

Kristallnacht: A Turning Point

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“Today a new belief is awakening: the myth of blood, the faith to defend, by defending the blood, the divine essence of man. The faith embodies in the radiant knowledge that Nordic blood embodies that very mystery that has supplanted and vanquished the ancient sacraments.” Alfred Rosenberg on the Nazi Party rally, Grunewald Stadium Berlin, 1933.

Hitler and his Nazi party took office in 1933 after manipulating the system of the weak Weimar government. Jews were the scapegoats for the evils of the severe depression Germany was undergoing. Slowly and insidiously, rights were stripped away. First, it was the educated Jews, later the others. The process began when the first emergency decree passed suspending civil rights. All freedoms were gone and a propaganda minister had appointed to reinforce the fact that Jews were a danger as were other feeble minded people if there were to be a rebirth of a strong and proud Germany. The Nazi party was well aware that who controls the media controls the people and immediately used newspapers, radio and public spectacles to reinforce the master race theory while painting the Jewish race as the enemy of the state. Any opposition, real or perceived was taken to Dachau, the first concentration camp, foreshadowing others to come.

A once civilized society where most Jews were assimilated now lived in a world where antisemitism is law. Few protested; most watched.

Jews were punished for causing the first boycott against them on April 1, 1933 while the world continued whispers of protest.

Written on a poster: “Jews are given until 10 am on Saturday to reflect. Then the fight begins! The Jews of the world want to destroy Germany! German people! Defend yourselves! Do not buy from Jews!”

“Saturday’s boycott is to be regarded merely as a dress rehearsal for a series of measures that will be carried out unless world opinion, which at the moment is against us, definitely changes.” VOELKISCHER Beobachter April 3, 1933

On book burning:

“That was only a prelude, where they burn books; in the end it is men that they burn.” Heinrich Heine

It is now 1935.

Jews are stripped of civil service jobs A Jew is now

defined as any person with Jewish parents. Jews were also barred from many professions, mostly those dealing with the public in the fields of education, law, medicine, media and theater. In addition 1/3 of all books were burned in large celebratory bonfires. By 1935 this ancient religion was now a race as defined in the Nuremberg Laws. Now all Jews had to register, change their names to more Jewish sounding names as the world continued to watch.

It is now 1938.

We have Kristallnacht, the turning point of imprisoning Jews within their own country to outward violent attacks and the beginning of what would later be “A Final Solution.” Kristallnacht proved once and for all that no one cared what Hitler and his Nazi Party did to Jews. Time and time again Jews were asked to leave Germany but did not have a home to go to. The only choice left to Hitler was to create a plan to rid Germany of Jews once and for all. World neglect led to the creation of what is now known as the “Final Solution to the Jewish question.”

On Kristallnacht, 1,000 Jews were murdered; over 30,000 males were sent to concentration camps, basically all available males between the ages of 18-65, and at least 1,118 synagogues were destroyed and of course Jews were blamed for the pogrom.

“It is essential that we see their faces, hear their voices, and understand that the horrors of the Holocaust happened to people like us,” Steven Spielberg.

Where is our turning point today?

What is our Kristallnacht?

Is glass breaking today in Israel?

Darfur?

Is the president of Iran Hitler reincarnate?

Are we still watching here in the US while glass is breaking elsewhere?

Is our recent election turning the tide, or are we sinking deeper into a world where civil rights are violated while people watch?



Picture drawn by Stephanie Lau

Project Paperclip

By Jessica Birzon, Cold Spring Harbor High School, New York

At the end of World War II, Russian and American intelligence teams began to explore Germany for the intricate military and scientific designs of German scientists. The Germans had nearly won the war due to the outstanding know-how of these scientists. Our own government decided that NASA and the CIA should be able to obtain the technology created by the German scientists; therefore, the U.S. military preferred not to send the German scientists back after they were debriefed in the U.S. There was one stumbling block that was difficult to overcome. It was illegal for Nazi officials to immigrate to America, and almost three quarters of these scientists were proven Nazis.

President Harry Truman wanted German scientists to stay in America; he thought they could help America succeed in the world during the Cold War. He signed "Project Paperclip" which found anyone to be declared an active member of the Nazi party could not be allowed to live in the U.S. The War Department's Intelligence Agency investigated the scientists and found that all were "ardent Nazis."

In February 1947, the Intelligence Agency Director, Bosquet Wev wrote a memo warning, "The best interests of the United States have been subjugated to the efforts expended in

beating a dead Nazi horse." He felt that allowing the Nazis to return to their country would pose more of a risk to our security than if we allowed them to stay in the U.S.

Intelligence director Wev worked with the CIA director, Dulles, and had the scientist's backgrounds rewritten, thus eliminating any incriminating evidence. By 1955, more than 760 German scientists had become U.S. citizens and were awarded high-ranking positions within the American scientific community. Unbeknownst to our own President Truman, many of these scientists had been lifelong members of the Nazi party. Some had committed horrific crimes against humanity at concentration camps as well as in other venues. Many of these German scientists became employed as CIA agents and worked with George Bush, Henry Kissinger, and the CIA itself.

"Project Paperclip" was stopped in 1957 as a result of West Germany's protest that these efforts had stripped it of "scientific skills." It is quite obvious that although Project Paperclip was stopped in 1957, the effects of it were felt worldwide.

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Berlin Sixty Years Later

By Jon Newmark, Cold Spring Harbor High School, New York

Sixty one years after the fall of the Third Reich, an information panel is all that marks the sight of the Fuhrerbunker, or the bunker in which Adolf Hitler committed suicide. The location at which Hitler's corpse was doused in gasoline and cremated by an SS officer is now a parking lot, surrounded by construction sites and Soviet-era, concrete apartment buildings. The former Nazi headquarters is now a small tourist complex of a few trenches and more information panels. There are hardly any reminders of the Third Reich in present day Berlin, the capital of Germany.

During the allied air raids of Berlin, from approximately twenty percent to two thirds of certain neighborhoods were completely destroyed. Very few buildings of Germany's golden age of the nineteenth century still exist. Those that still stand are filled with thousands of bullet holes.

Berlin can be considered a city of mixed identity, straying from the traditional mood of other European cities. The former capital of the German Empire is now the capital of European modernity and innovation. Contemporary buildings of the 21st century stand aside the square, grey structures of the communist

era and the more traditional 18th century ornate buildings. The recently constructed Sony Center boasts an IMAX cinema, a glass roof, and several restaurants. The *Friedrichstadt* Palace flaunts a pink neon sign. A walk through the *Mitte* district greatly resembles a walk along 5th Avenue in Manhattan. Because very little of Berlin remained after World War Two, the citizens of this capital city had to rebuild this city from the ground up. They did so in the style of renown German innovation.

After the fall of Berlin, the Soviet government made sure to erase all signs of Nazism from the city for fear of the rise of neo-Nazism and the worship of the Third Reich. Currently, the independent German government is one of the major combatants of neo-Nazism. German law prohibits the denial of the Holocaust, the dispersal of neo-Nazi propaganda, and the purchasing of Third Reich paraphernalia. Neo-Nazi demonstrations and concerts are banned as well. Germany has made considerable accomplishments in successfully ousting the former Nazi fervor of the nation. Anti-Semitism and signs of the revived worship of Adolf Hitler are very hard to find in this bustling, modern city.

"The location at which Hitler's corpse was doused in gasoline and cremated by an SS officer is now a parking lot, surrounded by construction sites and Soviet-era, concrete apartment buildings."

The residents of Berlin have made sure to have *some* reminders of the nation's gory past. The Holocaust Memorial was recently opened in May of 2005. It is a vast lot of 2,711 concrete slabs of all different sizes built to honor those who died in Holocaust facilitated by the Nazi regime. Visitors walk through this grid of concrete monoliths as the ground beneath them undulates as does the height of the slabs. Underneath the memorial lies a visitor center. Above ground, however, there are no signs or plaques signifying the memorial's purpose. The architect of the memorial, Peter Eisenman, purposely kept names of victims off of the concrete slabs to prevent the site from becoming a graveyard. Rather, the memorial acts as a constant reminder of the Holocaust and gives the nation a chance to face its past. Its cold, dark design reflects that very chilling time in history.

The Jewish Museum of Berlin also serves as a reminder to the German people. The architecture of the building itself is in the form of a deconstructed Star of David. Below the building are three sections that each represent a reality of German-Jewish history. The first axis is the "axis of continuity", reflecting the continuity and uncertain future of the Jewish people. The second axis represents the exile of the Jewish people. The third axis represents the Holocaust. The axes are slanted, uneven passages that all cross at a certain location. The obscure design of the passages reflects the confusion and ambiguity of the past, present,

and future of the Jewish people. The first axis leads the visitors to the main exhibitions of the museum. The second axis leads the visitors to the Garden of Exile and Emigration which is a grid of 49 large concrete pillars, each towering six meters. Forty-eight of the pillars represent the year (1948) when the state of Israel was created. The one extra pillar represents the city of Berlin. The third axis is a dead end, representing the Holocaust and the ending of millions of lives.

The main exhibitions of the museum trace the history of the Jewish people, from the time of their expulsion from Judea to present day. The museum exhibits famous Jews such as Sigmund Freud as well as Jewish traditions and their roles in the German community.

Although Germany has had a bloody history, the government has made many efforts to compensate for the harm done to the Jewish people and the hatred of a whole population (although they recognize there is no ample compensation for the Holocaust). Although the Nazi era of Berlin had been overshadowed by the former U.S.S.R. after the second World War, there are currently many reminders in this flourishing city of the Holocaust and the Third Reich. The Holocaust Memorial and the Jewish Museum will always warn people of the dangers of a Nazi like regime. They will help make sure that something as horrific as the Holocaust never happens again.

A Day to Remember

Manuel Nordmann, Heinrich Boell Comprehensive School, Cologne, Germany

The Cologne-based artist Gunter Demnig has laid some 8,000 "Stumbling Stones" in Germany in commemoration of the victims of the Nazi regime. On 20th August, 2006, he was honoured with the "Alternative Freedom of the City of Cologne" (Alternative Ehrenbürgerschaft der Stadt Koeln) for his art project. The "Stumbling Stones" are small concrete cubes plated with brass inscriptions which are let into the pavement in front of the houses where Nazi victims lived before their deportation.

A committee of personalities from the city of Cologne initiated this prize only two years ago to complement the official Freedom of the City, usually awarded to well-known public figures. The Alternative Prize was established in order to acknowledge and honour publicly civic endeavours, initiatives aiming at improving life in the community and for making a difference for the city through civic commitment.

On that Sunday afternoon in August, a stage was erected in front of "Historisches Rathaus," the historic City Hall, and hundreds of people gathered on the occasion. The nationally known TV presenter Sonia Mikich hosted this memorable afternoon.

The sun was smiling above Cologne. The place could not have been better chosen because the former Jewish bath, the "Mikweh," is situated in the same square. The programme was varied, with a brass band and a local comedian as part of the event and speeches delivered, for example by Pastor Franz Meurer, who was the first person in the city to be awarded the prize.

It was a nice evening with some funny moments, but always respecting the solemnity of this cause. Then came the time when we, the students of the Heinrich-Boell-Comprehensive school, were asked to go up on stage. At the beginning I was quite nervous, but then I realized





that it was not us who were in focus, but Gunter Demnig and his important work. We explained our involvement in the project, pointing out how important these commemorative stones were for young people, in particular.

Unfortunately it started to rain, but no one left. Everybody took out his or her umbrella und stayed. They stayed to show their respect for Gunter Demnig who, despite his success, is very calm, contained and modest. It seems as if Demnig wants the “Stumbling Stones” and their meaning to be remembered and not his, the artist’s, name. I think that is what makes him so sympathetic and respectable. This attitude has become rare in our modern society.

**Special thanks to Jutta Schaffarczyk, teacher*

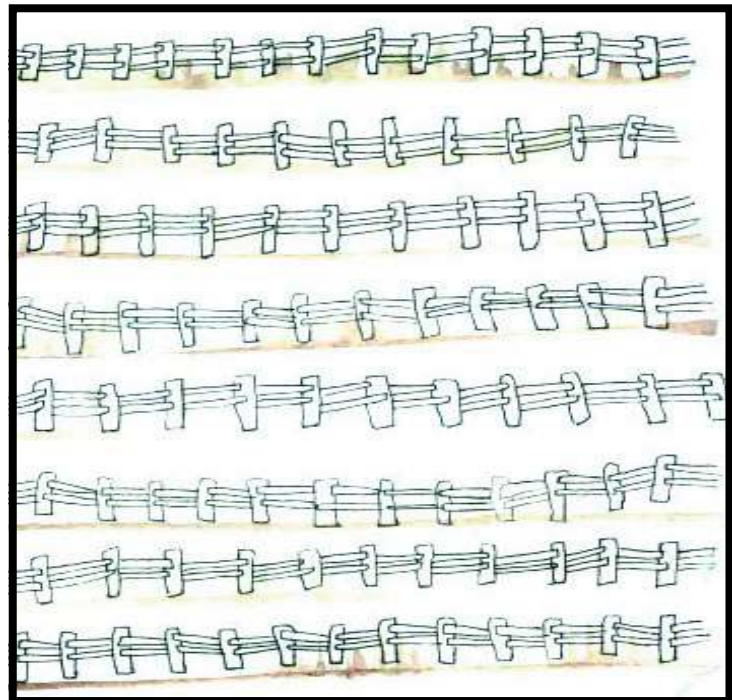
What Side of the Border Issue Are You On?

By Caroline Bodi, Cold Spring Harbor High School, New York

The 1,951 mile border between U.S. and Mexico has the greatest number of crossings, both legal and illegal, than in any other place in the world. The estimate is that over a million people cross the U.S.-Mexico border illegally each year. Eight out of 10 are likely Mexicans, and those that are not are likely Central Americans. Aside from the close proximity of U.S. and Mexico, difference in the quality of life is the main motivator that prods these immigration influxes.

Should we hold firm in the U.S. policy to create a barrier in between this arduous terrain to prevent illegal immigration? Is such construction morally right as its purpose is to shut others out of a better life and will to survive?

Recently, Cardinal Renato Martino, a senior head of the Vatican’s Council for Justice and Peace, condemned



Drawing by Sofia de Guzman

President Bush's approval of legislation to construct 700 more miles of fence between the U.S. and Mexico. "Speaking of borders, I must unfortunately say that in a world that greeted the fall of the Berlin Wall with joy, new walls are being built between neighborhood and neighborhood, city and city, nation and nation," said Martino. He admonishes the U.S. for allowing this "inhuman program" to take place.

There are, no doubt, some benefits that undocumented works produce. According to migration experts, about 45% of all agricultural laborers in the United States are undocumented immigrants. The experts also assure that illegal immigrants fill the agricultural work that is not easily filled by American citizens. Tyler Cowen of the *New York Times* believes the solution is for "the United States to legalize a higher number of immigrant arrivals. The problems with current illegal migration are real. But most Americans benefit from Latino migration, even of the illegal kind, and they could benefit much more from legal and better-educated arrivals."

In viewing its actual feasibility, it looks as though completely shutting the Mexican border is impossible, with its varying terrain and harrowing miles, and a complete shut-out would likely paralyze American businesses and agriculture. Cowen asserts, "If the United States took in a higher ratio of legal immigrants, the entire North American region would be better off." A lessening on our strict standards on legal immigration would no doubt decrease the amount of illegal immigrants crossing the border. Should we lessen our strict qualifications and perhaps decrease the incentive to cross?

In aims to prevent border-hopping, Texas has started broadcasting live images of the Mexican border on the Internet in a program that asks the public to report signs of illegal immigration or drug crimes. A test Web site, texasborderwatch.com, went live in November 2006, with views from eight cameras and ways for viewers to e-mail reports of suspicious activity. Some civil rights groups have said use of the cameras would instill fear in border communities and could lead to racial profiling and fraudulent reports of crimes.

On the other hand, our plans as a nation have stood firm. There is no concrete evidence that the actions of these undocumented subjects are illegal and against U.S. policy. In December 2006, the U.S. House of Representatives voted to build this separation barrier along parts of the border. A companion vote in the Senate in May, 2006 included a plan to blockade 860 miles of the border with vehicle barriers and triple-layer fencing.

Also in this month, President Bush announced his plan for the National Guard to help build facilities on the border to help Border Patrol. Initially, Governor Arnold Schwarzenegger denied Bush's request to deploy National Guard troops to the California-Baja California border. Schwarzenegger later changed his mind, but his resistance held question of human morality in mind. In support of barrier-building, Bay Buchanan, of an immigration reduction committee, claimed that the 1990s-era border security program **Operation Gatekeeper** cut down unauthorized immigration by 90%. Similar results are predicted for a wall covering the entire border, which proponents hope will reduce illegal drug smuggling and illegal immigration drastically.

There are no doubt benefits and drawbacks to this issue. In time we will see if this border barrier can be totally constructed, and if, in fact, it will completely prevent illegal crossing of the border. But still our opinions and beliefs will vary. Is it necessary for the U.S. to use an estimated \$1-3 billion to construct this wall? Is it humanely right for us to keep others out? What exactly is the best option? The answers are for you to decide.

"Speaking of borders, I must unfortunately say that in a world that greeted the fall of the Berlin Wall with joy, new walls are being built between neighborhood and neighborhood, city and city, nation and nation,"- Cardinal Renato Martino

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Note: This article was written in Fall, 2006

How Grace Coolidge Almost Saved Anne Frank

By Rafael Medoff and Cyndy Bittinger

Dr. Medoff is director of The David S. Wyman Institute for Holocaust Studies; Cyndy Bittinger is executive director of the Calvin Coolidge Memorial Foundation and biographer of Grace Coolidge.

Newly-discovered letters written by Anne Frank's father have revealed that the family sought permission to come to the United States in 1941, but were turned away. What makes the story even more tragic is that just a short time before, former First Lady Grace Coolidge and other humanitarians had campaigned to admit German Jewish refugee children like Anne to enter the country, but their pleas rejected.

The letters by Otto Frank shed new light on a painful period in American history, and at the same time open a new chapter the story of the little girl whose fate has come to symbolize the Holocaust, and whose diary is required reading for millions of American schoolchildren each year.

The Frank family, like many Jewish families, fled their native Germany shortly after Adolf Hitler's rise to power. They settled in neighboring Holland. In 1939, with world war looming on the horizon and Hitler's persecution of Jews intensifying, the Franks began thinking about moving to America.

But America was in no mood to take them in. After World War One, in response to the public's intense anti-foreigner

sentiment, Congress had enacted restrictive immigration quotas. The quota system was structured to reduce "undesirable" immigrants, especially Italians and Jews. The new annual quota for Germany and Austria allowed a maximum of 27,370 immigrants--far fewer than the hundreds of thousands of German and Austrian Jews searching for haven from Hitler.

Remarkably, even those meager quota allotments were almost always under-filled. American consular officials abroad were directed by Assistant Secretary of State Breckinridge Long to postpone and postpone the granting of the visas to refugees. They created a bureaucratic maze -- paper walls, to borrow the phrase of David S. Wyman-- to keep refugees far from America's shores.

And so, during the period of the Nazi genocide, from late 1941 until early 1945, only ten percent of the quotas from Axis-controlled European countries would actually be used. Almost 190,000 quota places remained unused--representing almost 190,000 lives that could have been



Anne Frank

saved, even under the restrictive quotas.

Anne's mother, Edith, wrote to a friend in 1939: "I believe that all Germany's Jews are looking around the world but can find nowhere to go." That was the year that Grace Coolidge and other refugee advocates campaigned in support of the Wagner-Rogers bill, which would have admitted 20,000 refugee children from Germany outside the quota system. Anne Frank and her

sister Margot, as German citizens, could have been among those children.

Supporters of the bill assembled a broad, ecumenical coalition--including His Eminence George Cardinal Mundelein, one of the country's most important Catholic leaders; New York City Mayor Fiorello La Guardia; Smith College president William Allen Neilson; actress Helen Hayes; and 1936 Republican presidential nominee Alf Landon and his running mate, Frank Knox. Mrs. Coolidge announced that not only did she support the bill, but she and others in her hometown of Northampton, Massachusetts, would personally care for twenty-five of the children.

The problem that Grace and her colleagues faced was that most Americans strongly opposed immigration, in part because they feared that foreigners would take away jobs from American citizens.

When it came to the Wagner-Rogers bill, however, that argument was not really relevant, since the legislation would grant admission only to children, who would not be employed. But nativists and isolationists lobbied hard against the bill anyway. President Franklin Roosevelt's cousin, Laura Delano Houghteling, who was the wife of the U.S. Commissioner of Immigration, articulated the sentiment of many opponents of the bill when she remarked at a dinner party that 20,000 charming children would all too soon grow up into 20,000 ugly adults. FDR himself refused to support the bill. By the spring of 1939, Wagner-Rogers was dead.

Anne and Margot Frank, and thousands of other German Jewish refugee children, were turned away by the United States. Not because the quotas were full. And not because those little girls would have been a burden to American society. Grace Coolidge and others made it clear they would care for their children.

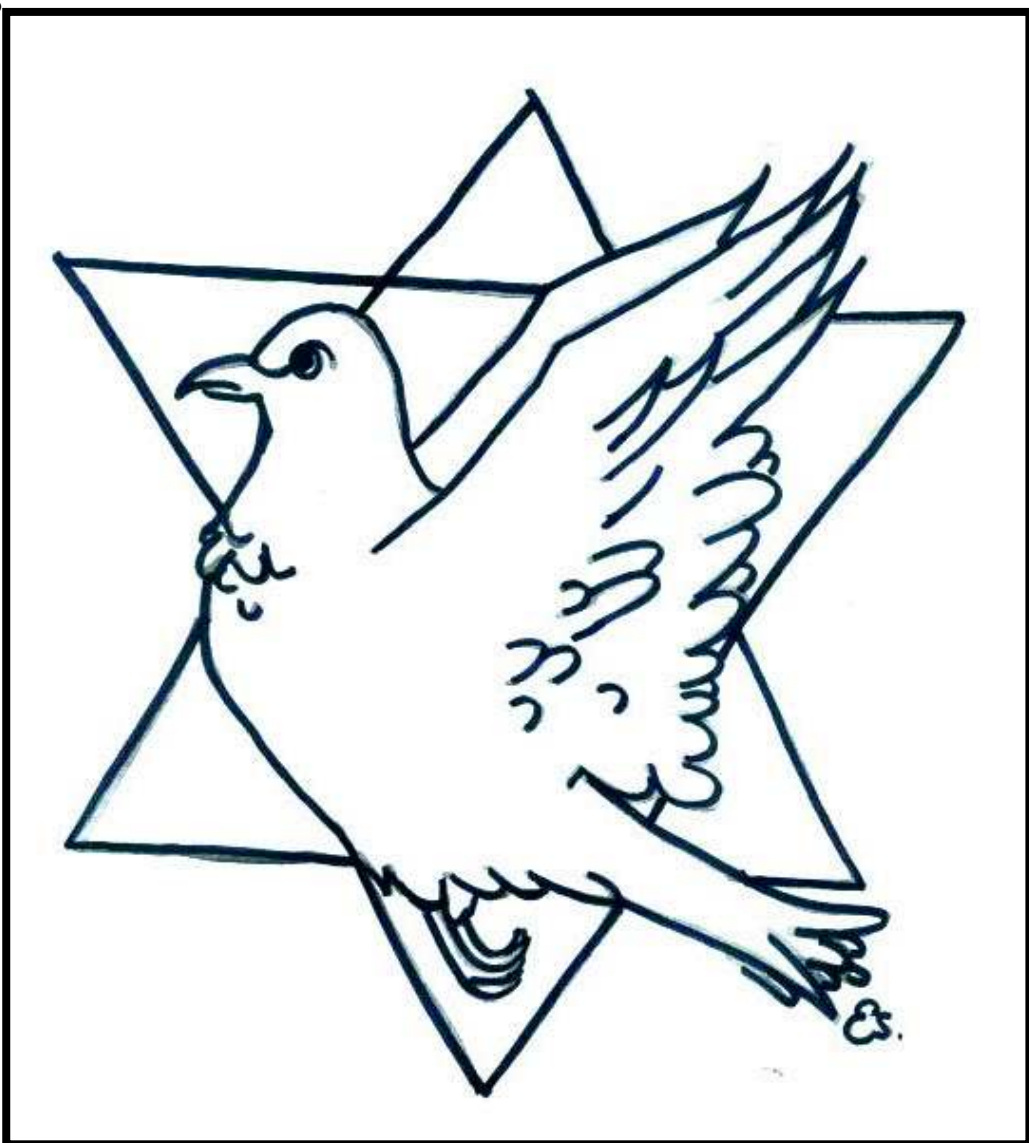
They were kept out because there were too many people like Laura Delano Houghteling, who considered Jewish refugees undesirable. And because too many politicians feared losing votes if more Jews were admitted. One year later, Congress --with strong public support-- opened our country's doors to British (Christian) children to keep them safe from the German blitz.

Laura Delano Houghteling and Grace Coolidge were both well-to-do-New England Protestants,

married to powerful public officials. They had similar cultural backgrounds and moved in the same Washington social circles. But the similarities ended there. Houghteling's remark about the Jewish refugee children reflected the spirit of narrow-mindedness and bigotry that was, sadly, all too common in those years.

But there was another America--Grace Coolidge's America. There were many Americans who, like the former First Lady, still revered the principle of welcoming the huddled masses yearning to breathe free --the inscription on the Statue of Liberty which reflected America's true spirit and noble heritage.

In the years ahead, schoolteachers everywhere will be adding a new chapter to the Anne Frank saga that they teach our children. They will need to recount the Frank family's efforts to reach America, and explain the reasons they could not enter. The next generation needs to know that Americans had a choice in 1939--so that when choices like that confront them one day, they will not repeat the moral failures of yesteryear.



Drawing by Emma Sobota

Ohel Moishe Synagogue: The Story Of The Shanghainese Jews

By Orli P. Kleiner, Cold Spring Harbor High School, New York

A synagogue in Shanghai? As unlikely as it sounds, it's true. The Ohel Moishe Synagogue, located in Shanghai's Hongkou district, is a distinguished and significant landmark for citizens of the People's Republic of China. While vacationing in China with my family during this past summer, I visited Shanghai and this historic synagogue.

The migration of Jews to Shanghai occurred in three main waves: 1843-1920; 1920-1937, which corresponded with the rise of Adolf Hitler and anti-Semitism in Europe; and 1938-1952. Jewish ethnic communities, such as Ashkenazi and Baghdadi, were established as Jews from all over the world gathered to settle in Shanghai. In 1927, during the second wave of Jewish migration, Russian Ashkenazi Jews built the Ohel Moishe Synagogue.

The flow of Jews to Shanghai particularly escalated after the Krystallnacht of 1938, during which Nazi gangs vandalized various Jewish establishments, including homes, businesses, and synagogues. During World War II, many Jews found sanctuary from the horrors of the Holocaust in the faraway city and exotic culture of Shanghai. However, the Shanghainese still felt the brunt of the war through the Japanese occupation. In 1941, the Japanese obeyed the Nazi command to confine China's Jews into an "Unidentified Refugee Ghetto" within which was the Ohel Moishe Synagogue.

As World War II raged on and awareness was raised, many Chinese became sympathetic towards the plight of the Jews, and a valuable friendship was forged. The strength of this bond was later increased when the story of Feng Shan Ho was exposed. Dr. Ho, the Consul General for China in Vienna, Austria, was one of the first to employ the "rescue by diplomat" method. Following the 1938 Anschluss, or annexation of Austria by Germany, Dr. Ho's suspicion of the Nazis moved him to relocate his wife and children to the United States of America. Of Hitler, Dr. Ho wrote, "He was a short little man. He had a ridiculous moustache. He was an unspeakable martinet." Over the course of World War II, Dr. Ho secretly issued visas to Austrian Jews looking to escape the persecution of the Nazis. Thus, in a time when Jews were denied asylum in many other nations, China opened its doors. Dr. Ho was later honored in Israel for his outstanding moral values and his steadfast devotion to righting a wrong against humanity.

The houses of the ghetto in which the Shanghainese Jews lived can be seen from the Ohel Moishe Synagogue. The ethnic community of Jews in Shanghai blended well with the surrounding society, and the synagogue was a respected house of worship.

Inside the synagogue stands the original ark and bima. Today, the synagogue holds services for all of the major Jewish holidays. It has been preserved very well and, in the coming years, will hopefully undergo another restoration to return it to its original condition. In fact, there were at least two other synagogues, one of which was Sephardic. Unfortunately, these do not currently exist. Today, most of China's two hundred Jews reside in Shanghai, and the Ohel Moishe Synagogue will stand forever as a landmark protected by China's government and as a symbol of friendship between the Chinese and the Jews.

While walking through the "Gift of Friendship" hall, which features an art exhibition of works by children of all faiths from abroad, I encountered three Jewish students from the University of Miami. These women were enrolled in a summer exchange program in Shanghai through their university, and they were using their experiences to compose an online blog of their trip at <http://com.miami.edu/china>. One of their foci was the Ohel Moishe Synagogue (http://com.miami.edu/china/index.php?subaction=showfull&id=1154537153&archive=&start_from=&ucat=6&), and my mother and I were asked to comment on the synagogue for their article. I was touched by this gesture of awareness, and I took this moment as a sign that the Ohel Moishe Synagogue and the story of the Shanghainese Jews would never be forgotten.

Although China's Jewish population is very small, China has a significant history of contact with the Jewish culture and its people, and it takes pride in preserving that contact. In fact, Wang Yao Hua, the caretaker and curator of the synagogue, although not Jewish himself, is very knowledgeable regarding Judaism, Jewish traditions, and the story of the Jews of Shanghai. He enthusiastically discussed the synagogue's history with my family and me, and he described his encounters with the relatives of former Jewish residents living in Shanghai to escape the Holocaust.

Living in Long Island, New York, a synagogue is no strange sight. However, when I visited the Ohel Moishe Synagogue of Shanghai, I realized the significance of the synagogue's presence there. As my mother explained to one of the students, "It's amazing to me how Jews were always guests until Israel, always living on somebody else's land." In what can be considered the Jews' darkest hour, the Chinese welcomed a persecuted people, no questions asked. My great-aunt, born as a Shanghainese Jew, is proof of this. This synagogue shows the ability of religion to spread. It also displays the fact that, in a world of closed doors, one Chinese diplomat opened his country's gates. However, most importantly, the Ohel Moishe Synagogue illustrates the principle that, although Israel is every Jew's homeland, every Jew feels at home in a synagogue. Therefore, every Jew can feel at home in even the farthest of countries.