigrant father Siegfried and native New Mexican mother, Maida Bloch Seligman. In an unusual turn of events, three Seligman brothers married three Bloch sisters. Siegfried came to New Mexico to work for his uncle, Joseph Bibb, in his mercantile establishment in Bernalillo.

Like many of his generation, Milton's parents saw to his education despite a number of obstacles. With no public school in Bernalillo, Milton attended the Christian Brothers School for his elementary education. He attended high school in Albuquerque (Washington Junior High and Albuquerque High), then to the New Mexico Military Institute in Roswell. Milton attended the University of California at Berkeley, from which he graduated and successfully completed, a law degree in 1937.

His youth in Bernalillo, insured him a superior knowledge of Spanish. In 1942, he became a

For a short time, he entered the field of politics and was elected to the State Legislature from Sandoval County.

Despite his isolation as a Jew in Bernalillo (he learned Catholic prayers before his Jewish ones), he was nevertheless confirmed at Congregation Albert, to which his parents belonged. Pursuing his livelihood as an attorney in Albuquerque, he too joined the Congregation. He became quite active in Jewish affairs in the post-World War II environment and served as president of the Congregation. Milton was also active in B'nai B'rith and played a major role in its anti-defamation work in the 1960s.

Milton married his wife Julie, a New Yorker, while in the army, in 1944. They had four daughters, all of whom were confirmed at Congregation Albert. He pursued a distinguished legal career and at his death, was the longest practicing attorney in the state of New Mexico. In his last years, he offered his personal knowledge of Jewish affairs in the state to both the Congregation and the New Mexico Jewish Historical Society, to the great enrichment of their resources. He will be greatly missed by everyone.




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Genealogy – continued from p. 3

are not coded and m and n are considered the same sound.

Each federal census contains progressively more information. Early census information is fairly simple, but every ten years, there were requests from Congress for more information. For example, the 1880 census asks for names of household members (whether they are family or not), color, sex, age, month of birth, relationship to head of household, marital status, occupation, place of birth and places of birth of father and mother. The 1900 census asks additionally for year of birth, citizenship information, education and home ownership. The 1910 census adds questions about being a veteran or being blind or deaf-mute. The 1920 census asks about the mother tongue.

It is fascinating what you can learn by studying a census form. For example, my mother's parents show up in the 1920 census in New York City at 1435 Ogden Avenue in the Bronx. The census, taken on January 2, 1920, records the head of family, wife and two daughters.

That's right; my Aunt Ann wasn't born until 1926. It states that my grandfather immigrated to the United States in 1900 and was naturalized in 1905; my grandmother immigrated in 1909. Their mother tongue is Slavish (sic), not Hungarian as I had always thought, though they were born in the Kingdom of Hungary (in what is now Slovakia) and spoke Hungarian as their private language so the children couldn't understand. They state that they can read and write and that they speak English. They rent their home. My grandfather is a salesman in a delicatessen (which he later owned and then lost during the Depression).

The information about records in this article is relevant to genealogists researching U.S. residents and citizens of all backgrounds. In the next Genealogy Corner we shall talk about a modification to the Soundex system which helps you find Slavic and Yiddish names. Next time, we shall also talk about another kind of record, passenger arrival records, especially the online Ellis Island database.

1 For more detailed information about census, vital records and naturalization papers, I recommend the Avotaynu Guide to Jewish Genealogy, editors Sallyann Amdur Sack and Gary Mokotoff, published by Avotaynu, Inc., 2004.

2 Guide to the Federal Records in the National Archives of the United States can be found online at www.archives.gov/research_room/federal_records_guide/; Guide to Genealogical Research in the National Archives prepared by the National Archives Trust Fund Board; They Became Americans: Finding Naturalization Records and Ethnic Origins by Loretto Dennis Szuc.

3 Cyndi's List: www.cyndislist.com. Scroll all the way down to United States Index and click on U.S. – Vital Records.

4 U.S. National Archives, www.archives.gov/genealogy/census, in the left margin under Resources, click on Soundex Coding System.

TRIBUTE

**In honor of Marilyn, Lance &
Jon Bell and Family.
Marvin and Sue Bearman**

Meet Our Board – This Month's Profile is Phil Saltz

Philip Saltz, a member of our Board of Directors, was born on July 4, 1933, in The Bronx, NY, where he lived until age 14 when his parents moved to Los Angeles, CA. He is the oldest of four siblings, married to Beverly for over 50 years, has four children and four grandchildren.

He completed high school in 1951 when he graduated from North Hollywood High School in California and went on to get his B.S. degree from UCLA in Business Administration in 1955 and his J.D. degree from USC in 1960.

In Phil's last year at law school, in order to get some practical tax return preparation experience, he got a job at a large local CPA

firm which ultimately merged with Arthur Young & Co., one of the Big 8 international accounting firms. As a result of that merger, Phil ended up in the tax department of Arthur Young.

When Phil passed the California Bar in 1960, he left Arthur Young to start his own law practice and he has been practicing law ever since. He took the New Mexico Bar in February, 2004 at the age of 70, passed it and has been practicing law in New Mexico since April, 2004.

In 1978, as a result of a legal problem a client had with a tenant who wasn't paying rent, Phil conceived of and founded The U.D. Registry which was the first business of its kind in the country. It compiled a database of eviction actions filed, first in Los Angeles County and later throughout the State of California, and acted as a tenant screening

service for landlords and property managers.

As a result of a doctor diagnosing Phil with a heart condition and advising him to leave the stress of the law practice, Phil went to work as an advanced life insurance underwriter for Massachusetts Mutual and later for Shearson and Prudential-Bache Securities as a consultant and financial advisor. Eleven years after the diagnosis of a heart condition, the diagnosis was proven to be false and Phil returned to the practice of law.

During Phil's law career, he has served as a volunteer Judge Pro Tempore for the Los Angeles Municipal Court, an Arbitrator for the National Association of Securities Dealers and a leader of a Law Explorer group sponsored by the Boy Scouts and the San Fernando Valley Bar Association.

Continued on p. 8



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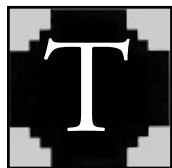
The NMJHS WELCOMES the following

New Members:

Stephen Part	Jan Secunda Powders
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Shana Tinkle	Kathy Mahon
Gary Spitzberg	Karen Crawford
Jane Kahn	Alex Cosby
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The Joseph A. Taichert Company Records and Other Jewish Collections in the Rio Grande Historical Collections

by Bill Boehm



The Taichert Records (Manuscript Collection 0462 or MS 0462), offer interesting insight to Jewish history in New Mexico through their record of mercantile operations in a changing world. Joseph A. Taichert (1882-1955), founded the company after he arrived in Las Vegas, New Mexico in the 1900s. He later took his younger brother Milton (1892-1989), as a partner in the business. Initially launched as an enterprise that traded furs and pelts throughout the Southwest, Taichert's opened a men's retail clothing outlet in downtown Las Vegas in 1915. The family business was noteworthy as it retained the wholesale fur and pelt business, in addition to the retail operation. By 1938, the Taichert brothers opened a ladies' ready-to-wear store, the Sorority Shoppe, which was located next door, on Douglas Avenue in Las Vegas. The Taicherts also opened other establishments on San Francisco Street, just west of the Plaza in Santa Fe. Milton was more involved in the operation of the store after his brother's death, but changing retail trends and the steady decline of the population in the Las Vegas area led to the sale of the business in the early 1980s.

In addition to the Taichert Records, the Rio

Grande Historical Collections also include other collections which chronicle the Jewish experience in the Southwestern United States. These include the Louis and Carmen K. Freudenthal family papers (MS0002) and the Hershel Zohn papers (MS0357). The Freudenthal family was one of the most prominent merchant families in Las Cruces, with Phoebus Freudenthal having established residence there in 1869 after leaving Germany. He ran businesses in Las Cruces, as did his son Louis (1895-1971). The Freudenthal family, which came to include Louis' wife Carmen (1898-1991), established a legacy in the Mesilla Valley, of advocating social reform and political activism. Their family history is rich and touches a great deal on much of the contemporary activity of the region.

Hershel Zohn was a noted professor of drama who arrived on the campus of the New Mexico College of Agriculture and Mechanic Arts in 1951 after receiving his Bachelor's and Master's Degrees in Theater Arts from the University of Denver. Born in Russia in 1909, he worked in the New York Public Library Theater Collection and with his Yiddish Theater in Manhattan. Zohn later served in World War II. During his tenure at NMSU, Zohn oversaw the growth of the Southwest Playmakers and saw a new campus theater built in 1963. He toured in Eu-

rope, wrote articles based on his travels and books based on his experience in the theater trade. After directing more than 100 plays from Shakespeare to modern American theater, Zohn retired from NMSU in 1975. He died in 2001.

Reprinted with permission of Bill Boehm

The staff of the Archives and Special Collections Department of the New Mexico State University welcome researchers to examine materials in our collections that commemorate Jewish history in New Mexico. The finding guide for the Taichert Collections will be posted online via the Online Archive of New Mexico soon; currently, NMSU collections can be searched at <http://elibrary.unm.edu/oanm>. For more information on these collections and others in the Rio Grande Historical Collections, please contact Bill Boehm at 505-646-1551 or wboehm@lib.nmsu.edu.

The records of the Joseph A. Taichert Company of Las Vegas, NM, were recently processed for researcher use. These are located in the Rio Grande Historical Collections of the Archives and Special Collections Department. The Department's Research Room is located on the 4th Floor East Wing, in the Branson Library on the New Mexico State University campus in Las Cruces.

Phil Saltz – continued from p. 7

Phil was a private pilot flying single engine Cessna and Beechcraft aircraft. He combined his love of flying with his activities as a lobbyist in California representing the California Aircraft Owners Association. In that capacity, he wrote and got enacted legislation that is part of the California Public Utilities Code relating to insurance disclosure requirements for pilots who rent aircraft.

Phil & Bev's four children have gone on to

successful careers. Ellen, the oldest, is an epidemiologist in Alaska. Julie is an RN at a hospital in Fort Collins, CO. Stacy lives in Santa Fe, NM and is the owner of her own mortgage loan company and, together with her Aussie husband, Allan, owns two video stores and is developing a shopping center complex now under construction in the Eldorado area of Santa Fe. Terry, the youngest and only son, is the Director of Health Care Facilities for the City and County of San Francisco.

Since Phil's move to Santa Fe in 1994, he has been the owner of Financial Decisions, Inc., a New Mexico Registered Investment Advisor, the President of The Santa Fe Life Underwriters Association, The New Mexico School For The Deaf Foundation, The La Mariposa Homeowners' Association, The New Mexico Jewish Historical Society and The Santa Fe Northwest Advisory Council.

JEWISH PIONEERS OF NEW MEXICO, 1821-1917 "Exhibit Tour Schedule"

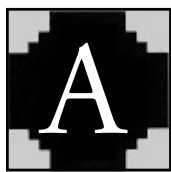
Jan. 17, 2006- April 15, 2006	University Museum New Mexico State University University Avenue at Solano Las Cruces, NM
May 1, 2006- July 31, 2006	Santa Fe Trail Interpretive Center Old Colfax County Courthouse 127 Bridge Street Las Vegas, NM

Sep. 1, 2006- Nov. 30, 2006	American Jewish Historical Society 15 West 16th Street New York, NY
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You can track the exhibition schedule by going to www.trexxm.org, then select "exhibitions" from the purple tool bar, then select "schedule" button on the right of the screen.

Solomon's Story: The Jewish Man Who Governed a Pueblo

By Marc Simmons



An old friend of mine, living on Staten Island, N.Y., recently sent me an interesting article clipped from a periodical of the American Jewish Historical Society. The title of the piece was "Don Solomono, Jewish Indian Chief."

My friend wanted to know if I had ever heard of Solomon Bibo, who became governor of Acoma Pueblo in 1888 and was the subject of the clipping. Indeed I had, since his story, while not well-known, forms one of the more unusual chapters in the history of Indian-white relations in the Southwest.

To refresh my memory, I went to a small book on the Bibo family, written some years ago by a fellow historian, the late Rabbi Floyd S. Fierman of El Paso. On several occasions, I had talked with him about the Bibos and other early day Jewish families about whom he had done extensive research.

Solomon Bibo, born in German Prussia in 1853, was one of 11 children. Right after our Civil War, two older Bibo brothers, Nathan and Simon, immigrated to the United States.

They came to Santa Fe, where Nathan worked for the Spiegelbergs, among the most prominent merchants in the capital. Later, when Will Spiegelberg won an appointment as post trader, or sutler, at Fort Wingate, Nathan went with him in the position of business manager.

In 1870, he and Simon started their own trading post at Cebolleta, near the pueblo

of Laguna. About that time, 16 year old Solomon left Germany and joined his brothers in the new business.

The Bibos, through trade, acquired farm products and live-stock from the Lagunas, Acomas and Navajos. Under Army contracts, they then supplied food and other provisions to Fort Wingate and Fort Defiance.

The brothers dealt squarely with the Indians and gained their trust. Young Solomon became enamored of pueblo life and was soon a great favorite of the Acomas. Having learned their language, he established a branch store at the village in 1882.

The move led to his involvement in Acoma's internal affairs. For example, he joined the tribe's ongoing legal fight to win back from the government more of its traditional lands.

On May 1, 1885, there occurred the first of two events which exemplified Solomon's extraordinary relationship with the pueblo. On that day, he married an Acoma woman, Juana Valle.

Ordinarily, the Acomas strongly opposed marriages to whites. Bibo's, however, was not only approved, but sanctioned with a native ceremony.

Probably wanting to ensure the whole thing was legal, Solomon got a justice of the peace to marry him and Juana a second time, the following August.

On January 1, 1888, Solomon Bibo took office for the customary one-year term as governor of the pueblo of Acoma. That an

outsider could assume this office by election was unprecedented and it has to serve as a measure of the prestige he enjoyed among the Indians.

Pueblo governorships had been created by the Spaniards in the 1620s for the purpose of having a "front man" who could speak for all the Indians in political and other matters.

Solomon evidently filled that function well. The cacique, or main religious leader, who was always the real power behind the scenes, in effect told him what to do.

Thus, Bibo was not exactly an "Indian Chief" as the article sent to me from New York stated. It is a popular misconception that any Indian leader must automatically be a chief.

Irving Bibo, one of Solomon's nephews, told Rabbi Fierman in 1961, that his Aunt Juana "became a Jewess and brought their children up in the faith." He also remembered visiting her on Jewish holidays, which he claimed "she observed religiously."

Wishing the children to receive a formal Jewish education, Solomon moved the whole family to San Francisco in 1898, where he operated a fancy food shop and speculated in real estate.

It was a far cry from the life he had known in New Mexico. Although I can find no direct evidence of it, we must suppose that he and Juana returned to Acoma by train, periodically, to maintain their slender ties there. Solomon died in 1934 and his wife followed him several years later. They are buried in the Jewish cemetery in Colma, California.

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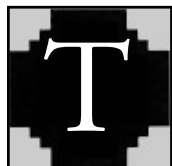
We apologize if there are any errors or omissions in this list. The NMJHS also wishes to thank ALL current Society members for their continued support and generosity. You make a difference!

Henry Jaffa and Wyatt Earp: Wyatt Earp's Jewish Connection

A Portrait of Henry Jaffa, Albuquerque's First Mayor

Copyright 2004

By Mark Dworkin



The connections between Wyatt Earp and Albuquerque businessman and political figure, Henry Jaffa, ran deeper than a juxtaposition of newspaper references. There is evidence of an Earp-Jaffa connection from a recent important find in Wyatt Earp studies: a document known as the "Otero Letter". The letter writer, Miguel Otero (1859-1944), served as governor of New Mexico Territory from 1897 to 1906. Internal evidence from the letter indicates it was written sometime around December 1940. The full text of the letter, along with details of the unusual circumstances of how researcher Chuck Hornung found it in July of 2001 in Albuquerque, can be found in the *True West Magazine* article "The Split: Did Doc & Wyatt Split Because of a Slur?", co-written by Hornung and Dr. Gary L. Roberts.

The letter appears to clear up a long-standing mystery. One of the more curious elements of the storied Wyatt Earp-Doc Holliday friendship, a legendary relationship with a factual basis, has been the source of a quarrel between the two men in Albuquerque in 1882. The falling-out occurred in Albuquerque, at a time when the Earp "vendetta posse" was on the run from Arizona Territory, on its way to Colorado. One long-available, but incomplete, explanation for the spat, is the contemporary Albuquerque Review report that Holliday had become intoxicated and indiscreet in his remarks, which offended Wyatt and caused the party to break up.

Holliday went with (fellow vendetta posse member Dan Tipton). The content of the indiscretion was not mentioned. In the *True West* article, Hornung and Roberts summarize other explanations of the split. Such constructions have included Holliday's anger at Earp's supposed wearing of chain mail or a "steel vest" when the gunfight with Curly Bill Brocius took place, an unlikely story put forward by Holliday paramour Big Nose Kate Elder. Others have pointed to Earp's alleged anger at Holliday for leaving him to face Curly Bill alone.

The split appears to have been temporary. One month later, on May 22, 1882, a beleaguered Holliday, having been arrested in Denver, was in the process of desperately fighting extradition to Arizona where he feared for his life. He told a Denver Republican interviewer, in response to a question about the quarrel with the Earps, "We had a little misunderstanding, but it didn't amount to much." Holliday, from his perspective, appeared to believe the quarrel was over and of little consequence. He further suggested that the Earps would help him now, but they "are wanted themselves and couldn't go back with me without putting themselves in danger,

without doing me any good."

Whatever the cause of the quarrel, it didn't last in any significant way. Earp and Holliday got together again. just a few weeks later in Gunnison, where they were observed by a local police officer. In later years, Earp spoke of Holliday, who was by other accounts (to paraphrase Stuart Lake), a hotheaded, ill-tempered, trouble-hunting individual, difficult to befriend. In a *San Francisco Examiner* article dated August 22, 1896, he remembered Holliday, who died of consumption in 1887 in Glenwood Springs, Colorado, as a stalwart friend when the chips were down, calling him "my dear old comrade". In the same article, Earp called Holliday "a merry and mad scamp with a heart of gold and nerves of steel, who, in the dark years that followed (Dodge City), stood by at my elbow

Continued on p. 11

NMJHS announces plans for 2006 Jewish Genealogy Workshop for new and experienced genealogists

- Learn the ropes
- Research your family tree
- Trace your Ashkenazi/Sephardic heritage
- Explore crypto-Jewish roots
- Network with other Jewish genealogists

On March 19, NMJHS will present a genealogy program at the Taos Jewish Center in conjunction with the showing of the film "Expulsion and Memory".

Contact NMJHS for general information at nmjhs@jewishnewmexico.org, 505-348-4471

Details: Dorothy Amsden, NMJHS Genealogy Chair
amsden@losalamos.com, 505-662-6398
Beth Goldman, Taos Jewish Center, tjc@newmex.com

Next genealogy workshop is scheduled for Albuquerque at the JCC in late April or early May. Date to be announced in March issue of NMJHS newsletter.

NMJHS plans to hold semi-annual workshops to alternate between Santa Fe and Albuquerque. Look for an early September workshop in Santa Fe.

PHILIP SALTZ Attorney at Law

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Earp – continued from p. 10

in many a battle to the death.”

The “extraordinary association,” as Lake called it, between the two men, may have begun early on, when Holliday helped Earp in his search for “Dirty” Dave Rudabaugh, or in Dodge City a bit later. But the bond, likely, grew firmer when the dentist turned gambler, rode with the Earp “vendetta posse.” Holliday was present during the posse killings of at least three men that Wyatt Earp held responsible for killing his brother Morgan: Frank Stilwell, Florentino Cruz and Brocius.

What ruptured the close bond that must have formed after Holliday stood with the Earps in the street fight near the O. K. Corral and in its aftermath? Until the publication of the Otero Letter, the cause of the quarrel seemed more a curiosity, of little importance, apart from its human element. But the letter places the quarrel in a potentially more important context. If its hearsay information is correct, the letter appears, finally, to resolve the cause of the Earp-Holliday split, with the reasons for Earp’s bruised feelings understandable. According to the letter, Holliday expressed

an ethnic slur, inferring Earp was becoming a “damn Jew-boy.” What is more, assuming the letter related the exchange correctly, speculating about the reasons for Holliday’s frustrations may lead to new understandings of the troubles in Tombstone in the autumn of 1881.

Here are relevant excerpts from the letter, addressed by Otero to Dear Old Friend:

Earp stayed at Jaffa’s home and the boys were around town. Jaffa gave Earp an overcoat from his store. Earp’s had been ruined in a fight with the Cow-boys. I do remember that cold wind even today. I do not remember that the boys had too much money”.

One afternoon, I drove Earp and Jaffa to the river to see them building the new bridge. Earp remarked how it reminded him of the big bridge at Wichita. Some days later, Earp and Holliday had a falling out at Fat Charlie’s. They were eating when Holiday said something about Earp becoming a “damn Jew boy”. Earp became angry and left. Charlie said that Holliday knew he had said it wrong; he never saw them

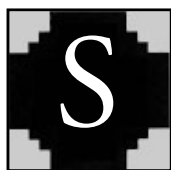
together again. Jaffa told me later that Earp’s woman was a Jewess. Earp did mu”(illegible/ mezuzah) when entering the house.

Several items in the letter ring true, such as Earp’s need for a new coat due to his coat being shot full of holes at the Iron Springs fight with Curly Bill and others. A contemporary Arizona diarist, George Hand, recorded the weather as windy and cold for most of the days the Earp party was in Albuquerque, conceivably giving accuracy to Otero’s observations on the blustery southwestern weather. John Flood, with whom Earp collaborated on an unpublished autobiography wrote, “At Albuquerque, Earp visited a friend.” It is possible this friend was Henry Jaffa, although other possibilities will be offered later in this article. Certainly, the ethnic slur as cause for the Earp-Holliday split seems more likely than other reasons previously cited.

Was the slur made in reference to Earp staying at the home of the Jewish businessman Jaffa, or did it strike deeper, into a budding relationship between Wyatt Earp and a Jewish woman, Josephine “Sadie” Marcus? Otero alludes to the latter when he reports that Jaffa later told him Earp’s woman was a Jewess. (A visit by Earp and Josephine, in 1884 to Albuquerque included a stop at Jaffa’s home. While not definitive proof, it also indicates an earlier link to Jaffa.) Holliday may not have liked Josephine Marcus. He told a Denver newspaper, in the summer of 1881, that he had once given money to John Behan’s girlfriend (was this Josephine Marcus?), leading to bad feelings on Behan’s part toward him.

More to Come in the Next Issue

Simon Wiesenthal: “The Conscience of the Holocaust”



Simon Wiesenthal, the famous Nazi Hunter, was the conscience of the Holocaust.

He was born December 31, 1908 in what is now the Ukraine. He married Cyla Mueller in 1936 and they remained a devoted couple until her death in 2003. He worked in an architectural office in Lvov before being captured and was held in a series of labor and death camps until the Americans liberated him in 1945, weighing less than 100 lbs.

When the Holocaust ended in 1945 and the whole world forgot, Simon alone remembered and became the permanent

representative of the victims. He was determined to bring the perpetrators of history’s greatest crime to justice. No one announced his appointment; he just took on the job that no one else wanted.

His task was overwhelming and he had few friends for it. The Allies were focused on the Cold War; survivors were rebuilding their lives; Simon alone pursued the cause, combining the roles of prosecutor and detective at the same time.

Mr. Wiesenthal helped bring over 1,100 Nazi War Criminals before the bar of justice.

He died in Vienna on September 20, 2005, at the age of 96.

The NMJHS’ Board’s Appeal to Its Members

Our continued existence depends on the interest and support of our members. We need your cooperation to interest others to join our Society; we need your help to obtain archive material and your ideas. We urge you to please renew your membership when due. If you are already a 2006 member, please encourage your friends and family to join!

We are proud of our accomplishments, but we cannot rest on our laurels. It is your Society – we appreciate your continued interest and support. Thank you.

TRIBUTE

In honor of our new Grandson Jonah
Marjorie Weinberg-Berman
& Paul Berman

Know someone who is not a member?

A friend or relative? Ask that friend or relative to join the NMJHS! Every “old” member, please get busy and sign up a “new” member. A membership to the NMJHS makes a great and unexpected GIFT!

Help us grow!

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 The NMJHS at (505) 348-4471 or nmjhs@jewishnewmexico.org.

Calendar of Upcoming Events

- January 15, 2006, Board Retreat, Sunrise Springs
- March 6, 2006, VHP Program, JCC
- March 19, 2006, Genealogy Workshop, Taos Jewish Center
- May 7, 2006, Cemetery Clean Up, Las Vegas, Montefiore Cemetery
- Further Genealogy Workshops To be Announced

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.

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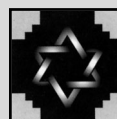
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