

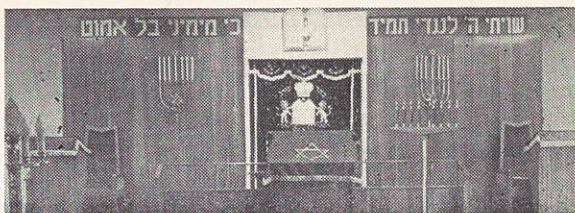
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TEVES-SHVAT-ADAR 5732

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WHAT'S WRONG WITH THE BAY OF BENGAL?

by RABBI SHLOMO KAHN

The Indian subcontinent is pitifully behind the times. Either as result or as contributing factor features the fact that the area is densely populated and disproportionately poverty stricken. As if this were not enough, it is of late racked and tortured by political strife between its two neighbors, India and Pakistan, and each of them also internally, in a fierce, unbridgable rivalry of factions in society, politics and ideology. But more than all this, it is nature itself which seems to pour boundless wrath on the miserable teeming multitudes living there.

Last year a cyclone swept out of the Bay of Bengal, bringing death and destruction to East Pakistan, killing half a million people. Last month it struck again, wiping out tens of thousands and destroying more than one million homes.

What's wrong with the Bay of Bengal? Is the area cursed therein that the laws of nature are periodically suspended (similar devastations occurred in 1876 and 1942)? Are safeguards and warning systems faulty? Should an attempt be made to study the climatic conditions with the hope of eventually overcoming the disturbances which upset the natural balance ever so often? Or ought it be seriously considered, whether morality and ethics (call it religion, if you will) could possibly be responsible?

What's wrong with the Bay of Bengal? We don't know. But one thing we do know. The countries on the Bay of Bengal (and the world in general) can learn a lot from us.

When, over four years ago, the Arabs were poised along Israel's borders, loudly
(Continued on Page 14)

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Mazeltov to Mr. & Mrs. Siegfried Oppenheim on their silver wedding anniversary.

Mazeltov to Mr. & Mrs. Leo Wartelsky on the birth of a grandson.

Mazeltov to Mr. & Mrs. John Loeb, and to Mrs. Martha Loeb, on the birth of a son, resp. grandson.

Mazeltov to Cantor & Mrs. Jack Scharenberg on the birth of a grandson.

Mazeltov to Mr. & Mrs. Adolf Wilzig on the birth of a grandson.

Mazeltov to Mrs. Tillie Stern on the Barmitzvo of her grandson.

Mazeltov on the wedding of:

Miss Sharon Fisher to Mr. Dan Phiebig

Miss Deborah Ain to Mr. Steven Jacobson

Miss Susan Hirschheimer to Mr. Joseph Shaya.

Mazeltov on the Barmitzvo of Jamie Eisner (Shabbos Hagadol, March 25).

The Congregation mourns the passing of:

Ernestine Herman (sister of Mr. Fred Reich)

Erich Bernheimer (brother of Mrs. Bertel Reiss)

Erna Blum (sister of Mrs. Berta Goldsmith)

Betty Fuld (mother of Mr. Siego Fuld)

Arthur Buxbaum (brother of Mrs. Else Lowenstein)

Siegfried Levy

ZICHRONOM LIVROCHO

CHILDREN'S PAGE

THE ADVENTURES OF
KUPSIE, THE KIDDUSH CUP

"What's the matter with him?" asked Kupsie breathlessly, his little eyes bulging. "Look!" he tried to point excitedly at something in the street.

Tassie, his friend, glanced out of the window too and burst out laughing, "It's a drunk! Haven't you ever seen a drunk person, Kupsie? See how unsure he is? How he's swaying back and forth. And look, look! He's going to fall!"

Kupsie wasn't amused. "What's so funny about that?" he asked angrily. "Why do you laugh? The fellow can get hurt. And anyhow, what does 'drunk' mean?"

"For shame! You're a wine cup and don't know what wine can do," teased Tassie.

"Wine?" Kupsie's eyes opened wide in surprise. "Is wine bad?"

"Take it easy, Tassie," Tumbler said to the two cups, "making fun of Kupsie is no way of explaining things. You see, Kupsie, wine and beer and whiskey are strong drinks which contain alcohol. Much alcohol is bad for a person. It makes him lose control of himself."

"But . . . but . . ." Kupsie was shocked, "then people shouldn't drink it at all! If wine is so bad, they should stay away from it."

"Are you kidding?" shouted Tassie. "That would be dreadful! It would do away with us Kiddush cups, silly boy!"

Tumbler smiled. "Wine isn't bad, you know, only too much of it is. I'll give you an example. Electricity is dangerous. Touch-

ing a loose wire or sticking an object into a wall socket can give a person a bad shock. But that doesn't stop people from using electrical appliances. Medicine also can be quite dangerous. If the doctor's instructions aren't followed, it can do much harm. But with care, it's good and important."

"I get it," said Tassie. "Wine is also like that. Too much wine is bad, but . . ."

". . . for Kiddush it's good!" finished Kupsie happily, sighing with relief.

(Will be continued)

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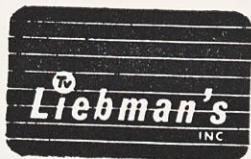
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Miketz, December 18	4:10	8:30 Sermon	4:35	5:10	6:05	9:15
Vayigash, December 25	4:15	8:30	4:40	5:15	6:10	9:20
Vaychi, January 1	4:20	8:30 Predigt	4:45	5:20	6:15	9:20
Shmos, January 8	4:25	8:30	4:50	5:25	6:15	9:25
Vo-ero, January 15	4:35	8:30 Sermon	5:00	5:35	6:15	9:25
Bo, January 22	4:45	8:30	5:05	5:40	6:10	9:25
Bshalach, January 29	4:55	8:30 Sermon	5:15	5:50	6:05	9:20
Yisro, February 5	5:00	8:30	5:25	6:00	6:00	9:15
Mishpotim (Shkolim), February 12	5:10	8:30 Predigt	5:35	6:10	5:50	9:10
Trumo, February 19	5:20	8:30 Youth				
		Shabb.	5:40	6:15	5:40	9:05
T'tzave (Zochor), February 26	5:30	8:30 Sermon	5:50	6:25	5:30	9:00
Ki Siso (Poro), March 4	5:35	8:30	5:55	6:30	5:25	8:55
Vayakhel-Pkude, March 11	5:40	8:30 Sermon	6:05	6:40	5:15	8:55
Vayikro, March 18	5:50	8:30	6:10	6:45	5:05	8:45
Tzav (Hagadol), March 25	5:55	8:30 Barmitzvo	6:15	6:50	5:00	8:45

Chanuko, December 13 - 20

Sunday, Dec. 12 Mincho and

Maariv 4:45 P.M.

Sunday, Dec. 19 Mincho 3:00 P.M.

Maariv 5:15 P.M.

Rosh Chodesh Teves, Shabbos & Sunday,
December 18 & 19

Asoro b'Teves, Tuesday, December 28:

Fast begins 6:10 A.M.

Shacharis 7:30 A.M.

Mincho-Maariv 4:30 P.M.

Fast ends 5:15 P.M.

Rosh Chodesh Shvat, Monday, January 17

Chamisho osor b'Shvat, Monday, January 31

Rosh Chodesh Adar, Tuesday & Wednesday,
February 15 & 16

Tanis Esther, Monday, February 28

Fast begins 5:15 A.M.

Shacharis 7:30 A.M.

Mincho 5:45 P.M.

Fast ends 6:25 P.M.

Purim, Tuesday, February 29

Megillo Monday 6:25 P.M.

Tuesday morning 6:00 A.M.

Mincho & Megillo 4:00 P.M.

Rosh Chodesh Nisan, Thursday, March 16

Kashern for Pesach, Tuesday, March 28,
5 - 6:30 P.M.

Erev Pesach, Wednesday, March 29

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Als Kinder haben wir uns mit diesem und aehnlichen Raetseln amuesiert:

"Ich habe 10 Finger an jeder Hand
Fuenf und zwanzig an Haenden
und Fuessen."

Wenn da der andere laut protestierte, dass das doch ein voelliger Unsinn sei, kam die heiter aufkaerende Loesung: so muss es heissen:

"Ich habe 10 Finger;
An jeder Hand 5,
Und 20 an Haenden und Fues-
sen."

Und mit Bewunderung wurde es vom anderen aufgenommen und sorgfaeltig im Gedaechtnis verzeichnet, um es bald weiter zu verbreiten.

Nicht nur Kinderspiel, sondern zu Besinnung bringendes Beispiel ernster Lebenswahrheit. Auf die Betonung kommts an ("der Ton macht die Musik," nicht wahr?), und auf die Interpunktion. Wichtig ist jedes Komma, jeder Punkt, jede Gedankenpause und frischer Absatz. Graesslich oder ulkig, wenn Sinn in Unsinn verzerrt und entstellt wird, weil ein winzig kleines Zeichen an der falschen Stelle steht.

Freilich sind Punkte Kleinigkeiten, aber unwichtig sind sie nicht. Freilich kommt es hauptsaechlich auf den Sinn an und nicht auf blosse Aeusserlichkeit. Aber gerade das scheinbar Belanglose ist voller Bedeutung.

Formen sinds, notwendig, wesentlich, unentbehrlich.

In der Tat, der Ton macht die Musik! Guter Jude hat man im Herzen zu sein, allerdings. Aber Herz wird von Gedanke, Wort und Tat angeregt und beeinflusst. Die Mitzwos sind Kommas und Punkte die dem Gefuehl das rechte Gepraege geben.

Nicht nur zu sogenannten Hoehepunkten, etwa Rosch haSchono, Jom Kippur und Pesach, sondern das Jahr durch—an jedem Schabbos, bei jeder Mahlzeit, in Kleidung, im Anstand, im Erwerbsleben, durch Gebet, M'suso, Zizis, T'filin und Sabbatruhe ist der wahre Jude zu erkennen.

Fuer die Aufmerksamkeiten anlaesslich meines 80. Geburtstages danke ich der Sisterhood, allen Mitgliedern, Verwandten und Bekannten aufs Herzlichste.

Bertha Oppenheim

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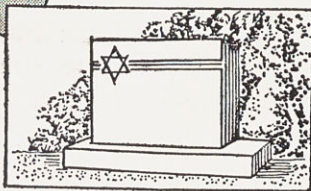
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"POINT OF VIEW"

A Column for the Young Adult

DIAGNOSIS

It's the art of an expert. Here lies a patient whose mechanism is out of order. Doesn't really know himself what's wrong, just that he "doesn't feel well," pointing vaguely at some region of his anatomy. But he expects fully and indignantly that the doctor will promptly arrive at a concrete conclusion.

To be sure, there are thermometer and stethoscope, pressure gauge and X-ray, an imposing arsenal of instruments wherewith to overcome the skin, flesh and bone barrier and probe with uncanny accuracy deep into the body's secret recesses. But even the not so sophisticated eye, ear and touch of the experienced physician can, with remarkable ease, decode what are obscure messages for the layman. He feels clammy skin, hears wheezy breathing, sees a feverish face and has leads galore to guide him in his examination.

Interpreting symptoms correctly is, of course, not confined to the field of medicine. For the skilled detective, clues speak eloquently; for the scientist and pathologist, the slightest irregularity rings an alarm bell and triggers an exciting, often rewarding chase; the trained psychiatrist listens to a conversation, and, studying mannerism, reads personality like an open book; for the talented handwriting expert, graphology translates loops, dashes and flourishes into revealing snapshots of individuality and characteristics.

It doesn't take much skill, though, to gauge a synagogue worshipper's sincerity in *yiras shomayim* (fear of Heaven) and *avodas haShem* (serving G'd) by merely observing him.

While absence speaks louder than words, of course, presence alone is no guarantee against listlessness and disregard. To sit in shul and (horrors!) read a newspaper would surely be a symptom betraying severe moral

deficiency. Attendance without attention (*kavono*) is to prayer what sleepwalking is to wakefulness. Fidgeting is a nervous condition. Compulsive chatter, high "blabber" pressure.

Needless to say, anyone can catch a cold now and then, be indisposed, suffer from a temporary disturbance of health. In other words, an occasional (though deplorable) lapse during services will neither damage nor leave a scar. But woe, when due to neglect, abuse and stubborn refusal to heed advice and warning, the condition becomes chronic!

Then, not only will the sickness edge dangerously toward becoming (*cholilo*) incurable, but the afflicted will also be a carrier of harmful germs capable of infecting row upon row of worshippers. And (we shudder at the thought) he can be the cause of an epidemic that can transform a healthy congregation into a moral hospital ward!

For G'd's sake (and yours, too), don't talk during Kaddish! Don't talk during Kdusho, Krias haTorah, Haftoro! Pay attention to the repetition of Shmone Esre! Don't interrupt Hallel! Don't interrupt between Borchu and Shmone Esre (in Maariv) and between Boruch she-omar and Shmone Esre (in Shacharis)!

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Alter Krell	10. Teves	Alfred Lion	11. Adar
Benjamin Siegel	10. Teves	Gustav Fuld	11. Adar
Malie Ehrlich	12. Teves	Jenny Bauer	12. Adar
Hermine Mayer	14. Teves	Julius Petzon	13. Adar
Seligman Bacharach	16. Teves	Hanchen Plaut	14. Adar
Armin Schlesinger	18. Teves	Theodor Lauter	14. Adar
Jack Nussbaum	18. Teves	Jacob Oppenheimer	15. Adar
Isidore Thurm	18. Teves	Rosa Lenz	15. Adar
Morris Oppenheim	19. Teves	Samuel Eberhardt	16. Adar
Rudolf Rose	23. Teves	Anna Feuer	17. Adar
Nathan Hirschheimer	26. Teves	Bertha Seelig	17. Adar
Salomon Schoemann	27. Teves	Johanna Kirschner	18. Adar
Sabina Feuer	27. Teves	Kenneth Zimmermann	18. Adar
Ida Siegel	27. Teves	Albert Leiter	18. Adar
Nathan Appel	2. Sh'vat	Isidor Weil	18. Adar
Hannchen Appel	2. Sh'vat	Abraham Kosinetz	19. Adar
Clara Braun	6. Sh'vat	Julie Gruenberg	20. Adar
Meier Buchheim	7. Sh'vat	Johanna Liebmann	20. Adar
Julius Goldstein	7. Sh'vat	David Liebmann	20. Adar
Simon Goldfield	8. Sh'vat	Bertha Wiesenbergl	24. Adar
Leo Pfifferling	11. Sh'vat	Therese Stern	25. Adar
Marjem Katz	13. Sh'vat	Paul Scherlinski	26. Adar
Selma Selig	14. Sh'vat	Fritz Brandeis	26. Adar
Isidor Berney	16. Sh'vat	Hugo Ullman	27. Adar
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Lilly Hirsch	30. Sh'vat		
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Moritz Mayer	1. Adar		
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The Congregation Reports . . .

. . . that services during the past holiday season enjoyed large attendance, on Rosh haShono and Yom Kippur, as well as Sukkos when many sets of *arba minim* enhanced our shul; that our community Sukko, as well as an ever growing number of private Sukkos were in daily use; that the festive spirit of Simchas Torah was a joy to behold with inspiring enthusiasm of our youth; that Rabbi Kahn, who was honored with Choson Torah, and Mr. Isaac Selig, who was honored with Choson Breshis, welcomed members and friends at the traditional Yomtov reception . . .

. . . that the Sisterhood opened its season on October 24th with a well-attended lecture by Rabbi Kahn on "Woman's Best Friend," a historic and halachic review of the role that jewelry and cosmetics play in Judaism . . .

. . . that a Game-and-Card night was arranged by the Sisterhood on November 27th, enjoyed by all who attended . . .

. . . that the Sisterhood invites all members and friends to a Chanuka get-together, featuring the popular entertainer Mr. J. Garson, refreshments and lighting of the Chanuka lights, on Sunday, December 19th, at 3 P.M. . . .

. . . that the annual general meeting of the Chevra Kadisha and the Dinner will take place on Sunday, January 30th . . .

. . . that our bazaar will be on Saturday night, February 19th and Sunday, February 20th, and all members are urgently asked to participate energetically by making available merchandise and by volunteering for help during the sale . . .

. . . that Mr. Fred Reich donated several new Siddurim, in memory of his late sister, Esther Herman . . .

. . . that a new Siddur for the Omud was donated by Mr. Arthur Simon on the occasion of his 65th birthday . . .

. . . that Mr. & Mrs. Otto Loewenstein donated their Sefer Torah to our synagogue . . .

. . . that the Teves issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Gabriel S. Harwitt . . .

. . . that the Shvat issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Simon Ackerman . . .

. . . that the Adar issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Hans Rothschild . . .

. . . that volunteers, urgently needed to visit the elderly and sick, please contact Mrs. Edith Weissfeld . . .



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. . . A GOOD NEIGHBOR?
. . . A GOOD FRIEND?
. . . A GOOD RELATIVE?

Get Him (or Her) To Become A
Member Of The Congregation!

TRUE OR FALSE? — A PURIM QUESTION

(In honor of Purim we thought it a good idea to invite a famous syndicated columnist to visit our congregation and attend one of our services. Though we're unwilling to vouch for the authenticity of these remarks, inasmuch as some of the journalist's peculiar style-flavor was lost in transmission, the article does sound like him and could somehow be attributed to his pen.)

Congregation Beth Israel's future is bright. There's none to compare with its unique climate. Mingling with the worshippers as they arrived at staggered, rather than staggering intervals, on a recent Saturday morning, I was heartily welcomed. Warmly extended welcoming words successfully drowned out the cantor. I was issued talis and prayer book and took a seat in the rear section of the deliciously chilled synagogue.

(Though, as I understand, this article will appear in winter, my experience goes back to a hot and humid weekend last summer, when air-conditioning was highly appreciated.)

I soon found myself in the congenial company of a group of men who made me feel very much at home.

"Why don't you use microphones?" I asked during a lull in our pleasant conversation.

Embarrassed glances met me and I was told, politely but firmly: "Mister, this is an orthodox synagogue. Microphones are forbidden on the Sabbath. Besides, our cantor's voice is strong enough to reach every corner."

"Oh, excuse me," I was quick to apologize and to explain, "but I wasn't referring to the cantor at all. I thought it would be easier for you worshippers to communicate with each other across the rows and aisles. Why, with a microphone, a man could break the Mechitzo barrier and exchange the latest gossip instantly with his wife instead of waiting till after services. And you wouldn't have to lean against the partition's wire mesh to talk to her or walk around to visit her while the Torah is read.

And look how you'd save yourself that trip to the Social Hall during the Haftoro. But, of course, pious Jews cheerfully bear the sacrifice of not using the microphone, if it's forbidden."

The service that morning was, I tell you, sheer delight. Our talk was chummy, ranging over lots of topics. They were awfully considerate, those fellow-worshippers. They avoided all sacred Jewish matters of which I'm totally ignorant, and concentrated, surely for my sake only, on neutral, everyday subjects. Such as business, and politics. And from the women's section I heard a steady hum featuring fashions, cooking, and healthy criticism of the men's Torah pledges.

And the weather! This led to a lively discussion on the faults and merits of air-conditioning. Oh, it was heart-warming to hear such an admirable polarization. It went from one extreme (favoring arctic temperatures) clear across humanity's spectrum, to dedicated antiquity (a mumbled German phrase was translated for me into: "Our forefathers had no air-conditioning. What was good for them is good enough for me!").

Speaking about languages—I was amazed at the smooth handling of a sticky problem. Seems that the older generation, all immigrants from Germany, loyally adhere to German. With that goes much of the German personality, ideology, politics, business ventures, and so forth. The younger element, born and raised in this country, is utterly indistinguishable from other normal, healthy Americans. They love baseball, wear minis, eat ice-cream, and are in favor of shooting the Establishment.

Now, wouldn't you expect a huge generation gap and a massive communication gap? But no, there's hardly any gap and very little communication!

Take the rabbi. He's fair. He delivers the sermons and discourses sometimes in German, giving the youngsters a well deserved rest, and sometimes in English so that the older people can snooze in peace. Of course, there are the bi-linguists who understand either language. No trouble — they sleep through both!

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DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass Zizis oft geprüeft werden muessen, ob sie auch in Ordnung sind, dass namentlich bei Zizis am Talis die Faeden leicht beschadigt werden koennen, dass taeglich die verworrenen Faeden sorgfaeltig auseinander gebracht werden muessen, dass man sofort wenn eine Aenderung (fehlerhaft, Riss, etc.) bemerkt wird, sich zu erkundigen hat, ob es noch kosher ist?

. . . dass Tfilin bei Schluss des Fruehg'ttesdienstes abgelegt werden, wobei die Minhogim verschieden sind (nach Olenu, gegen Ende von Uwo lZion, etc.), jedoch nicht vor Tachanun und bestimmt nicht solange eine ausgehobene Sefer Thora nicht wieder eingehoben ist?

. . . dass nicht nur Frauen sondern auch Maenner zu Schabbos-Lichter verpflichtet sind, dass zwar die Frau diese Mitzwo fuer die ganze Familie erfuehlt, wenn aber der Mann alleine ist (Student, auf Reisen, etc.) er selber entzuenden muss, oder sich bei einer Familie am Entzuenden beteiligen muss?

. . . dass es zur Menschenwuerde gehoert, einen Verstorbenen bald, wenn moeglich am selben Tag, zu beerdigen?

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(I've been given iron-clad proof for this. Though the rabbi has often spoken, in both languages, about several Jewish laws and practices which are regularly neglected, the entire congregation blissfully continues to ignore him. Can only be because they didn't listen.)

Make no mistake about it, the people are to be congratulated on their spirit of harmony and unity. Leaving the job of praying to rabbi, cantor and president (poor, lonely fellows, they stand in miserable isolation from others and are simply forced to pray) the good members of the congregation enthusiastically and regularly come to their synagogue for genuine "community" worship. They love a good, lively conversation. And religiously fulfilling the Biblical law "love your neighbor as yourself," they lovingly include in it everyone else.

* * *

P.S.: Later I was told that services on Friday evening and Saturday afternoon are not so well attended. Can't believe it! Congregation Beth Israel worshippers are much too neighborly!

. . . dass Schma morgens vor Ablauf des ersten Viertel des Tages gesprochen werden muss (siehe letzte Spalte auf Seite 5), daher es ratsam ist, waehrend der Winterzeit am Schabbos, ganz Schma vor Schacharis zu sprechen, denn oft ist der Zeittermin schon ueberschritten, wenn beim G'tresdienst Schma erreicht ist?

. . . dass Gelatin, meistens eine tierische Substanz und daher trefa, nicht nur in ice cream und desserts enthalten ist, sondern auch in cake icings, candies, marshmallows, medicine pills und capsules?

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SOVIET JEWRY

Our work for the benefit of Soviet Jewry is continuing at a steady pace. The Washington Heights-Inwood Council for Soviet Jewry has developed in its structural composition into a community-wide agency, well supported by almost all the congregations and organizations of our area.

At a meeting on September 26th, the following administration was elected:

Board of Officers: Rabbi Shlomo Kahn, Chairman; Rabbi Ralph Neuhaus, Co-Chairman; Mr. Ronald Wachtel, Treasurer; Miss Myra Ladenheim, Recording Secretary; Mrs. Augusta Saretsky, Corresponding Secretary.

An Executive Committee consists of the accredited delegates of the member organizations. Membership is open to all residents of Washington Heights and Inwood (see coupon below).

The Council's permanent address is that of our Congregation, 562 West 181st St.

The Council publishes *Hatzala*, a newsletter, keeping the public informed of all news, activities and plans. The first issue was distributed in September; the second is planned for Chanuka.

A successful packages-to-Russian-Jews-drive netted over \$6,000.—(in addition to ca. \$10,000.—already raised prior to the Council's appeal by some congregations). With the packages, many lives were saved from starvation and a number of captives freed from Russia.

A call went out to the community to participate in the "Freedom Lights for Soviet Jewry" at Madison Square Garden on December 13th.

Also, the Council initiated a massive card-writing campaign on behalf of Sylva Zalmanson and other Jewish prisoners in Russian jails and labor camps.

The congregations and organizations of Washington Heights and Inwood have responded generously to the Council's plea for funds to help it establish itself at its inception. For the future, the Council turns to the entire community, urging everyone to become a member, to identify himself with our sacred task.

Our membership cards bear this message: "The Council is dedicated to ease the plight of the Jews of Russia . . . give moral and

material support . . . secure their full rights . . . permit emigration to the land of their choice."

Please use the coupon below to help us fulfill these goals!

Wash. Hts.-Inwood Council
for Soviet Jewry
562 West 181st Street
New York, N.Y. 10033

Gentlemen:

Please enroll me as a member in the Council. I enclose my membership dues for this year (\$5.—/ student \$2.—).

Name: _____

Address: _____

(Continued from Page 1)

committed to strike a death blow and promising a blood bath, Jews the world over sprang into action to help and to save. Ideological differences were dropped. Financial assistance poured in unprecedented volumes. Able-bodied Israelis as well as volunteers hurriedly took the next plane into the danger zone. A veritable mobilization fever gripped Jews to such a pitch that others too were infected.

And in the war-torn land, no victim was abandoned, no safety attempt ignored, no ruin left desolate.

No such spirit is in evidence at the disaster and heartbreak of the Bay of Bengal, neither among the nations of the world nor within the countries directly concerned.

What's wrong with the Bay of Bengal? Plenty. Its governments (and those of many other regions as well) are negligent and derelict, its societies cold and heartless, its people apathetic and lifeless. What's missing? The basic human traits which classically and traditionally, pulse through the very bloodstream of our people:

שלשה סימנים יש באומה זו הרחמנים
והביישנים וגומלי חסדים.

"three characteristics are in this nation, compassion, decency and loving kindness" (Talmud Yvomos 79a).

MAYOR'S NEIGHBORHOOD ACTION PROGRAM

The Mayor's office, in a release last September, announced formation of the Neighborhood Action Program in Washington Heights.

The 34th Police precinct (covering area from 165th to 225th Streets, Harlem to Hudson Rivers) was designated as the only precinct in New York City for the "Neighborhood Team" program.

The precinct has been divided into five sectors, each sector supervised by a specially trained police sergeant, with broad powers to assign, deploy and supervise manpower. It is expected that this type of police coverage will greatly reduce crime and help to strengthen the thriving community.

The Mayor stressed that Washington Heights, with its Yeshiva University, several other Yeshivoth, and 28 synagogues, houses one of America's largest "Kehilla" settings.

The Team Commander for the immediate area of our synagogue is Sgt. George McGinn. He may be contacted by dialing WA 7-2290.

To summon police for an emergency, dial 911.

DAY OF PRAYER FOR SOVIET JEWS

ASORO B'TEVES (December 28th)

Special Services:

Monday	8:00 P.M.
Tuesday	7:25 A.M.
Tuesday	4:30 P.M.

FROM THE "Y":

Mr. Daniel Stein, Director of YM & YWHA of Washington Heights and Inwood, announces the following services to the community:

(1) Action for the Retired Community. Counseling for the older citizens, at "Little City Hall," 3958 Broadway, telephone 928-5760, Miss Naomi Goichberg.

(2) Draft Counseling Service. Directed by experienced draft counselors, offering free draft counseling at the Y, 54 Nagle Avenue, each Tuesday 7:30-9:30 P.M.

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