



Jewish History Walk in Downtown Santa Fe

By Lance Bell



Abe and Marian Silver led a discussion and walk down Santa Fe's memory lane with more than fifty eager participants on Sunday morning, August 27th. Clouds and rain were predicted, but stayed away for another incredible Santa Fe day.

The historical discussion started on the Plaza at the Gazebo with Marian, who was born two blocks away. She told stories about her grandparents (Emil and Johanna Uhfelder; after Emil passed away, Johanna married Morris Blatt) and her parents (Barney and Pauline Petchesky), who operated a business in the Catron Block on the northeast corner of the Plaza since 1912. Originally, the business was called The White House, but later the name was changed to The Guarantee. The store sold ladies' ready-to-wear and shoes to many generations of Santa Feans, who proudly shopped in this downtown retail landmark. When The Guarantee, known as "The Store With More" closed in 1988, it marked a major step in the changing retail landscape of downtown Santa Fe.

Marian shared an anecdote that her late mother,

Pauline Uhfelder Petchesky, told her about a woman who requested the The White House return a dress to the wholesaler that they had prominently displayed in the window. It seems she had recently purchased the same dress in El Paso and did not want anyone else in the small town of Santa Fe to be seen wearing that dress.

Abe recalled a time when all of Santa Fe shopped downtown because it was "the heart of the city." Downtown was a place where everyone went to shop and see friends and family. Many of the stores were operated by Jewish merchants. Some of the businesses mentioned were Livingston's Furniture, Kahn's Shoe Store, Goodman's Men's Store, Taichert's Five and Dime Store, Bell's Department Store, Spitz' Jewelry Store, Seligman's Men's Store and La Tienda. The Silvers also mentioned first generation Jewish immigrant businesses: Z. Staab and Company, Charles Ilfeld And Company and the Spiegelberg Brothers Emporium.

That Sunday was a great day to be in Santa Fe with your family. All three of Marian and Abe's children attended the walk, accompanied by their

own children. In the middle of the storytelling, Abe grabbed a vender named Roque, who has operated a carnitas cart on the Plaza for many years. Roque told the group that the Plaza is a special place and he wishes more of the locals would continue to come down to mingle with Santa Fe's eclectic tourists.

The walk finished at the St. Francis Basilica where the discussion brought up the positive relationship that the Jewish merchants in Santa Fe had with Archbishop Lamy. They helped him build his cathedral, which has an inscription in Hebrew on the arch above the main entrance.

Following the walk, the group adjourned for lunch at La Posada, the original home of Abraham and Julie Staab. Author and local historian, Henry Tobias, presented a historical perspective on the Staab family role in Santa Fe's commercial and social community, as well as some history on how and when these families arrived in Santa Fe in the 1800s. Interestingly, a number of Staab descendants attended the lunch and added their own recollections to Henry's lecture.★

Jewish Federation of New Mexico Awards the New Mexico Jewish Historical Society Allocation

By Lance Bell



Each year, the New Mexico Jewish Historical Society board goes before the Jewish Federation of New Mexico Allocation Committee to request funding to help fulfill our mission.

This year, the New Mexico Jewish Historical Society received its largest allocation ever from the Federation. Our allocation award for the 2006-2007 time period amounted to \$3,000. The money will help our statewide society grow and help us continue our important work.

Our partnership with the JFNM has been rewarding. We are also very fortunate to rent space in the Federation's office, located at the JCC in Albuquerque. We want to personally thank Sam Sokolove and the entire Federation Allocation Committee for reviewing our work and the goals we set for the next 12 months.

Our board supports the hard work of the JFNM and appreciates that they, in turn, support our projects and stand behind our mission to provide education on New Mexico Jewish History.★

We have a file of newsletters from other Jewish Historical Societies and their Websites that is available for viewing. Call 505-348-4471 for further information.

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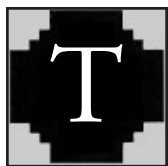
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If you have any news or announcements of interest to our membership, please send it to the above address. Thank you.

SAVE THE DATE
NMJHS 19TH
ANNUAL CONFERENCE
NOV. 11 & 12
HILTON HOTEL IN ALBUQUERQUE

Theme: "Movers and Shakers - Jews Making a Difference in The Land of Enchantment"

Message From President Harold Melnick



The New Mexico Jewish Historical Society has received a most generous grant of \$3,000 from the Jewish Federation of New Mexico (formerly the Jewish Federation of Greater Albuquerque.) Thanks to Lance Bell and Stan Hordes, whose presentation of the work of the society to the allocations committee, was an important factor in their decision.

Our society continues its series of important and exciting events for late summer and into autumn. By the time you read this, the Santa Fe History Walk and Annual Book Sale will be history. Still on the way are the Genealogy Workshop in Santa Fe on Sept. 17 and the Annual Conference in Albuquerque Nov. 11-12.

These events don't happen by themselves. Like a smooth-running engine, they require a "spark plug" to make them happen, the organizer. But they also need fuel --- that's you, the members - to make them run smoothly.

The Annual Book Sale has been organized for several years by Shirley Jacobson with help from Sheila Gershen and raises significant funds for the Society. This is an example of an undertaking that needs help from lots of people.

Our next event will also require lots of help: the Annual Conference. Nancy Terr and Phil Saltz are deep into organizing this year's conference. It's a lot of work and they will welcome your assistance. Call Nancy at 856-8353 and give her a hand. When you do, you're making the society *your* society.

Dorothy Amsden is putting on yet another genealogy workshop, this time in Santa Fe. If you have an interest in genealogy, this is a great opportunity to learn or to help. There's a tendency, when one is young and trying to

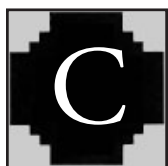
get established, to not think about what came before. Yet this is when it is most important to ask parents and grandparents about their lives and experiences and explore the past that has made our present possible. Attend this workshop to learn how to do it.



Harold Melnick, President

Do you have an idea of your own that you think would be something interesting for the Society? Let us hear about it. We need ideas and people to carry them out. One person we especially need now is someone to handle publicity for the society and our events. If you might do this important job, please let us hear from you. I'm always available to talk with you at 920-3461.★

Suggested Readings On New Mexico Jewish History



embalest, Robin, 1998, *Losing Their Religion, Lingua Franca* v. 8, no. 2 (March 1998), 16-19.

Fierman, Floyd, 1968. *Samuel J. Fruedenthal: Southwestern Merchant and Civic Leader*. In **American Jewish Historical Quarterly**.

Holmes, Jack, 1967. *Politics in New Mexico*. Albuquerque, NM: **University of New Mexico Press**.

Lundwall, Helen. 1983. *Pioneering in Territorial Silver City: H. B. Ailman Recollections of Silver City and the Southwest, 1871- 1892*. Albuquerque, NM: **University of New Mexico Press**.

Meketa, Jacqueline Dorgan. 1982. *Louis Felsenthal Citizen-Soldier of Territorial New Mexico*. Albuquerque, NM: **University of New Mexico Press**.

Parish, William. 1959. *The German Jew and the Commercial Revolution in Territorial New Mexico 1850-1900*. Albuquerque, NM: **University of New Mexico Sixth Annual Research Lecture**.

Parish, William, 1961. *The Charles Iffeld Company: A Study of the Rise and Decline of Mercantile Capitalism in New Mexico*. Cambridge, MA: **Harvard University Press**.

Continued on p. 5

We extend our sympathy to Tony & Dorothy Amsden on the loss of Tony's mother, Winifred, on August 12.

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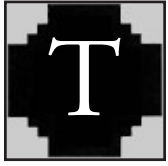
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Genealogy Corner – What’s New In Jewish Genealogy?

by Dorothy Corner Amsden



The past 20 years have witnessed a rapid transition in Jewish genealogy from pastime to a field of information and knowledge that benefit society.

One major event, the collapse of the former Soviet Union, is making available records that were once sealed behind the Iron Curtain. Science and technology are providing tools that open new doors. Recently a brand-new institute established in Jerusalem was charged with putting Jewish genealogy on a systematic and academic footing.

Daniel Wagner, professor of materials science at the Weizmann Institute, writes in a recent issue of *Avotaynu*, *The International Review of Jewish Genealogy* [1], that genealogical research has changed over the last 20 years to become a multi-faceted academic pursuit in which recent major scientific advances contribute to areas new to traditional genealogy. “A number of scientific tools belonging to the ‘hard sciences’ (biology, mathematics, and even statistical physics) have led to fundamental breakthroughs in our understanding of the larger issues of genealogy as a whole and of Jewish genealogy in particular.”

Consider the effects of the Internet on genealogical research. According to Professor Wagner, the Internet has changed the way research is done by facilitating rapid communication, by making online databases easily available, and by providing rapid access to contextual information, such as history, geography, anthropology, ethnology, and sociology.

Professor Wagner coined two new terms that help explain where genealogy is going today: microgenealogy and macrogenealogy. Microgenealogy is what genealogists have been doing all along, researching their family history. This entails following certain procedures for conducting personal research, such as learning to use a soundex system. Previous columns in *Genealogy Corner* have focused on microgenealogy.

Macrogenealogy “involves issues and tools relevant to genealogy as a whole,” writes Professor Wagner. These tools help us study human migration, model population growth, manipulate databases, and trace ancient ancestors. Mathematics and statistics are useful for formulating population models. Statistical physics contributes modeling and scaling laws. Computer science provides search tools, database, and merging tools. Last but not least, molecular biology contributes in myriad ways to our understanding of who we are, where we come from, and what genetic diseases we may be subject to.

In particular, DNA research has added a new tool to the study of the origins and migrations of Jewish populations. In his *Avotaynu* article, Professor Wagner summarizes several studies that show how Jews have retained their genetic identity of thousands of years in spite of migrations and physical separation. For example, males with Kohen descent have significant differences between their Y chromosomes and those of other Jews. In Africa, one of the Lemba clans carries, at a very high frequency, the Y-chromosome type assigned to Kohanim (plural of Kohen, Hebrew word for priest). I might add that here in New Mexico, DNA studies show that some Hispanic descendants of crypto-Jews have Kohen genes.

In summing up his article, Professor Wagner notes that no existing genealogy textbook exists at present nor is genealogy taught anywhere in a formal, academic setting. In the future he foresees a peer-reviewed genealogical journal to communicate results of academic genealogical research to the general public.

All these deficiencies are about to be remedied following the establishment in January 2006 of the Institute for Jewish Genealogy and Paul Jacobi Center in Jerusalem at the Jewish National and Hebrew University Library. Neville Lamdan, a retired Israeli diplomat, writes in another issue of *Avotaynu* [2] that the Institute plans to transform Jewish genealogy into an academic discipline by promoting empirical and analytical research as well as by nurturing the teaching of Jewish genealogy in Jewish studies programs at major universities worldwide.

Mr. Lamdan sees Jewish genealogy as a bridge, not just to the past but also to the future because it strengthens Jewish identity. He notes that Jewish genealogy has entered the mainstream of Jewish life and activity with its major web site JewishGen [3], with local and national societies, and with conferences and publications. The field of Jewish genealogy is moving beyond amateur enthusiasts to include serious practitioners and specialists who work with primary sources and publish scientific articles.

In the past, writes Mr. Lamdan, Jewish genealogy was confined to rabbinic families. Even a generation ago, most Jews did not think they could trace their roots. Radical changes in the past 15 years have made it possible to conduct serious Jewish genealogical research. The first of the two most important changes that occurred were the collapse of the Soviet Union, which made it possible to access an enormous reservoir of vital primary sources of information that were

previously unavailable. The second major change, of course, was the information revolution, which made it possible to create and access databases that contain large quantities of genealogical data.

Gary Mokotoff, publisher of *Avotaynu*, observes that Jewish genealogists are making major contributions to the pool of knowledge in many ways [4]. They contribute to our understanding by writing about the history of ancestral towns, not just confining themselves to their own family history. They create databases for themselves and others to find records of their ancestors, but these databases are also useful to archivists and historians. They are in the process of making Jewish genealogy into an academic discipline, as we have noted, with the opening of the Institute for Jewish Genealogy in Jerusalem. Moreover, Mr. Mokotoff adds, genealogists are experts in finding people, living and dead, because they are great detectives. This skill can be especially helpful in locating members of families separated by the Holocaust.

Genealogy is a discipline not all that different from the academic study of history. “Genealogy teaches us how to document events,” Mr. Mokotoff writes. “It teaches us how to recognize which facts are worth recording and how to evaluate evidence to determine what truly occurred in the past. The skills we develop in documenting our family history are skills that we use to document Jewish history.” He remarks that hobbies exist for the benefit of the individual, whereas genealogy may be coming into its own today because it benefits society as a whole.★

[1] Daniel Wagner, “Genealogy As an Academic Discipline,” *Avotaynu*, Spring 2006.

[2] Neville Lamdan, “International Institute for Jewish Genealogy Opens Its Doors,” *Avotaynu*, Winter 2005.

[3] JewishGen: The Home of Jewish Genealogy, www.jewishgen.org.

[4] Gary Mokotoff, “The Role of Jewish Genealogy in the Jewish Community,” *Avotaynu*, Fall 2005.

Name Our Newsletter Contest

The following names have been submitted. If you have a preference please forward to nmjhs@jewishnewmexico.org by October 1st.

Recuerdos	Zicaron	Yester-Year
Legacy	Legado	Encantado
Pioneer	Shemesh	Frontier
Frontera		

Hidden Jews: 400 Years of Secrecy

by Marc Simmons



In the last several decades, a good deal of media attention has been focused upon the hidden Jews, or so-called crypto-Jews of the Southwest. They are descendants, some people believe, of Spanish Jews, who during colonial days, fled central Mexico to escape the dreaded Inquisition.

Individually or in small groups, they made their way to the far New Mexico frontier. Here, in isolation, they hoped to find safety.

The origin of these crypto-Jews traces back to Spain. In the interest of achieving religious unity, the Spanish monarchy decreed in 1492 that all Jews must, at once, convert to Catholicism. Those who refused were obliged to leave the country.

In the summer of that year, the main ports of southern Spain were clogged with ships, busily loading Jewish refugees. Owing to the heavy traffic, Columbus had to depart on his epic voyage of discovery from the small secondary port of Palos.

Of the Jews who remained in Spain and converted under duress (they were known as conversos), some continued to practice their old religion in secret. At a later time, numbers of them emigrated to the New World, especially Mexico City, believing there they were less likely to fall victim to the Inquisition; but, that proved a false hope, so crypto-Jews began trickling northward into remote borderlands like New Mexico. Here, their descendants in the late 20th century, would finally be recognized and their history uncovered.

An early leader in this modern effort of rediscovery is Stanley M. Hordes, an adjunct professor at The University of New Mexico, a

former New Mexico state historian and now, the author of a laudable book, *To the End of the Earth, A History of the Crypto-Jews of New Mexico* (Columbia University Press).

According to Hordes, Judaism, while officially prohibited in 17th century New Mexico, in reality, was practiced quietly by certain families who engaged in Jewish observances and rituals. What's more, all this was common knowledge among New Mexican Catholics, at least prior to the 1660s.

In that decade, local representatives of the Spanish Inquisition launched a campaign to root out supposed Judaizers. A cloud of despair must have fallen over the scattering of crypto-Jews in Northern New Mexico. The most serious case brought by local agents of the Inquisition was lodged against New Mexico governor Bernardo López de Mendizabal (1659-1661) and his wife, Doña Teresa. At the end of his term, he faced 257 charges of misconduct, among them, four that dealt with apparent Jewish practices. The couple were arrested and sent to Mexico City. López de Mendizabal died in an Inquisition prison in 1664, but Doña Teresa won her release 20 months later.

The general outline of their stormy history has been known since the 1940s, but in his book, Hordes, digging deeply into the archives of Spain and Mexico, has been able to provide much new information that enlarges and clarifies the story.

In the latter part of *To the End of the Earth*, Hordes focuses on the possible traces of crypto-Judaism that can still be encountered among some New Mexico Hispanos. Examples are: observing Jewish dietary laws, keeping the Sabbath on Saturday, prominently using given names from the Old Testament and mixing Christian and Jewish symbolism on grave markers.

Skeptics have doubted there could exist any remnant of crypto-Judaism after so long a time and after so much cultural assimilation. In fact, Hordes remarks in his text: "The biggest challenge in completing a study of this kind was determining a history of a group of people who, for centuries, tried desperately to cover their tracks, to leave behind as little evidence as possible."

Although his book is a fairly specialized work, it will appeal to all those with a serious interest in New Mexico history. In reality, it illuminates an important, though long unseen, chapter in our state's richly textured past. Frankly, I could hardly put down the volume once I'd started. It's that good!

One last thought occurs to me. This book, honestly researched and beautifully written, can enlarge understanding of the troubled road followed by our evolving Western civilization in its fitful search for social justice. At a time when the forces of darkness are threatening that civilization, both from without and within, any book, and certainly one like Hordes', that casts light on our common Judeo-Christian tradition, can serve a valuable educational purpose.

To paraphrase an old aphorism: "Either we stand together or we fall together." ★

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Ludwig Iffeld, Las Vegas Legend

by Florence Iffeld Beier



My earliest photo of my grandfather, Ludwig Iffeld, is from 1894, at age twenty, seated confidently on a long-maned palomino horse in New Mexico, wearing a wide felt hat and neck scarf. A group photo with cousins and uncles on a

hunting trip, probably a couple of years later, shows him with the same hat, plus rifle and ammunition belt, chin high and a pipe in his mouth, a young man ready to take on the world. For his formal wedding picture in 1899, which I only saw a few years ago, he added a mustache, suavely curled up on the ends and pomaded hair parted in the middle. There's the fishing picture with his three sons lined up admiring the fish on their father's line. When you search for Ludwig Iffeld on the internet, you'll see a "cowboy" picture that appears authentic unless you know that it is his costume for a Tom Mix movie. The most ubiquitous photo is Teddy Roosevelt on grandpa's horse. Most impressive is grandpa's official portrait as fire chief, in a dark gray uniform with brass buttons, shiny badge, military hat with eagle insignia and gold letters on the stiff jacket collar over a starched white shirt.

I know directly about my grandfather's life from the time we lived with him and Nana off and on from 1931-35, and many visits from Taos to Las Vegas up to 1953. When I listen to the interview about his life, taped in 1954 by a Highlands University student, his intellect and humor remind me of the delight I felt in his presence. *The Charles Iffeld Company*, by W.J. Parrish, a Harvard University Study in Business History, describes Ludwig in an analysis of Uncle Charlie's New Mexico mercantile empire. Lilo Lang Waxman, a cousin from his German hometown, whom Grandpa rescued from the Nazis, has told me about life there.

Ludwig Iffeld was born in Bad Homburg, Germany, April 21, 1874. The family lived on the Judengasse over the butcher shop of his father Wilhelm, oldest son of Bettie and Lester Iffeld. Nestled at the foot of the verdant Taunus Mountains just outside Frankfurt, Bad Homburg, where the Iffeld family had lived for generations, was the most important town in the

Hochtaunus district, with a history that stretched back to the Roman Empire. When the mineral springs were rediscovered in 1834, Bad Homburg quickly developed into an internationally fashionable spa. Jews were accepted there, but lived in a restricted part of town. When I visited Bad Homburg in 1965, all that remained of the Judengasse was a small blue and white sign in German. Since the beginning of the 18th century, this was the living area of the Jews of Bad Homburg.

Ludwig attended the reform synagogue with his family and the local school. He went on to the University of Heidelberg, where he was one of the youngest students to graduate. But Bad Homburg was too predictable for Ludwig, whose restless energy never abated. As a Jew in Germany, he knew his opportunities would always be limited. When letters came back from his uncles about enterprise in the mountains of New Mexico and wild horseback rides in search of sheep to buy, he could no longer be contained. Ludwig celebrated his sixteenth birthday on board the steamship *Augusta Victoria* on the way to America, arriving in New York on April 26, 1890.

Although awed by the horse-drawn carriages, tramways and ten-story buildings, Ludwig immediately looked for a job. He soon found employment with the A.S. Rosenthal Company, a silk importing firm. For the magnificent salary of three dollars a week, he was assigned to assemble salesmen's sample cases. As soon as he could save enough for a train ticket, with a helpful subsidy from his uncles, Ludwig set out for New Mexico.

Ludwig's uncles Herman and Charles had come to New Mexico back in the 1860s. Charles started out as a clerk for Adolph Letcher in Taos, bartering or taking in cash for items such as a silk dress (\$100), straw hat (\$1.25), coffee (\$.60/pound), gallon of whiskey (\$6), or bottle of castor oil (\$.25). Taos had been the main trading center for trappers, ranchers and Indians in the early 1800s, but when it was clear that Taos was on its way out as a center of commerce, in the spring of 1867, Charles and Adolph hauled their goods on almost one hundred burros over U.S.

Hill and Holman Pass to Las Vegas. Sixty-eight years later, my father Max Iffeld, Charles' grand-nephew, hauled his family over that same pass in a Chevrolet to open another Iffeld store on the Taos Plaza.

Charles Iffeld set up a mercantile enterprise on the plaza in West Las Vegas, whose main street was the Santa Fe Trail. When the railroad reached it in 1879, Las Vegas, New Mexico (the only Las Vegas until 1905), was the biggest city between San Francisco and Independence, Missouri. It had a waterworks, a telephone company and at least six trains stopping there each day. As soon as Charles became established there, he returned to Germany to marry Adele Nordhaus and bring back his younger brother Louis. By the time Ludwig arrived in 1892, his uncles Louis, Noah, Herman and Bernard had established an additional business in Albuquerque. Ludwig's father Wilhelm, the oldest of the five brothers, came to Las Vegas for a visit in 1902, decided the Wild West was not for him, and returned to Bad Homburg.

When Ludwig reached New Mexico, he went to work as a bookkeeper for his Uncle Charles' mercantile company in Las Vegas. After residing in the United States for the required five years, he secured his U.S. citizenship and a few months later made the trip back to Germany to visit his parents. He soon returned to Las Vegas and continued working for the Charles Iffeld Company.

Las Vegas, then, was a wild and lawless place. *The Las Vegas Optic*, then and now the town newspaper, catalogued 29 men, either shot outright in self defense or hung by vigilantes, in one month of 1880. Ludwig recalled, "When I came to Las Vegas, it had become a virtual 'No Man's Land' during the 17-year reign of terror of Vincente Silva and his gang. Peaceful folks just didn't go out on the unlighted, unpaved streets after sunset. Crime and lust motivated the noisy parties in public dance halls and saloons. The barking of 45 guns was as common as the sound of auto horns today. Stabbings, shootings and hangings could be expected at all hours. It was October 22, 1892, when one of the worst blizzards in history struck the town.

Continued on p. 7

The New Mexico Jewish Historical Society is a beneficiary agency of the Jewish Federation of New Mexico.

Genealogy Workshop
Santa Fe
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Ludwig Iffeld - continued from p. 6

During the night, Silva and some of his gang hung one of their own men on the Gallinas Bridge. A rope placed around his neck was tied to the bridge and his body was left dangling in the snow, the "stiffest stiff you ever did see."

Ludwig also related the incident of the murder of two sheepherders. Their bodies were tied to burros and the little animals dragged them about until the next morning. The outlaw was caught and charged with this double crime and placed in jail. That night a mob stormed the jail and took its victim down the street to hang him. The prosecuting attorney, Lewis C. Ford, had his office next door to Iffeld's store. During the excitement, Mr. Ford rushed out and shouted, "If you must hang this man, for God's sake, do not hang him in front of my place of business." The mob obligingly moved on down the street to another post which they used for the execution.

But even in the heady atmosphere of Las Vegas, Ludwig grew bored with the drudgery of adding and subtracting numbers for his Uncle Charlie, so in 1897, he started his own business in Springer, New Mexico. When that did not bring the quick success he wanted, after seven months, he sold his store to a Mr. Appel. Hopping on a train back to New York, he found an

enticing job as European salesman for a New York bicycle exporting firm. His early education proved very helpful as he was able to speak several languages fluently, including German, English, French, and Yiddish plus Spanish, which he had picked up in New Mexico. For a while, he traveled through France, Germany, Denmark, England and Sweden opening new bicycle agencies.

In 1899 at age 25, Ludwig returned to Las Vegas and purchased a hardware store from David Wintornitz on Bridge Street. Ludwig moved in with the always generous Uncle Charles, who welcomed the restless young man in his spacious brick home on Eighth Street. Also living with the Charles Iffelds was Minnie Schutz, a niece of Charles' wife, Adele. Aunt and uncle were delighted when the two young people became romantically interested in each other. Because finding a nice Jewish girl to marry in the territory was not easy, many young Jewish New Mexicans chose to go back to Germany to find a suitable mate.

By this time, since a number of German Jewish families had settled in New Mexico, the intermarriage was complex. Minnie, who was born in Silver City, was the daughter of Fannie Nordhaus and Aaron Schutz and granddaughter of Rabbi Jacob Nordhaus, whose other two daughters had married Charles and Noah Iffeld, brothers of Ludwig's father Wilhelm. Thus the young couple had multiple aunts and uncles in common, but were not blood relatives. Minnie's mother died when Minnie and her sister Clara were ages 4 and 2. Shortly thereafter, Aaron Schutz left his daughters to be raised by the Sisters of Loretto in Santa Fe. After finishing school at the convent, Minnie moved to the home of her aunt Adele in Las Vegas. She was described in the newspaper account of her wedding as widely known and respected as a young lady of great moral and personal attractiveness.

The Optic reported on the sumptuous wedding of Ludwig and Minnie at the Charles Iffeld home in Las Vegas, mentioning that Charles gave them the money to build a house and Max Nordhaus, Adele's brother (Minnie's uncle), gave them money to furnish it! They honeymooned at Montezuma Hot Springs, a colossal brick castle resort near Las Vegas. Then the newlyweds moved into the William Springer home in West Las Vegas, where they lived until the completion of their new home at 1007 Eighth Street, five houses away from the Charles Iffelds. Their three sons and one daughter grew up in that two-story Tudor-style house.

Ludwig operated his hardware and furniture store on Bridge Street in the 'old town' part of Las Vegas for about 15 years until, in 1915, he transferred his stock to the present location on Douglas Avenue. Once he settled down, he never roamed again, but used his initiative and energy to become a giant frog in the small pond that was Las Vegas.

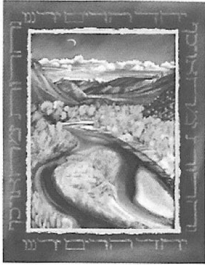
My father Max, born in 1900, was the oldest son of Ludwig and Minnie. The Iffeld children attended public school and the boys spent many happy hours with their father. "I was proud of my family but I never claimed to be a prize parent," Ludwig reported. "I tried to take the right approach and do the best I could. With three boys and a girl there was never a dull moment at our house. I remember I built a big sled and when the heavy snows came, I harnessed a horse to this sled and took my kids and many of the neighbors for a ride over the streets of the town. There was water then in Gallinas Creek and my boys had a favorite swimming hole where they spent much of their time in the summer. The railroad hauled ice from the ponds in Gallinas Canyon and the children would ride out to Montezuma on the train or peddle out on their bicycles for picnics. They cooked potatoes for their lunch in the water of the hot springs."

How well I can picture my grandparents' home. From age two to five, I either lived there or stayed while my father was off building railroad underpasses for the New Mexico Highway Department. My grandparents' house on Eighth Street is included by The Citizens Committee for Historic Preservation of Las Vegas in their brochure of notable homes. Their description is a good example of hipped Tudor residential style, which is based on Medieval architecture. Tudor detailing is seen in the finial-like ridge caps, cutout tracery applique on bargeboards and Tudor arch windows with brick hoods.

Ludwig and Minnie's second son Carl stayed home and ran the hardware store. Fred, the youngest child, went to Harvard Medical School, based on a letter sent along by his father saying, "This is my son Frederic. He should study at Harvard." Florence, third in line, was rather delicate and spent many hours with her mother learning to cook and crochet. Florence died at age 17, probably of kidney failure. Her death was a devastating blow to her mother, leaving Minnie sad and uninterested in outside activities. She continued, however, to keep house and

Continued on p. 9

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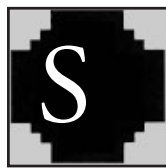
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Ten Great Places To Share History of the Jewish Faith

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Written by Samuel Gruber



Shearith Israel (New York City)

This is the fourth home of America's oldest Jewish congregation. Its classically inspired building, built in 1897, faces Central Park and is the first and best of many Roman-temple-type synagogues. It combines a monumental exterior with a more subtle interior featuring restored Tiffany windows and an excellent exhibition of over 350 years of the Orthodox Congregation's history. 212-580-1600: http://www.shearithisrael.org/folder/learning_history_new.html

2) Lloyd Street Synagogue (Baltimore, MD)

The history and architecture of this restored 1845 synagogue, open as a historic site by the Jewish Museum of Maryland, sums up some of the dramatic changes in American Judaism and in American taste before and after the War. Built for the Baltimore Hebrew Congregation in Greek-temple design, it has served many congregations, not all Jewish. 410-732-6400: <http://www.cr.nps.gov/nr/travel/baltimore/b30.htm>

3) B'nai Abraham (Brenham, TX)

My great-grandfather helped found and build (in 1893) this simple little shul, an Eastern European Orthodox manifestation deep in Texas. Though not used regularly, the sole local Jewish resident maintains this clapboard building, typical of small-town synagogues of the time. <http://www.texasescapes.com/TOWNS/Brenham/Bnai-Abraham-Synagogue.htm>.

4) Stone Avenue Temple (Tucson, AZ)

This small synagogue, built in 1910 as Temple Emanu-El, is the oldest synagogue in Arizona, built several generations after the first Jews arrived in the mid-19th century. Local

preservationists have restored this structure, a one-story sanctuary combining elements of Classical high style and Mission architecture to create a bit of grandeur. 520-628-3668: <http://www.tucsonweekly.com/tw/02-04-99/review1.htm>

5) Temple Beth Israel (Portland, OR)

After World War I, Jewish architects developed a new style based, perhaps surprisingly, on Byzantine Christian church designs. For many Jews, this style combined a sense of history with bold new geometrics and more centralized, dome-topped worship spaces. Now housing Congregation Beth Israel, it also boasts spectacular stained-glass windows. 503-222-1069: bethisrael-pdx.org.

6) Touro Synagogue (Newport, RI)

Built in 1763, it is the oldest surviving synagogue in North America. Still in use, the building combines an intimate elegance with Classical grandeur in the best tradition of Georgian architecture. It is also a National Landmark, the highest designation given to an American building. 401-847-4794: tourosynagogue.org.

7) Wilshire Boulevard Temple (Los Angeles)

Rabbi Edgar Magnin (rabbi of the stars), oversaw the creation of this opulent Reform Temple from 1928 to 1929. His synagogue has all the drama of a Cecil B. DeMille spectacular: of special note are murals by sometime-silent-film director Hugo Ballin, depicting the history of the Jews. 213-388-2401 <http://www.wilshireboulevardtemple.org>.

8) Park Synagogue (Cleveland, OH)

Built from 1948 to 1953, this is one of the first great modern American Synagogues. German-Jewish refugee Erich Mendolsohn created a building with a Byzantine essence that is

dynamic from outside and awe-inspiring within. The spaces of this Conservative Jewish Synagogue-Center are connected in a balanced way that is symbolic and practical. 216-371-2244: parksyn.org.

9) North Shore Congregation Israel (Glencoe, IL)

The grand sanctuary, built in 1964, was designed by Minoru Yamasaki, architect of the World Trade Center. It is a dramatic, awe-inspiring space, but hard to use by a congregation, so a smaller sanctuary was built in 1979. Together, the two connected buildings create a portrait of Jewish aspirations in the late-20th Century. 847-835-0724: nsci.org.

10) Jewish Center of the Hamptons (Easthampton, NY)

In 1989, Norman Jaffe created a warm, inviting space for prayer, filled with natural wood, with a view of trees. Jaffe also reintroduced more traditional elements into a Reform synagogue, such as a more central table from which to read the Torah. 631-324-9858: <http://www.jcoh.org>★

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Ludwig Ilfeld - continued from p. 7

enjoy her grandchildren, especially a granddaughter named Florence.

Grandpa was always addressed as Chief, only partly from his position as proud leader of the local fire fighters. In 1901, he joined the E. Romero West Las Vegas Fire Department, where he was immediately appointed fire chief. He headed the volunteer firemen for 53 years. In 1925, when the New Mexico State Fire Association met for the first time in Santa Fe, the minutes report that the meeting was called to order by Mr. Ludwig Ilfeld from Las Vegas.

For Grandpa, promoting his home town was an obligation. In 1899, with the help of *The Optic*, he sponsored one of the first rodeos in Las Vegas. He even ran in the foot race at this rodeo, though he much preferred riding his horse. As director of the annual Cowboys Reunion Rodeo, he led the rodeo parade on horseback for almost sixty years

Ludwig also conducted many local fund-raising campaigns for worthy causes, such as the drive for polio and the Red Cross. He was a life member of Chapman Masonic Lodge #2 A.F.& A.M. and a member of Elks Lodge #308 for 38 years, serving as Exalted Ruler three times. One of his regular contributions was preparing and serving steak or roast beef feasts for members of these organizations or as fund-raisers.

On June 24, 1899, Ludwig initiated the first Rough Riders encampment in Las Vegas. The Rough Riders were a unique cavalry company composed of volunteers from the Southwestern U.S. and led by Colonel Teddy Roosevelt. The Rough Riders had assembled in San Antonio, Texas and after two months, they sailed for Cuba. The U.S. and Spain were at war following the sinking of the battleship *Maine* in San Juan Harbor in February 1898. Perhaps the most famous battle of the Spanish-American War was the Rough Riders' victory at San Juan Hill on July 1, where, according to Roosevelt's own account, the first guidons (location flags) were planted by the three New Mexico troops. The first Rough Rider killed was a Jewish boy named Jacob Wilbusky. By July 16, 1898, Spain had surrendered and in August the Rough Riders returned to their homes.

Grandpa knew that Las Vegas could be a convenient meeting place for the veterans of the Cuban adventure, so less than a year later, the first Rough Riders encampment brought together Roosevelt and 623 veterans for a three-day convention. Their reunions were held in Las Vegas because of the town's central location for many of the cowboy veterans and because of Ludwig's promotion of his hometown. The newspaper reported that over 4,000 visitors watched the colorful parade to the tune of "There'll Be A Hot Time In The Old Town Tonight." Not only this first reunion, but all 75 of the annual Rough Rider reunions were held in Las Vegas.

When Grandpa entertained Colonel Roosevelt in his home on Eighth Street, they enjoyed discussing sports.

The photo of Roosevelt at the 1899 reunion shows him comfortably seated on Maude, my grandfather's sorrel horse. Roosevelt, then governor of New York and aspiring U.S. President, became friends with his local host. Invited as an honored guest to Roosevelt's Presidential inauguration in 1904, Grandpa rented a colonel's uniform and rode in the parade. However, there is no record of Roosevelt providing a horse for his guest from New Mexico.

In 1911, Ludwig joined the New Mexico National Guard. Five years later, he was in the first regiment to be sent south after Pancho Villa's raid on Columbus, New Mexico. Just before dawn on March 9, 1916, a band of Mexican revolutionaries, loyal to Villa, had crossed the border into the United States and attacked the town of Columbus, New Mexico. Within a matter of hours, 17 Americans and 67 Mexicans lay dead. The next day, President Woodrow Wilson announced the formation of the Punitive Expedition under the command of General John "Blackjack" Pershing. Within three months, over 150,000 U.S. national guardsmen and army regulars would be mobilized in what was the largest troop deployment in the United States since the Civil War. Ludwig had enlisted in the New Mexico National Guard as a private and advanced to Major during his active service.

Except for the photo of Ludwig leading the troops out of Las Vegas and another of him with some soldiers and his six-year-old son Frederic sitting on some steps in Columbus, I have no other details of my grandfather's military experience.

Las Vegas had culture. The Duncan Opera House, opened in 1884, was the one show stop between Kansas City and Los Angeles, according to Ludwig, with appearances by George M. Cohan, Eddie Foy and Fannie Brice among others. Grandpa also acted in amateur productions there, noting, "During the years 1902 to about 1910, lots of local talent plays were given in Vegas. We organized what was known as the Cavalry Players and we gave performances every so often. Some of the plays I can remember were: *The Texas Steer*, *His Excellency the Governor*, and *The Girl I Left Behind Me*. I was usually the villain."

Grandpa's interest in drama did not end on the stage. He might have even been behind the arrival, about 1912, of a prominent Hollywood figure, Romaine Fielding, who came to Las Vegas as actor and producer, with a small company. Ludwig then played the part of the surveyor in the two-reel drama, *The Rattlesnake*, produced by Lubin Films in Las Vegas in 1913. In 1915, Ludwig helped bring Tom Mix and the Selig Picture Company to Las Vegas to film a movie. So many local citizens were employed as extras, that each Friday, the First National Bank of Las Vegas arranged to have from \$6,000 to \$10,000 on hand to meet the payroll of the Tom Mix operation. Ludwig acted as an extra in this movie and the picturesque photo of him dressed as a cowboy comes up on several websites.

Grandpa was prominent in "Congregation Montefiore," the first synagogue in New Mexico. Because he remembered almost every detail of the Reform Jewish services that he had attended in Bad Homburg, he was able to conduct services in Las Vegas when there was no longer a permanent rabbi for the congregation. He presided at weddings and funerals and even instructed Jewish boys for their Bar Mitzvah. However, he apparently did not insist that his sons go through this process. Their mother, who had been raised by Catholic nuns, was not at all religious, although the nuns always told her she could not join their church because she was Jewish.

Grandpa loved his seven grandchildren and enjoyed his great grandchildren, too. Rick Ilfeld, the oldest great grandchild and the only one who remembers Ludwig, recalls little incidents "where he taught me the rudiments of lock-picking and how you could extend the life of an old fashioned dry cell by drilling a hole in it and putting in a little water."

Ludwig never slowed down, even as hearing loss made it hard for him to converse. He drove his Cadillac at top speed around the countryside, went to work in the store every day and continued to cook huge meals for his clubs and acquaintances. He rode horseback and was an avid fisherman, with many trips to Guaymas, Mexico, for deep-sea fishing plus lake fishing in Elephant Butte Dam and trout fishing on the Gallinas River. He had started a polo team and played polo well into his seventies. In 1960, he developed a kidney problem and died at age 86.

Grandpa's funeral, the largest in Las Vegas in many years, rated a front page banner headline in *The Optic*. His heavy copper casket was borne to the cemetery on the huge white fire truck recently purchased by the E. Romero Hose and Fire Company. Firemen were honorary escorts, preceding the funeral cortege on a red fire engine, followed by city and state police cars.

Both my grandparents are buried in the Montefiore Jewish cemetery in Las Vegas on a dry hillside at the edge of town. After years of neglect and vandalism, the cemetery has been restored by the New Mexico Jewish Historical Society. Large granite monuments and family plots edged by stones are dedicated to other early New Mexico families. The graves of Ludwig, Minnie, Florence, Carl, Max and my mother Bertha, are simple stone markers set into the parched, hard-packed soil. ★

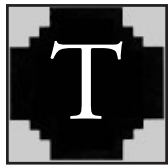
Florence Ilfeld Beier is a communications consultant, writer and mediator who now lives in San Mateo, California.

Photos available for viewing upon request: Ilfeld Brothers in Hunting Group; Ludwig with boys fishing; TR on Maude; Ludwig with National Guard; Fire Chief Photo; Ludwig and Minnie wedding portraits; House on Eighth Street.

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

by Mark Dworkin

Continued from June Newsletter



here were other laws enacted: mandating licensing of dogs (males for one dollar a year, females for three dollars a year; providing labor for persons committed to jail and forbidding naked bathing in the Rio Grande, which, as one petition against the practice understatedly put it, was "rather unpleasant for residents and promenaders in that vicinity."

The mayor and his city council replaced the old policy of asking merchants for "voluntary" contributions to finance public works and obtained revenue instead through the sale of business licenses. Saloonkeepers paid especially heavy fees of \$450 for licenses and bond. The Albuquerque Electric Light Company received a 48 year contract for arc lighting for the town. There were outlays to improve the water supply with underground mains, hydrants and a pumping station. Officers were added to the police force, the streets in the central business district were guttered, graded and given boardwalks and bridge repairs were carried out. Withal, Jaffa and his administration managed to produce a healthy surplus for the next city fathers.

Jaffa left Albuquerque in 1888, moving back to Trinidad for a time. He and his family traveled to Europe, likely reuniting with the families of a brother and a sister who never emigrated. He lived in other western locales before returning to Albuquerque in 1899, where he established the Jaffa Grocery Company. Jaffa became the first president of Albuquerque's Temple Albert, a congregation still in existence. Henry Jaffa died in 1901 at the age of 56, from "grippe and asthma". Banks and stores in Albuquerque closed in his honor.

How was it that Wyatt Earp happened to stay at the Jaffa home in 1882 while on the run from Arizona? Some possible reasons have been offered earlier in this article. The Trinidad connection for Henry Jaffa is another potential explanation, Jaffa having lived there as recently

as 1877. Earp friend, Bat Masterson, was the marshal of Trinidad, located in southern Colorado's Las Animas County in 1882. Although he was not popular with the Trinidad business community, spending most of his time gambling, this does not preclude Bat or his brother Jim, in Trinidad at the time as well, from being friendly with Jaffa family members. Indeed, the first place Earp stopped in Colorado after leaving New Mexico was Trinidad. Did Earp contact Masterson and did Earp's old Dodge City and Tombstone associate put him in touch with Henry Jaffa through the Jaffa-Trinidad connection? Masterson's association with Earp ran deep; he and Earp had been together through many experiences in Dodge City and Tombstone and they would also be reunited as members of the famed Dodge City Peace Commission. Certainly, Masterson was to play a key role in later Colorado events regarding Doc Holliday.

Doc Holliday biographer Gary L. Roberts reports that Holliday was in Trinidad in 1878 and 1879, still another possible Jaffa connection that could explain why Earp stayed at the Jaffa home. Did Holliday contact Jaffa? Yet another possible route to Jaffa's home for Earp may have been an earlier Holliday-Jaffa connection in Las Vegas, New Mexico. Both the Holliday explanations raise the question as to why Holliday was not invited to the Jaffa home with him.

Another, and simpler explanation, is presented by Roberts. He surmises Earp stayed in such comfortable quarters simply because he was the deputy United States Marshal and not a mere posse man. Earp had connections with Wells Fargo and with Santa Fe Railroad movers and shakers. The person who contacted Jaffa may have been Otero's father, a major figure in the Santa Fe Railroad organization. In the letter, Otero writes:

"Father sent me to see to the comfort of the Earp Posse because his railroad supported the boys. Earp had a long meeting with the president of Wells Fargo, but I cannot say about the direction of the talk."

John V. Valentine of Wells Fargo was in Albuquerque at that time. When John Flood wrote in 1926, "At

Albuquerque, Earp visited a friend". Could the friend have been Valentine? Or was it Frank McLain, an Atchison, Topeka and Santa Fe Railroad worker, an old Kansas compatriot and future Earp recruit for the "Dodge City Peace Commission"? There is a notation in Earp biographer Stuart Lake's notes that McLain gave Earp \$2,000 in Albuquerque, suggesting at least the possibility that the money could have come from men with deep pockets. McLain may have facilitated a meeting between Earp and AT&SF manager C. C. Wheeler in Albuquerque in April of 1881 and the Valentine-Wheeler combination may have found ways to protect Earp during his Santa Fe sojourn.

It is also possible, Roberts points out, that Jaffa knew men like Tombstone Jewish merchant, Sol Israel, at whose store Earp and Josephine are alleged to have met. Israel was an Earp acquaintance, and a connection with Jaffa may have been made through him or someone like him. Otero's letter suggests another potential scenario: if Earp kissed the mezuzah upon entering Jaffa's home, why? The act of kissing a mezuzah signifies devotion and love for the contents of Jewish holy books. This is a highly unusual act for a gentile, even one close to the inhabitants of the home. In this author's discussion with Jewish authorities, including rabbis, none had heard of a gentile kissing a mezuzah.

Did Earp kiss the mezuzah as the letter seems to indicate? If so, it was a rare act. If he did, was it because he had witnessed this Jewish custom, either by Jaffa or by acquaintances in Tombstone's Jewish community or elsewhere? Or was Earp attempting to learn about Jewish customs because he was courting a Jewish woman? Most interestingly for understanding recent events, if he was so involved, given that Josephine Marcus had earlier lived with Tombstone Sheriff John Behan (erstwhile Earp rival and supporter of Earp's enemies), did the relationship begin early enough to contribute to a rivalry between the two men? Did it hamper their ability to cooperate against lawbreakers in Cochise County? True, there are plenty of reasons for the Wyatt Earp-Behan rivalry without Josephine, including such matters of differing styles of law enforcement, different political affiliations and a broken arrangement between the two men over sharing the Cochise County sheriff job. The two men disputed unpaid posse expenses and had a difference of

Continued on p. 11

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Henry Jaffa and Wyatt Earp - continued from p. 10

opinion over Wyatt Earp's arrest of Behan deputy Frank Stilwell. But a romantic triangle involving Earp and Behan would add an extra dimension and a more profound understanding of their inability to work together to stave off violence.

While much of necessity remains speculative, the Otero Letter may hint that, by April of 1882, Wyatt and Josephine were in a courtship stage. The act of kissing a mezuzah is so rare as to indicate more than merely an aping of Jewish custom by a gentile. It possibly is the act of a man who is so "smitten" with a Jewish woman, or at the least, is attempting to learn Jewish customs, for his own reasons. Earp's angry reaction at being called a "damn Jew boy" would seem more logical if he were in a relationship with a Jewish woman than if he were merely being sheltered in the home of a Jew. Therefore, one can at least ponder the possibility that Wyatt Earp and Josephine Marcus were already involved in a relationship by the time Earp arrived in Albuquerque in April of 1882. If this conjecture, based on the Otero Letter has hit the mark, it raises fascinating questions about the Tombstone troubles.

A possible Marcus family connection to Henry Jaffa is worth mentioning as well. Thus far, this writer has been unable to connect the Jaffa and Marcus families genealogically, except in the most tenuous manner as fellow Prussian-Jews emigrating around the same time. Still, such families felt a kinship of common heritage and religion and Jews did identify with each other across the west.

Earp's highly unusual act of kissing the mezuzah remains perplexing and the search continues.

This writer has had the pleasure of making contact with the four great-grandchildren of Henry and Bessie Jaffa. Alas, no memory of Wyatt Earp having visited with the family in 1882 or 1884 survives. Nor is the Earp visit mentioned in Henry Jaffa's obituary in 1901 (see below, or Bessie's, in March of 1943 in Los Angeles). Earp was a well-known figure by the time of his 1882 sojourn in Albuquerque and was newsworthy at other times later in life, such as after his controversial refereeing of the Sharky- Fitzsimmons heavyweight title bout of 1896. His obituary made national news and the Lake biography published in 1931 was a best seller, while Bessie

was still living. This begs the question as to whether the memory of such a visit would survive a century.

The following is from an undated obituary in the *Albuquerque Journal-Democrat*, 1901:

HENRY N. JAFFA GONE

Albuquerque's First Mayor Joins The Vast and Silent Majority - a Fine Business Man and Good Citizen

HENRY N. JAFFA, Albuquerque's first mayor and one of her most highly respected businessmen, died at his home, 718 West Copper Avenue, yesterday morning at 5 o'clock. A large number of relatives mourn and the whole city deplores the loss of an upright, generous man and progressive citizen.

For years, Mr. Jaffa suffered at intervals from asthma, complicated with heart disease. A few days ago, he was seized with a severe cold, which aggravated his chronic trouble and terminated in death.

Deceased was 56 years of age. He was born in Germany, but early came to America. He took up his abode in the infant town of Albuquerque almost a score of years ago. When incorporation was effected, he was elected mayor and served with ability and dignity. He moved to Trinidad, Colorado, where he engaged in business for several years. Two years ago, he returned to Albuquerque and established the Jaffa Grocery Company, one of the leading houses of its line in the territory. Mr. Jaffa was one of the most active and influential members of the Congregation of Temple Albert, having served several terms as president. He was president of the I.O.B.B. Society and prominent Free Mason.

A wife and three sons, Walther, Benjamin and Edgar, were present at the bedside when the

spirit was called hence. Another son, Ronnie, is expected to arrive from Chicago on the flyer tomorrow evening. Two brothers, Samuel and Solomon, are expected from Trinidad tonight. A sister lives in New York and across the water, in the German Fatherland, two sisters have their home. Funeral arrangements have not been perfected. Albuquerque citizens join in an expression of sympathy for the sorrowing family.

From another undated 1901 obituary:

DEATH OF MR. JAFFA

In the death of Henry N. Jaffa, which occurred at the family residence in this city at five o'clock yesterday morning, Albuquerque loses one of its 'ancient landmarks' and a citizen such as no community can afford to lose. Mr. Jaffa was the first mayor of Albuquerque and was elected on the 30th of June 1885. He served till the 7th of April, 1886, during which period, all the government machinery for the new municipality was put in working order. In '78 or '88, he left Albuquerque and went to Colorado, but after being away a few years, returned and spent the remainder of his life here. He was an upright, honorable man and one who, as public official or private citizen, commanded the respect and confidence of all who knew him. His loss will cause a feeling of sorrow to all the people of the town.★

Mark Dworkin is a historian who writes in the field of Old West outlaw-lawman history. His article on "Wyatt Earp and Henry Jaffa" won the Western Outlaw-Lawman History Association Award for best article in the subject field of outlaw-lawman history for 2004. He may be reached at mdworkin@sympatico.ca

Previous parts of this article are in the newsletters on our website.

Part 4 of 4.

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.

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

- **September 17, 2006**, Genealogy Workshop, Santa Fe
- **October 16-20, 2006**, Archives Week
- **November 11 & 12, 2006**, Annual Conference, Hilton Hotel, Albuquerque

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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