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"Mr. Manchester"
*40 years of Correspondence
from the Lubavitcher Rebbe
to Mr. & Mrs. Zalmon Jaffe*

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Table of Contents

	Publisher's Foreword	XI
	Editor's Introduction	XIII
5712		
7 Elul	Rabbi Rein's visit	1
5713		
28 Shevat	<i>Maaser</i> to Tzedokah	4
20 Iyar	Increase in Torah study	6
5714		
25 Adar II	Blessing for business. Upcoming Bar Mitzvah	8
26 Nissan	Blessing for son's Bar Mitzvah	9
11 Menachem Av	Business worries. 'Wheel' of fortune	10
5715		
2 Tammuz	<i>Tzedokah</i> . Communal position. <i>Mikva</i>	12
28 Menachem Av	Preparations for 13 Tammuz. Changing <i>gashmius</i> to <i>ruchnius</i>	14
5716		
16 Shevat, 5716	Strong faith. <i>Tzedokah</i> – more than <i>maaser</i> . Age for a <i>Shiduch</i>	15
5717		
18 Kislev	19 Kislev wishes	16
13 Teves	19 Kislev celebrations. <i>Mikva</i>	17
12 Sivan	Testing G-d. Business worries	19
15 Menachem Av	Blessing	21
5718		
5 Tishrei	Re. son: One year of Torah study	22
14 Sivan	Condolences	23
15 Sivan	Speedy recovery	24
26 Tammuz	Blessing for a successful court case	25
9 Elul	G-d is my light and salvation	27
5719		
7 MarCheshvon	Exoneration from trial. Blessing	28
15 MarCheshvon	Secretariat: arrangements for New York visit	29
Rosh Chodesh Kislev	Successful surgery of wife	30
18 Adar I	Follow-up of personal meeting	31

18 Adar I	Secretariat: Follow up to visit	32
21 Adar II	Blessing for wife's treatment	33
5 Nissan	Recovery of Mr. Hamburger	35
10 Iyar	Visit to Italy. Son's preparations for Yeshiva	36
19 Sivan	Continued faith in G-d	38
24 Sivan	Executive control of Board	39
24 Sivan	Retain executive control	39
14 Tammuz	Communal politics. 12 Tammuz	40
25 Tammuz	Son's admission to Yeshiva	42
15 Menachem Av	Israel visit. Son's entrance to Yeshiva	43
5720		
30 Tishrei	Taking son from Yeshiva for vacation. Acclimatization in 770	44
22 Mar Cheshvon,	Progress in business. Communal affairs	45
23 Mar Cheshvon	Secretariat: re son. Appointment for <i>Yechidus</i>	47
5 Shevat	<i>Parnossa</i> . Children. 10 Shvat. Larger bank loan.	48
17 Shevat	G-d is your partner in business	50
10 Adar	Faith. Birthday wishes	52
11 Nissan	Son's good impression	53
1 Iyar	Mrs. Jaffe's activities with girls	54
13 Iyar	<i>Yetzer Horah</i> 'dancing' in communal activities	55
27 Iyar	Dealing with others. Daughter's future plans. <i>Parnossa</i>	56
15 Tammuz	Business encouragement. 12 Tammuz	58
11 Menachem Av	Blessing for visit to Israel. Strengthening <i>Yidishkeit</i>	59
20 Elul	Communal matters. Daughter's training. <i>Esrog</i> from Israel	61
Selichos	New Year wishes. Mixed dancing	64
5721		
3 Cheshvon	Mixed dancing. Announcing pregnancy	65
Chanukah	Purchase from Hong Kong. Buying in Japan	67
15 Teves	Birthday wishes	69
21 Teves	<i>Tzedokah</i> . Requested recording for banquet	70
12 Shevat	10 Shevat	72
20 Shevat	<i>Berocho</i> . 10 Shevat	73
12 Adar	Birthday wishes.	74
Taanis Esther	Greetings to dinner of Friends of Lubavitch	75
19 Adar	Success of Purim affair	76
11 Nissan	Pesach wishes. Group Flight to New York	77
13 Nissan	Confirming receipt of 11 Nissan wishes	79
27 Nissan	Saw son at farbrengen. Consecration of Lubavitch House, London	80

Rosh Chodesh Sivan 20 Sivan	Shavuot blessing. Group visit Secretariat: re children in non-Jewish grammar schools. Encl: Letter to Mrs. Ruth Royde	81 82
27 Sivan	Secretariat: Group visit to the Rebbe	84
25 Menachem Av	Insurance claim advice	85
8 Elul	Secretariat: Write diary of group visit	88
17 Elul	Received copy of Diary	89
5722		
23 Mar Cheshvon	Business difficulties	90
13 Kislev	Things will turn out better	91
4 Teves	19 Kislev. Lessons from Chanukah	92
17 Teves	Chartered trip. Advice in personal affairs	94
13 Shevat	Significance of Yud shevat	96
4 Adar I	Birthday message	97
19 Adar I	Secretariat: Rebbe does not accept telephone calls	99
21 Adar I	Business difficulties. Offering a loan	100
23 Adar II	Firm stand with bank	101
27 Nissan	Report of son's visit home	103
Erev Shabbos Mevorchim Sivan	Lag b'Omer	104
28 Tammuz	Liverpool kosher catering for Reform functions	105
19 Menachem Av	Yeshivas Yaakov Yosef	107
28 Menachem Av	Time and place of daughters marriage	109
12 Elul	Enlargement of Jewish school/education	111
Selichos	New Year wishes. <i>Sidur kiddusin</i>	113
5723		
8 Kislev	Shmuel Lew's trip	114
3 rd light of Chanukah	Wedding plans	115
11 Teves	Birthday wishes	117
25 Teves	Camp reunion. Encl: letter to Cnclr. Samuel Davies – on receipt of O.B.E.	118
27 Shevat	Loan. Obtaining credit. LJ's visit	121
4 Adar	Birthday wishes. New Shul. Encl: letter to Beis Rivka	123
Shushan Purim	Inspiration from Purim. Encl: Letter to Cnclr. Samuel Davies – Age affecting capacity	128 129
3 Nissan	Evaluation of business and charitable contributions	130
13 Nissan	Pesach wishes. Amount of <i>Tzedokah</i>	134
13 Nissan	Blessing	135
28 Nissan	Nomination to Council	136

4 Sivan	Rabbi Shemtov accompanying flight	137
5 Menachem Av	Job for Shmuel Lew. Addition in <i>Yidishkeit</i>	138
21 Menachem Av	Sale of warehouse	141
22 Elul	Received letters and regards	143
5724		
Early 5724	Re-election to Shechita Board	144
13 Cheshvon	Trip to Hong Kong.	
	Distribution of Lubavitch money	145
18 Cheshvon	Communal matters	147
15 Kislev	Forthcoming trip. 19 Kislev	148
3 Nissan	Wishes for 25 th wedding anniversary	149
26 Nissan	More fath – more <i>parnossa</i>	150
20 Tammuz	Business. Wedding arrangements of son. <i>Mechitzah</i> problems.	151
	Encl: letter to P. Mann	153
5 Menachem Av	Delay in construction of Shul. 12 Tammuz	154
21 Menachem Av	Congratulations to Mrs. Jaffe	156
29 Menachem Av	Telegram: Services of new Shul	158
5725		
29 Tishrei	Received condolences	158
15 Mar Cheshvon	Settling of daughter and son-in-law. Sir Isaac Wolfson	159
1 st Day Chanukah	Long intervals between letters. Place of learning of Shmuel Lew	161
22 Adar I	Shechita Board	163
10 Iyar	Position for son-in-law	164
14 Tammuz	Job situation of Shmuel Lew	165
14 Menachem Av	Partnership	166
25 Menachem Av	Auspicious days of Elul	167
Days of Selichos	Rosh Hashanah wishes. Son's sermons. <i>Parnoso</i> of children	168
5726		
29 Tishrei	Birth of grandson	170
13 Cheshvon	Leasing additional shops	171
29 MarCheshvon	Shops. Kislev	172
24 Teves	Go from strength to strength	173
Erev Pesach	Secretariat: no Yechidus appointment	174
18 Sivan	Convey report from visit	175
3 Tammuz	Preparations for 12-13 Tammuz.	176
3 Menachem Av	Rebbe's opinion of Bank Manager. Trip to NY would have a negative effect on him	177
5727		
16 Kislev	Public acknowledgment to doers of a <i>mitzva</i>	179
27 Adar I	Possible reasons for failure of business	180

11 Nissan Before Shvuos	Pesach wishes. Have not heard from you Long standing custom to spend Shvuos in NY	183 184
21 Sivan	Going from strength to strength	185
11 Tammuz	Blessing for 12 Tammuz Farbrengen	186
5 Menachem Av	Purpose of the 3 weeks not to inflict a sad period	187
5728		
27 Tishrei	Requesting report of Simchas Torah	188
4 Cheshvon	Thank you for sending book	189
28 Nissan	Opening of the new Lubavitch Synagogue and Youth Centre	190
Sivan	Public speaking	192
11 Sivan	Business advice	193
5729		
13 Kislev	I have taken time out from my busy schedule to send a <i>berocho</i>	194
1 st Day Chanukah	Thanks for good wishes. <i>Berocho</i>	195
10 Shevat	Birthday wishes	197
Tu BiShevat	No business worries. Expanding activities	198
21 Menachem Av	Taking over a school	199
5730		
5 Nissan	Pesach wishes. Tanya in English	201
Erev Pesach	Pesach wishes	202
23 Sivan	Disappointed not seeing you	203
5731		
26 Tishrei	Keeping me informed. Relationship with Bank Manager	204
10 Kislev	Attend wedding of nephew. Visit our institutions in Israel	205
8 Teves	Thanks for report	207
20 Shevat	Adar wishes	209
3 Nissan	Joy of Adar. Accommodation in Crown Heights	210
11 Nissan	Pesach wishes. Critique of concert in December	213
10 Iyar	Secretariat: Accommodation in Crown Heights	216
7 Tammuz	12 Tammuz wishes	217
5732		
5 Adar	Coercing people to visit me	218
26 Nissan	Thank you for birthday wishes	222
26 Nissan	Thank you for birthday wishes	223
15 Sivan	Second <i>Yechidus</i>	224
Rosh Chodesh Elul	King in the field	225

5733			
23 Kislev	Concessions for the greater good of <i>hafotzo</i> . Tanya end of chapter 1		226
Rosh Chodesh Iyar	Dinner of Lubavitch Foundation Manchester		229
Erev Rosh Chodesh Elul	Thank you for crystal		231
5734			
8 Shevat	10 Shvat wishes. Special action for Purim		232
Erev Lag B'Omer	A new 'assignment.' 'Mr. Manchester.'		
	<i>Shlichus</i> in Eretz Yisroel		234
10 Menachem Av	Condolence on passing of mother		237
10 Menachem Av	Five mitzvah campaigns		238
5735			
Erev Pesach, 5735	Pesach wishes. Encl: letter to sister		239
5 Iyar, 5735	Secretariat: Arrangements for Shovuos visit		243
5736			
Erev Shabbos Bereishis	Spread <i>Yidishkeit</i> after Simchas Torah		244
11 Tishrei	Blessing for proper medical treatment		245
5737			
11 Cheshvon	More 'jobs'		246
Erev Shabbos	Joy of Adar. Accommodation problems in		
Mevorchim Adar	Crown Heights		247
20 Adar	Reaction to previous letter		250
19 Menachem Av	No mention of the "Ten Assignments"		252
5738			
Cheshvon	Thank you for good wishes re my health		254
5739			
Erev Shabbos	Birthday wishes. Larger diaries		
Mevorchim Shevat			255
Beginning of Adar	Increasing joy. Birthday wishes. Diary		257
16 Adar	My wishes for the <i>geula</i>		259
24 Tammuz	Enclosed letter to nephew. Tzitzis. Music.		260
5740			
Chol Hamoed Succos	Advice for raising capital		263
4 Cheshvon	Sharing impressions from visit		264
7 Adar	Lessons from Purim		265
14 Nissan	Pesach wishes		267
Tammuz	Sel-sacrifice of the <i>Baal Hageulah</i>		268
5741			
4 Kislev	"Cold" from NY visit		270
21 Iyar	Publication of small Tanya		272
5742			
Erev Succos	Payment for <i>Lulov</i> and <i>Esrog</i>		274
3 Shevat	Chinuch in the community		275

Rosh Chodesh Adar	Silver decanter	276
Before Shvuos	Response to <i>Encounter</i> vol. 13	277
5743		
4 Sivan	Response to <i>Encounter</i> vol. 14	278
5744		
Rosh Chodesh Nissan	Pesach, birthday wishes	279
5745		
12 Adar	Purim wishes. Birthday wishes. Mazal Tov wishes	280
5748		
24 Sivan	Preference of Miami over Crown Heights	281
Tammuz	Health. <i>Hakhel</i>	282
5749		
2 nd of Chanukah	Regards from daughter and granddaughter whom I met today	283
25 Tammuz	Fire in Yeshivas Lubavitch Manchester	284
5750		
7 Cheshvon	Saw you with beard	285
Erev Rosh Chodesh	How did you have joy in Adar?	286
Nisan		
5751		
12 Tishrei	Health. Birthday	287
Before Shvuos	Response to <i>Encounter</i> vol. 22	288
14 Sivan	The Menachem Mendel	289
Unknown dates		
	Sale of lot. Expansion of the mosad	290
	Received book on <i>Haftoras</i>	290
	I hope things are moving in the right direction	290
	Shortage of material for the Diary	291
Appendix I	<i>Taharas Hamishpocho</i> interfering with procreation. Hurt feelings in a broken <i>shuddich</i>	295
Appendix II	The length of a sermon	297
Appendix III	Regarding printing of the English Tanya	299
Glossary		303
Index		308

Publisher's Foreword

From the day he first met the Rebbe in 1959, My father Reb Zalmon Jaffe ז"ל dedicated his life to use every opportunity to make the Rebbe happy and to serve as the Rebbe's Public-Relations man in England.

He always encouraged people to write to the Rebbe, not necessarily when they had problems, but to keep contact always. He only wanted to write good news, to make the Rebbe happy. He did not want to be a *Tzoros-Chossid* and only write when he had a problem.

He revelled in relating stories about the Rebbe and of the achievements of his Shluchim. This is one of the reasons why he wrote his famous *My Encounter with the Rebbe*, to whet people's appetite to visit '770' themselves.

My father always had a knack for writing and when it was suggested to him that someone should keep a diary of their experiences at '770' he jumped at the opportunity. He went on to publish thirty two volumes of *My Encounter With The Rebbe!*

The Rebbe would provide comments where necessary and always encouraged my father to increase the number of pages every year. That my father managed to do this was one of the Rebbe's greatest miracles!

The Rebbetzin was his most famous fan. My father would always be certain to present a copy of his diary to the Rebbetzin as soon as he arrived in New York. When they met again, it was obvious from her questions and comments that she had read every page.

My father had an avid readership and his *Encounters* were known to be addictive. After starting to read one of the books it was difficult

to put it down before reaching the end. The books comprised a synthesis of humour and seriousness, Torah and anecdotes. The common thread that ran through the *Encounters* was the connection that our family had with the Rebbe. This gave the books a charming and cherished personal touch.

Unbeknown to most readers, in addition to his books, my father maintained an extensive correspondence with the Rebbe. For forty years he had the privilege of the Rebbe's inspired advice on practically every matter.

When my son-in-law, Rabbi Avremi Kievman offered to put the letters in order, I accepted without hesitation. When he then suggested publishing them in a book, I knew that this is what my father would have wanted, to make the Rebbe's advice available to everybody!

I gratefully agreed to publish these letters, knowing full well that this would give my father much *nachas* and joy, and that the project would also be of help to others.

I thank Avremi for all his hard work and his wife, my daughter Golda for her forbearance in this project. May Hashem grant them both, together with their family, much success in their *Shlichus* in Liverpool.

Avrohom Jaffe
Manchester, England

Editor's Introduction

The late Reb Zalmon and Roselyn Jaffe ז"ע had the distinct privilege and merit of carrying on a unique correspondence with the Lubavitcher Rebbe. To date, we have discovered approximately 260 letters that they received from the Rebbe over the course of 40 years.

Reb Zalmon's mother, Golda Rivka was the youngest of three sisters who were born in Rakashik, Lithuania. Their father was a chosid of both Rabbi Shmuel and Rabbi Shalom DovBer, the fourth and fifth Rebbes of Lubavitch. In the early 1900's the second sister, Rochel Leah, joined her husband Menachem Mendel Schneur Zalmon Bor in Manchester where he had travelled to seek out a livelihood. She soon asked her younger unmarried sister, Golda Rivka, to join them. While in Manchester, Golda Rivka met Zev Jaffe, whom she married in 1910.

Far removed geographically from the Rebbes, contact was extremely sporadic, until 1923 when the eldest sister, Hinda Malka, arrived with her husband Rabbi Shmuel Rein who became *Rov* of the Kahal Chassidim Shul in Manchester. Shortly after his arrival, Rabbi Shmuel reintroduced the family to the importance of corresponding with the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak, and seeking his advice.

The Jaffes' first correspondence with the Rebbe, Rabbi Menachem Mendel, was through the famed chosid and *Shliach*, Rabbi Bentzion Shemtov, or, as they affectionately called him, 'Shemmy.' Rabbi Shemtov travelled far and wide raising funds for the Rebbe's institutions and planting the seeds of '*Chasidishkeit*' wherever he went.

On the 13th of Sivan 1958, the family of Zalmon and Roselyn Jaffe were injured in a serious road accident in which their younger son, Jeffrey (Gedalya), was tragically taken from them. This was a crucial turning point in the Jaffes' relationship with the Rebbe. Immediately upon hearing the news, the Rebbe sent a letter of comfort and consolation. On the 15th of Sivan, a second letter was dispatched with blessings for a full recovery. Not long afterwards, they recognized the need to meet with the Rebbe personally.

In the winter of 1959 they made their first journey to the Rebbe, who spent many hours in *Yechidus* with them. The Rebbe offered them encouragement and elevated their spirits. They immediately formed a special relationship with the Rebbe who virtually took the entire family under his wing. It was then that Reb Zalmon took upon himself his life's mission – to bring joy to the Rebbe.

On his return to Manchester, he attempted to increase the entire city's connection with the Rebbe, by encouraging numerous individuals to correspond with the Rebbe, and organizing the first charter flight to visit the Rebbe in 1961.

Reb Zalmon viewed the Rebbe not merely as a Rebbe, but also as a father and confidant; someone to whom he could divulge the depths of his heart and soul. He hid nothing from the Rebbe, writing directly from his heart. He would write a letter every week, although he did not necessarily receive a weekly reply. He was fond of saying that he did not want to be a '*Tzoros*' Chossid – one who only writes to the Rebbe in times of need. His greatest joy was to inform the Rebbe of glad tidings and good news.

As can be seen by the letters in this book, the Rebbe reciprocated this sentiment.

* * *

Global Warming

"England's climate is on the cold side all year round, and Englishmen are basically conservative, reserved and cool-headed, not given to a display of exuberance and over-reacting..."

So wrote the Rebbe to Reb Zalmon in 1980, after a nearly 30-year relationship.

Throughout his years, the Rebbe worked tirelessly to uplift a downtrodden generation of Holocaust survivors and sought to pave the way for the imminent Redemption. England was part of the Rebbe's grand plan and vision, and Zalmon Jaffe was one of those who had the privilege to be a partner in this great work.

I had thought that things had changed a bit in England in recent years...

Lubavitch here, as well as in Manchester, Great Britain and elsewhere, has, with G-d's help, succeeded in breaking the ice-age.¹

Futures Market – Making Deals With G-d

The Rebbe's letters to Reb Zalmon cover many topics, both personal and communal. Undoubtedly however, most prominent in this voluminous correspondence is the Rebbe's letters regarding *Tzedokah* (charity) and its direct effect on one's business success. From his very first letter to Reb Zalmon, the Rebbe imparted his revolutionary approach to charity giving:

In my opinion, however, you should immediately make a resolution, *bli neder*, to increase your charitable commitments to a bit more than 10% and not wait until you see an additional increase in your business. Rather, you should immediately fulfill the Talmudic dictum, "*aser bishvil shetisasher*," which implies that first one gives *maaser* [tithe] (and one is not particular about the exact sum and gives a bit

¹ 4 Kislev, 5741

more) and we can rely on G-d's faithfulness to fulfill His promise of *'tisasher*.²

After 'testing the waters' with Reb Zalmon and receiving a positive response, the Rebbe goes on in his next letter to elaborate the benefits of this unconventional approach towards charitable giving:

Your determination to give *Tzedoko* above *Maaser*, is certainly praiseworthy, and in addition to all else, it is a *Segula* for good business and avoidance of losses, so that not only would your anxiety about your surplus stock prove unfounded, but even bring a profit, in accordance with the words of our Sages *'Aser bishvil shetisasher*.³

Even when business wasn't doing so well, the Rebbe demands that he keep up his additional charitable contributions:

Although you write that business leaves much to be desired, I hope that in these days between Purim and Pesach which are auspicious for our people, there has been a noticeable improvement, especially as you are keeping up your contributions to *Tzedoko*, which is an additional *Segula* for success in business.⁴

And again:

I was especially pleased to learn from your letter that even when business was not all that could be desired for a while, you have maintained your *Tzedoko* at somewhat more than "*Maaser*," which showed that your faith in G-d did not weaken, and G-d does not remain in debt and rewards generously, so that before long one can see that one's faith was justified.⁵

It was at such a difficult time in Reb Zalmon's business that the Rebbe added the following handwritten post-script⁶:

² 28 Shevat, 5713

³ 20 Iyar, 5713

⁴ 25 Adar II, 5714

⁵ 2 Tammuz, 5715

⁶ 26 Nissan, 5724

Don't worry so much about business.
More תורה - more דברים.

Finally, when the 'big payoff' does come through, the Rebbe doesn't hold back his vision of even greater blessing!

I was pleased to read ... that you so quickly saw the fulfillment of G-d's promise, "Test me now herewith, saith our G-d... if I will not open for you the windows of heaven, and pour you out a blessing more than enough." (Malachi 3:10). Thus, your pledge of £500 for Kfar Chabad, has been returned to you many fold. It is a pity that you did not pledge more, so that the benefit would have been so much greater. I trust, however, that this will be a lesson for the future, to remember how trust in G-d is well rewarded.⁷

At one point there arose a question regarding the amount of money Reb Zalmon was giving to charity, relative to his financial position:

What is perhaps even more important is to remember that your business turnover has grown quite remarkably since we began to discuss your *Tzedoko* contributions. I believe I mentioned to you that sometimes the order is "*asseir*" first, and then comes the "*tisashet*," and sometimes it is reversed, namely, G-d extends His "credit" first, increasing the turnover of business and a proportionate increase in profits, expecting confidently that the "*asseir*" will follow in a commensurate measure. In your case the latter order was followed. Hence, the increase of your *Tzedoko* contributions should be at least proportionate to the increase in the volume of business, especially, as in your case, *bli ayin-hora*, the volume increase has been *Ima'alo miderech hateva* (supernatural).⁸

In later years the Rebbe became synonymous with charity, using every occasion to distribute dollars to everyone he met, to be given to charity; whether it was at Yechidus, Farbrengen or the famous Sunday morning 'dollar line'. In those early years, however, the Rebbe was training his Chasidim as to how charity should be given.

⁷ 12 Sivan, 5717

⁸ 3 Nissan, 5723

* * *

“Mr. Manchester”

Another significant topic in the Rebbe's letters to Reb Zalmon is his communal responsibility (*askonus*), both for the wider community as a whole and for Lubavitch in particular.

In the spring of 1955, Reb Zalmon wrote to the Rebbe of his election as president of the Shechita Board in Manchester. The Rebbe replies on the 2nd of Tammuz:

Since you have again been elected to a prominent communal position, I trust that you are using all your influence both in a wider circle, as well as among your relatives and friends, to strengthen their faith and confidence in G-d and feel certain that all G-d does is for the good.⁹

After his re-election four years later, the Rebbe reveals his keen insight into the democratic process:

It happens that promises before elections are not always kept after elections. Therefore, even if the said person will not always abide by his promises, I trust that it will in no way affect your work for the benefit of the community. Furthermore, the *Zechus Horabim* will stand you in good stead and you will be successful, which will at the same time also provide additional channels to receive G-d's blessings in all your affairs, public and private.¹⁰

Often, the Rebbe referred to Reb Zalmon as “Mr. Manchester.” As such, he was expected to be at the forefront of all Lubavitch activities in the city.

I received your letter of December 4th, in which you write, all too skimpily, about the Yud Tes Kislev *Farbreng*. I was glad to receive indirect reports, however, that it was a considerable success, and that

⁹ 2 Tammuz, 5715

¹⁰ 14 Tammuz, 5719

it was largely due to your considerable efforts, not only in the preparation for it, but also as the Chairman of the affair.¹¹

On another occasion:

I looked in vain for some word about the preparations for Yud Shevat, but I take it for granted that this is an omission only in writing, but in fact you had a very inspiring gathering in observance of this auspicious day.¹²

When the responsibilities and commitments became too great a strain for him and it was felt that he was exerting himself too much, Reb Zalmon turned to the Rebbe for advice:

Needless to say, it is difficult to express an opinion at this distance as to what should be the time limit allotted to communal responsibilities. Besides, it is difficult to make a hard and fast rule, since the need is not the same in a uniform way, in every matter and at all times. However, the way of the Torah is, generally speaking, the golden rule, avoiding extremes, but occasionally to lean over "to the right."¹³

* * *

Of the 260 letters that the Rebbe wrote to Reb Zalmon, many of them consisted of a standard pastoral text, letters containing New Year and other festival greetings. The reader will find these blessings already published in various other publications.

However, the vast majority were letters of unique content. From this vast collection we have chosen those letters that we think to be interesting, relevant and beneficial to the reader. Those parts of the letters that are of a personal nature have been omitted, indicated by ellipses.

Footnotes in standard text-size are the Rebbe's; those in a smaller text-size are by the editor.

¹¹ 4 Teves, 5722

¹² 13 Shevat, 5722

¹³ 3 Nissan, 5723

A number of letters were written in Hebrew or Yiddish and have been translated for this book. My thanks to Professor Dovid Katz, Professor of Yiddish Language at Vilnius University Lithuania, for his assistance with the Yiddish translations.

For the benefit of those readers unaccustomed to the Jewish calendar, all dates have been rendered in the Gregorian calendar as well. These modified dates do not appear in the original letters.

For further convenience, at the end of the book the reader will find a thorough index and a full glossary of terms for those words in Yiddish and Hebrew. My thanks go to my sister-in-law, Miss Dina Jaffe, for her efforts in composing these.

* * *

To read a letter from the Rebbe is always an exciting event. To be given access to an entire treasure trove of letters is a dream. I thank my father in law, Rabbi Avrohom Jaffe for allowing me the privilege to sift through and organize his father's archives. In the process we discovered misplaced letters and memories. For some we were able to find only a second page; for others we had to search for a date as it was missing or erased. Though 40 years have passed, my father in law's memory hasn't failed him and he was able to place all events concisely.

Special mention must be made of Rabbi Shmuel Lew, Mr. Manchester's son-in-law. His valuable advice and help is greatly appreciated.

The opportunity to do all this wouldn't have been possible without the willing support and encouragement of my wife. When I began this project I thought it would be quick and simple; it then ballooned into many hours, days and late nights. I thank her for her assistance and tolerance.

* * *

It has been eleven long years since we have last heard our dear Rebbe teaching us, and three years since Reb Zalmon and Roselyn passed on.

It is our fervent prayer and wish "that we should all merit to see very soon the final and true *Geulo* through our Righteous Moshiach. And in the meantime, may there be for all Jews "Light, Joy, Gladness and Honor."¹⁴

Avremi Kievman
Liverpool, England

In the days¹⁵ between
27 Elul 5763 and 13 Tishrei 5764
The 3rd Yohrtzeit of the passing of
Reb Zalmon and Roselyn Jaffe ז"ל

¹⁴ Quoted from letter of 16 Adar, 5739.

¹⁵ Fifteen days in total, which equals ה"ו. See Talmud Sotah 17a: "If man and woman are meritorious, the Divine presence – ה"ו – rests between them." See also Likkutei Sichos vol. 24, page III, footnote 2.

"Mr. Manchester"

Looking forward to hearing good news from you, both in regard to your personal affairs, as well as to Klal,

With blessing, *M. Schwabson*

P.S. With reference to recording an address for the Banquet, it is not the custom to do so. This is also understandable from the point of view of Chassidus, which demands spontaneous reaction and inward inspiration, which the occasion itself should call forth, etc. Obviously, words spoken in the presence of a large congregation of Jews (and the Shekhina rests on every congregation of Jews) have a special significance, which cannot be obtained by a recording.

*Mr. Yo
M. Pe'a
inspiration
and*

*when speaking
in front of*

Shneur Zalman Jaffe

I was, of course, taken aback by this development. While 770, especially in the crush of Zman Simchoseinu, could cause some discomfort, I had not expected that it could be the cause of a widespread ~~common~~ Cold (with a capital C). I am used to receiving reports about returning from 770 filled with warmth and bursting with enthusiasm and energy which - if it had any physical effects - no doubt raised the body temperature several degrees. But to return from here with a "Cold", Granted that England's climate is on the cold side all year round, and that Englishmen are basically conservative, reserved and cool-headed, not given to a display of exuberance and over-reacting, I had thought that things had changed a bit in England in recent years.

and so it is to be called
even in English = (5/12/11)

Of course, your statement implied no fault, certainly not intentionally. However, the association of a Cold with 770 seems quite incongruous, especially as Lubavitch here, as well as in Manchester, Great Britain and elsewhere, has, with G-d's help, succeeded in breaking the ice-age.

Be it as it may, there are certainly no (5/12/11) but rather in the spirit of some אמירה that I have seen, expressing the prayerful wish that "it should have an impact on me and on others." I pray that what has been said above should have an impact on myself, that my conduct should leave no room for any possibility of a Cold in others.

ק"ק
 אברהם בן יצחק

 בן יצחק אברהם

 אברהם בן יצחק

 יצחק אברהם

 אברהם בן יצחק

"Mr. Manchester"

ב"ה
ז' אלול, תשי"ב
ברוקלין, נ.י.

המתפללים והגבאים דביהכ"נ
קהל חסידים במאנשעסטער
ה' אליהם יהיו

שלום וברכה!

איך האב מיט אייניגע טעג צוריק באקומען די קאפיע פון אייער בריוו, און איך בין גיווען צופרידן צו זען אז איר שאצט אפ ווי געהעריק די ארבעט און פעולות פון הרה"ג והרה"ח אי"א נו"מ וכו' מהו"ר שמואל שי' רהיין שו"ב פאר אייער קהילה. דאס באווייזט, אז איר נעמט זיין ארנעט מיט אינטערעס ובפנימיות, און איר ווילט אנהאלטן א נעענטערע פארבינדונג מיט דאנעט, וואס דריקט זיך אויס אין אייער וועלן שיקן אים אהער אלס אייער פארשטייער.

איך האף, אז, ווי יעדע לעבעדיקע זאך, וועלן אייערע גוטע געפילן האלטען אין וואקסן, און וועלן אריינדרינגען, דורך די מעמבערס פון שול, אין זייערע הייזער און אין אלע טעטיקייטן. דאס איז דער זאך פון אונזער תורה ודת, וואס זיי באציען זיך ניט בלויז אויף א טייל פון טאג, און די איבעריקע צייט איז ניט צו דערקענען די אידישקייט; – נאר א תורת פון אלקים חיים, וואס נעמט ארום דעם גאנצן לעבן פון דער ערשטער רגע ביז דער לעצטער רגע לאחר מאה ועשרים שנים טובות; ניט נאר א איד אין שול, ביים דאווענען און לערנען, נאר אויך אינדערהיים, אין גאס, אין אפיס וכו', ווי מיר זאגען פעמים בכל יום – בשבתך בביתך ובלכתך בדרך גו'.

בנוגע צו אייער עצם פארשלאג אז הרב ר' שמואל רהיין זאל מאכן א רייזע אהערצו, איז לויט ווי ער שרייבט מיר זיין געזונט צושטאנד, רעכנן איך, אז דער טיילטול הדרך און די ענדערונג פון געוואוינהייט, עסן און טרינקען און אלגעמיינעם לעבנס שטייגער, ווי אויך די אויפרעקונג (כאטש אפילו מתוך שמחה) וואלט געווען פאר אים צופיל אנשטרענגונג. און זיכער, האט ער אייך שוין איבערגעגעבן מיין בריוו צו אים, וואס איז אין איינקלאנג מיט דאס אויבנדערמאנטע.

איך וויל אייך אפדאנקען פאר דעם מחשבה טובה צו שיקן אייער פארשטייער, בפרט פון א קהילה וואס טראגט מיט שטאלץ דעם נאמען "קהל חסידים". מחשבה טובה מצטרפת למעשה, און לויט ווי דער אלטער רבי (תניא פרק ט"ז) איז מדייק אין דעם לשון רז"ל מצטרפת למעשה, אז עס דארף זיין א מעשה אויך, כאטש

"Mr. Manchester"

אפילו ווייט פון דער מחשבה, האף איך, אז בא אייך וועט אויך זיין א מעשה,
דאס הייסט, אז די גוטע תוצאות וואס דער באזוך וואלט אייך געבראכט, וועלן
פארווייקליכט למעשה, כאטש די מחשבה איז ניט אראפ לפועל.

איך פארענדיק מיט א וואונש לכתיבה וחתימה טובה צו אלע חברים פון אייער
שול און זייערע בני בית, יעדן איינעם בהמצטרך בגשמיות וברוחניות.

בברכה

מ. שניאורסאהן

Translation

B"H
7 Elul, 5712
Brooklyn, N.Y.
[August 28, 1952]

To the members and Gabboim
K'hal Chasidim Synagogue of Manchester*

Greeting and blessing!

A number of days ago I received the copy of your letter, and I was happy to see that you appropriately appreciate the work and achievements for your community of Rabbi Shmuel Rein. This shows that you take his work with interest and integrity, and that you want to keep a close connection with us here, which is expressed by your wanting to send him here as your representative.

I hope that like every living thing, your good feelings will keep on growing and will permeate through the Shul members to their homes and all their activities. This is the essence of our Torah

* Though this letter wasn't addressed to Reb Zalmon Jaffe (ZJ) personally, he always considered it his first communication with the Rebbe, as he was the president of the Shul at that time and wrote the request to the Rebbe.

"Mr. Manchester"

and faith: that they should apply not only to a part of the day and the rest of the time Yiddishkeit is not to be acknowledged. Rather, a Torah of **life**, of a living God, who encompasses all of life from the first moment to the last moment after one hundred and twenty good years. Not only to be a Jew in Shul, while praying and studying, but also at home, in the street, in the office, and so on. As we say twice every day in our prayers: "...when thou sittest in thy house, and when thou walkest by the way."

As for your suggestion that Rabbi Shmuel Rein should make the journey here: the situation is, that according to what he writes to me about the state of his health, I assume the fatigue of travel and the changes in what is habitual, eating and drinking and general lifestyle, as well as the excitement (albeit from joy), would be too much strain for him. Surely, he already gave you my letter to him, which is in accordance with the above.

I want to thank you for the good thought of sending your representative, especially from a community that bears with pride the name "K'hal Chasidim." "A good idea is joined to action," and as the Alter Rebbe (Tanya, Chapter 16) explains these words of our sages of blessed memory: "joined to action," means that there must be an action as well, even if far from the thought. I therefore hope that you will also undertake an action, that is, the good result that the visit would have brought will be actualized in reality, though the specific thought did not actualize.

I conclude with a wish to be inscribed in heaven for a good year to all the members of your synagogue and the members of their households, to each according to his needs in the physical and the spiritual.

With blessing,

M. Schneerson

"Mr. Manchester"

ב"ה
כ"ח שבט, תשי"ג
ברוקלין, נ.י.

הו"ח אי"א נו"נ וכו'
מוה"ר זלמן שי'

שלום וברכה!

איך בין געווען צופרידען צו באקומען א גרוס פון אייך דורך הרה"ח הו"ח אי"א נו"נ עוסק בצ"צ וכו' מוה"ר בן ציון שי' שם טוב שד"ר, און ספעציעל בין איך געווען צופרידען צו הערען פון עם, אז אייערע געשעפטען גייען גוט – ברוך השם – און השי"ת זאל אייך העלפען אז עס זאל גיין פון גוט צו בעסער.

לויט מיין מיינונג אבער, וואלט איר באדארפט נעמען אויף זיך – בלי נדר – גלייך געבען פון אייערע פארדינסטען, עטוואס מער ווי מעשר – אויף צדקה מוסדות, און ניט ווארטען ביז איר וועט זעהען הצלחה אין אייער געשעפט, נאר מקיים זיין שוין דער מאמר רז"ל עשר בשביל שתתעשר, וואס עס באדייט אז צוערשט גיט מען מעשר (און מען איז ניט מדקדק אין דעם נעמען נאר מען גיט עטוואס מער) און מען קען זיך טרויען אויף דער ערליכקייט פון הקב"ה, אז ער – ברוך הוא – וועט מקיים זיין הבטחה פון תתעשר, און אזא רייכקייט וואס די תורה הקדושה רופט רייכקייט – איז דאס וואס ווערט פארנוצט אויף געזונטע אידישע פרייליכע זאכען. און השם יתברך זאל אייך באגליקען.

בברכת הצלחה

מ. שניאורסאהן

"Mr. Manchester"

Translation

B”H
28 Shevat, 5713
Brooklyn
[February 13, 1953]

Greeting and blessing!

I was pleased to receive regards from you through Rabbi B.Z. Shemtov. I was especially pleased to hear from him that your business is doing well, thank G-d. May the Almighty help you that the business should progress from good to better.

In my opinion, however, you should immediately make a resolution, *bli neder*, to increase your charitable commitments to a bit more than 10% and not wait until you see an additional increase in your business. Rather, you should immediately fulfill the Talmudic dictum, “*aser bishvil shetisasher*,” which implies that first one gives *maaser* [tithe] (and one is not particular about the exact sum and gives a bit more) and we can rely on G-d’s faithfulness to fulfill His promise of ‘*tisasher*.’ Richness, which the Torah refers to, is richness that is used for healthy, Jewish and happy things. May G-d bless you.

With blessing for success,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
20th of Iyar, 5713
Brooklyn 13, N.Y.
[May 5, 1953]

Sholom u'Brocho:

I was pleased to receive your letter. You need not excuse yourself for writing in English, and should not hesitate to continue to do so. The important thing is that your letters should contain good news.

I was gratified to note in your letter that you feel the need and urge to devote more time to learn Torah, and that to increase the amount of *Tzedoko* cannot make good the deficiency in the time of study. That this is true, we can see it from physical life. Each organ of the body must receive its nourishment, and although strength in one indirectly benefits also the rest, each and every one must receive its own blood and nourishment. Spiritually, the soul has its own 248 'organs' and 365 'blood vessels,' namely, the positive and negative precepts, respectively, which make up the spiritual stature of the Jew. And although a greater effort in one *Mitzvah* benefits the whole organism, each *Mitzvah* has its own function which cannot be substituted by another.

I trust this feeling of the need for more time for study, which springs from an inner desire for Torah, will be translated into practical deed, and without loss of time, and that you will go from strength to strength, as our Sages rule: '*Maalin b'Kodesh.*'

Your determination to give *Tzedoko* above *Maaser*, is certainly praiseworthy, and in addition to all else, it is a *Segula* for good business and avoidance of losses, so that not only would your anxiety about your surplus stock prove unfounded, but even bring a profit, in accordance with the words of our Sages '*Aser bishvil shetisasher.*'

"Mr. Manchester"

I am looking forward to receiving good news about your coming addition to the family. It would be advisable to have all the Mezuzoth checked in the meantime.

May G-d help you and your wife to raise your children to a life of Torah, *Chuppah* and *Maasim Toivim*, and that you continue to increase your share of Torah and Mitzvoth.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
25th of Adar II, 5714
Brooklyn, N.Y.
[March 30, 1954]

Greeting and Blessing:

After a long interval, I was pleased to receive a *Gruss* from you through Rabbi Shem Tov, and also your letter of March 15th.

Although you write that business leaves much to be desired, I hope that in these days between Purim and Pesach which are auspicious for our people, there has been a noticeable improvement, especially as you are keeping up your contributions to *Tzedoko*, which is an additional *Segula* for success in business.

I was pleased to hear that your son will be Bar *Mitzvah* in about two months' time. No doubt he has already begun putting on Tefillin in training and preparation, or will shortly begin to do so. May G-d bless him to grow up into a good Jew and a source of much *Yiddish Nachas* for you and your wife.

Enclosed you will find a recent Message for Women, which you will give to her with any elaboration that may be necessary.

With best wishes for a Kosher and Happy Pesach,

Cordially yours,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
26th of Nissan, 5714
Brooklyn, N.Y.
[April 29, 1954]

Sholom uBrocho:

I have received your invitation to the Bar *Mitzvah* of your elder son Avrohom Josef, which will take place on Shabbos, p. *Emor*, 5th of Iyar, and I wish you *Mazzal-Tov* on this occasion.

It would be superfluous to speak of the importance of Bar *Mitzvah* to you, to whom Jewish traditions and customs are personal experiences. However, I would like to emphasize that there is a significance and a message in the fact that the Bar *Mitzvah* is taking place at this time between Pesach and Shovuoth.

The days of Sefirah connecting the Festival of Our Freedom with the Festival of Our Receiving the Torah, are a period of transition and preparation, from freedom to FREEDOM. True freedom, to the Jew, cannot mean only freedom from external forces of evil, but also, and especially, inner freedom and harmony which only the Torah can give us and help to attain.

I trust that Avrohom Josef will fully realize that his Bar *Mitzvah* marks a transition from 'slavery', in a sense, to full freedom, from any childish inclinations and habits to a life in full accord with the Torah and Mitzvoth incumbent upon every fully grown Jew. I send him my prayerful wishes to walk along this happy path with determination and joy, inspired by the Chassidic way of life of his ancestral home. And may you have much *Yiddish Nachas* from him and your other children, bless them.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
11th of Menachem Av, 5714
Brooklyn, N.Y.
[August 10, 1954]

Sholom uBrocho:

I have received your letter of August 5th, and in compliance with your request I will remember you in prayer for improved business on my next visit at the holy resting place of my father-in-law of saintly memory.

I am sorry to note some discouragement in your outlook by reason of the setback you had in business. Surely you know that our Sages refer to the 'wheel' of fortune, and after a turn of the wheel downward must come a turn upward, but a lack of faith does not help it. Besides, there is also the psychological effect, and a lack of courage and assurance brings with it a lessening of initiative, etc. Actually there has been a general business recession, and your setback was not exceptional, while the worst in business seems to be over.

In view of the all above, it is my decided opinion that you have no cause for worry, and you should be quite firm in your faith in G-d that things will improve. While doing everything necessary in a natural way, one should never forget that it is G-d's blessing which brings success, and G-d is not limited to business cycles, so that as long as you keep the channels of Torah and Mitzvot wide open, especially in everything connected with the Jewish home, you should have every confidence in the flow of G-d's blessings.

I trust your brother conveyed my regards to your son's Bar *Mitzvah*, for he had told me that he expected to be in Manchester

"Mr. Manchester"

on that occasion. I wish you and your wife much *Chassidische Nachas*.

With blessing,

M. Schneerson

Regarding the question of a *Shochet* for M/c, I suggest that you communicate with our Office for Refugee Aid in Paris, also with Agudas Chabad, Feuerberg 22, Tel Aviv, stating the conditions offered and required. Here it would not be possible to find a suitable candidate willing to go to England.

"Mr. Manchester"

By the Grace of G-d
2nd of Tammuz, 5715
Brooklyn, N.Y.
[June 22, 1955]

Sholom uBrocho:

After the prolonged interval, I was pleased to receive your letter, though I have been receiving your regards through Rabbi Shem Tov.

I was especially pleased to learn from your letter that even when business was not all that could be desired for a while, you have maintained your *Tzedoko* at somewhat more than "*Maaser*," which showed that your faith in G-d did not weaken, and G-d does not remain in debt and rewards generously, so that before long one can see that one's faith was justified.

Since you have again been elected to a prominent communal position, I trust that you are using all your influence both in a wider circle, as well as among your relatives and friends, to strengthen their faith and confidence in G-d and feel certain that all G-d does is for the good.

You mention in your letter that an opportunity has presented itself to you for a good transaction with the Ministry of Supply, but you find yourself hard pressed for cash. Based on the saying of our Sages (*Bobo Basro 15b*) that money from a G-d-fearing man brings *Hatzlocho*, I am enclosing a check for \$18.00 from one of the Funds established by my father-in-law of saintly memory and still under his care, to be applied in your business for *Hatzlocho*.

I was very gratified to read in your letter that the new *Mikvah* is making good progress, for *Taharas haMishpocho* is the foundation of our people and a condition of the Redemption, as it is written "And I will sprinkle on you pure water" (Ezekiel 36,5),

"Mr. Manchester"

and explained also in the *Brayso*, end of *Sotah*. From which one can appreciate the great *Zechus* of those who are active in this cause.

I learned with regret about the passing away of Rabbi Feldman. I am interested to know if he has left children who are walking in his ways, and if a vacancy has been created to fill his place.

Wishing you success in your business and to use the money on healthy and happy things,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
28 of Menachem Av, 5715
Brooklyn, N.Y.
[August 16, 1955]

Sholom uBrocho:

I duly received your letter, but owing to the pressure of work my reply had to be delayed.

I was pleased to read about the preparations for the celebration of 13th of Tammuz, and, as our Sages say, '*Loi hamedrosh ikor elo hamaase*', I trust the inspiration will have lasting and practical results throughout the year.

I wish you success in your business, and to fulfill the well known saying of the Old Rebbe 'G-d gives *Gashmius* to Jews, and Jews turn the *Gashmius* into *Ruchnius*.'

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
16th of Shevat, 5716
Brooklyn, N.Y.
[January 29, 1956]

Greeting and Blessing:

I received your letter of January 17, and also your regards through Rabbi Shemtov after he visited you.

I was gratified to read that last year was Thank G-d, a good year for you and was a considerable improvement on the previous year. I hope you will be strong in your faith that the Almighty will help you also in the future, and that business will continue to improve steadily. May G-d help that you live up to the saying of the old Rabbi, *Baal Hatanya*, that G-d gives the Jew material things and the Jew converts the material into spiritual.

With reference to the amount of *tzedokah*, I have already written to you before that one should try to give (a little) more than *Maaser*. May G-d give you much *Yiddish nachas* from all the members of your family.

With reference to the question of age in the matter of the *shidduch* of..., you probably know the adage that a person's age is not judged by the birth certificate, but one is as old as one feels. Similarly, in this case, if the person in question is generally more youthful than her age, then the difference should not be a handicap. Needless to say, it depends on whether... is attracted to her. However, mutual attraction must often be cultivated.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
18th of Kislev, 5717
Brooklyn, N.Y.
[November 22, 1956]

Greeting and Blessing:

I duly received your letter of October 2, and in the meantime you must also have received regards from me from Rabbi Shemtov.

On the eve of Yud Tes Kislev which, as you know, is the Rosh Hashanah of Chassidus, I wish you a fruitful and blessed Chassidic year, filled with Torah and Mitzvoth, as they are illuminated by Chassidic light and warmth; this to be coupled with growing success in your private affairs, less anxiety and more peace of mind to devote yourself to good spiritual influences, both at home and in the community at large.

Hoping to hear good news from you and with blessing,

By **Nissen Mindel**

Enclosed is a Yud Tes Kislev booklet which I am sure you will find of timely interest.

"Mr. Manchester"

By the Grace of G-d
13th of Teveth, 5717
Brooklyn, N.Y.
[December 17, 1956]

Sholom uBrocho:

I received your letter of December 3rd, and I was pleased to read in it that you participated in the Yud-tes Kislev celebration. This day, as you know, is called Rosh Hashanah of Chasiduth. **Rosh Hashanah** literally means "Head" of the year, and the significance of this expression is that as the head is the center of the nervous system, from which vitality spreads throughout every part of the body, so Rosh Hashanah vitalizes the entire year. Similarly in the case of the Chassidic Rosh Hashanah. And the gathering of friends on this auspicious day in mutual affection and a spirit of benevolence towards each other brings forth corresponding benevolence and blessings from Above. The Old Rebbe explained it with a popular illustration: When a father sees his children devoted to each other and wishing each other the best, he, on his part, bestows special blessings and gifts upon them.

I was gratified to read that the *Mikvah* is nearing completion and that it is most beautiful externally as well as in *Kashruth*. I trust that every effort will be made to see to it that the *Mikvah* attracts ever growing numbers of women, which after all is the end purpose of it. I trust that you and your friends will do your utmost in this direction, too. As you do not mention any of the other public activities, I assume that everything is in good order – in the order of a truly orthodox community, an order which calls for continual advancement, as in all sacred things.

It was also gratifying to read that the first transaction with India was successful, and I trust it will be the forerunner of further

"Mr. Manchester"

profitable transaction of this kind, and that the profits will be used on good, healthful and happy things.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
12th of Sivan, 5717
Brooklyn, N.Y.
[June 11, 1957]

Greeting and Blessing:

I received your letter of May 30th, and I was pleased to read in it that you so quickly saw the fulfillment of G-d's promise, "Test me now herewith, saith our G-d... if I will not open for you the windows of heaven, and pour you out a blessing more than enough." (Malachi 3:10). Thus, your pledge of £500 for Kfar Chabad, has been returned to you many fold. It is a pity that you did not pledge more, so that the benefit would have been so much greater. I trust, however, that this will be a lesson for the future, to remember how trust in G-d is well rewarded.

With reference to what you write about your worries that after a period of five years there will not be any business, you probably are aware that there are many merchants who know of the saying of the Sages, "He who increases his worldly possessions, increases worry," nevertheless they are trying to increase their worldly goods, taking a chance at increasing thereby their "headaches." I assume that you are no exception. I mention this so that you will not take too much to heart the "headaches" of business, since they are the effect of "increasing wealth." As long as you will keep the channels and vessels open to receive G-d's blessings; these channels and vessels being all matters connected with the Torah and Mitzvoth, G-d will surely send you His blessings.

Having recently celebrated the Festival of Shovuo, the time of our receiving the Torah, it is well to recall that that great event is likened to a marriage, in which G-d takes the part of the Groom, and Israel of the Bride, and the wedding ring which the Bridegroom gives to the Bride, represents the Divine Blessings which G-d gives to Israel in all their material needs. In other

"Mr. Manchester"

words, Jews should always remember that they are betrothed to G-d, and owe Him undivided loyalty and devotion, in return for which G-d takes care of all their needs, materially and spiritually.

With blessing in all the above,

M. Schneerson

Enclosed you will find a copy of a general letter, which I trust will interest Mrs. Jaffe.

I hope that my letter in reply to..., was duly received, and that we will have good news from him in all things, especially in the most important of all, a good *Shidduch*, very soon indeed.

"Mr. Manchester"

By the Grace of C-d
15th of Menachem Av 5717
Brooklyn, N.Y.
[August 12, 1957]

Greeting and Blessing:

I received your letter of July 29th. As the 15th of Menachem Av begins an auspicious period, of which our Sages said that he who increases his effort in matters of Torah and Mitzvoth, receives increased Divine blessings, I trust that this will be so in your case, and that you will, therefore, not take it too much to heart that the last deal did not materialize, especially as no human being can know what is best for him.

In accordance with this period mentioned above, I trust that you and Mrs. Jaffe will make increased efforts in strengthening *Yiddishkeit* in your community, and thus merit increased Divine blessings.

With blessing,

M. Schneerson

I had been hoping to receive good news from you about a *Shidduch* for... May it come to pass very soon.

"Mr. Manchester"

By the Grace of G-d
5th of Tishrei, 5718
Brooklyn, N.Y.
[September 30, 1957]

Greeting and Blessing:

I received your letter of September 19th, in which you ask my opinion with regard to the future education of your son, Abraham Joseph.

Considering his age, and the preparation that is required for life in the present troubled times, it is my opinion that he should dedicate at least one year to the exclusive study of the Torah. If this is difficult to arrange in Manchester, no doubt Gateshead or London will offer the proper conditions.

I need hardly say that the first thing that is most essential in life, on which everything else depends, including *Parnosso*, is courage and peace of mind. And, to devote one year to the exclusive study of the Torah, is the least preparation that a Jewish boy can do, before entering into mature independent life. This year should not, G-d forbid, be considered as a sacrifice, rather as a very good investment, and a springboard for future success, whatever his choice should be, either a career or business.

I trust you will find, the enclosed message interesting and useful.

With prayerful wishes for a *Chasimo ugmar chasimo toiva*^{*}, and with blessing,

M. Schneerson

* = To be sealed for a good year.

"Mr. Manchester"

By the Grace of G-d
14th of Sivan, 5718
Brooklyn, N.Y.
[June 2, 1958]

I was grieved to receive the news of your accident in a cable from Rabbi B. Shemtov, and of the misfortune that has befallen you, which has claimed the life of your younger son.

May G-d comfort you in your sorrow, and spare you any sorrow in the future.

I hope and pray that you and your wife, and the others injured in the accident, will have a speedy recovery.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
15th of Sivan, 5718
Brooklyn, N.Y.
[June 3, 1958]

Greeting and Blessing:

I was pleased to receive a further cable from Rabbi Shemtov, that you and your family are making exceptional progress in your recovery. May G-d grant that you have a complete and speedy recovery, and that G-d recompense you with a greater measure of true *Yiddish Nachas* from your son Abraham and daughter Hinda Leah, and grant you long life and prosperity.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
26th of Tammuz, 5718
Brooklyn, N.Y.
[July 14, 1958]

Greeting and Blessing:

I received your letter of July 9th, and I am glad to read of the recovery which you and Mrs. Jaffe are making.

I will remember you again in prayer when visiting the holy resting place of my father-in-law of saintly memory. The *Zechus* of your supporting the Holy Institutions of my father-in-law will surely stand you all in good stead, and also in the question of the court case* which is due to take place on August 12th. The fact that the case will come up after the 15th of Av and Shabbos *Nahamu*, which usher in a happy period, is surely a good sign. May G-d grant that you will be relieved of any anxiety, and that you will be able to continue your good work in a happy frame of mind, and that you and your wife will bring up your children to a life of Torah, *Chuppah* and good deeds, in happy and comfortable circumstances.

* As 3 people died in the accident, and the only driver to survive was Reb Zalmon, the police felt that there was enough evidence to convict him of dangerous driving.

After the prosecution finished presenting their case, the defense requested that the case be dismissed for insufficient evidence against Mr. Jaffe. The judge asked the jury if they had come to a verdict. They said that they want to hear the defense.

The judge got very angry with them and said, "can you not see that Mr. Jaffe is 100% not to blame?!" Immediately they gave a verdict of not guilty.

This '100% not to blame' was very unusual and it also helped Reb Zalmon come to terms with what had happened. Without that he would have spent the rest of his life holding himself a little responsible. **A real *Brocha* from the Rebbe.**

"Mr. Manchester"

With blessing,

M. Schneerson

It is a long time since I heard about... I wonder if there have been any developments in regard to a *Shidduch* and his general settling down.

"Mr. Manchester"

By the Grace of G-d
9th of Elul, 5718
Brooklyn, N.Y.
[August 25, 1958]

Greeting and Blessing:

I received your letter of August 14th, containing the good news that you are pleased with the outcome of the court case so far, and, what is even more important, with the progress that you and your wife have been making towards complete recovery.

You do not mention anything about your business and your public work, which I take it as an indication that all is well in those departments.

Now that we have entered the month of Elul, when we say twice daily in our prayers Psalm 27, "G-d is my light and my salvation," etc., I trust that you will become increasingly aware that this is so in your case.

Wishing you and yours a *Kesivo Vachasimo Toivo*, with blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
7th of MarCheshvan, 5719
Brooklyn, N.Y.
[October 21, 1958]

Greeting and Blessing:

I duly received your cable and letter of October 12th. Needless to say I was very happy to receive the good news of your being completely exonerated at the trial, and of... forthcoming marriage.

It has been often stressed that when a person takes the trouble to keep his eyes and mind open, he can see G-d's individual Divine Providence at every step, and often with unusual emphasis, and as you have yourself noticed in your case in the matter of the trial, as you write in your letter.

May G-d grant that you will continue to see G-d's Divine Providence, but in a benevolent way only, in obvious and tangible good, without anxiety or worry, and that the good always turn to better.

Inasmuch as you have begun the New Year with happy tidings, may G-d grant that you will continue to have good things to report throughout the year in every way, both in your private, as well as in your public affairs.

With prayerful wishes, and with blessing,

M. Schneerson

"Mr. Manchester"

SECRETARIAT מזכירות

By the Grace of G-d
15th of MarCheshvan, 5719
Brooklyn, N.Y.
[October 29, 1958]

Greeting and Blessing:

Your letter, informing the Rabbi *Shlita* about your arrival with Mrs. Jaffe on Friday morning, January 2nd, has been turned over to us for attention.

While there is no hotel in the immediate neighborhood, we will make the best possible arrangements to accommodate you on arrival. No doubt you will let us know the exact time of your arrival, and also your means of transportation, so that we can arrange to have someone meet you and greet you on arrival.

With blessing,

Nissan Mindel

Sec'y

"Mr. Manchester"

By the Grace of G-d
Rosh [Chodesh] Kislev, 5719
Brooklyn, N.Y.
[November 13, 1958]

Greeting and Blessing:

I received your letter of November 5th, and I was very pleased to read in it that the surgery on your wife* was successful. I hope that you will both be very pleased with the results, and inasmuch as you started the New Year in an auspicious way, may good fortune be yours throughout the year, and that you always have good news to report.

With blessing,

M. Schneerson

Particulars regarding your arrival, please G-d, on Friday, January 2nd, have been noted, and the office will take care of the arrangements, as requested.

* In the car accident, Mrs. Jaffe severely cut her cheek on the windscreen. She went through a few plastic-surgery operations to minimize the effect of the injury.

"Mr. Manchester"

By the Grace of G-d
18th of Adar I, 5719
Brooklyn, N.Y.
[February 26, 1959]

Greeting and Blessing:

I was pleased to receive your letters and to be informed that you and Mrs. Jaffe have arrived safely and already had occasion to deliver regards from here.

I hope and pray that our personal acquaintance will spur each one of us in our efforts to further all those sacred causes which we discussed personally, and also those which were mentioned during the Chassidic gatherings here. May these efforts grow steadily, in good health and happiness in every respect, including also *Parnosso*.

You mentioned about the problem of capital allowance which has been satisfactorily resolved. May you be equally and even more successful in all other aspects, materially and spiritually.

With blessing and regards,

M. Schneerson

"Mr. Manchester"

Merkos L'Inyonei Chinuch

18th of Adar 1, 5719
[February 26, 1959]

Dear Mr. Jaffe:

This is to acknowledge your letter of February 9th.

I was pleased to hear that you and Mrs. Jaffe have arrived home safely, and that you consider your visit to the Rebbe *Shlita* a memorable one.

It will always be a pleasure to hear good news from you, as it has been a pleasure to make your personal acquaintance.

With kindest personal regards in behalf of all the staff,

Sincerely yours,

Merkos L'Inyonei Chinuch

Rabbi M. A. Hodakov

"Mr. Manchester"

By the Grace of G-d
21st of Adar II, 5719
Brooklyn, N.Y.
[March 31, 1959]

Sholom uBrocho:

I duly received your letter of February 27. I trust my letter to ... wedding arrived in good time, and I reiterate my good wishes for Mazzal-Tov, Mazzal-Tov, and may there always be *Simchas* in...

I hope and pray that the treatment in the case of your wife has been successful, and may you have good news to report about this and about all your affairs, personal and communal. Especially now that we are in the happy month of Adar, leading to the auspicious month of Nissan, the month of *Geulo* and freedom; may it bring freedom from all anxiety and undesirable things that interfere with serving G-d with joy and the fullness of heart.

With blessing,

M. Schneerson

Enclosed is a copy of a message, which I trust you can make good use of in your public work.

P.S. Since dictating the above, your subsequent letter of March 20 was received and many thanks for the gratifying report regarding the success of the recording*. In accordance with the teachings of the Torah "*Loi hamedrosh ikor, elo hamaase***," I trust that there will be practical results in terms of increased study

* The Rebbe gave special permission for ZJ to take back to England a taped recording of the *Yud Shevat* farbrengen. The tape was played before crowds in London and Manchester.

** = Study is not the main thing – the action is the main thing.

"Mr. Manchester"

of Chasidus and practical matters of Chasidus in your community.

I also received the cable regarding Mr. Hamburger whom I will remember in prayer when visiting the *Ziyun*. May you have good news to report. An acknowledgment will be sent to him in care of you.

"Mr. Manchester"

By the Grace of G-d
5th of Nissan, 5719
Brooklyn, N.Y.
[April 13, 1959]

Greeting and Blessing:

I received your letter of April 2nd, and I was glad to hear that Mr. Hamburger is well on the way to recovery. I trust that my letter to him was duly received. May you always have good news to report about yourself and about others.

Thank you for your thoughtfulness in sending me the clippings*. I trust that you have received my letter in answer to your previous letter.

Wishing you and yours a Kosher and happy Pesach,

With blessing לבשורות טובות**,

M. Schneerson

* Newspaper clippings about the gatherings to listen to the *Yud Shevat* recording mentioned in the previous letter.

** = For good tidings.

"Mr. Manchester"

By the Grace of G-d
10th of Iyar, 5719
Brooklyn, N.Y.
[May 18, 1959]

Greeting and Blessing:

I received your letter of May 10th, and I will again remember you, in prayer, for successful business. You, on your part, will surely continue in regard to *Tzedoko*, as suggested, and I trust that you will have good news to report.

If you will have occasion to be in Italy, I would suggest that you make a visit to Milan where one of our young Rabbis, Rabbi Garelik, has been sent, and he has also made the acquaintance of businessmen. It would therefore perhaps be advisable for you to spend a day or two there, to make business contacts, if possible, and the connection with us will stand you in good stead, as well as your setting aside *Tzedoko* from the profit. Even if it might appear farfetched, our Sages have already said, "Do not carp at anything."^{*}

With regard to your son Abraham Joseph, I suggest that you should get in touch with Rabbi Dubov, or other members of the faculty of the Manchester Yeshiva, that they should give him an informal examination, so as to ascertain his status in learning, and then they should write about it to the Yeshiva Administration here, in order to make sure that there would be a suitable class for him, etc.

I trust that the condition of your wife has greatly improved, and will continue to do so.

* **Perhaps** the Rebbe is referring to the Mishna in Avos (4:3) "אל תהי בז לכל אדם" ואל תהי מפליג לכל דבר."

"Mr. Manchester"

As for..., about whom you write that it is not very pleasant to interfere in another person's family life, however, I trust that you and your wife will, nevertheless, find a discreet, diplomatic way to encourage... and his wife to conduct their home on the foundations of the Torah and Mitzvoth. It is always easier to make an initial effort to put a thing right in the first place, than to try later to change it.

With all good wishes, and with blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
19th of Sivan, 5719
Brooklyn, N.Y.
[June 25, 1959]

Greeting and Blessing:

I received your letter of June 5th, in which you write that you succeeded, with G-d's help, to overcome the difficulty with regard to the payment that you had to make. Surely this will strengthen your confidence and faith in G-d, so as to continue all your affairs, both personal and communal, with joy and gladness of heart, and complete peace of mind.

I trust you received my previous letter.

With blessing,

M. Schneerson

"Mr. Manchester"

Telegram

June 30, 1959

**MY OPINION MUST RETAIN... EXECUTIVE CONTROL IN BOARD.
OFFICIAL RANK SECONDARY IMPORTANCE. THEREFORE USE
YOUR JUDGMENT. BLESSING**

MENACHEM SCHNEERSON

By the Grace of G-d
24th of Sivan, 5719
Brooklyn, N.Y.
[June 30, 1959]

Greeting and Blessing:

I received your two letters of June 24th and 25th, and as requested, replied by cable to the effect that you must retain... executive control in the Shechitah board, but as to the rank – whether as President or Vice-President – this was of secondary consideration. I am in agreement with the Dayanim that if in order to retain such control it is necessary for you to be President, then the public good has a priority over the personal feelings of an individual, especially in so vital a communal matter as *Kashrus*. On the other hand, if you could still... as Vice-President, then I would leave it to your judgement as far as the particular office is concerned.

With regard to your son, according to the procedure the matter has been referred to the Yeshivah administration, from whom you will hear direct.

Hoping to hear good news from you always,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
14th of Tammuz, 5719
Brooklyn, N.Y.
[July 20, 1959]

Greeting and Blessing:

I received your letter of July 15th, and was very pleased to read in it that you remained in... the Shechita Board. For, after all, the rank is here not the important thing, but rather the ... influence, and these will be concentrated in your hands...

It happens that promises before elections are not always kept after elections. Therefore, even if the said person will not always abide by his promises, I trust that it will in no way affect your work for the benefit of the community. Furthermore, the *Zechus Horabim* will stand you in good stead and you will be successful, which will at the same time also provide additional channels to receive G-d's blessings in all your affairs, public and private.

Your letter reached me during the auspicious days of 12-13th of Tammuz, marking the Liberation of my father-in-law of saintly memory from imprisonment and persecution in Soviet Russia for his work for Jews and *Yiddishkeit* there. My father-in-law had declared that his liberation was not a personal affair, but it was a victory of all the holy things for which he had fought, namely, the strengthening and spreading of *Yiddishkeit* in general, and of the teachings of Chassidus in particular. Therefore these days are auspicious for everyone who is associated with his work, and a source of inspiration and blessing.

I was pleased to read in your letter of your successful business activities, and may you continue to do successful business in an ever-growing measure.

I was also particularly pleased to note in your letter that you took advantage of an opportunity when you were called upon to make

"Mr. Manchester"

a public speech at the grammar school, and you made a declaration on the importance of higher Jewish education for boys and girls. May G-d grant that this fundamental and vital idea has taken root in the hearts of all the listeners, and will bring good results with all speed. For, as I have often emphasized, in the question of education, the time element is of the essence, and opportunities lost are rarely retrieved.

On this day of "*Issru Chag*" of the Liberation Festival, I send you my prayerful wishes that you enjoy liberation and freedom from all anxieties and difficulties, and that you carry on your good work with true inner joy and gladness of heart, going from strength to strength, both materially and spiritually.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
25th of Tammuz, 5719
Brooklyn, N.Y.
[July 31, 1959]

Greeting and Blessing:

I received your letter of July 24th, and I am sorry that you seem to be upset about the fact that the Yeshiva Administration decided to postpone your son's admission to the Yeshiva here. Needless to say, they had the interest of your son at heart, as they explained to you the difficulties and problems involved.

On the other hand, if you think that these apprehensions are exaggerated, and that despite all that they have written to you, you still feel that you would like your son to be admitted to the Yeshiva here, do not hesitate to write to me and I will be glad to persuade the Yeshiva Administration to accept your son as a student. In this event, I think that the best time for your son to come would not be now, when most of the students are dispersed on various missions of the Merkos L'Inyonei Chinuch, and the whole Yeshiva program is greatly curtailed, etc. The best time for him would be to come closer to Rosh Hashanah, when the Yeshiva program begins again on a normal keel, and all the students will be present then, including those from England, who might be of help to your son in getting adjusted here.

May G-d grant that the period of •בין המצרים• will soon be turned into a time of gladness and joy and נחלה בלי מצרים•.

With blessing,

M. Schneerson

• Literally, "between the straights." Referring to the 3 weeks of Jewish national mourning between the fasts of the Seventeenth of Tammuz and the Ninth of Av.

•• = "Blessings without boundaries."

"Mr. Manchester"

By the Grace of G-d
15th of Menachem Av, 5719
Brooklyn, N.Y.
[August 19, 1959]

Greeting and Blessing:

This is to acknowledge receipt of your letter of August 17th, and thank you also for the regards from our Holy Land, in connection with your recent visit there. I also appreciate your sending me the clipping and for your intention to send me a copy of the films you took in Kfar Chabad, if they come out well. I am looking forward to receiving them.

With regard to the necessary documents for your son, the matter was turned over to the Yeshiva Administration, and no doubt they will take care of the formalities.

May G-d grant that, inasmuch as when the *Beth Hamikdosh* was in existence the 15th of Av was a very special and joyous day, may it inaugurate for you and yours a period of increased Divine blessings in all the matters you mention in your letter.

With prayerful wishes and kind regards to you and Mrs. Jaffe, and with blessing to all your family,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
30th of Tishrei, 5720
Brooklyn, N.Y.
[November 1, 1959]

Greeting and Blessing:

I received your letter, in which you write that you would like to make a trip to New York, and whether it would be possible for your son to take off a week's vacation to spend together with you.

In general, this matter would have to be decided by the Yeshiva Administration on its merits. However, inasmuch as the date you mentioned would be close to Chanukah, the chances would seem good for your son getting the time off to spend with you.

I am pleased to read that you receive good reports from your son. Having observed him, without his noticing it, my impression is also that he is getting acclimatized much quicker than was anticipated. No doubt a contributing factor was the fact that he started during the inspirational time before Rosh Hashanah and during the Solemn Days and Succoth. This gave him the opportunity to get acquainted without undue strain of a heavy study schedule.

I was glad to read in your letter that your business is progressing satisfactorily. As there is no end to goodness, may G-d grant that your business continues to improve. On your part, I trust that you are making additional efforts in your communal activities, as well as in your own, regarding the Torah and Mitzvoth, which are the sources of good and happy living.

Hoping to hear good news from you always,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
22nd of Mar Cheshvan, 5720
Brooklyn, N.Y.
[November 23, 1959]

Greeting and Blessing:

This is to acknowledge receipt of your two letters dated the 10th and 12th of November.

I was very gratified to read about the progress which you have been making in business, and may G-d grant that you continue to enjoy a growing success from G-d's "full, open, holy and ample Hand," and that you and your family use the earnings in good health, on matters of Torah and Mitzvoth, and the like.

I was especially gratified to read also about your interest in the communal affairs and the *Zechus Horabim* will surely stand you in good stead to succeed. All the more so as we have entered a new year, and one that marks the 200th Anniversary of the *Histalkus* of the Baal Shem Tov. It is well known and recorded that the Baal Shem Tov came out among the hidden *Tzaddikim* with the plan of helping the Jews materially, which will also help them spiritually, as a matter of course. My father-in-law of saintly memory expressed it in this way, "When G-d will give Jews what they need (materially), they will show what they can do (spiritually)."

May G-d grant that this auspicious year will see increased efforts on the part of everyone of us towards the realization of the "Dissemination of the Fountains," and thereby hasten the True and Complete Redemption through the righteous Moshiach.

"Mr. Manchester"

Hoping to hear good news from you about your communal as well as personal affairs, and that you and your wife have much *Yiddish Nachas* from your children,

With blessing,

M. Schneerson

"Mr. Manchester"

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON

By the Grace of G-d
23 of MarCheshvan, 5720
Brooklyn, N.Y.
[November 24, 1959]

Greeting and Blessing:

I thank you very much for your letter of Nov. 12; I was pleased to hear that you and your family will be visiting here soon.

I see your son here every day. He was already privileged with an appointment with the Rebbe *Shlita*.

As far as your request for an appointment, it so happens that there will be no appointments during the week you mention in your letter. However, if you think you could possibly make it on Tues. evening, Dec. 15, the day of your arrival, we will try to arrange one for you for this date. If not, then the first available date would be Tues. evening, Dec. 22. We hope you will confirm the date of your choice.

The January appointment we will discuss, G-d willing, here in New York.

With best wishes,

Sincerely,

Rabbi M.A. Chodakov

"Mr. Manchester"

By the Grace of G-d
5th of Shevat, 5720
Brooklyn, N.Y.
[February 3, 1960]

Greeting and Blessing:

I received your letter of January 25th.

The paragraph in which you mention about your latest business transactions, is not very clear to me. At any rate, may G-d guide you in the way that is best for you, so that your *Parnosso* be ample and truly affluent, and that you and your family enjoy it in good health and on happy things, which, of course, includes matters of Torah and Mitzvoth, and *Tzedoko* above all.

I was especially gratified to read the references to your son and daughter. May G-d grant that you and Mrs. Jaffe always enjoy true *Yiddish* and Chassidic *Nachas* from them.

You mention about the forthcoming Yud Shevat, and I am sure you will commemorate it in a suitable way at the *Farbrengen* in Manchester, and that it will inspire you and the others to follow the teachings and guidance of the *Baal Hahilulo*, and that the inspiration will be lasting throughout the year.

With kind regards to you and your family and all *Anash*, and with blessing,

M. Schneerson

Just received your letter of Jan. 31st, and, as requested, I will remember in prayer those mentioned in your letter and cable.

"Mr. Manchester"

Enclosed is my message in connection with the forthcoming *Hilulo* of Yud Shevat.

With regard to the Bank loan, it is a pity you did not request a larger one, and as we have talked about it here, for inasmuch as *Tzedoka* is a partner in a substantial proportion, the good offices of the *Baal HaTzokos*, the Almighty, are at work here.

"Mr. Manchester"

By the Grace of G-d
17th of Shevat, 5720
Brooklyn, N.Y.
[February 15, 1960]

Sholom uBrocho:

This is to acknowledge receipt of your letter of February 7th. In the meantime you will have received my regards through Rabbi B. Shemtov, as also of the Yud Shevat get-together here, and of your son in particular.

You write about your being pressed for funds to get the material out of the customs, etc. As I wrote to you in my previous letter, it is a pity that you did not request a larger loan from the Bank. But it is no use crying over the past, and the Almighty will surely present some other channels to help you out of the difficulty. At any rate, I hope that from now on you will realize more fully and confidently that G-d is your partner in the business, by virtue of the *Tzedoko* stake in it, and, of course, the larger the share of the *Tzedoko* the larger is the share of the partnership. So you can go boldly ahead on a broader front. I hope to hear good news from you.

I was sorry to hear of the passing of Mr. Abraham Bloom. I am enclosing a letter of condolence to the family, which I trust you will not mind conveying to them, or mailing to them, if you so prefer.

To conclude on a happy note, *Mazal Tov* on the marriage of Mr. Sender Liberoff, and may G-d grant that there be many *Simchos* among the Chassidim of Manchester in the midst of *Klal Yisroel*,

"Mr. Manchester"

and that you have only good news to report in all matters, both personal and communal.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
10th of Adar, 5720
Brooklyn, N.Y.
[March 9, 1960]

Greeting and Blessing:

I received your letter of February 26th, and the previous one.

I was gratified to note that once again you have seen how your faith has been justified in the development of the import duty matter. I trust that this will stimulate you to even a greater measure of faith and a corresponding tranquilizing effect, all the more so as the prospects seem promising.

On the occasion of your birthday, a day when one's good fortune takes the upper hand, may G-d grant that this be so throughout the year, both materially and spiritually.

As we are now in the auspicious month of Adar, which has been historically a fortunate one for the Jewish people as a whole, and for Jews individually, I hope and pray that it bring you and yours an additional measure of success.

With prayerful wishes for the fulfillment of your heart's desire for good, and wishing you an inspiring and happy Purim.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
11th of Nissan, 5720
Brooklyn, N.Y.
[April 8, 1960]

Greeting and Blessing:

I received your letter of Rosh Chodesh Nissan. I have also already received reports from London about the most favorable and lasting impression which your son has left there during his visit*. I trust that this will be repeated even in a greater measure during his stay in Manchester, and that he will have the *Zechus* to be instrumental in having other young men of your community follow in his footsteps. May G-d grant you and Mrs. Jaffe true *Yiddish Nachas* from him and your daughter.

At this time before Pesach I send you and Mrs. Jaffe and all your family my prayerful wishes for a kosher and happy Pesach.

With blessing,

M. Schneerson

Enclosed is a copy of my Pesach message, which I trust you will make good use of.

Just received yours of עש"ק*. Many thanks.

* Before his return for Pesach from yeshiva at 770, on the Rebbe's instruction he visited the Lubavitch community in London and shared with them the Rebbe's recent teachings.

* = Friday.

"Mr. Manchester"

By the Grace of G-d
1st of Iyar, 5720
Brooklyn, N.Y.
[April 28, 1960]

Greeting and Blessing:

I was very gratified to see Abraham Joseph back, and to learn of the wonderful impression that he has made in Manchester.

This is also to acknowledge receipt of your letter, which he brought with him, and thank you very much for giving me a running commentary on the various correspondence.

Hoping to hear good news from you always, and wishing you and Mrs. Jaffe again much *Nachas* from your children,

With blessing,

M. Schneerson

Since writing the above, I received your letter of April 25, with enclosure. I was particularly gratified to know Mrs. Jaffe's part in arranging the girls visit to the *Mikvah*. Every influence and inspiration that can be given to the future Jewish housewives – *Akeres habayis* – is of tremendous importance, and this in itself – as in the case of all Mitzvos – is the true reward, as our Sages said, “the reward of a *Mitzvah* is the *Mitzvah* itself.” I appreciate Mrs. Jaffe's thoughtfulness in wanting me to know about it, for it gave me considerable spiritual satisfaction. I trust she will continue these efforts, and also exert some influence on..., in accordance with the dictum of our Sages, “One *Mitzvah* brings another in its train.”

"Mr. Manchester"

By the Grace of G-d
13th of Iyar, 5720
Brooklyn, N.Y.
[May 10, 1960]

Greeting and Blessing:

This is to acknowledge receipt of your two recent letters, and thank you in anticipation of keeping me posted on developments. May G-d grant that the time come soon when the saying of our Sages which we say every day in our prayers "*Talmidei Chachomim* increase peace in the world" – in the world at large and certainly in and on immediate surroundings and affairs, will be fulfilled. It is not difficult to see the tremendous influence of the *Yetzer Hora* "dancing" in areas of communal activity and spreading unfounded animosity and disunity, despite the fact that these factors were responsible for the destruction of the *Beth Hamikdosh*, as is well known.

Now that we are in the days of *Sefira* and approaching Lag B'Omer, behind which, as the *Gemoro* tells us, was the disunity and disrespect among the students of Rabbi Akiva, let us hope that the lesson will not be lost, ו"ה.

Hoping to hear good news from you, with blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
27th of Iyar, 5720
Brooklyn, N.Y.
[May 24, 1960]

Greeting and Blessing:

Thank you for letter of May 19th.

I trust that Mrs. Jaffe will not be discouraged by the "tough fight," as you write in connection with her attempt to influence... However, I hope that the effort will be continued in a spirit of friendliness and pleasantness, and that eventually... and [his wife] will recognize that you are only trying to help them, and have nothing but their own good in mind. "Words coming from the heart enter the heart," all the more so when the subject matter concerns the vital interests of the parents and children to the end of posterity. Of course, I need not elaborate on this to you and Mrs. Jaffe, but our Sages say "Encourage the energetic ones." I trust that both you and Mrs. Jaffe will, therefore, continue your efforts in this direction.

With regard to the question of your daughter, I am surprised you do not mention anything about her plans for the forthcoming vacation time. I trust that she will make use of it in the best way for her own benefit as well as for the benefit of others.

As for her plans for the new term, and your desire that your son should continue here, which would entail a postponement of your daughter's coming here, I note from your letter that she is only sixteen, and therefore her coming to study here could be postponed for a year or so. I assume, of course, that in the interim your daughter will have regular appointed times for the study of *Yiddishkeit* in the maximum possible way, both in regard to quantity and quality.

"Mr. Manchester"

I enclose a copy of my message, which I trust your daughter will find useful, and that also you and Mrs. Jaffe could make use of on your appropriate level.

Wishing you and your family, in the words of my father-in-law of saintly memory, a happy Shovuoth, and to receive the Torah with joy and *Pnimius*.

With blessing,

M. Schneerson

Needless to say, I do not agree **at all** with the spirit of resignation which you express in your letter in regard to *Parnosso*, being prepared to wait for a substantial improvement until winter. For your benefit as well as for the benefit of the *Tzedoko* fund, which needs for its steadily growing commitments, a correspondingly growing income, I hope and pray that the improvement will come much sooner, and I trust that you will also be strong in your faith in this, since the strength of faith and trust in G-d provides the channel and vessel to receive G-d's blessings.

Rev. Margolis is due to see me this evening.

Since writing the above, I want to add that Rev. Margolis visited me together with his brother and sister, and we had a lengthy discussion on the communal affairs of Manchester. No doubt he will communicate to you all that we spoke about. As you know me, you can take it for granted that I spoke to him about the need to expand his work and all other communal activities, for the strengthening of *Yiddishkeit* in Manchester and environs.

"Mr. Manchester"

By the Grace of G-d
15th of Tammuz, 5720
Brooklyn, N.Y.
[July 10, 1960]

Greeting and Blessing:

This is to acknowledge receipt of your letter of June 28th, in which I was pleased to read that you are continuing your business in a spirit which is far from resignation, and that you are, at the same time, active in behalf of the Lubavitch House. I hope and pray that both these activities will go hand in hand together, and from strength to strength, providing the channel and vessel for G-d's blessings in a generous measure.

I trust that you had an inspiring get-together on the occasion of the 12-13th of Tammuz, in accordance with the intention of the *Baal-HaSimcho*, as he wrote on the first anniversary of his liberation, that these days should serve as a stimulus in all matters connected with the Torah and Mitzvoth, permeated with the light, warmth and enthusiasm of Chassidism.

Hoping to hear good news from you always,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
11th of Menachem Av, 5720
Brooklyn, N.Y.
[August 4, 1960]

Greeting and Blessing:

This is to acknowledge receipt of your letter of July 28th, with the enclosure.

I thank you in anticipation of the film which you sent*, even though you write that it did not come out as well as desired. However, to see the children marching, with radiant faces, etc., surely this is the most important thing.

I note your plans for visiting the Holy Land, and I send you my prayerful wishes for an enjoyable and inspiring trip. No doubt you will visit the Chabad institutions, although some of them may have reduced programs in view of the vacation period.

Having just observed the sad period of the Destruction (may G-d convert it to a period of joy), I need hardly emphasize to you that the purpose of such observance is to be inspired to do everything possible to remove the causes which brought about the Destruction and Exile, as we say in our prayers "Because of our sins we have been exiled from our land." Every activity of "Depart from evil and do good," helps to offset these causes and to lay the foundation for the *Geulo Shleimo*. Included in this category is, of course, also your work for strengthening *Yiddishkeit* in your community, especially in the field of Kashrus and Kosher education, and I trust both you and your wife will continue to make growing efforts in this direction, in good health,

* A film of the Lag b'Omer parade in London.

"Mr. Manchester"

with a minimum of business anxiety and a maximum of *Parnosso*, including *Tzedoko*.

Hoping to hear good news from you always,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
20th of Elul, 5720
Brooklyn, N.Y.
[September 12, 1960]

Greeting and Blessing:

I received your two letters of August 22nd and 26th.

With regard to the question of the Rabbi who has left, and you ask my opinion about the candidacy of Rabbi Liberoff, generally speaking, it seems that he is a suitable candidate. As for particulars, it depends what his duties would be, but surely everything could be arranged with the help of *Anash*.

With regard to the question of the merger between the two Shuls, I do not think that this is a good idea. For one thing, there is the question of *Nusach*, and for another, this is the time when the number of Shuls should be increased rather than decreased. Furthermore, you write that the other congregation is "small-minded," etc., which seems to indicate that there would be room for friction, etc.

On the question of arranging an affair on behalf of the activities of Lubavitch, I do not see why people want to postpone it until Purim, inasmuch as time is of the essence and the activities demand support and expansion all the time. Therefore, it seems to me that the sooner the affair is arranged, the better it would be. Even if it has to be connected with a festival day, surely Chanukah comes earlier, and, being for eight days, it offers an opportunity to select the most suitable day of the week for this purpose.

In this connection I might again recall to your mind the story of the fundraiser, who, on receiving a check to cover a pledge, rebuked the donor. When the surprised donor asked him why he

"Mr. Manchester"

deserved the rebuke, the fundraiser answered, "Had you brought it earlier, I could have had another pledge from you since then."

As for your daughter's training to become a Hebrew teacher, you do not write how well this fits in with her studies at present. But the very fact that you ask my opinion on the advisability of her training for a Hebrew teacher at this time, suggests that it can be arranged so that her present studies would not be affected, and if so, it would be advisable.

To conclude on a word of thanks, I recently had the opportunity to view the film of the Lag B'Omer parade in London which you were kind enough to send me. It gave me much pleasure, and thank you very much.

Hoping to hear good news from you, and wishing you again a *Ksivo vachasimo, toivo*, including, of course, a greater improvement in your business affairs,

With blessing,

M. Schneerson

I want to thank you also for your good will to send me an *Esrog* which you yourself plucked from the tree on your recent visit to *Eretz Yisroel*. However, you surely know that an *Esrog* must be one that is **not murkov**, that is to say, that grows on a tree which had not been crossed with another species, and we use *Esrogim* concerning which we have a tradition that they meet this requirement. So the first qualification of an *Esrog* is not so much where it comes from, but the certainty that it is not a **murkov**. Unfortunately, the place you mention is one of which I never heard that it should have that tradition, and even in *Eretz Yisroel* itself the *Esrogim* usually come from other places, but not the one you mention. Obviously, where this essential matter is in doubt, there is the question of making a blessing in vain, and

"Mr. Manchester"

above all, the doubt whether the *Mitzvah* of *Esrog* will be fulfilled. I trust that you, too, have ordered for yourself an *Esrog* which is definitely **not *murkov***, and *Anash* surely know how and where to get such *Esrogim*.

"Mr. Manchester"

By the Grace of G-d
In the Days of Selichoth, 5720
200th Anniversary of the
Histalkus of the Baal Shem Tov
of blessed memory
Brooklyn, N.Y.
[September 1960]

Greeting and Blessing:

With the approach of Rosh Hashanah, the beginning of the New Year, may it bring blessings to us all, I send you and all yours my prayerful wishes for a good and happy year, materially and spiritually.

With the traditional blessing of כתיבה וחתימה טובה,

Cordially,

M. Schneerson

Attached to the letter, the Rebbe stapled this clipping from a British Jewish newspaper and wrote an exclamation and question mark on the side. See the following letter for the Rebbe's comments.



"Mr. Manchester"

By the Grace of G-d
3rd of Cheshvan, 5721
Brooklyn, N.Y.
[October 24, 1960]

Greeting and Blessing:

This is to acknowledge your letter of October 17th.

With regard to the film you requested*, your request was turned over to the office. But, inasmuch as the film needs editing and splicing, it may take a little time before it will be available to you.

I was pleased to read in your letter about the good news in regard to Mr...** May you always have good news to report.

Referring to the newspaper clipping, my intention was to call attention to the fact that it was not necessary to publicize that mixed dancing outside the synagogue affairs could be condoned or approved by the Beth Din. It is true that progress has to be made step by step, but while one is still in the first step, it is not necessary to say that the second step is in order. At any rate, may G-d grant that every aspect of *Yiddishkeit* in your community will advance step by step in accordance with the Torah, *Toras Chaim*.

I am looking forward to receiving good news from you about an improvement in your personal affairs. No doubt you have, in the meantime, received my personal regards through Rabbi and Mrs. Vogel.

With blessing,

M. Schneerson

* Of the Lag b'Omer parade last year.

** We witness here a wonderful *brocha* of the Rebbe being fulfilled. See Appendix I.

"Mr. Manchester"

As you probably know, it is our custom, on the authority of my father-in-law of saintly memory, that in cases of pregnancy the news be kept confidential and not publicised outside the immediate persons concerned, until the pregnancy enters the fifth month. This should especially be observed by..., and no doubt you will convey this to them.

"Mr. Manchester"

By the Grace of G-d
In the Days of Chanukah, 5721
Brooklyn, N.Y.
[December, 1960]

Greeting and Blessing:

I received your recent letters and for various reasons my reply was unavoidably delayed.

With regard to the question in which you are apparently most interested at the moment, namely, the purchase of merchandise from Hong Kong, the important consideration is, of course, whether the merchandise will be suitable for your market. It is also no less important to know whether the people down there are reliable.

Since you are interested in finding a source of relatively cheap merchandise, it may be better for you to explore the possibility of buying in Japan, a country which has the reputation here of being able to manufacture merchandise at low cost. Of course, this may not apply to every kind of merchandise.

I was gratified to read in your letter that you have again had occasion to see the benevolent Providence in being able to sell quantities of your stock. May G-d continue to show you His benevolence in the future, and in a greater measure.

However, I am somewhat concerned that while you mention about things done from on high, relating to the sales, you do not mention at all about the things that have to be done here below (and which are entirely in your hands because "All is in the hands of heaven except the fear of heaven"). I refer to your *Tzedoko* contributions from your business profits. One should remember that according to our holy books one should not be tardy in remitting that which belongs to *Tzedoko*. On the contrary, it is

"Mr. Manchester"

even advisable to remit in advance of future profits, since the Almighty's credit is always good.

Thank you very much for letting me know about your daughter's activities. I also hope that the health of your wife has improved considerably.

As we are at present in the auspicious days of Chanukah, the Festival of Lights, which we observe, among other things, by lighting the Chanukah lights in growing numbers, may G-d send you and yours a growing measure of light and happiness and success in all matters connected with *Ner Mitzvah v'Torah Or*, which, as a matter of course, will bring you success and true happiness in all your affairs, both personal and communal.

Hoping to hear good news from you and wishing you a happy Chanukah.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
15th of Teveth, 5721
Brooklyn, N.Y.
[January 3, 1961]

Mrs. Roselyn Jaffe
Salford

Blessing and Greeting:

I received your letter of the 8th day of Chanukah, in which you write about your birthday which is on the 13th of Teveth. I send you my prayerful wishes that your birthday usher in a year of success in all your affairs, both personal and general, and in an ever growing measure of light and true happiness, as symbolized by the lights of Chanukah.

May you, together with your husband, derive much *Nachas*, true *Yiddish Nachas*, from your children, as well as from those who benefit from your good work and influence in matters of *Yiddishkeit*.

With all good wishes for long life, good health and happiness, materially and spiritually, and with blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
21st of Teveth, 5721
Brooklyn, N.Y.
[January 9, 1961]

Greeting and Blessing:

I have [received] your two recent letters.

Needless to say, my reference to the matter of *Tzedoko* was not for the purpose of requesting an accounting ו"ן, but only to express my concern, since so much depends on it. Moreover, our Sages of blessed memory have already told us that "It is good to activate the active," which means that it is useful also to encourage those who are already active.

I was gratified to read about your preparations for the Banquet of Lubavitch House (all the more since its financial position has been getting more stringent, coupled with the need for increasing the activities of spreading the Torah). May G-d grant that the preparations and the Banquet be with much success, and in a greater degree than anticipated.

Looking forward to hearing good news from you, both in regard to your personal affairs, as well as to *Klal*.

With blessing,

M. Schneerson

P.S. With reference to recording an address for the Banquet, it is not the custom to do so. This is also understandable from the point of view of Chassidus, which demands spontaneous reaction and inward inspiration, which the occasion itself should call forth, etc. Obviously, words spoken in the presence of a large

"Mr. Manchester"

congregation of Jews (and the *Shekhina* rests on every congregation of even ten Jews) have a special • סעייחא דשמיא* inspiration and significance which cannot be “obtained” when speaking in front of a recorder. You will surely understand.

* = Support from heaven.

"Mr. Manchester"

By the Grace of G-d
12th of Shevat, 5721
Brooklyn, N.Y.
[January 29, 1961]

Mr. & Mrs. Zalmon Jaffe and Family
Salford

Greeting and Blessing:

Thank you very much for your cable on the occasion of the *Yahrzeit Hilulo* of my father-in-law of saintly memory.

May the remembrance of this day inspire every one of us to follow in the footsteps of the *Ba'al Ha-hilulo*, to continue his work with dedication and selflessness, for the strengthening of the Torah and Mitzvoth and the teachings and way of life of Chassidus, both within one's immediate surroundings and the environment at large.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
20th of Shevat, 5721
Brooklyn, N.Y.
[February 6, 1961]

Greeting and Blessing:

I was pleased to receive your letter written on the new letterhead of the Friends of the Lubavitcher Movement, Manchester & District Branch, and also the circular. May G-d grant that all those who are mentioned on the letterhead and also those who are otherwise associated with the work of Lubavitch in your community, will dedicate themselves to fruitful activity in support of our cause and in a growing measure.

I trust that the Yud Shevat celebration in Manchester was a great success in every way. I am glad to enclose herewith an excerpt from my Yud Shevat message, which I hope you and your friends will find inspiring and stimulating.

Hoping to hear good news from you, both about your personal as well as about your communal activities in behalf of Lubavitch in particular.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
12th of Adar, 5721
Brooklyn, N.Y.
[February 28, 1961]

Greeting and Blessing:

I duly received your letter of February 15th, as well as the invitation to the Purim Dinner & Social arranged by The Friends of the Lubavitcher Movement in Manchester. As time was short for replying by letter, I sent a cable to this Dinner, which I trust was duly received. A copy of this cable is enclosed herewith.

In connection with your recent birthday, I send you my prayerful wishes for a successful year in every respect. As my father-in-law of saintly memory mentioned on several occasions, the day of birth is an auspicious one, and may the good wishes which you received on this occasion be fulfilled and even more, since G-d knows a great deal more than human beings what is good for a person.

Included in my prayerful wishes is also the wish that there be a considerable improvement in *Parnosso* and that you and your family enjoy same in good health and true happiness.

I am looking forward to a full report about the success of the affair.

Wishing you and yours, again, a happy and inspiring Purim,

With blessing,

M. Schneerson

"Mr. Manchester"

Telegram

March 1, 1961

[Taanis Esther]

**FRIENDS LUBAVITCHER MOVEMENT
ZALMAN JAFFE CHAIRMAN
105 CAVENDISH
SALFORD (ENGLAND)**

GREETING BLESSING DINNER GUESTS AND FRIENDS.

**PURIM BROUGHT NOT ONLY TRIUMPH OF FORCES OF GOOD
OVER EVIL BUT COMPLETE REVERSAL AND CONVERSION OF
EVIL AND DARKNESS INTO GOODNESS AND LIGHT.**

**MAY HASHEM GRANT SAME SUCCESS IN YOUR EVER-GROWING
EFFORTS TO DISSEMINATE TORAH AND MITZVOTH
ILLUMINATED WITH CHASSIDIC WARMTH AND LIGHT.**

**MY PRAYERFUL WISHES THAT THE PURIM DINNER BE UTMOST
SUCCESS SPIRITUALLY AND MATERIALLY BRINGING QUOTE
LIGHT JOY GLADNESS AND GLORY INTO LIFE OF EVERYONE OF
YOU AND YOUR FAMILIES.**

HAPPY AND LASTINGLY INSPIRING PURIM BLESSING -

MENACHEM SCHNEERSON

"Mr. Manchester"

This is page 2 of a letter dated 19th Adar, 5721. Page 1 is still absent. It is possible that this page was added to the letter of 12 Adar.

19th Adar, 5721
[March 7, 1961]

Just receive your letter of March 3rd, with the enclosure. I was very gratified to read about the success of the Purim affair, may G-d grant that all activities of Lubavitch in your community be constantly on the upgrade. Inasmuch as those who participated in these activities especially those who are the moving spirits behind these activities, with yourself at their head, and give of their time and substance, are also the recipients of G-d's blessings, every additional effort will bring you and them increased Divine blessings, materially and spiritually.

This is in line with what has been said on previous occasions that the commandment to increase joy with the entry of Adar, implies that every day of the month should have a larger measure of joy over and above the increased measure of joy in the previous day, and so on, in a compounded way each day. Similarly, it should be with all matters of Torah and Mitzvoth. Since G-d's reward is in kind and in a most generous measure, His blessings come in a similar compounded way.

I requested Rabbi Shemtov, before his return to England, to convey to you and to all friends in Manchester my personal regards and best wishes and thanks.

"Mr. Manchester"

By the Grace of G-d
11th of Nissan, 57[21*]
Brooklyn, New York
[March 28, 1961]

Mr. S. Z. Jaffe and Family
Salford

Greeting and Blessing:

On the occasion of the forthcoming *Yom-Tov* Pesach, I send you my prayerful wishes that the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

Wishing you and yours a kosher and happy Pesach,

Cordially,

M. Schneerson

P.S. This is to acknowledge receipt of your letter, in which you ask my opinion about joining another organization for a chartered flight to NYK.

I presume that such a partnership would not be used by the other party for publicity purposes, and since the food etc. would be under your supervision there does not seem anything untoward involved. On the other hand, if arrangement would entail the need to register as members in that organization, this might involve complications.

* In the original letter, the last two digits of the year are missing. It seems that this letter was written in 5721, which was the first year of the chartered flights. There was a suggestion to join together with another group for the trip to NY.

"Mr. Manchester"

But perhaps there is a possibility to avoid common knowledge about the arrangements since this is probably a formality which is of interest to the airline. As for dues, perhaps it can take the form of a subsidy by a single individual?

Needless to say, the best solution would be to have an independent flight. Therefore, it would be well to delay a final decision to the latest possible date, and in the meantime see how things develop.

"Mr. Manchester"

By the Grace of G-d
13th of Nissan, 5721
Brooklyn, N.Y.
[March 30, 1961]

Mr. & Mrs. Zalmon Jaffe and Family
Salford

Greeting and Blessing:

Thank you very much for your cable and good wishes*. Inasmuch as the Torah declares that he who blesses others himself is blessed, may G-d bless you all with the same good wishes, and more.

Wishing you again a Kosher, happy and inspiring Pesach.

With blessing,

M. Schneerson

* In honor of the Rebbe's birthday.

"Mr. Manchester"

By the Grace of G-d
27th of Nissan, 5721
Brooklyn, N.Y.
[April 13, 1961]

Greeting and Blessing:

Thank you for your letters of April 11th and March 21st.

I was pleased to see your son Abraham Joseph back and present at the *Farbrengen* of the latter days of Pesach. Subsequently, he also visited me in connection with his birthday, and he gave me regards from you. May G-d grant that you will always have true *Yiddish* and Chassidic *Nachas* from him, and from your daughter, in good health, happiness and gladness of heart.

The P.N. will be read at the holy resting place of my father-in-law of saintly memory.

Although I have not yet received a detailed report about the consecration of the Lubavitch House in London, I was pleased to receive a general report that it was successful. I hope both you and Mrs. Jaffe participated. May G-d grant that the Lubavitch house, as all Lubavitch activities everywhere, will live up to the principle of "The dissemination of the fountains abroad" in the fullest measure. And as in all matters of holiness, obligation carries with it also opportunity and ability of fulfillment.

I hope to hear good news from you also about a substantial improvement in your business affairs, and in all your affairs, both public and personal.

With blessing,

M. Schneerson

Iyar 9. Letter delayed. In the meantime yours of 4/19 was received.

"Mr. Manchester"

By the Grace of G-d
Rosh Chodesh Sivan, 5721
Brooklyn, N.Y.
[May 16, 1961]

Greeting and Blessing:

Thank you for your letter of May 8th.

Now that we are approaching the Festival of Shovuoeth, the Season of Our Receiving the Torah, I send you my prayerful wishes for a happy and inspiring Yom Tov, and, in the words of my father-in-law of saintly memory, to receive the Torah with joy and inwardness.

With Blessing,

M. Schneerson

I trust that the enclosed copy of my recent message to the delegates of the Chabad Women will be of particular interest to your wife and daughter.

P.S. The letter has been delayed for technical reasons. In the meantime just received yours of May 23, in which you write about your desire and suggestion that Rabbi Shemtov join and lead the group visit. Now, although it is my custom to wait in such a case to hear also directly from the party concerned but in view of the importance and urgency of the request, I will make an exception. My reply is that the suggestion is a very good one, unless there are some compelling reasons to the contrary. May I add that I am gratified to note that Rabbi Shemtov's work and leadership in the Lubavitch affairs in England is so well appreciated.

"Mr. Manchester"

SECRETARIAT מזכירות

By the Grace of G-d
20th of Sivan, 5721
Brooklyn, N.Y.
[June 4, 1961]

Greeting and Blessing:

The Rabbi *Shlita* received a letter from Mrs. Ruth Royde, Principal of the Jewish High School for Girls, in which she writes that Mr. ... and his brother, Mr. ..., have decided to send their daughters to non-Jewish grammar schools, although they have passed the entrance examination to the above School.

The Rabbi's *Shlita* reply is enclosed herewith. Needless to say, it had to be written in those terms, as would be the reply to a similar letter in which only one side expresses views. At the same time, the Rabbi *Shlita* would appreciate it if you would look into this matter confidentially, and inform him as to all the circumstances involved, and what remains to be done in this situation.

With blessing,

Nissan Mindel
Sec'y

"Mr. Manchester"

By the Grace of G-d
20th of Sivan, 5721
Brooklyn, N.Y.

Mrs. Ruth Royde
Jewish High School for Girls
"Elderslie"
Bury New Road
Prestwich, Lancs.

Blessing and Greeting:

I am in receipt of your letter of the 11th of Sivan, in which you write that certain parents have decided not to send their daughters to the Jewish High School for Girls.

Needless to say, from this distance and not having heard the views of the parents in question, it is difficult for me to express an opinion. On the other hand, having heard of the parents and their background, I think that if a direct approach were made to them to discuss this matter, it may bring about the desired results.

With blessing,

"Mr. Manchester"

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON

By the Grace of G-d
27th of Sivan, 5721
Brooklyn, N.Y.
[June 11, 1961]

Greeting and Blessing:

I am directed to acknowledge receipt of your cable about the possibility of the entire group being received by the Rebbe *Shlita* on arrival.

It is difficult to say anything definite at this time, since the date and time of arrival have not yet been finalized. However, when the group is about to board the plane, and perhaps from actual flight, you will surely advise us of the exact hour of arrival, and then the question will be given consideration. You should bear in mind, however, that if the actual arrival of the group is at an inconvenient hour, and especially if the travellers may be wary of the journey, it may not be well-advised to arrange an immediate reception by the Rebbe *Shlita*. Needless to say, the travellers, themselves, should also be consulted, as it would not do to make them feel that they have been imposed upon.

With blessing,

Nissan Mindel
Sec'y

Since writing the above, your letter came with additional information about the trip, the arrival time expected to be between 10 p.m. and 1 a.m. The Rebbe *Shlita* wishes me to state that there would be no objection on his part, but the decision rests with you, in the light of what has been written above. When you have made a decision, please notify, preferably by cable.

The Rebbe *Shlita* appreciates the information regarding the Jewish Girls Grammar School. But because of pressure of duties, and not wishing to delay this letter, further reference to this subject must be deferred.

"Mr. Manchester"

ב"ה, כ"ה מנ"א תשכ"א
ברוקלין

הו"ה אי"א נו"נ וכו'
מוה' שניאור זלמן שי'

שלום וברכה!

באשטעטיג די ערהאלטונג פון אייער בריף פון כ"א מנחם אב, און אויך די פריערדיקען.

אזוי ווי דער וועלכער שרייבט געוויינליך מיינע בריף צו אייך איז אויף וואקיישאן, און איך וויל ניט אז זיין שטעל פארטרעטער, זאל זעהן אייערע בריף, ענטפער איך דאס מאל אין אידיש, און זיכער וועט דאס ניט זיין קיין שטערונג. ועיקר מ'זאל קענען שרייבען איינער דעם אנדערן גוטע בשורות, בטוב הנראה והנגלה תמיד כל הימים.

צו אייער שרייבען וועגען דעם פארשלאג פון דער אינשורענס קאמפאניע, און אויב מ'זאל זיך דינגען מיט זיי.

בכלל – דארפמען זיך רעכענען מיט דער מיינונג פון דעם סאליסיטער וועלכער באהאנדעלט די זאך, און ווייס די האפענונג וואס מ'קען ערווארטען פון דעם,

אלענספאל מוז מען, לויט מיין מיינונג, אויסמיידען א פארהער מיט נאך אמאל אויספרעגען עדות, אויספרעגען אייך און אייערע פרוי תחי', וואס ס'איז א גרויסע ניערווען אנשטריינגונג, סיי פאר אייך און סיי פאר די קינדער שיהיו. און עס קען זיין אז דאס זאל זיך פארבינדען מיט אויך פובליסיטי, צייטונג רעפארטער און ענליכעס, וואס ס'איז ניט ווינשינסוועראט. ציי געלט? אויך השם יתברך קען דאך צושטעלען די געלט אין א גוטען וועג און א פרייליכען וועג.

דאס שטערט אבער ניט – צו דינגען זיך מיט דער קאמפאניע וועגען א בעסערן סעטעלמענט. וואס זיכער איז אויך אין אנגלאנד צו גלייך ווי אין אמעריקע, ווילען די קאמפאניעס אויסמיידען דעם קאורט – אויב מ'קען נאר סעטלען. און דעראיבער איז מעגליך, אז זיי זאלען צוגעבען צו דער סומע וואס זיי לייגען פאר.

לויט אייער בקשה, איז ארויסגעשיקט געווארען די צווייטע סומע, ויהי רצון מהש"ת אז דאס זאל בריינגען דעם נויטיגען נוצען, און צו פארניצען די פרנסה אויף פרייליכע זאכען, ענינים פון תורה און מצות, און צדקה אלס ערשטע.

"Mr. Manchester"

אזוי ווי אין צווישען צייט, איז אויך אפגעדרוקט געווארען באידיש דאס וואס ס'האט זיך גערעט בא דער ערשטער באגעגעניש מיט דער גרופע, איז דא בייגעלייגט א עקזעמפליאר, און פארשטענדליך, ווען איר וועט לאזען וויסען אין סעקרעטאריעט די נאך נויטיגע צאל עקזעמפליארן, וועט מען אייך שיקען.

און געפינענדיק זיך נאהענט צו ראש חודש אלול, חדש הרחמים והרצון, זאל השי"ת ברחמיו המרובים – געבען יעדערן וואס ער נויטיגט זיך מיט זיין פאמיליע שי', סיי בגשמיות און סיי ברוחניות, און ווי געזאגט אין אנפאנג בריף, נאר גוטע בשורות פון איינעם צום דעם אנדערן.

בברכה

מ. שניאורסאהן

Translation

By the Grace of G-d
25th Menachem Av, 5721
Brooklyn, N.Y.
[August 7, 1961]

Greeting and Blessing!

I confirm receipt of your letter from 21 Menachem Av and the previous one.

Being that the usual typist is on vacation and I do not want his replacement to see your letters, I am replying this time in Yiddish and surely this won't disturb you. The main thing is that we should always be able to write to each other good tidings, in the obvious and revealed good.

Regarding your writing about the offer of the insurance company and your question whether to negotiate with them:

In general one must reckon with the opinion of the solicitor who is handling the case and who knows the prospects of what can be expected.

"Mr. Manchester"

In any case, in my opinion, you must avoid a recurrence of a deposition and testimony by you and your wife, as this involves much anxiety both for you and the children. It is also possible that this will attract publicity, newspaper reporters and the like, something which is not desirable. As to the question: what about money? G-d can also supply money in a pleasant and happy way.

This does preclude negotiating with the company for a better settlement. For surely, England is similar to America in that companies would rather reach a settlement out of court. It is therefore possible that they will increase the sum they have already proposed.

As per your request, the second sum has been sent out to you. May it be G-d's will that it be brought to good use and that the revenue be used for happy things, things of Torah and Mitzvot, beginning with *Tzedokah*.

Being that in the interim the first talk given to the group^{*} has been published, I am enclosing one copy, and obviously when you inform the secretariat of the amount you need, they will send them to you.

We are now in proximity to the month of Elul, the month of mercy and goodwill, may G-d in His many mercies give everyone what he and his family need both spiritually and materially, and, as mentioned at the outset of this letter, only good tidings from one another.

With blessing,

M. Schneerson

* This was the Sicha to the group that joined the charter flight arranged by ZJ in Tammuz of this year. The Sicha was later printed in *Likuttei Sichos* vol. II, page 597-599.

"Mr. Manchester"

MACHNE ISRAEL, INC.

By the Grace of G-d
8th of Elul, 5721
Brooklyn N.Y.
[August 20, 1961]

Greeting and Blessing:

I gratefully wish to acknowledge receipt of your letter of Elul 2.

I would like to take this opportunity to suggest that it would certainly be worthwhile if one of the members of the group that came aboard the chartered flight from England would write a diary containing incidents and information on their visit here. A diary of this kind was kept by one of the visitors who came aboard the chartered flight from *Eretz Israel* last year, and it was really of great interest.

I would also like to suggest that I think it would be advisable that you publicize your speech to the teenagers, about which you write in your letter, or at least excerpts from it, in newspapers and other means of publicity.

With best wishes for a *Ksivo Vachasimo Tovo*,

Sincerely,

Rabbi M.A. Chodakov
Director

"Mr. Manchester"

MACHNE ISRAEL, INC.

By the Grace of G-d
17th of Elul, 5721
Brooklyn N.Y.
[August 29, 1961]

Greeting and Blessing:

I received you letter of Elul 12 together with the copy of your diary, which I found very interesting and for which I am grateful.

Wishing you and your family a *Ksivo Vechasimo Tovo*,

Very sincerely,

Rabbi M.A. Chodakov
Director

"Mr. Manchester"

By the Grace of G-d
23rd of Mar Cheshvan, 5722
Brooklyn, N.Y.
[November 2, 1961]

Greeting and Blessing:

After the very long interval, I received your letter of October 24th. I was disappointed that you have written so little about the activities during the month of Tishrei, although it is my firm hope that you have taken full advantage of it.

With regard to the business difficulties, surely you know that the difficulties in the past have worked themselves out satisfactorily, and better than expected. So you may be sure that this will be so again, by the grace and kindness of the Almighty.

Incidentally, referring to your calculations and the loss of £4000 to £5000 for the year, you, yourself, of course, provide the answer that it was due to the payment of £7000 in interest.

I take this opportunity to thank you for sending me the Diary, which has revealed to me a new trait in your character, namely, a sense of humor. Thank you, especially, for the good news towards the end of your letter, about the improvement in the health of Mr. Moshe Becker. May G-d grant that you will always have good news to report, not only about yourself, but also about your friends and acquaintances.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
13th of Kislev, 5722
Brooklyn, N.Y.
[November 21, 1961]

Greeting and Blessing:

I just received your letter of Erev Shabbos. I trust that despite the tenor of your letter, things will turn out much better than anticipated, as you have also seen in the past when times seemed difficult. Especially as we are now in the auspicious month of Kislev, the month of deliverance and miracles.

I am gratified to note the preparations which you are making for your annual general meeting on Yud Tes Kislev. Enclosed you will find a *Maamar* of the Old Rebbe *Baal Hasimcho*, which has just come off the press, and I trust that it will be made good use of.

Wishing you success in your work for the community, in happy personal circumstances, and with joy and gladness of heart,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
4th of Teveth 5722
Brooklyn, N.Y.
[December 11, 1961]

Greeting and Blessing:

I received your letter of December 4th, in which you write, all too skimpily, about the Yud Tes Kislev *Farbreng*. I was glad to receive indirect reports, however, that it was a considerable success, and that it was largely due to your considerable efforts, not only in the preparation for it, but also as the Chairman of the affair.

Inasmuch as you wrote your letter during Chanukah, when the lights of Chanukah are kindled in increasing numbers, thus illuminating the home as well as the "outside," in a growing measure, may this be so also in your case. Our Sages say that G-d does not deal despotically with His creatures, and He wants to send His blessings in a growing measure, but at the same time He expects the Jew to provide the channels and vessels to receive His blessings, namely, all matters of Torah and Mitzvoth, which He also expects in a growing measure.

I am certain that the last observation is superfluous in your case, since you are aware of it, but I made it as an extra point of encouragement, since there may be some people who like to tease and minimize the importance of the Torah and Mitzvoth and the activities in behalf of this cause. That is why the *Shulchan Aruch* begins with this admonition not to be discouraged by the scoffers, who may be particular stung by the vitality and enthusiasm with which a Jew dedicates himself to the Torah and Mitzvoth.

May G-d grant that you will have good news to report both in regard to your communal activities as well as your personal

"Mr. Manchester"

affairs, and that you will do so with true joy, and in a growing measure.

With blessing,

M. Schneerson

Just received the cable with the *Pidyon*, which will be read at the holy resting place of my father-in-law of saintly memory.

"Mr. Manchester"

By the Grace of G-d
17th of Teveth, 5722
Brooklyn, N.Y.
[December 24, 1961]

Sholom uBrocho:

I received your letter of Dec. 14th, as well as the cable. In the meantime you have surely received my letter in reply to yours of an earlier date.

With reference to the planned chartered trip, I see from your letter that you cannot dictate your terms to the airlines, for they have their own limitations. However, it would be well if the trip can be so arranged as to take in two *Farbrengen* in close proximity, such as Shabbos-Mevorchim Sivan and Shovuos, or Shabbos-Mevorchim Tammuz with Yud-Beis Tammuz. However, judging by your letter, I do not think the decision is yours. Therefore, the best thing would be to poll the opinion of the prospective participants and go by the majority within the limited choice available.

With regard to your personal affairs, I do not think it wise to substitute your business with income-bearing property, for you should be in a more active business than just rent-collecting. On the other hand, It would be advisable as a side-line, or dividing your investments between your business and income-property.

To conclude with a word of the Old Rebbe on the week's *Sidrah* – “And Jacob lived in the land of Egypt”: A Jew can retain his attachment to G-d and **live** even in the “Land of Egypt”, despite all limitations (“*metzorum*”), by overcoming them, and converting the darkest places *ערות הארץ* • into light and life, materially and spiritually. May your good works for the strengthening of

• = Depravity of the land.

"Mr. Manchester"

Yiddishkeit and of the cause of Lubavitch in particular stand you and yours in good stead toward attaining the good and happy life, materially and spiritually.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
13th of Shevat, 5722
Brooklyn, N.Y.
[January 18, 1962]

Sholom uBrocho:

I am in receipt of your letter of Jan. 10th. On the day of the *Hilulo* I was at the holy resting place of my father-in-law of saintly memory and remembered you in prayer for the fulfillment of your heart's desires for good.

I note that while you were writing your letter you sold an additional order of old stock. May this be a good beginning to increase your sales at an accelerated pace.

I looked in vain for some word about the preparations for Yud Shevat, but I take it for granted that this is an omission only in writing, but in fact you had a very inspiring gathering in observance of this auspicious day. This day once again emphasizes that a Jew must never despair no matter what the odds seem to be. A more unequal battle than that which my father-in-law waged against the might of so ruthless a dictatorship, can hardly be imagined. Yet he came out victorious, and the fruits of his victory can be seen to this day. For when a Jew is attached to G-d he partakes of supernatural powers and becomes master over the natural forces.

The lesson for all of us who, thank G-d, are not faced with such odds, not a fraction of them, is obvious. May the inspiration of this day accompany every one of us throughout the year.

Looking forward to good and better news from you,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
4th of Adar I, 5722
Brooklyn, N.Y.
[February 8, 1962]

Greeting and Blessing:

Your letter of February 5th was just received. I note the 7th day of Adar is your birthday, and I send you my prayerful wishes for a successful year in every respect, including a substantial improvement in *Parnosso* without mental distraction. As you may know, the well-known passage, "If you eat of the toil of your hands, happy are you and it is good for you" is explained in *Chassidus* that although "Man is born to toil" and *Parnosso* is connected with a certain amount of strain, the strain has to be confined to the "toil of the hands, but not to the toil of the head." This means that while it is necessary to use one's hands as well as one's head, the mental preoccupation should not be in matters of *Parnosso* but rather in spiritual matters and in communal affairs, and in your case for the benefit of Lubavitch in particular, for which you have great potentialities.

It is customary in Jewish life to connect everything with the weekly *Sidra*. At present, we are beginning a series of *Sidras* dealing with the construction of the *Mishkan*. Here we see that G-d desired that material things such as gold, silver and copper, etc., should be converted into a spiritual and Holy Cause, namely the Sanctuary. At first glance, it would seem difficult to understand why G-d should require a special sanctuary, since it is possible to worship G-d in the open field, or to contemplate in complete withdrawal from the world, etc. Nevertheless, G-d insisted on having a *Mishkan* and *Mikdosh*, offering every Jew an opportunity to participate in its building and thereby convert the material into the spiritual. In the merit of this, G-d gives the Jew material blessings in order to provide him with means and vessels

"Mr. Manchester"

to create even more spirituality and Holiness and thus make an abode for Him within the material and physical world. May this be so in your case in an ever-growing measure.

Hoping to hear from you good news about your personal as well as communal affairs,

With blessing,

M. Schneerson

"Mr. Manchester"

Secretariat of Rabbi Menachem M. Schneerson

By the Grace of G-d
19 Adar I, 5722
Brooklyn N.Y.
[February 23, 1962]

Sholom uBrocho:

I am directed to acknowledge receipt of your cable, but the meaning of the words "May I call next week to discuss general situation" is not quite clear.

If your intention is [to] make a telephone call, you are probably aware that the Rebbe Shlito does not generally accept telephone calls. Besides, it would hardly be convenient to "discuss" a general situation over the 'phone, and some aspects may require unhurried consideration, etc. Therefore the Rebbe Shlito suggested that it may be more practical for you to write about these matters in pertinent detail, especially as airmail correspondence with England is quite expeditious.

With kindest regards,

Nissan Mindel

P.S. Since writing the above, Rabbi B. Shemtov just flew in. Checking with him as to your intention, we gather that you meant a personal call. When I brought this to Rebbe's Shlito attention, the reply was that he is always pleased to meet with such friends as your good self. He wondered, however, that, unless there are compelling reasons, whether the same purpose cannot be attained via correspondence so as to save you the effort, time and expense?

"Mr. Manchester"

By the Grace of G-d
21st of Adar I, 5722
Brooklyn, New York
[February 25, 1962]

Greeting and Blessing:

I received your letters of the 15th and 16th of February. I was, of course, disappointed to note the mood in which your letters were written, which is not at all consonant with the spirit of Adar.

As for the business difficulties about which you write, similar situations probably happened before and you overcame them, and to be discouraged by such conditions is not only of no help whatever but, the contrary. And unshaken faith in G-d, speeds up His blessings, and in a growing measure.

I do not quite follow your reference to the suggestion by the bank manager to reduce your overdraft by £5000, and then etc. However, if you think that this amount would be helpful to you, I would try to arrange a short-term loan (for a few months) to you in the above amount, of course – dollar bound. Please let me know if you want it and in what installments you would find it convenient to repay it.

Inasmuch as this letter is intended as a demand and hope that you would improve your mood and strengthen your faith, I'm sending this letter by special delivery, so that the demand take effect with all speed.

Hoping to hear good news from you,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
23rd of Adar II, 5722
Brooklyn, N.Y.
[March 29, 1962]

Greeting and Blessing:

I received your letter of March 25th.

Although I do not know the individuals you mention who are in charge of your bank accounts, it seems to me that you could have taken a firmer attitude in discussing your affairs with them and which would have, undoubtedly, been more effective.

However, one does not bewail the past, and may G-d grant that the results should be the same as if you had taken a firmer stand, and may you enjoy even a greater measure of success in the future, so that you should be able to devote your efforts and mind solely to matters of *Yiddishkeit* and its central point, Chasidus. As you know, our Sages emphasize, "if you will eat from the toil of your hands", meaning that the head should be left for more important things and even where it is necessary to apply mental effort in business, it should be in a minimum way, so that "try and you will succeed" may be accomplished in the area of spiritual matters.

As we are now in the auspicious period between Purim and Pesach, between one *Geuloh* and another *Geuloh*, and are soon to celebrate the festival of our Liberation, may G-d grant you a goodly measure of freedom from anxiety, so that you can dedicate yourself to the strengthening and spreading of the Torah and Mitzvoth illuminated by the light and warmth of Chasidus in an ever growing measure.

"Mr. Manchester"

And on the eve of Shabbos *Mevorchim* Rosh Chodesh Nissan, I wish you and yours a happy month of Nissan, and hoping to hear good news from you,

With blessing,

M. Schneerson

Just received yours of עש"ק*. Thanks for the good בשורות**.

* = Friday.

** = Tidings.

"Mr. Manchester"

By the Grace of G-d
27th of Nissan, 5722
Brooklyn, N.Y.
[May 1, 1962]

Sholom uBrocho:

I was pleased to receive your regard through your son Avrohom, on his return. I was particularly gratified, of course, to learn how well he has used his visit, and of the *Nachas* that he has given you. I asked Avrohom if his mother also attended his public speeches, and he replied in the affirmative, adding that she is a "severe critic," yet she was satisfied. I further understood from him, despite his modesty, that Rabbi Golditsch was also satisfied with his talk with Avrohom in learning.

May G-d grant that you will always have *Nachas* from him as well as from your daughter, and will have good news to report about all your affairs, both personal and public, including a substantial improvement in *Parnosso*.

With blessing,

M. Schneerson

Just received your letter of 5/2. May it be a forerunner of more like that to come.

"Mr. Manchester"

B.H.
Erev Shabbos
Mevorchim Sivan, 5722
Brooklyn, N.Y.
[June 1, 1962]

Sholom uBrocho:

I am in receipt of your letter of May 18, and in accordance with its concluding lines, I am expecting your next letter with good news, including a report as to how the auspicious day of Lag B'Omer was made use of. Lag B'Omer is, of course, especially meaningful as it is connected with Rabbi Shimon ben Yochoyi, author of the holy **Zohar**, who provided the key to unlocking the secrets of the Torah, revealing the hidden inner light of Torah and Mitzvoth. He has thus shown the way to every Jew to bring forth the hidden powers of his Divine soul, a way that has found its fullest expression in Chassidus.

At this time, when we are about to bless and enter the month of Sivan, the month of *Kabbolas haTorah*, I send you and yours my prayerful wishes, in the traditional words of my father-in-law of saintly memory, *l'kabbolas haTorah b'simcha ubipnimius**.

With blessing,

M. Schneerson

* To receive and internalize the Torah with joy.

"Mr. Manchester"

B.H.
28th of Tammuz, 5722
Brooklyn, N.Y.
[July 30, 1962]

Sholom uBrocho:

I am in receipt of your letter of July 27 and the previous one, with enclosures.

It is gratifying to know that you had a pleasant return trip and a heartwarming welcome, including the many good wishes of *Mazzal Tov* for your daughter's *Shidduch*. It must have helped Mrs. Jaffe to get used to the idea that her daughter has grown up, and there is much to be grateful for in the thought that the Almighty has helped bring up such a suitable *Shidduch* without undue strain and worry. May G-d continue to shower His blessings on you and yours from His open and generous Hand.

In regard to the decision by the Liverpool Kashrus Commission forbidding their caterers to accept functions of members of the Reform movement, and your inquiry as to my opinion, the situation is not very clear to me. If the above decision refers to private affairs of **individuals** who are members of a Reform congregation, I cannot see on what basis a Jew should be denied kashrus facilities, since all Jews, without exception, are bound to observe all Mitzvoth, including Kashrus, and it is not only the duty to enable them arrange a kosher meal, but it is also the duty to encourage them to request kosher catering. Surely there can be no differences of opinion in this regard. However, perhaps the question concerns not private affairs, but such undertakings that, if given supervision by a Dayan or Rov, might be misconstrued as to receive sanction for the Reform movement itself. In such a case, each case has to be dealt with on its merits, and it is up to the *Moro d'asro* to pass judgment after exploring all pertinent factors, and then, too, every effort should be made to enable Jews

"Mr. Manchester"

to eat kosher, while taking necessary precautions to avoid giving public approval of the Reform movement.

As indicated, it is up to the local Rabbonim to make a decision in each case, and my opinion is given only in general terms, in answer to your request.

With regards and prayerful wishes to all, and looking forward to continued good news,

With blessing,

M. Schneerson

I will again remember in prayer Dayan Golditch's wife, when visiting the holy resting place of my father-in-law of saintly memory.

"Mr. Manchester"

ב"ה, יט' מנחם אב תשכ"ב
ברוקלין

הו"ה אי"א גר"נ עוסק בצ"צ
מוה' שניאור זלמן שי'

שלום וברכה!

אין ענטפער אויף אייער בריף.

אזוי ווי דער וואס שרייבט ענגליש איז אויסערן שטאט, איז צוליב ניט
אפהאלטען דעם ענטפער, שרייבט מען אייך אין אידיש.

געוויס האט איר אין צווישענצייט באקומען מיין ענטפער אויף אייער
פריערדיקען בריף.

צו אייער פראגע, וועגען דער ישיבה "יעקב יוסף" איז דאס א פרומע
ארטאדאקסישע, באוואוסט אין ניוארק און אין אומגעגענד.

בברכה צו גוטע בשורות אין די ענינים הפרטים והכללים גם יחד.

מ. שניאורסאהן

Translation

B.H.
19th of Menachem Av, 5722
Brooklyn
[August 19, 1962]

Greeting and Blessing!

In reply to your letter.

Being that the English typist is out of town and I do not want to
delay the reply, this letter comes in Yiddish.

Surely you have received my reply to your previous letter in the
interim.

"Mr. Manchester"

Regarding your query about the Yeshiva "Yaakov Yosef," it is a religious Orthodox school, well known in New York and its surroundings.

With blessing for good tidings in your personal as well as your public matters,

M. Schneerson

"Mr. Manchester"

B.H.
28th of Menachem Av, 5722
Brooklyn, N.Y.
[August 28, 1962]

Sholom uBrocho:

I received your letter of Aug. 17th with some delay. In the meantime you have undoubtedly received my reply to your previous correspondence.

First of all, many thanks for the gratifying news about the important help you have extended to the Lubavitch House in London for the building. I trust that you will continue to extend every possible help in the future, as all Jews are mutually related, especially Chassidim, as is emphasized in Chabad particularly, from the Old Rebbe down.

With reference to the time and place of your daughter's marriage in a happy and auspicious hour, surely this is a matter for both sides to determine. In general, it is the Jewish custom to arrange the wedding in the place of the *Kalo*. As for the question of the date, and your mentioning that if the place is Manchester then it could be arranged during the winter months, I do not quite understand why this haste. Originally, you and Mrs. Jaffe seemed to be against an early wedding or even *תנאים, and now you seem to want to rush it in a few months' time? But you do not even mention any reasons for this haste.

If you desire to know my opinion, I would suggest considering the summer, which would enable the *Chosson* to end the year of learning without much distraction, and would enable your daughter too to complete her studies. What is no less important is the fact that it is necessary to have ample time to discuss and arrange for the couple's plans after the wedding. In view of all

* = Engagement celebration.

"Mr. Manchester"

this, you should have an open mind about the date of the wedding and begin discussion on the above mentioned points.

In view of the note of urgency in your letter, I have replied to your letter ahead of turn.

With blessing,

M. Schneerson

"Mr. Manchester"

B. H.
12th of Elul 5722
Brooklyn, N.Y.
[September 11, 1962]

Sholom uBrocho:

Thank you for your letter of August 27th. In the meantime you have no doubt received my previous letter in reply to yours.

I was pleased to read about the projected enlargement of the building program for the New High School. I trust that Alderman Moss is making the fullest use of his connections, and I include in this also the connections which every Jew has with the highest spheres Above, which, in this case, will be greatly strengthened by the firm determination to further Jewish education *al taharas hakodesh* in the best possible way. The connections with the Above will in turn strengthen and make more productive the connections below, and make G-d grant him success in this and in his other communal endeavors. I will look forward to hear good news from you about the development of the project.

I hope your daughter's experience in Camp Gan Israel will stand her in good stead and inspire her to greater accomplishments in her efforts in behalf of her environment in M/c. May you and Mrs. Jaffe always have much *Nachas* from her and your son in every respect.

Rabbi Jacobson, on his return, conveyed to me your regards and also told me about the get-together in your home.

May G-d grant that you have good news to report in all your affairs, including your private ones, especially about a substantial pick-up in your business.

"Mr. Manchester"

Wishing you and yours a *kesivo vachasimo toivo*,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
In the Days of Selichoth, 5722
Brooklyn, N.Y.
[September, 1962]

Greeting and Blessing:

With the approach of Rosh Hashanah, the beginning of the New year, may it bring blessings to us all, I send you and all yours my prayerful wishes for a good and happy year, materially and spiritually.

With the traditional blessing כתיבה וחתימה טובה

Cordially,

M. Schneerson

P.S. I have just received your letter, and I was, of course, pleased to read about the improvement in business. May G-d grant that this, too, continue at a growing pace, and that it be in accord with the Old Rebbe's teaching: "G-d turns *ruchnius* into *gashmius* and the Jewish people turn *gashmius* into *ruchnius*" (see **Hayom Yom** on Elul 27; p. 91).

With regard to my position relating to siddur *Chuppah* and *Kiddushin*, you can gather it from the fact that in about two weeks a cousin of mine will be married in N.Y. to a *talmid* of the Lubavitcher Yeshiva, but the *mesader Kiddushin* will be one of the *Anash* Rabbonim.

Enclosed is a copy of my Rosh Hashanah message, which, although it will reach you after Rosh Hashanah, is actually of timely interest all year round.

"Mr. Manchester"

B. H.
8th of Kislev, 5723
Brooklyn, N.Y.
[December 5, 1962]

Sholom uBrocho:

I duly received your letters, as also your regards through your daughter, who doubtlessly also conveyed my regards to you.

With regard to your future son-in-law's visit I suggested that there should be some external ostensible occasion for his trip to minimize possible criticism.

Wishing you and yours an inspiring Yud and Yud-Tes Kislev, as well as Chanukah,

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
3rd Light of Chanukah, 5723
Brooklyn, N.Y.
[December 24, 1962]

Sholom uBrocho:

Thank you for your letters and description, though brief, of the Yud Tes Kislev *Farbrengen*. May the inspiration of all the participants be lasting throughout the year, for this is the essential purpose of this "Rosh Hashanah" for *Chassidus*, similar to that of Rosh Hashanah whose influence, materially and spiritually, lasts throughout the year.

You are right in assuming that there is no objection on my part as to the time and place of the wedding, in a happy and auspicious hour, as long as both sides agree on the time and place.

As for the young couple's plans after the wedding, there was some discussion on this subject without final decision, as also in regard to their settling in general, for they had no definite suggestions to offer, nor did I hear from them any suggestions that you or the Chosson's parents might have made.

From time to time I see the clippings which your son Avrohom submits to me, and, of course, I follow your communal activities with keen interest.

In these days of Chanukah, may G-d grant that all matters of Torah and Mitzvoth and the material blessings coming through them advance in a growing measure, as taught by the Chanukah candles, and that all your affairs, personal and communal, likewise flourish in a steadily increasing manner.

With blessings,

M. Schneerson

"Mr. Manchester"

P.S. Just received your cable and *Pidyon*, which will be read at the *Tziyun*.

"Mr. Manchester"

By the Grace of G-d
11th of Teveth, 5723
Brooklyn, N.Y.
[January 7, 1963]

Mrs. Yacha Reizel Jaffe
Salford

Blessing and Greeting:

I received your letter, in which you write about your birthday.

I send you my prayerful wishes for a happy and successful year, for you and your husband and family, and that you and your husband should have much true *Yiddishe Chasidische Nachas* from your children. I include in "children" not only your own, but also those, who thanks to your influence and efforts become more devoted and better Jewish children, as our Sages declared that one who teaches anybody's child Torah and Mitzvoth establishes a relationship similar to natural kinship of parenthood. May you continue to do so in good health and gladness of heart.

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
25th of Teveth 5723
Brooklyn, N.Y.
[January 21, 1963]

Sholom uBrocho:

I am in receipt of your letter of Jan. 2, and thank you for the report on Yud-Tes Kislev, though all too brief. I was also gratified to read about the successful reunions of the campers. I was delighted to receive a letter from your daughter about these proceedings, and the enthusiasm with which she described them, obviously reflecting the actual manner of her participation and leadership, is truly rewarding. May this spirit be kept alive in the family, and may you all go from strength to strength, and have lots of *Nachas* from each other.

Enclosed is a copy of my letter to Councillor Samuel Davis, J.P., O.B.E. and, above all, Vice-Chairman of the Lubavitcher Friends.

No doubt yesterday's 150th *Yahrzeit Hilulo* of the Old Rebbe was duly noted in M/c and may his *Zechus* stand us all in good stead.

With blessing,

M. Schneerson

Encl.

"Mr. Manchester"

By the Grace of G-d
25th of Teveth, 5723
Brooklyn, N.Y.

Councillor Samuel Davies, J.P., O.B.E.
11 Okeover Road
Broughton Park
Salford, Lancs.

Greeting and Blessing:

I was pleased to learn that you have been awarded the O.B.E. by H.M. the Queen, and I send you my sincere felicitations.

It is gratifying to know that your services to the community are appreciated, and one may confidently hope, I am sure, that it will stimulate capacities yet untapped. For, needless to say, when Divine Providence endows one with a generous measure of actual and potential capacities, it expects their fullest realization.

May G-d grant you to go from strength to strength in serving the cause of goodness and justice, and the best interests of traditional *Yiddishkeit*, in your community. As one of the Lubavitcher Vice Chairmen in Manchester, one may surely look forward to your consistent and growing participation in the dedicated work of your local Lubavitcher movement for the religious and spiritual advancement of your distinguished community.

Yesterday we observed the 150th *Yahrzeit* Anniversary of the Old Rebbe, the founder of the Chabad-Lubavitch movement. I hope and pray that his *Zechus* will stand you, and everyone of us, in good stead, that each and everyone of us fulfill our assigned tasks in the fullest measure, and with joy and gladness of heart.

With blessing,

[Signature]

"Mr. Manchester"

Enclosed is a copy of a timely message, which I trust you will find useful.*

* Enclosed was an English version of the Rebbe's talk entitled, "The Cry of a Child."

"Mr. Manchester"

B.H.
27th of Shevat, 5723
Brooklyn, N.Y.
[February 21, 1963]

Sholom uBrocho:

I have received your two letters, in which you write about your private and public affairs.

With regard to a loan, I am trying, though so far it has not yet materialized. However, I have not given up hope, but I do not know as yet what amount I will succeed to obtain and on what conditions. I will let you know in due course.

I must add, however, that I am surprised you do not mention anything about the possibility of obtaining credit from the other bank, as we discussed the matter when you were here. What is even more important, is the matter of increasing your credit with G-d through appropriate increases in *Tzedoko* **commensurate** with your business **turnover**. I believe I mentioned to you in the course of our conversations that whatever steps must be taken in the natural order of things to increase and improve business manifold, the first and foremost step is to prepare the channel for G-d's blessing, and this is linked with the principle of "*asser bishvil shetisasher*," and the increase in *Tzedoko* should be at least proportionate to the increase of the business turnover, and better still to exceed it and give credit to G-d, which will be rewarded in kind and in a Divinely generous measure. Further elaboration is unnecessary for a person of your background and experience.

With regard to your reference to Dr. LJ's visit in your community I have seen two reportages in the press which are conflicting. On one hand there is the place of his talk, and the contents of his talk, and on the other – overflowing praises, without criticism. Perhaps these reports are incomplete.

"Mr. Manchester"

As for Shmuel Lew's visit to M/c, I trust it will eventually materialize for the benefit of all concerned, and no doubt you are exchanging correspondence on the subject.

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
4th of Adar, 5723
Brooklyn, N.Y.
[February 28, 1963]

Sholom uBrocho:

I am in receipt of your letter, in which you write about your forthcoming birthday on the 7th of Adar, for long and happy life.

Since you have reached the age of "good counsel", as the Mishnah says בן המשיב לעצה (אבות פ"ה), may it usher in a new period of successful leadership in both your private, as well as public, affairs, and may G-d grant that together with your wife you should enjoy good health and affluence and true *Yiddish-Chassidish Nachas* from children and offspring.

Enclosed is a copy of a letter connected with the 7th of Adar, the birthday of Moshe *Rabbenu*, which should be of especial interest to Mrs. Jaffe and Miss Jaffe, and thank you for conveying it to them.

Again, may your birthday inaugurate an auspicious year, followed by many, many more happy years, materially and spiritually,

With blessing,

M. Schneerson

Regarding your writing about the plans for the new Shul and the property acquired for that purpose, and plans for disposing of the old Shul, I am sure that with regard to letting or selling the old Shul you will consult a Rov and act accordingly, since there are specific *Dinim* in such a case. As for the new Shul, I do not see what doubts there may be, and may you proceed and materialize it successfully, especially, as mentioned above, that you have reached the age of "good counsel." You will also recall that we have mentioned in our conversation that the time is ripe for

"Mr. Manchester"

spreading out synagogues and institutions *al-taharas-hakodesh*.
You are indeed privileged to head such an important undertaking
in your community.

קאפייע

ב"ה. ב' דר"ח אדר תשכ"ג
ברוקלין, נ.י.

צום יערלעכען דינער פון
בית ספר לנערות "בית רבקה"
אין מאנטרעאל
ה' עליהם יחיו

שלום וברכה!

איך האב מיט פארגעניגען באקומען די מיטטיילונג, אז דער יערליכער באנקעט
פון "בית רבקה" וועט פארקומען אי"ה דעם זיבעטן טאג אין אדר.

ז' אדר איז, ווי באקאנט, דער געבורטסטאג פון משה רבינו. דאס דערמאנט אויך
באלד, אז משה רבינו'ס געבורט, זיין רעטונג און זיין דערציאונג איז צו
פארדאנקען צוויי פרויען, א מוטער און טאכטער: יוכבד, משה רבינו'ס מוטער,
און מרים, זיין שוועסטער. בשעת פרעה'ס גזירות האבען דערגרייכט די העכסט-
קריטישע מאמענטן און האבען אריינגעבראכט מוטלאזיקייט און אפהענטיקייט
אפילו אין די פירנדע אידישע משפחות, זיינען די צוויי פרויען – איינער א
מוטער און די צווייטע נאך גאר א יונגע מיידל – אנגעגאנגען מיט זייער מסירות-
נפש'דיקע ארבעט אויפצושטעלן א נייעם דור אידען, דער דור פון דער גאולה.
אין די שווערסטע צייטען פון גלות מצרים, האבען זיי נישט נאר באגייסטערט די
אנדערע פרויען נאר אויך די מענער, און זיי האבען זוכה געווען, אז דורך זיי איז
געקומען דער אויסלייזער, און די אויסלייזונג, פון דעם אידישען פאלק פון גלות
מצרים.

אין אונזער צייט, ספעציעל אין די לעצטע דורות פון דעם איצטיקן שווערן גלות,
האבען די אידישע פרויען, מוטערס און טעכטער, די זעלבע אויפגאבע און די
זעלבע פאראנטווארטלעכקייט און זכות, ווי די אידישע פרויען אין דעם ערשטען
גלות. כ"ק מו"ח אדמו"ר האט דאס אפט אונטערשטראכן אין ווארט און שריפט.
אין היינטיקען יאר, דער 150'טער יאר פון דער הסתלקות פון דעם אלטן רבי'ן,
בעל התניא און שולחן ערוך, דער גרינדער פון דער חב"ד שיטה און

"Mr. Manchester"

לעבנסשטייגער, דארפן מיר געדיינקען מיט ספעציעלער באגייסטערונג די גרויסע השפעות וואס די רביצין רבקה האט געהאט אויף דער דערציאונג פון איר זון, דעם אלטן רבי'ן, ווי דאס ווערט באשריבען אין די זכרונות פון דעם רבי'ן דעם שווער.

מיט א טיפער, אינערלעכער האפענונג האף איך, אז די תלמידות פון די "בית רבקה" וועלן שטענדיק געדענקן און ריכטיק אפשאצן זייער גרויסן אחריות און זכות אין פארזעצן די הייליקע טראדיציעס פון דער אידישער פרוי, ניט נאר בא זיך אין דער היים, וואו די פרוי איז די עקרת הבית, דער יסוד פון דער היים, נאר אויך דורך אקטיווער טעטיקייט אין די ברייטסטע פרויען קרייזן, כדי צו העלפען אויפשטעלן א טרייען אידישן דור וואס זאל זוכה זיין צו דער גאולה שלימה, במהרה בימינו.

און מיט דער זעלבער ערנסטער האפענונג האף איך, אז די בעלי-בתים, עסקנים און פריינט פון "בית רבקה" וועלן אנווענדן יעדע אנשטרענגונג – אין צייט, געלט און מי – צו געבן די פולע מעגלעכקייט צו דער "בית רבקה" שולע צו פארגרעסערן זיך און וואקסן לויט דער פאדערונג פון דער איצטיקער דרינגנדער צייט.

השם יתברך זאל אייך אלעמען בכלל און יעדן בפרט, מצליח זיין אין די אלע אויבעדערמאנטע ענינים און אין אלעם אין וואס מען נויטיקט זיך בגשמיות וברוחניות גם יחד.

כבוד ובכרכה להצלחה ולבשורות טובות

מקום החתימה

"Mr. Manchester"

Translation

COPY

B"H.
Second day of Rosh Chodesh
Adar, 5723
Brooklyn, N.Y.
[February 25, 1963]

To the annual dinner
of the Beth Rivkah Girls School
in Montreal
May G-d be with them

Shalom uBrocha!

With pleasure I received the notification that the Beth Rivkah annual banquet will take place, G-d willing, on the seventh day of Adar.

As is known, the seventh of Adar is the birthday of Moses our Teacher. This immediately brings to mind that Moses' birth, rescue and education was thanks to two women, a mother and her daughter: Yocheved and Miriam, Moses' mother and sister. At a time when Pharaoh's decrees reached a most critical stage and brought feelings of hopelessness and helplessness even amongst leading Jewish families, these two women – one of them a mother and the other still a very young girl – carried on with their selfless work to build a new generation of Jews, the generation of the Redemption. In the most difficult times of the exile in Egypt, they not only inspired the other women, but also the men, and they succeeded in seeing to it that that the redeemer, and the redemption of the Jewish people from the exile of Egypt, would come about through their efforts.

"Mr. Manchester"

In our times, especially in the recent generations of the present difficult exile, Jewish women – mothers and daughters – have the same mission, responsibility and privilege as the Jewish women of that first exile. My father in law, the Rebbe, often stressed this, both verbally and in writing.

This year marks 150 years since the passing of the Alter Rebbe, author of the Tanya and Shulchan Aruch, founder of the Chabad philosophy and lifestyle. We must remember with special enthusiasm the great influence the Rebbetzin **Rivkah** had upon her son, the Alter Rebbe, as is recorded in the memoirs of my father in law, the Rebbe.

I hope, with deep inner feelings of hope that the pupils of Beth Rivkah will always remember and properly value their great responsibility and privilege in continuing the sacred traditions of the Jewish woman. Not only at home where the woman is the *Akeres Habayis*, the foundation of the home; but also through energetic activity in wider women's circles, to help build a faithful Jewish generation which will merit to see the complete Redemption, speedily in our times.

With the same deep hope, I wish that the supporters, activists and friends of Beth Rivkah will expend every effort – in time, money and energy – to give the fullest opportunity for the Beth Rivkah school to develop and grow according to the urgent needs of our times.

May G-d Almighty grant you all success together, and each one of you individually, to be successful in all of the abovementioned matters and in all your needs, materially and spiritually, together.

With respect and blessings for success and good tidings,

/Signature/

"Mr. Manchester"

By the Grace of G-d
Shushan Purim, 5723
Brooklyn, N.Y.
[March 11, 1963]

Greeting and Blessing:

Subsequent to my previous letter in reply to your recent correspondence, which I trust you duly received, I want to acknowledge receipt of the cable which you sent in behalf of your cousin and also the sample of the Trade-mark, which I hope and pray will be with *Hatzlocho*.

Thank you very much for your letter in which you write about the dinner in London, though I should have liked to have a more detailed report.

I trust that you and your family had an enjoyable Purim. Inasmuch as you are not a private person, but what we call in Chassidus איש כללי*, I hope that the joy and inspiration which you derived from Purim will be reflected in the environment and community at large, in a substantial and lasting measure.

With blessing,

M. Schneerson

P.S. Enclosed is a copy of my letter to Councillor Samuel Davies, J.P. O.B.E.

* = Communal person.

"Mr. Manchester"

By the Grace of G-d
Shushan Purim, 5723
Brooklyn, N.Y.

Councillor Samuel Davies, J.P. O.B.E.
11 Okeover Road
Salford, 7, England

Greeting and Blessing:

Shortly before Purim, I was pleased to received your letter of February 26th.

I would like to comment on your reference, at the conclusion of your letter, to age affecting capacity, and the need for encouragement etc. You surely know the teaching of our Sages of the Mishna (end of *Kinnim*) to the effect that those who live in the way of the Torah, the older they get the more stable is their understanding. Moreover, on the authority of Rabbi Shimon ben Yochoi (*Pirke Ovos* 6:8) we are told that "old age and a hoary head are (among other qualities) comely to the righteous and comely to the world". For, with the years comes a deeper knowledge of the wisdom of the Torah and significance of the Mitzvoth, a knowledge which is reflected not only in their fuller grasp and comprehension, but primarily in the actual daily practice and experience of the Divine precept, as our Sages emphasize that the essential thing is the deed.

Having just celebrated the joyous festival of Purim, when, as the Megillah states, there was "light, joy, gladness and honor" for the Jews, may it be so in your case, in the midst of all our people; "light, joy, gladness and honor" - both in the ordinary sense of these words, as well as in their deeper meaning as interpreted by our Sages, namely "light, this is Torah", etc.

With blessing,

/Signature/

"Mr. Manchester"

B.H.
3rd of Nissan, 5723
Brooklyn, N.Y.
[March 28, 1963]

Sholom uBrocho:

You have no doubt received my cable, advising you that the loan has been arranged. The terms are outlined in the enclosed letter, and may G-d grant that it bring you an abundant measure of *Hatzlocho*.

I duly received your recent letters, and the reply that follows is in the main an extension of my previous letters to you in reply to yours.

Specifically, I wish to refer to the differences of opinion which you write have arisen between you and Mrs. Jaffe in regard to your *Tzedoko* contributions relative to your financial position, etc.

Generally speaking, one should give *Tzedoko* of his own money. However, I do not quite agree with your evaluation of your business results, and your position in general calls for a special approach. I will outline my views:

1) A part – and not a small part, at that – of the profits is consumed by exorbitant interest, and this is not warranted by the business, which should run on normal commercial credit and interest. Incidentally, it is not quite clear from your letter whether you acted on my suggestion to obtain credit from another bank, though I assume that you did obtain credit from a second bank, and for a substantial sum.

2) What is perhaps even more important is to remember that your business turnover has grown quite remarkably since we began to discuss your *Tzedoko* contributions. I believe I mentioned to you that sometimes the order is “*asseir*” first, and then comes the

"Mr. Manchester"

"*tisasheir*," and sometimes it is reversed, namely, G-d extends His "credit" first, increasing the turnover of business and a proportionate increase in profits, expecting confidently that the "*asseir*" will follow in a commensurate measure. In your case the latter order was followed. Hence, the increase of your *Tzedoko* contributions should be at least proportionate to the increase in the volume of business, especially, as in your case, *bli ayin-hora*, the volume increase has been *Ima'alo miderech hateva*.

3) Though what follows here is entirely not in my field, nor can I base it on "statistics," it seems to me that your mark-up on the goods (as I gathered from a word dropped by you during one of our conversations) is rather low. Of course, if this is the standard profit margin prevailing in this line in England, or even if your mark-up is intended as an initial incentive to gain new customers, no objections could be raised. But if both considerations do not apply in this case, a revision of policy is indicated. I repeat, however, that this is outside my competence, and I have made this observation only for what it is worth.

4) A further essential point is this, namely, inasmuch as the business and profits have, thank G-d, increased in an unusual way, I do not think it is justifiable to approach the question of *Tzedoko* with precise calculations, etc.

5) It is self-understood that a person residing in a community is obliged to participate in the community charities, especially on whom Divine Providence has bestowed a position of prominence and influence, which must be reflected in every aspect, including philanthropy. Needless to say, when I speak of an increase in *Tzedoko*, I do not mean at the expense of the *Tzedoko* which has been practised before, but an increase in *Tzedoko* which is indicated by the growth of the business, as mentioned above.

All that has been said above is relative to **financial** profits. Important as they are, they are by far exceeded by gains which cannot be measured in terms of money. And thank G-d, you have

"Mr. Manchester"

been blessed with such a fine *Shidduch* for your *Bas Yechida*, and quite unexpectedly, and you have been blessed also with true *Yiddish Nachas* from your *Ben Yochid* (G-d bless them both), in a way which you also recognize was quite unexpected. One of the ways for you and Mrs. Jaffe as the blessed parents to say to G-d "Thank You" is by a greater devotion to all matters of Torah and Mitzvoth in general, and *Tzedoko* in particular, since *Tzedoko* is "weighed against all the Mitzvoth."

To turn now to the other "matter of contention", namely, Mrs. Jaffe's complaint that you are doing too much community-wise and exerting yourself too much, etc. Needless to say, it is difficult to express an opinion at this distance as to what should be the time limit allotted to communal responsibilities. Besides, it is difficult to make a hard and fast rule, since the need is not the same in a uniform way, in every matter and at all times. However, the way of the Torah is, generally speaking, the golden rule, avoiding extremes, but occasionally to lean over "to the right." As to what should be the "golden mean" in your case in terms of actual time, I trust you will both together be able to arrive at an acceptable solution.

With regard to Rabbi H.* as a candidate for Dayan, it is difficult for me to express a definite opinion, since I have only had two reports on him, one from you in your letter, and one from another source. But speaking generally, and in view of conditions prevailing nowadays, where there is a choice of candidates, preference should be given to the one who possesses a greater degree of *Yiras Shomayim*, especially where it concerns a Rabbinic post. Furthermore, the second source of information about him, to which I referred, has impressed me more, if you will pardon my saying so, for I understand that it was he, and he alone in the community, who had in a dignified but resolute way (though perhaps indirectly) refuted publicly the address by Dr. L.J.

* See letter on page 147.

"Mr. Manchester"

By now you will have received regards through Rabbi Shmuel Lew, and may G-d grant that he makes the most of his visit and utilizes it also in the interests of the community, and no doubt he will find an opportunity to visit our institutions in London for a few days.

I will no doubt have occasion to write to you again before Pesach, but in any case I will wish you and everyone of your family a kosher and happy Pesach.

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
13th of Nissan, 5723
Brooklyn, N.Y.
[April 7, 1963]

Sholom uBrocho:

I received your letters, in addition to the *Gruss* through Rabbi Shmuel Lew.

I wish you and all yours a kosher and joyous Pesach, and may the *Zeman Cheiruseinu* bring you and all our people true freedom from all limitations and perplexities, material and spiritual, in order to serve G-d with unhampered joy and gladness of heart,

And may the inspiration of Pesach be carried over and into every day of the year.

With blessing,

M. Schneerson

With reference to your question as to what should be the amount of your *Tzedoko*, I cannot, of course, specify it for you, since *Tzedoko* should be given, as the Torah says, "*k'fi nidvas liboi*," according to the generosity of one's heart. Therefore, I can only refer you to my general observations in my previous letter. I will add, however, that it would be well that you and Mrs. Jaffe should together decide on the amount, and that you should both do so with joy and gladness of heart. I trust that in this area, too, there will be no difference of opinion between you.

"Mr. Manchester"

B.H.
13th of Nissan, 5723
Brooklyn, N.Y.
[April 7, 1963]

Mrs. Yache Reizel Jaffe
Manchester

Blessing and Greeting:

I was pleased to receive your letter, in which you write about your future son-in-law and the good impressions which he made on [his] recent visit.

May G-d grant that you should always have good news to report about each and everyone... Included in this is also, and particularly..., in reference to whom I have several times expressed the hope that you may exercise influence on her in the right direction.

Your husband has surely conveyed to you my reply to your letter in regard to *Tzedoko*. Needless to say, you are included in the fullest measure in the good wishes expressed in my letter to your husband and my remarks are addressed equally to you and to him.

Wishing you and yours, again, a kosher and inspiring Pesach and a happy "always,"

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
28th of Nissan, 5723
Brooklyn, N.Y.
[April 22, 1963]

Sholom uBrocho:

I am in receipt of your letter of April 19, and, as requested, I am replying to it on a priority basis, in view of the time element in connection with your nomination for the Vice-Presidency of the Council.

Regardless of A.M.'s warning as to what may be expected of a future President of the Council, it is my opinion that the nomination should stand, and, moreover, an effort should be made to ensure election. As for any problem that may arise later when and if [you surely can reject it] you will be nominated for President of the Council, and you will be invited to attend functions which do not suit you, you will deal with it when the problem arises.

I want to add the observation that the question of leadership of such an important body as the Community Council is not to be considered as a personal matter, but it should be a matter of general policy that the leadership of the Council should be in the hands of a strictly observant Jew.

The cable re Mrs. Feingold was duly received. I will remember her in prayer as requested.

I trust your daughter has received my cable of last night, and I am awaiting good news.

With blessing,

M. Schneerson

Not wishing to delay this letter, I will take up the other matters mentioned in your letter – in my next letter.

"Mr. Manchester"

B.H.
4th of Sivan, 5723
Brooklyn, N.Y.
[May 27, 1963]

Sholom uBrocho:

I received your letters in which you write also about the question of Rabbi Shemtov's accompanying the flight.

This is a question which is entirely up to Rabbi Shemtov and the Merkos to decide, depending upon the work.

At this time erev Shovuos, I wish you and Mrs. Jaffe and family a happy and inspiring Yom Tov of receiving the Torah with joy and inwardness.

With blessing,

M. Schneerson

With reference to the Din-Torah*, since it comes before Rabbonim, it is known that *Talmidei chachomim marbim sholom bo'oilom***.

* When purchasing the new Kahal Chasidim Shul and Lubavitch House, there was a disagreement with the existing neighbor, Lathom House Nursery School. They felt that they deserved exclusive purchasing rights even though the owner didn't accept their offer.

** = Sages of the Torah increase peace in the world (*Talmud Berachot 64a*).

"Mr. Manchester"

ב"ה, ה' מנ"א תשכ"ג
ברוקלין

הו"ה אי"א נו"נ עוסק בצ"צ
ר' ש"ז שי'

שלום וברכה!

באשטעטיג די ערהאלטונג פון אייער בריף פון 7/23 און אויך די פריערדיקע מיט דאס בייגעלייגטע, און אויך וויל זיך באנוצען מיט דעם צושריפט בא דער שלום פון אייער בריף, אז מ'קען שרייבען, אויך ניט אין ענגליש.

תודה רבה פאר די גוטע בשורות, פון דעם וואס ס'איז פארגעקומען זינט אייער צוריקער אין מנשסטער, און השם יתברך זאל העלפען, מ'זאל נעמען פון דער שמחה אויף א גאנץ יאר, און אויך הצלחה ושמחה אין די ענינים הכללים.

צו אייער שרייבען וועגען א דזיאב פאר אייער איידים שי' אין מנשסטער, זיכער וועט איר שרייבען מער פרטים אין דעם, און אויך – אויב איר האט גערעט אין דעם מיט עם און אייער טאכטער תחילי, און וואס איז זייער מיינונג אין דעם.

בא דער געלעגנהייט שיק אויך איבער דעם ענטפער צו מר ומרת גארדאן שי', וואס דורך אייך האבען זיי געשיקט אויך זייער בקשה.

בעת רצון וועט מען מזכיר זיין זייער זון אלעזר שי' אויף דעם ציון הק' פון כ"ק מו"ח אדמו"ר זצוקלה"ה נבג"מ זי"ע, לויט דעם אינהאלט פון דער בקשה, און השם יתברך זאל העלפען, אז די בעסערונג וועלכע זעט זיך שוין, זאל צוגעגעבען ווערן ביז צו א רפואה קרובה.

איך האף און ווייל זיין זיכער, אז די עלטערן און אויך די זון שי' וועלען צוגעבען אין זייער טאג טעגליכער אויפפירונג בנוגע אידישקייט, [וואס אין ענינים פון גוט און אידישקייט, איז דאך ווי גוט מ'זאל ניט זיין אין דעם, קען מען דאך שטענדיק צוגעבען], און אלס ערשטע אין אזא פאל, איז נויטיג א ספעציעלע אפהיטונג אין ענינים פון כשרות פון דאס עסען און טרינקען, סיי אין הויז און סיי אויסערן הויז.

אויך דארפמען איבערזעהן די תפילין פון דעם, און יעדער וואכען טאג פארן אנטאן די תפילין צו געבען אויף צדקה כפי נדבת לבבו.

"Mr. Manchester"

און השם יתברך זאל מצליח זיין די עלטערן און אויך די זון שי' צו אנזאגען גוטע בשורות אין דעם אלץ אויבען געזאגטע.

בפ"ש ובברכה לבשו"ט

מ. שניאורסאהן

ג.ב. דעם אמת'ן מיין פון איבערשיקען דעם ענטפער צו מר גארדאן, דורך אייך, איז בכדי איר זאלט האבען די מעגליכקייטען (איר און מרת יפה תחי') צו איינבוירקען אויף זיי אין איינקלאנג מיט דעם אינהאלט פון ענטפער, ויהי רצון ס'זאל זיין מיט הצלחה.

פארשטענדליך, אז אייערע בריף צו מיר קענען אויך אין צוקונפט זיין אין ענגליש.

Translation

By the Grace of G-d
5th Menachem Av, 5723
Brooklyn
[July 26, 1963]

Greeting and Blessing!

I confirm receipt of your letter of 7/23 and the enclosure. I will make use of the postscript at the conclusion of your letter that I need not write to you only in English.

Thank you very much for good tidings regarding the events since your return to Manchester*. May G-d Almighty help that you should take from this joy for the whole year, and also success and joy in your communal work.

Regarding your request about a job for your son-in-law in Manchester, surely you will write more details and also if you

* After the wedding of his daughter in New York.

"Mr. Manchester"

have discussed this with him and your daughter, and what is their opinion.

I take this opportunity to convey my reply to Mr. & Mrs. Gordon who have sent a request through you.

At an auspicious time I will mention their son Elazar at the holy resting place of my father-in-law, as requested in their letter. May G-d Almighty bless them that the improvement that they already see be continued to a speedy healing.

I hope and wish to confirm that the parents and also the son will increase in their daily commitment to *Yidishkeit* (for in matters of goodness and Judaism there is always room for further improvement). In such a situation the starting point should be special care in the area of *Kashrut* of food and drink, both at home and outside the home.

Also, the son's Tefillin should be checked, and every weekday before donning Tefillin he should give charity according to his hearts desire.

May G-d Almighty give success to the parents and the son to be able to share good tidings in all of the above.

With regards and blessing for good news,

M. Schneerson

P.S. The true intention of sending the reply to Mr. Gordon through you is so that you and Mrs. Jaffe should have the opportunity to influence them with the content of the letter. May you be successful.

Obviously, all future letters to me may continue to be written in English.

"Mr. Manchester"

ב"ה, כא' מנ"א תשכ"ג
ברוקלין

הו"ה אי"א נו"נ עוסק בצ"צ
מוה' שניאור זלמן שי'

שלום וברכה!

באשטעטיג די ערהאלטונג פון אייער בריף פון 8/2 און דעם פריערדיקען.

אין דער פראגע וועגען פארקויפען דעם ווערהויז אדער פאררענטען.

היינט דאס אפ אן דער מעגליכקייט צי ס'קען זיין אין דער צוקונפט, בעסער פארשלאגען און בעסערע באדינגונגען. און דעריבער איז ווינשענסווערט צו באראטען זיך מיט פריינד וועלכע געפינען זיך אויפן ארט. וכבר נאמר, ותשועה ברוב יועץ.

אן אלגעמיינע מעלה איז פראן אין פארקויפען, וואס דענסטמאל האט מען מיט א דאגה (זארג) ווייניגער (דאס אכטונג געבען ווי ס'גייט אן אין דער הויז און צושטאנד) און מ'קען זיך מער קאנצענטרירען אויף די אנדערע ענינים.

דעם ענטפער אויף אייערע פריערדיקע בריף, האט איר זיכער זיינער צייט באקומען.

בפ"ש לבני המשפחה שי' ובברכה לבשורות טובות בכל האמור וכן בענינים הכללים

מ. שניאורסאהן

"Mr. Manchester"

Translation

By the Grace of G-d
21st Menachem Av, 5723
Brooklyn
[August 11, 1963]

Greeting and Blessing!

I confirm receipt of your letter from 8/2 and the previous one.

Regarding the question of selling the warehouse or renting it:

This depends on the possibility of whether there will be better offers and better usage in the interim. It is therefore advisable to confer with friends who are on the spot. And as has already been said, "Salvation will come with much counsel."

There is a general advantage to selling in that there is one less thing to worry about (the constant attention for the building and its upkeep), and one is free to concentrate on other matters.

My reply to your other letter has surely arrived on time.

With regards to your family and with blessing for good news in all the above as well as in communal matters,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
22nd of Elul, 5723
Brooklyn, N.Y.
[September 11, 1963]

Greeting and Blessing:

I am in receipt of your letters, and subsequently I was also pleased to receive your regards through your son, daughter and son-in-law. May G-d grant that everything turns out satisfactorily in respect to everyone, both materially and spiritually. Especially, as we have just observed the 18th of Elul, and are approaching the new year, which will surely bring everyone true happiness in every respect.

I was pleased to read that the controversy regarding the new Shul has been settled in a peaceful way.

With the blessing of *Kesivo VaChasimo Toivo*,

M. Schneerson

P.S. With reference to the Notes, I referred the matter to Rabbi Hodakov who is handling this and he will communicate with you.

"Mr. Manchester"

[Early 5724]

P.S. I have just received your letter of the 26th of Elul.

First of all, I want to congratulate you and wish you *Mazel Tov* on your reelection as the President of the Shechita Board. May G-d grant that your achievements in the next term will even surpass those of the past, and will continue on the upgrade, in accordance with the principle that all matters of goodness and holiness should be on the ascendancy. Since this is the directive of our Torah, it is also an assurance that it can be fulfilled.

I trust that Mrs. Jaffe had no objections to your reelection, but, on the contrary, takes pride in it, and may G-d grant that both of you will continue your work for the spreading of *Yiddishkeit* in your community, in good health and with much true *Nachas* from your children and, in due course, grandchildren.

"Mr. Manchester"

By the Grace of G-d
13th of Cheshvan, 5724
Brooklyn, N.Y.
[October 31, 1963]

Greeting and Blessing:

I received your letter of October 22nd.

With regard to your question about your trip to Hong Kong, I wrote to you in my previous letter that it is a good idea. Even if, as you write at the conclusion of your letter, there may be a possibility of larger importations from Japan, it does not affect your trip to Hong Kong, especially as Japan is not far away, and you could visit there also, if you find the need for it. As you write that your trip could materialize only in several months' time, it is possible that by then, prospects as far as Japan is concerned will be clarified.

I was pleased to read about the progress in your communal affairs.

Regarding your question whether it would be right to use some of the money collected for Lubavitch to help the establishment of a Mikvah in the Shul, the answer is as follows:

From the monies already collected for Lubavitch, it would certainly not be right to take any for any other purpose. Similarly, pledges and funds earmarked for London or *Eretz Yisroel*, also do not come into consideration for any other purpose. As for future collections, the answer would depend on the general feeling in the community, and you should, therefore, consult with one of your local Rabbonim on this matter.

I was sorry to read in your letter about the way Mr... conducts his business. Nevertheless, I trust that, if you can be helpful to him, whether by advice or otherwise, you will surely continue to

"Mr. Manchester"

do so. Indeed I heard it once from my father-in-law of saintly memory, that being that a person who conducts his business in a good and efficient business manner, does not need as much help as the one who does not conduct his business in the most desirable way – the latter has priority.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
18th of Cheshvon, 5724
Brooklyn, N.Y.
[November 5, 1963]

Greeting and Blessing:

This is to acknowledge your letters of Oct. 29th and of the 31st. For the most part, they have been answered already in my previous letter, which I trust you have duly received.

With regard to Rabbi Horowitz's attitude towards your suggestion*, it is, of course, a pity that he has not seen fit to grab it. But, perhaps he may yet have a change of heart, for, in addition to all the other good reasons, surely this would offer a unique opportunity to strengthen and spread *Yiddishkeit* in the community.

At any rate, you, on your part, have done everything to persuade him to accept the position, and you need, therefore, have no pangs of conscience on this matter.

With blessing,

M. Schneerson

* Regarding the Beis Din, mentioned earlier on page 132.

"Mr. Manchester"

By the Grace of G-d
15th of Kislev, 5724
Brooklyn, N.Y.
[December 1, 1963]

Greeting and Blessing:

After the interruption, I received your letter of the 26th of November with the enclosures. You write about the plans for your forthcoming trip, and may G-d grant that everything should be in good order in every respect.

At this time, before Yud-Tes Kislev, may every one of us experience the fulfillment of the *Posuk** כי מקרב לי פדה בשלום נפשי (תהלים נה, י"ט) which, according to the interpretation of our Sages, refers to the redemption of G-d, so to speak, and the redemption of His children from among the nations of the world, through the fulfillment of the Torah and Mitzvoth, both the duties to G-d and the duties to fellow man, as our Sages expressed it so eloquently**

אמר הקב"ה: כל העוסק בתורה ובגמילות חסדים ומתפלל עם הציבור מעלה אני עליו כאילו פדאני לי ולבני מבין אומות העולם (ברכות ח, א).

With the blessing of *Chag Ha-Geuloh*,

M. Schneerson

* = He has redeemed my soul in peace from battles against me, for with many they were against me. (Psalm 55:19)

** = G-d said: All who are involved in the study of Torah, benevolence and communal payer – I shall consider it as if that person has redeemed Me and my children from amongst the nations (*Talmud Berachot*, 8a).

"Mr. Manchester"

By the Grace of G-d
3rd of Nissan 5724
Brooklyn, N.Y.
[March 16, 1964]

Mr. and Mrs. Schneur Zalmon Jaffe
Salford 7

Greeting and Blessing:

I wish to associate myself with the many well-wishers on the occasion of your 25th wedding anniversary.

May G-d grant that for many many years you will together celebrate your wedding anniversary, and that you should also participate in the 25th wedding anniversaries of your children, in good health and with gladness of heart.

No doubt you will celebrate your wedding anniversary in a Chassidic way, and with true Chassidic spirit.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
26th of Nissan, 5724
Brooklyn, N.Y.
[April 8, 1964]

Mr. and Mrs. Zalmon Jaffe
Salford

Greeting and Blessing:

I was very pleased to receive your personal regards through your son Rabbi Avrohom Jaffe. I trust that his visit was not only greatly enjoyed by yourselves and your family, but also had a stimulating effect in the community at large.

I reiterate my good wishes which I sent you in connection with Pesach, that *Zman Cheiruseinu* should bring you, in the midst of all our people, true freedom from anxiety material and spiritual, in your personal as well as communal affairs.

Hoping to hear good news from you always

With blessing,

M. Schneerson

Don't worry so much about business. More בטחון – more פרנסה*.

* = More trust (in G-d) – more livelihood.

"Mr. Manchester"

By the Grace of G-d
20th of Tammuz, 5724
Brooklyn, N.Y.
[June 30, 1964]

Greeting and Blessing:

I received your letters of June 26th and 22nd, as well as your previous letters.

I was pleased to read that you were present at the celebration of Yud-Beis Tammuz in London, where you were also the guest speaker. I trust that you will agree with me, and this is quite obvious to me, that your presence in London does not relieve you from being present at a Yud-Beis Tammuz celebration in Manchester. And although, of course, you cannot be in two places at the same time, there are two days, i.e. 48 hours, in which to celebrate the auspicious days of 12th-13th of Tammuz. Surely, when G-d granted the opportunity to transform an ordinary weekday into a *Yom-Tovdic* day and a day of *Segulo*, one should take advantage of it, particularly a public figure, especially a prominent one, like yourself, whose first loyalty must be to his own community where he is a leader and pace-setter.

You do not mention anything about the outcome of the negotiations with the Director of the bank. I trust that this matter has eventually been resolved in a satisfactory manner.

With regard to the wedding arrangements, I do not understand at all the logic of Mr... going to solicit the advice of a Dayan and then ignoring it and being *Broiges*. At any rate it is not my business to complicate relations between one Jew and another, especially as it is of no practical consequence. I am certain that the *Chuppah* and the wedding dinner will [be] arranged and take

"Mr. Manchester"

place with a *Mechitzo* and with due dignity and splendor*, in a happy and auspicious hour. And if it is your *Zechus* and that of Mrs. Jaffe to arrange this (if the *Machutonim* will not change their mind in the interim), may G-d grant that you should have the *Zechus* to celebrate many *Simchas* without, of course, any of the present complications.

I am only surprised a little that you should inquire in your letter if I am in agreement with you in regard to your decision to arrange the wedding dinner, etc., for there can be no question about it at all.

I am also pleased about another thing, namely that you saw at once that the *geruss* which I asked to convey to Dayan Weiss was well worth the trouble of conveying it to him; although at the time I noticed that you were not particularly enthusiastic about it. Needless to say, not being a prophet, I had not foreseen that there would be an immediate reward, but I mention this to emphasize that when one does something good which is connected with *Ahavas Yisroel*, the reward is very often instantaneous.

With a blessing for happy tidings in regard to all the above, and with joy and gladness of heart,

M. Schneerson

* Certainly **at least** as at the שבע ברכות of your daughter תחיל.

"Mr. Manchester"

Copy

By* the Grace of G-d
3rd of Sivan, 5724
Brooklyn, N.Y.
[May 14, 1964]

Mr. and Mrs. Fishel Mann
22 Brantwood Road
Salford 7, Lancs. England

Greeting and Blessing:

I was pleased to receive your letter, as well as regards, through your brother-in-law and brother Mr. Shneur Zalmon Jaffe. I consider it auspicious to have received same on Rosh Chodesh Sivan, the day when the Jewish people arrived at Mt. Sinai, in eager anticipation of receiving the Torah. For they were reaching the conclusion of the period of counting which they began on the day after the Exodus from Egypt, As a matter of fact, the period of *Sfira* links the two festivals, the Festival of Freedom with the Festival of *Mattan Torah*, and emphasizes that the Festival of *Mattan Torah* is really the goal and culmination of the Festival of Our Freedom. In other words true and complete freedom in a material sense can be attained only through spiritual freedom which the Jew attains through the Torah and Mitzvoth.

Furthermore the Torah unites the Jewish people to G-d, and similarly brings unity within every Jew, the unity of the body and soul, which is expressed in the daily life in accordance with the Torah and Mitzvoth, and is also the source of G-d's blessings materially and spiritually. May G-d grant that this should be so also in your case, in the midst of all our Jewish people.

Hoping to hear good news from you always, and wishing you and yours a happy and inspiring Festival of *Kabbolas HaTorah*. With blessing,

* A copy of this letter was sent to ZJ.

"Mr. Manchester"

By the Grace of G-d
5th of Menachem Av, 5724
Brooklyn, N.Y.
[July 14, 1964]

Greeting and Blessing:

This is to confirm receipt of your letter of July 5th. Subsequently your son conveyed to me the further developments in regard to the matter of the wedding arrangements. May G-d grant that the matter should eventually be resolved in the way that is truly good and, what is the most essential thing, that the wedding should take place in a happy and auspicious hour and be a *Binyan Adei Ad*.

With regard to the Shool, I was sorry to note that there has been such a delay with the construction. But may G-d grant that in this matter too things should be resolved in a much better way, and much sooner than anticipated. The essential thing is that the congregation should be truly worthy of the title of a Jewish congregation, namely *Kehila Kadisha*.

Thank you very much for your thoughtfulness in conveying to me the report of the celebration of Yud Beis Tammuz in Kfar Chabad, as reported to you by your brother Moshe. Such information of the growing strength of the Torah and Mitzvoth, through the establishment of new institutions, houses of prayer and houses of learning etc., is particularly welcome and timely at this time when we are commemorating the Destruction of the *Beth Hamikdash* and the beginning of the present Exile. For, as we say in our prayers, "Because of our sins we have been exiled from our land." Therefore it is necessary to reduce the cause, namely the neglect of the Torah and Mitzvoth, in order to reduce the effect, namely the Destruction and Exile, and every effort in this direction, to the extent of eliminating altogether the cause of

"Mr. Manchester"

the events commemorated in these days, will hasten the complete Redemption of our people through our righteous Moshiach.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
21st of Menachem Av, 5724
Brooklyn, N.Y.
[July 30, 1964]

Mr. and Mrs. Zalmon Jaffe
Salford

Greeting and Blessing:

Thank you very much for your recent correspondence with the enclosed clippings.

I was gratified to read about the progress in the various communal matters about which you write.

Now I wish to extend my congratulations to Mrs. Jaffe upon her election as President of the Neshei Chabad, and also her various accomplishments about which you write. May G-d grant, that she should go from strength to strength.

I was particularly gratified to read in your letter that you are beginning to hold services in the new Shul as from Rosh Chodesh Elul, the month of *Rachamim*, even though in temporary premises for the time being.

Looking forward to continued happy tidings in all the matters about which you write

With blessing,

M. Schneerson

"Mr. Manchester"

P.S. 28th of Menachem Av.

Just received your letter of Aug. 2nd, with enclosure.

Enclosed is a copy of the cablegram which I trust was received in good time.

"Mr. Manchester"

WESTERN UNION
CABLEGRAM

August 7, 1964
[29 Menachem Av, 5724]

To: Kahal Chasidim
C/o Jaffe
105 Cavendish Rd.
Salford, Lancs (England)

Delightfully received information re[garding] commencement services [in the] temporary premises preparatory to [the] new home, *Beis Knesses* and *Beis Medrash* Kahal Chasidim, [on] Shabbos Rosh Chodesh Elul.

Auspiciousness of occasion enhanced by auspicious day inaugurating twice daily Psalm 27, "G-d is my light and salvation etc. one thing I request etc. my dwelling in G-d's house." Being *Beis Knesses* and *Beis Medrash* in *golus* time.

May G-d grant fulfillment of this and all prayers of all *mispalelim* and their families in midst all our people as Psalm concludes, "trust to G-d," repeated twice for emphasis and certainty.

With blessing for *hatzlocho* and *shono toivo umsuko*•,

Menachem Schneerson

• A good and sweet year.

"Mr. Manchester"

By the Grace of G-d
29th of Tishrei, 5725
Brooklyn, N.Y.
[October 5, 1964]

Greeting and Blessing:

This is to acknowledge gratefully receipt of your letter of *Nichum Aveilim*^{*}.

May the Almighty grant the speedy fulfillment of the prophecy, "G-d will destroy death forever and will wipe the tear from every face," etc.

With blessing,

M. Schneerson

* After the passing of the Rebbe's mother, the Rebbetzin Chana Schneerson ז"ל.

"Mr. Manchester"

By the Grace of G-d
15th of Marcheshvan, 5725
Brooklyn, N.Y.
[October 21, 1964]

Greeting and Blessing:

I am in receipt of your recent letter, as well as the other letters which you mention, although I had not acknowledged each one individually.

In regard to your daughter and son-in-law, Rabbi and Mrs. Lew, they have no doubt written to you about the arrangements, in accordance with their suggestion, namely their desire that Shmuel should learn in the Kolel. May G-d grant that everything should be in the spirit of joy and gladness of heart, not only insofar as they are concerned but also insofar as you and Mrs. Jaffe are concerned. And, after all, you have, thank G-d, much reason to be in a spirit of joy and gladness of heart.

What follows next was not discussed not even mentioned with your daughter and son-in-law, but I raise the matter here in connection with your mentioning the weight of the financial burden which you have had in the past in supporting them. I suggest that you should write to me (without involving them in the matter) what sum you would consider easy enough for you to send for their support in the future, and I would then ^{בט"ה} * find a way to make up the difference. I emphasize the fact that I should not want them to be involved in this, so that your son-in-law could apply himself to his studies with complete peace of mind, and your daughter should also have no anxiety.

With blessing,

M. Schneerson

* = With the help of G-d.

"Mr. Manchester"

P.S. I trust that the discussion which you had with Sir Isaac Wolfson will give you the opportunity to talk to him also in the future with a view to getting him more active, not only at the forthcoming meeting in his house but also in every way possible. And, who knows, maybe this contact will be of mutual benefit for both of you also businesswise.

Owing to the modesty of your daughter, I have just now learned about her participation at the meeting in Manchester, and her activities for *Chinuch* in general. I was particularly gratified to read in her report that at that time several mothers expressed their surprise, as well as demands, about the lack of non-coed education in Manchester at all levels. This brings up again the matter which I spoke to you about at one time, that it would be well for you to watch out for the first opportunity to introduce into the life of the Manchester community the idea of having separate *Chinuch* institutions for boys and girls.

"Mr. Manchester"

By the Grace of G-d
1st Day of Chanukah, 5725
Brooklyn, N.Y.
[November 30, 1964]

Greeting and Blessing:

I have been wondering why there have been such long intervals between your letters. May G-d grant that this be a good sign that things are well and in good order.

Coming from the auspicious day of Yud-Tes Kislev, and having now entered the happy days of Chanukah, I want to wish you and Mrs. Jaffe and all yours, including also all of *Anash*, and your community as a whole, to be lastingly inspired by these meaningful and auspicious days. And in accordance with the message of the Chanukah lights which are kindled in growing numbers day after day, may all your affairs grow brighter and brighter, both materially and spiritually.

With blessing,

M. Schneerson

I have now received your latest letter, which still does not explain the long interval between your letters, but there is surely a **good** reason.

With regard to your question why should your son-in-law learn in a specified place, while he could learn in another place at much smaller cost, I hope you will not take it amiss if I answer your question with a question of my own, in [an] area where you are an expert. The same answer will apply in both. My question is: At first glance it seems strange that you should go to such trouble and expense and inconvenience and privation – to go to... Japan in order to place an order for footwear there. Would it not have saved you much expense, trouble, etc., to place your order for

"Mr. Manchester"

footwear with a local manufacturer? But undoubtedly, the thought had also occurred to you, but you decided wisely that the kind of merchandise you desire and at the right price could not be obtained in M/c and that the trip, expense, etc. were justified.

Reiterating my prayerful wishes for a Happy Chanukah.

"Mr. Manchester"

By the Grace of G-d
22nd of Adar I, 5725
Brooklyn, N.Y.
[February 24, 1965]

Greeting and Blessing:

This is to acknowledge receipt of your letter of February 16th, and the previous one. Subsequently, I also received the circulars.

May G-d grant that all the matters about which you write should proceed with success in every respect, both in your private as well as public affairs. As a matter of fact the two areas are interdependent, for the activities in behalf of the community bring additional Divine blessings in the private activities.

I was sorry to read in the press a report about the financial problem of the Shechita Board, but I am sure that you will not be discouraged by any unpleasantness which is bound to be connected with public work, but will go from strength to strength, and from success to success.

Especially as we are now in the month of Adar, the essential point of which was the "reversal" from darkness to light and from defeat to victory, etc. May it bring an added measure of joy and light in all your affairs.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
10th of Iyar, 5725
Brooklyn, N.Y.
[May 12, 1965]

Greeting and Blessing:

I am in receipt of your recent letter, as well as your previous correspondence. I will remember in prayer those mentioned in your letter.

In reply to your question as to the advisability of your son-in-law accepting a position with the *Tzach* in your community, on a full-time basis, at the insistence of persons who approached you – before I will form and express my opinion on this matter, I would like to hear from you your own evaluation of the situation, in the light of your knowledge of the members of the Manchester community. I would like to hear from you as to what effect and impression your son-in-law's acceptance of such a position would create, in view of the fact that you were so involved in the building project, which later turned out to be a source of *Parnosso*, in the plain sense of the word, for your own daughter and son-in-law.

Such a situation could be interpreted in different ways by different people, in different communities. And before I give this matter some thought, I would like to hear first your own opinion and clarification.

You do not mention פרטים* how Yom Tov was spent in the Shul, and in the various departments of Lubavitch activities. I trust that everything came off with flying colors.

With blessing,

M. Schneerson

* = Details.

"Mr. Manchester"

By the Grace of G-d
14th of Tammuz, 5725
Brooklyn, N.Y.
[July 14, 1965]

Greeting and Blessing:

This is to acknowledge your two recent letters. I trust that you and your community celebrated the 12-13th of Tammuz with the maximum inspiration.

With reference to your writing about forthcoming meetings and consultations in connection with the plan concerning your son-in-law Rabbi Shmuel Lew, it surprises me that it should take so long between one meeting and another. Especially in view of the fact that this year is a leap year, and the end of Elul, and especially Tishrei, is the time when the new year begins for school children and university students, all of which requires a great deal of preparation by a youth director for the youth activities. If the opportunity should be missed, it would entail a loss of many months. Therefore, it would be well to finalize the matter of the appointment as soon as possible, so that he could take over his position and duties and get busy. To an *Askon* such as you, it is unnecessary to elaborate on the fact that time is especially of the essence in such a case.

I trust that you will not look so *Moro-shchoredick* on this whole matter and its difficulties, and that you will be confident that the results will be more satisfactory even than the most optimistic perspectives.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
14th of Menachem Av, 5725
Brooklyn, N.Y.
[August 12, 1965]

Greeting and Blessing:

I just received your letter of August 8th of which page two seems to be addressed to me, but page one to someone else. I therefore hasten to acknowledge receipt of this letter, and to return that page to you.

I am pleased to note that you have opened your shops, and may G-d grant that the results should be increasingly favorable.

With regard to the proposition to enter into a partnership, which was made to you, I assume that the one who made the offer would eventually accept your terms, and this should be of benefit to you, as it would eliminate a competitor.

I do not know what you wrote to me in the missing page one, but I trust it too contained good news. All the more so since we have left behind those days which we have been promised would be converted into days of happiness and joy, and have now entered into the days of *Nechomo*.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
25th of Menachem Av. 5725
Brooklyn, N.Y.
[August 23, 1965]

Greeting and Blessing:

In addition to the regards which I conveyed through your daughter and son-in-law, I want to confirm receipt of your recent correspondence. May G-d grant that your travels should bring the desired results, even better than you expect.

Especially as we are approaching the auspicious month of Elul, the auspiciousness of which is explained by the Alter Rebbe. Although I may have mentioned this explanation to you in the past, it is a thought worth repeating and remembering. The Alter Rebbe explained the month of Elul by means of the following analogy. A king, when sitting in his palace, is not easily accessible to everyone. However, when the king goes out to meet his people, when the king is "in the field," then it is easy for everyone to approach him and to present him with one's petition, and the king receives everyone with grace and fulfills everyone's request.

During the month of Elul the King of Kings is, as it were, "in the field," whereas on Rosh Hashanah we say, "The King is sitting on His exalted Throne," etc. Surely no further elaboration is necessary.

Hoping to hear good news from you always

With blessing,

M. Schneerson

"Mr. Manchester"

By, the Grace of G-d
In the Days of Selichoth, 5725
Brooklyn, N.Y.
[September 22-27, 1965]

Greeting and Blessing:

With the approach of Rosh Hashonoh, the beginning of the New year, – being the year of *Shemittah* (Sabbatical Year) – may it bring blessings to us all, I send you and all yours my prayerful wishes for a good and happy year, materially and spiritually.

With the traditional blessing of כתיבה וחתימה טובה,

Cordially,

M. Schneerson

P.S. This is to acknowledge receipt of your letter of August 28th, as well as the previous letter.

I trust that after reading what I wrote to your son with regard to his sermons in the Shul*, he will no longer insist on a five minute limitation. May G-d grant that his words, coming from the heart, should penetrate the heart and be effective.

While on the subject of your Shul, I trust that the telegram which I sent you on the occasion of its opening was duly received and in good time.

With regard to the question of *Parnosso* insofar as your daughter and son-in-law are concerned, surely you have heard it from them that the way I can advise is if some propositions are suggested, when I can express my opinion as to the choice. May I add that I am altogether surprised at you that you still keep on worrying in every matter, although you have had more than one occasion to

* See Appendix II.

"Mr. Manchester"

convince yourself that the extra portion of worry was altogether superfluous in **each** case. More recently you saw how your anxiety in regard to the *Mechitza* and the attendance etc. had been superfluous. Apparently your worry in this last instance has reached such a stage where you have even forgotten to mention anything about your own business and warehouse.

May G-d grant that in the blessing of *Kesivo vaChasimo Toivo* with which G-d will bless you and your wife and all the members of your family will be included also an additional measure of *Bitochon*, as well as *Simcha* and gladness of heart, especially as, thank G-d, you and your wife have good reason to be in a state of joy and gladness of heart, and know that *Bitochon* in G-d is fully justified.

"Mr. Manchester"

By the Grace of G-d
29th of Tishrei, 5726
Brooklyn, N.Y.
[October 25, 1965]

Greeting and Blessing:

Your letter of October 14th reached me with some delay. In it you write the details about the birth of your grandson, and his state of health, etc. I trust that your next letter will contain the good news that everything is in the best order, and also that there has been an improvement in matters of *Parnosso*.

No doubt the visitors from Manchester have given you regards, as well as a detailed report of all their experiences here, and may G-d grant that their inspiration will be shared by all, in line with the saying of our Sages of blessed memory that "Words coming from the heart penetrate the heart" and are fruitful.

Now that we have entered the workdays of the new year, may every one of us see the fulfillment of *ויעקב הלך לדרכו*• with *Hatzlocho*, each one to fulfill his duties and tasks with joy and gladness of heart.

With blessing of *מזל טוב*••,

M. Schneerson

• = And Jacob went on his way (Genesis 32:2).

•• = Mazal Tov.

"Mr. Manchester"

B. H.
13th of Cheshvan, 5726
Brooklyn, N.Y.
[November 8, 1965]

Via Special Delivery

Sholom uBrocho:

Following up my reply to your last letter, in which you ask my opinion about leasing additional shops, etc.

Inasmuch as you wrote that the season terminates in October and the new season will not start before next summer, it seems odd why it should be necessary to lease at this time, and pay rent and overheads, rather than wait until it gets closer to the new season.

With blessing,

M. Schneerson

P.S. Your cable re the above has just been received.

"Mr. Manchester"

By the Grace of G-d
29th of Marcheshvan, 5726
Brooklyn, N.Y.
[November 24, 1965]

Greeting and Blessing:

I duly received your letter of November 12th. I was gratified to read in it about the progress of the various shops which are already in operation, and that you think that it will be possible to stretch the time of taking over the other shops to a date closer to the beginning of the season.

May G-d grant that you should have good news to report about in the other areas of *Parnosso*.

Inasmuch as we have *bentched* Rosh Chodesh Kislev, I trust that proper preparations are already being made in regard to the special Chabad activities connected with Yud-Tes Kislev and Chanukah. May these be with utmost *Hatzlocho* in accordance with the assurance that "He who is determined to purify himself (and others) receives help from On High."

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
24th of Teves, 5726
Brooklyn, N.Y.
[January 16, 1966]

Greeting and Blessing:

After not hearing from you for a very long time, I received your recent letter, in which you report about the latest events in Manchester, both in regard to communal as well as private affairs.

May G-d grant that you should go from strength to strength in all of them, and that the *Zechus* of your efforts in all the Lubavitcher affairs should stand you and each and every member of your family in good stead for *Hatzlocho*, including also *Hatzlocho* in your Lubavitcher activities which also represent a great *Zechus*.

I take this opportunity to send you a copy of my message to the Annual Dinner of the Lubavitcher Yeshiva in Brooklyn, a message which equally applies to all Lubavitcher institutions everywhere, and to all who participate in them.

With personal regards to you and all your family, and,

With blessing,

M. Schneerson

"Mr. Manchester"

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON

B.H. Erev Pesach, 5726
[April 4, 1966]

Sholom uBrocho:

Just received your letter of March 29th. You surely know how much we would like to accommodate you, or your friends. However, the Rebbe Shalito just does not receive anyone during the time you mention, and I regret to say that no exception can be made. If it had been the day after Pesach, I would have been able to squeeze him in among the guest received by the Rebbe Shalito.

Wishing you and yours a happy and kosher Pesach,

Sincerely,

Rabbi M.A. Hodakov

"Mr. Manchester"

By the Grace of G-d
18th of Sivan, 5726
Brooklyn, N.Y.
[June 6, 1966]

Greeting and Blessing:

I duly received your note which you wrote on the day of your departure.

I trust that you had a comfortable trip and found everyone in good health and everything in good order.

No doubt you will convey a detailed and happy report of your visit here, coupled with my warm regards. You will also surely transmit some of the inspiration and messages which you carried with you from here, and we have the assurance that words coming from the heart penetrate the heart and eventually produce fruit.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
3rd of Tammuz, 5726
Brooklyn, N.Y.
[June 21, 1966]

Greeting and Blessing:

Thank you for your letter of June 15th, containing highlights of the recent Chassidic events in Manchester.

I trust that the proper preparations are being made to commemorate the 12-13th of Tammuz. May G-d grant that you, in the midst of all who are active in perpetuating his work and institutions, should be blessed with all good from G-d's full, open and ample Hand, so that you should be able to carry on this good work in peace of mind, and with joy and gladness of heart.

May the inspiration of this day be with you throughout the year to stimulate and illuminate all your activities, both personal and general, for this is, after all, the purpose of every Yom Tov and special day in our calendar.

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
3rd of Menachem Av 5726
Brooklyn, N.Y.
[July 20, 1966]

Sholom uBrocho:

I am in receipt of your letter [of] July 14th and the preceding two. May G-d grant that, although you have written in a mood which echoes the Three Weeks, there should soon be a reversal of these days to joy and gladness, and likewise in your personal affairs, and that you should be able to report good and happy tidings.

All the more so, since, as I hope, you have taken with you from 12-13 Tammuz a goodly measure of additional inspiration for Torah and Mitzvoth, together with which goes a goodly measure of additional Divine blessings in all matters, including business – private and communal – to carry on a serene and happy frame of mind.

With blessing,

M. Schneerson

P.S. I was greatly “surprised” to read what your bank manager has said. I can only reiterate what I have already told you, that you ought transfer your custom to another bank, either completely or to a substantial degree at any rate. To use a common expression, the manager has certainly “fixed you up” nicely, to have you shell out thousands of pounds in interest and now putting the squeeze on you. No doubt there was nothing “irregular” about the interest rates, but there are two ways of evaluating the function of a bank: a narrow one, looking at a bank as if it were only concerned with collecting interest from customers; or, taking a broader view, considering its wider responsibilities for the general economy and for its customers, and using its fullest resources to help its customers go from

"Mr. Manchester"

strength to strength in developing their potentials, which, in the final analysis, is also for the benefit of the bank itself. It is clear to me that your bank manager's outlook is limited to the "next 24 hours", which is more in keeping with the viewpoint of a tax collector than that of a bank manager in the best tradition. I was suspicious of this from the first day of your difficulty to pay the loans on time, for which I did not blame you but your bank, a conviction which grew stronger as time went on. And now that he holds it against you that you have opened the shops, there is not a shadow of a doubt left in my mind that your bank manager may be a good interest collector, but lacks real business acumen. In my opinion, the shops are not merely a good investment, but a very important one.

With regard to your question about coming to New York – generally it is always pleasant and useful to meet friends. However, since you seem to have in mind a trip connected with the business, I cannot see the use of it; on the contrary, it may have a **negative** effect in raising the manager's false hopes that there might be a possibility of further loans. Since such a possibility does not exist, as I indicated to you when you were here, the manager should have no illusions about it.

As for your own situation, surely G-d has many ways of rendering help, especially to one who has considerable merits in strengthening *Yiddishkeit* in general and spreading *Chasidus* in particular, as you will be remembered at the holy resting place of my father-in-law of saintly memory, whose whole life was dedicated to this end.

"Mr. Manchester"

By the Grace of G-d
16th of Kislev, 5727
Brooklyn, N.Y.
[November 29, 1966]

Greeting and Blessing:

I duly received your letter of November 21st with the clippings, as well as the previous correspondence. I appreciate your thoughtfulness in sending me these newspaper cuttings.

As for your mentioning the fact that you had requested to “leave me out”, surely you know that there is a *Psak Din* (in the Responsa of the Rashbo, quoted also in the *Shulchan Aruch*) to the effect that it is a *Mitzvo* to give public acknowledgment to the doers of a *Mitzvo*. Especially as in the present case there is also the aspect of *Zechus Horabim*, and it is well that such good works be publicized in order that they be emulated. Moreover as I had occasion to point out – and I believe also to you – the good works of *Baalei Batim* are usually more effective in their wider and profounder influence than the good works of a *Rov* which are taken for granted.

I heartily reciprocate your good wishes for Yud Tes Kislev. May G-d grant that all these blessings be augmented by G-d's blessings, in a measure far exceeding human measures, and that, together with your wife, you should have true *Yiddish Chassidish Nachas* from all your children and their offspring.

To conclude with the traditional blessing for the “Chassidic Rosh Hashono” of Yud Tes Kislev

גוט יום-טוב

לשנה טובה בלימוד החסידות ודרכי החסידות תכתבו ותחתמו*

מ. שניאורסאהן

* = *Gut Yom-Tov*. May you be inscribed and sealed for a good year in the study of Chassidus and in the ways of Chassidus.

"Mr. Manchester"

By the Grace of G-d
27th of Adar I, 5727
Brooklyn, N.Y.
[March 9, 1967]

Greeting and Blessing:

I was about to have a telephone call put through to you to find out what is happening, when your letter of the 6th of March has just arrived. If you visited the Solicitor what was his advice?

After reading your letter, it still seems unclear what has brought about the radical change. Needless to say, I **totally** disagree with you that for the past six years there has been a deterioration in your financial situation. Although I do not know what the situation was before that time, it appears, according to my evaluation, that during the past six years, with the latest check, you have earned, **conservatively**... As I have mentioned to you **several** times, it is still unclear to me what has happened to this sizable amount...

This is not the time to enter into a debate on all the factors involved, which should be best left for a time... I must, however, again express my view, which I indicated to you a long time ago, that apparently your bank manager is responsible for a good part of your troubles. One of the points here is the interest charges, and, who knows, perhaps there have been other "irregularities", which have swallowed up the largest part of the income. **What is the amount of interest (paid and due) during the years 1964-1967?**

I am sorry that I cannot be more specific, inasmuch as during **all** this time you yourself have apparently not kept me informed of the **actual** situation in its details. I say this without any untoward feeling, G-d forbid. The only reason I mention this again in this letter is to emphasize the need to be very cautious in regard to the manager and whatever advice he gives you. It is clear that even if

"Mr. Manchester"

he were quite scrupulous, it could be expected that his advice would be somewhat partial in his favor first, and only then would your interests be served. Under the present circumstances, however, there is reason to doubt whether your interests were considered at any time altogether.

As to the question with whom to discuss all this – it must be, first of all, one who commands your complete confidence, and to whom you will **reveal all** the details involved throughout the past six years, including also the actual percentage of the interest which went to the bank and that which went to the manager. For, if it was a private loan, then surely the interest went to a private pocket, and just as the manager originally said that it came from a friend of his, yet overnight it became a bank loan, it is just as possible that the purported friend was none other than himself, and that the interest went to him. This would provide a simple explanation of his conduct, which does not appear to be altogether in the interests even of the bank.

It is not my habit to enter into anything which smacks of *Loshon Hora*, and as far as the manager is concerned, I do not even know him. Nevertheless, his conduct arouses one's serious suspicions. I say this for the sole purpose that you ought to find someone locally with whom you could discuss this matter fully and decide upon future policy, and how to deal with the various "suggestions" which you have been receiving now and will in the future.

Last, but not least, we are approaching now Rosh Chodesh Adar 2, in transition from one Adar to the other, when we have been commanded by the Torah to increase in joy. May G-d, in His abundant kindnesses, provide true reasons for you and your family to have a growing measure of true joy.

"Mr. Manchester"

Enclosed is a P.S. note which, through an oversight, was not included in a previous letter.*

Hoping to hear from you good news, and wishing you and yours a truly happy Purim, and to carry over the joy of Purim throughout the year,

With blessing,

M. Schneerson

* All undated letters are printed on page 290.

"Mr. Manchester"

By the Grace of G-d
11th of Nissan, 5727
Brooklyn, New York
[April 21, 1967]

Greeting and Blessing:

On the occasion of the forthcoming *Yom-Tov* Pesach, I send you my prayerful wishes that the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

Wishing you and yours a kosher and happy Pesach,

Cordially,

M. Schneerson

P.S. I trust that you have duly received my letter. I have been somewhat concerned these last few days since I have not heard from you. However, I want to take it as a sign that things are moving in the right direction.

To reiterate, in the spirit of Purim, may you have "Light, joy, gladness and honor," and in the spirit of Pesach, as above, true freedom from all manner of stress, anxiety and anything distracting from serving G-d wholeheartedly and with joy in personal, as well as communal life.

"Mr. Manchester"

Telegram

Before Shovuos, 5727

[June, 1967]

**VERY SURPRISED YOUR WRITING ABOUT CHANGING LONG
STANDING GOOD CUSTOM SPENDING SHOVOUS HERE.***

**CONFIDENT YOUR PRESENCE HERE SHOVOUS AS PREVIOUS
YEARS BSIMCHO VTUV LEVOV.**

BLESSING ALL FAMILY.

MENACHEM SCHNEERSON

* ZJ had canceled his annual trip to the Rebbe for Shovuos due to financial considerations. Upon receiving this telegram just a few days before Yom Tov, he immediately traveled to the Rebbe for Yom Tov.

"Mr. Manchester"

By the Grace of G-d
21st of Sivan, 5727
Brooklyn, N.Y.
[June 29, 1967]

Greeting and Blessing:

I have just received your letter. I was already getting anxious why I have not heard from you.

Thank you very much for the fulfillment of my request to convey regards from me, and also for the good news which your letter contained.

Inasmuch as it is written, "They will go from strength to strength," now that you have already rested up from Shovuos, it is time to begin making preparations for the 12th of Tammuz, especially as we are going to *Bench* Rosh Chodesh Tammuz this coming Shabbos. Moreover, this year marks the 40th anniversary of the liberation of my father-in-law of saintly memory, and 40 years is a notable period culminating in a special measure of wisdom and knowledge to understand a matter in its full depth, as Rashi comments on the *Posuk* in Dvorim, 29:6.

With blessing,

M. Schneerson

"Mr. Manchester"

**WESTERN UNION
CABLEGRAM**

19 July 1967
[11 Tammuz, 5727]

JAFFE SEGAL

ANASH

TALMUDICAL ACADEMY MANCHESTER

HATZLOCHO BECHAGIGAS YEMEI HAGEULO

VESHABBOS SHELOHEM VELOKUM ADAYTEI DERABEI

ULEKAIYEMOI SHEHAREI MOLEU ARBOIM SHONO.

BIBROCHO.

MENACHEM SCHNEERSON

Translation

To the Lubavitch community and the students of the Talmudic Academy in Manchester:

I wish you success in the celebrating the liberation*. And the following Shabbos. To reach [the perception of] our Rebbe's knowledge, and to fulfill it [in practice]. Since it is now 40 years [since the liberation and the Talmud says that after 40 years one reaches the perception of one's teachers knowledge].

* Of the previous Rebbe from Soviet imprisonment in 1927.

"Mr. Manchester"

B.H.
5th Menachem Av, 5727
Brooklyn, N.Y.
[August 11, 1967]

Greeting and Blessing:

As we are now commemorating the sad events which led to the Destruction of the *Beth Hamikdosh* and the beginning of the present Exile, it should be remembered that the purpose of this commemoration is not just to inflict a sad period upon ourselves, but rather that we should be reminded and inspired to do all we can to lessen, and eventually remove altogether, the cause which brought about the sad events which we are now commemorating.

For, as we declare in our prayers, "Because of our sins we have been exiled from our land." It was the neglect of the Torah and Mitzvoth, in the daily life and practice, which resulted in the Destruction and Exile. Therefore efforts to strengthen and spread the observance of the Torah and Mitzvoth in the daily life will hasten the complete Redemption through our righteous Moshiach and, as promised, these sad days will be transformed into days of joy.

With blessing of פרנסה והצלחה רבה*,

M. Schneerson

P.S. Your letter of August 18th, as well as the previous one's were duly received.

* = Livelihood and much success.

"Mr. Manchester"

By the Grace of G-d
27th of Tishrei, 5728
Brooklyn, N.Y.
[October 31, 1967]

Greeting and Blessing:

I can, of course, fully rely on the One Above that having ordained for each and every one of us a *Zman Simchosenu*, including *Simchas Torah*, He has certainly provided the adequate reasons for such joy to be fully expressed by Jews everywhere, including Manchester, and particularly in your own immediate environment.

Nevertheless, inasmuch as there are different degrees and levels insofar as *Simcha* itself is concerned, and the purpose of every *Yom Tov* is to carry over the spirit and joy of the *Yom Tov* into the rest of the year, which is especially true of the *Yom Tov* of *Simchas Torah* – I will be happy to hear from you explicitly that you and your family and community at large did indeed have a truly joyous and inspiring *Simchas Torah*, so that the joy and inspiration will be felt throughout the year.

May G-d grant that the joy be even greater than expected, both in regard to material as well as spiritual matters, including matters of business and *Parnosso*.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
4th of Cheshvan, 5728
Brooklyn, N.Y.
[November 7, 1967]

Greeting and Blessing:

I have just received your letter of the 25th of Tishrei, and yesterday I also received the fourth volume of **Minchas Yitzchok** by Dayan Weiss. Thank you very much for the trouble of sending it to me. I am doubly gratified because it also is an indication that your mutual relationship is on good terms.

In the meantime you must have received my letter which I wrote to you soon after Yom Tov.

Hoping to hear good news from you in your general as well as personal affairs,

With blessing,

M. Schneerson

P.S. Your letter lacks a signature, and I do not know whether there is a final page missing, or it was simply sent unsigned.

"Mr. Manchester"

By the Grace of G-d
28th of Nissan, 5728
Brooklyn, N.Y.
[April 26, 1968]

To All Participants in the Opening
of the New Lubavitch Synagogue
and Youth Centre
Manchester, England

Greeting and Blessing:

On the joyous occasion of the opening of the Lubavitch Synagogue and Youth Centre in the distinguished community of Manchester, it gives me great pleasure to associate myself with this event by means of the present message.

Each and every action or project which advances the dissemination of Torah and Mitzvoth strengthens and stimulates Jewish life far beyond the local precincts. This is particularly true in the present day and age, when Jewish life has become more compact than ever.

How much more significant and far-reaching is an achievement such as the new Lubavitch Synagogue and Centre in Manchester.

Our Sages of blessed memory said כל הקובע מקום לתפלתו אלקי אברהם – בעזרו – “Whoever establishes a place for his prayers, the G-d of Abraham comes to his aid” (Berachot 6b). Although the deeper meaning of this “establishment” refers also to the spiritual dimension of prayer, the plain and *halachik* meaning of the words is the actual establishment of a proper synagogue, conducive to sincere devotion in the regular daily prayers.

Moreover, where the *Beth HaKnesseth* is also a *Beth Hamidrash*, that is to say when the House of Prayer is also a House of regular Torah and Halacha study, it has the added dimension of what our

"Mr. Manchester"

Sages describe as שערם מצויינים בהלכה – “Gates distinguished in Halachah” (Berachot 8a), and further comes under another saying of our Sages to wit כל הקובע מקום לתורתו איביו נופלים תחתיו – “Whoever establishes a place for his Torah study, his enemies fall before him” (Berachot 7b. Rif version) – something so urgently needed at this time when our people are surrounded by so many enemies.

I hope and pray that the Lubavitch Centre in Manchester will stimulate both devotional prayer and Torah study on a large scale, the kind of prayer and study that strengthen adherence with *Hiddur* to the Mitzvoth in the daily life. And may G-d fulfill the prayers and petitions of His people, Israel, as well as those of each and everyone individually, culminating in the fulfillment of our most fervent prayer for the coming of Moshiach, bringing the end of our *Golus*, when “our people shall be troubled no more” (ibid).

With esteem and blessing for *Hatzlocho*,

M. Schneerson

"Mr. Manchester"

סיון תשכ"ח

"I made a mess of my speech"

- (1) נאום ברבים – מטרתו השפעה על השומעים, וכיון שהם שבעי רצון –
הושגה המטרה. ובאם הנואם איננו שבע רצון – מעלה נוספת –
שהצלחתו לא הביאו לגאווה וכיו"ב.

"Enclosed is a booklet which is self-explanatory"

- (2) הצריך לצרף להשולח? (באם הן – מהותו, שמו בלה"ק, באיזה
לשון?)
(3) קבלה.

Sivan, 5728
[June 1968]

*Translation**

"I made a mess of my speech."

The purpose of a public speech is to influence the listeners. Since they are satisfied – the goal has been achieved. If the speaker is not satisfied – that is an additional advantage – his success has not brought him to arrogance and the like.

"Enclosed is a booklet which is self-explanatory."

Do I need to confirm receipt to the sender? (If so – what type of person is he? What is his Hebrew name? In which language should I reply?)

Receipt.

* ZJ delivered a letter from his son concerning a speech. He wrote that 'he made a mess of it.' He also enclosed a booklet for the Rebbe's perusal and monies for charity. The Rebbe replied on the margin of the letter.

"Mr. Manchester"

11 Sivan, 5728

[June 6, 1968]

I have to lay out about £4000 (including Purchase Tax, Duty, etc.) at 6 pence profit – and it may take a lot of time to sell = £1250.

א"כ אינו ענין.

Translation: Therefore there is no point [in pursuing this deal].

I will be speaking to נשי הב"ד – Oh dear me!!

ויהא בהצלחה.

Translation: May it be with much success.

"Mr. Manchester"

By the Grace of G-d
13th of Kislev, 5729
Brooklyn, N.Y.
[December 4, 1968]

Greeting and Blessing:

I duly received your correspondence, and I trust you will not take it amiss that I am so much behind in my acknowledgments. However there is one redeeming feature, namely that you surely receive full reports of what is going on here in general, and in my surroundings in particular.

Now that we are in the auspicious month of Kislev, which is generally a month of *Hatzlocho* for all Jews, I have taken time out from my busy schedule to send you these lines and my prayerful wishes to you and all your family, as well as to all your co-workers, for the blessing of *Chag HaGeulo* on the forthcoming Yud-Tes Kislev. May the *Chag HaGeulo* bring you a *geulo* of all negative and distracting matters, so that the program of *Uforatzto* should advance steadily and in a growing measure, which will also hasten the fulfillment of the promise of 'ופרצת ימה וקדמה וצפונה ונגבה כו' with the coming of the true and complete *Geulo*.

Wishing you again an inspiring *Chag HaGeulo*, and hoping to hear good news from you always,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
1st Day of Chanukah, 5729
Brooklyn, N.Y.
[December 16, 1968]

Greeting and Blessing:

I duly received your correspondence, and you will no doubt forgive me for not acknowledging same promptly, due to the burden of duties, a delay to which you are no doubt already accustomed.

I want to particularly thank you for your good wishes in connection with the 40th anniversary*. As I have mentioned and written before on several occasions, based on G-d's promise to Avrohom, "I will bless those who bless you," it is in this spirit that I reciprocate all good wishes, and may G-d bless you and yours with an added measure of blessings exceeding the original quantity. This includes, of course, also your wife, and that you should both have true *Yiddish* and *Chasidish Nachas* from your children and their offspring, as well as *Nachas* from each other.

In regard to your reference to your brother Moshe, I was especially pleased to see him at the *Farbrengen* on Yud-Tes Kislev, and I asked him to convey to you my personal regards, as well as some points of the discussion at the *Farbrengen* which he will retain in his memory. No doubt he fulfilled my request.

I was also gratified to note from your letter that there is a better bank available now to do business with, better than the previous bank and its famous manager**.

May G-d grant that things brighten up for you and continue to become ever brighter, in accordance with the Mitzvoh and

* The Rebbe and Rebbetzin celebrated their 40th wedding anniversary eleven days earlier.

** See letter of 27 Adar, 5727.

"Mr. Manchester"

message of the Chanukah lights which we kindle in growing numbers from day to day.

Wishing you and your wife and all yours a happy and inspiring Chanukah,

With blessing,

M. Schneerson

P.S. I am sending this letter special delivery in the hope that it will still reach you during Chanukah.

"Mr. Manchester"

By the Grace of G-d
Yud Shevat, 5729
Brooklyn, N.Y.
[January 29, 1969]

Mrs. Yachet Reizel Jaffe
Salford

Blessing and Greeting:

I duly received the message about your birthday, and subsequently the corrected date.

I send you my prayerful wishes for *Hatzlocho* in the new year, and for good health and long life. And may you together with your husband, in affluence and contentment, continue your endeavors to spread *Yiddishkeit* in general, and particularly in the areas in which my father-in-law of saintly memory had dedicated himself with real *Mesiras Nefesh*. May you do so in joy and gladness of heart, with much true *Yiddish-Chasidish Nachas* from each and all of your children and grandchildren and from each other.

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
Tu BiShevat, 5729
Brooklyn, N.Y.
[February 3, 1969]

Sholom uBrocho:

I duly received your correspondence.

On this day of *Rosh Hashono loilonos*^{*}, and since "Man is like the tree of the field," I reiterate all the good wishes to your wife, to the effect that all your affairs should grow steadily and with renewed strength and vitality; that you should not have worries about business, and instead have worries only how to enlarge the activities of Lubavitch, both in quantity and quality, in Manchester and in England at large, for you have an important share in all these activities.

With blessing for *Hatzlocho* and *Bsuros Toivois*,

M. Schneerson

P.S. No doubt you received my regards from Mr. Dov Ber Perrin coupled with the hope for intensified activities. And though it is nothing new to hear from me such expectations, I trust they will be received in good grace and with resolution to see them materialized, indeed even in a greater measure than hoped for, since *yogaato umotzoso* is an assured promise.

* = Near Year for trees.

"Mr. Manchester"

By the Grace of G-d
21st of Menachem Av, 5729
Brooklyn, N.Y.
[August 5, 1969]

Greeting and Blessing:

This is one of my first letters after the *Yahrzeit* and I hasten to reply to your correspondence inasmuch as you ask to treat it as an urgent matter.

I am referring to the matter of founding or taking over another school in Manchester, for which you write it would be necessary to find a suitable person, etc. In the light of this, it is somewhat surprising to me that you consider this matter urgent, as if we had a number of suitable persons to choose from and it only required to make a choice. The truth of the matter, as you surely know, is that we are very short of human power, and anybody who is qualified is already doing a job. At the same time the various existing Chabad institutions also require to be expanded, and are therefore also in need of additional manpower. Therefore it is impossible even to consider the new undertaking about which you wrote, and it is surely unnecessary to further elaborate on this to you.

I trust that all your affairs, both personal and public are in order, and "in order" for a Jew means that things are going from strength to strength, including also the material things, since the material possessions of a Jew have (also?)^{*} spiritual value.

With blessing,

M. Schneerson

* The Rebbe added the parenthesis and question mark with his pen.

"Mr. Manchester"

P.S. Since writing the above, I have received a report from Rabbi Fogelman on his visit to Manchester. According to his impressions – he writes – the visit was highly successful. I hope and trust I will receive from you also a confirmation of this estimate.

"Mr. Manchester"

By the Grace of G-d
5th of Nissan, 5730
Brooklyn, N.Y.
[April 11, 1970]

Greeting and Blessing:

At this time, before Pesach, the season of Our Liberation, I wish you and all yours, in the midst of all our people, a happy and Kosher Pesach, and liberation from all distracting matters materially and spiritually.

With blessing,

M. Schneerson

P.S. Thank you very much for the report about the state of affairs.

With regard to Mr. R., there was no opportunity to speak to him about the matter which you suggested*, inasmuch as he sat there apprehensive lest I should discuss with him some special matter. Although I do not know what he was afraid of, I carefully avoided touching upon matters which he had not taken the initiative to discuss.

Referring to the matter of republication of the **Tanya** with the English translation, I do not think it will be possible to make it page for page, since in English translation the text is considerably longer, and there are also footnotes to take into consideration. However, you will undoubtedly discuss all aspects with the printers, and will surely let me know**.

* ZJ wanted this person to be more active in the Kahal Chasidim Shul in Manchester.

** See Appendix III for more letters on this issue.

"Mr. Manchester"

Telegram

April 20, 1970
[Erev Pesach, 5730]

ANASH
CARE LUBAVITCH
62 SINGLETON RD
SALFORD

CHAG HAPESACH KOSHEIR VESOMEIACH VEKIYUM BEKOROIV
MAMOSH DEHAHAVTOCHOS ELOIKIM YOISHIA TZION VEYIVNE
OREI YEHUDO VEYOSHVU SHOM VIREISHUHO VEKIYEMEI
TZEISECHO MEIERETZ MITZRAYIM ARENU NIFLEEE NIFLOOIS.

MENACHEM SCHNEERSON

Translation

[With wishes for a] kosher and joyous Pesach.

May we see the fulfillment speedily in our days of the promise
“G-d shall save Zion and build the cities of Judah, and they shall
settle there and possess it.” And “as in the days when you left
the land of Egypt I shall show it wonders.”

* Psalm 69:36 – the chapter corresponding to the Rebbe’s age of this year.

** Micah 7:15.

"Mr. Manchester"

B.H.
23rd of Sivan, 5730
Brooklyn, N.Y.
[June 27, 1970]

Sholom uBrocho:

I was a little disappointed that on coming out to see off your group, (as I usually do standing on the steps outside until the buses disappear from view with the party of visitors, especially your group), and hoping that you would come out, even if you were in the bus, so as to send you off again with "*Tzeis'chem l'sholom*," I did not see you. But no doubt "*Gam zu I'tovo*," for it is perhaps more fitting that after a *Shovuosdige* visit the leave-taking should be at a *Chassidische Farbrengen*, as it was indeed this Shabbos, rather than on an ordinary weekday and in the street.

At any rate, there can be no doubt but that your intention was good and my intention was good, so it is to be hoped that each and everyone will have derived the fullest benefit from the visit.

Just received the cable of the safe landing.

May G-d grant that you should always have good news to report, including also about the transmission of a report of the visit to all who are interested. You will easily guess, of course, that I do not mean a superficial report, but a meaningful one, containing the matters and messages spoken here, and transmitted by words coming from the heart which penetrate the heart, etc.

With best wishes to you and yours,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
26th of Tishrei, 5731
Brooklyn, N.Y.
[October 26, 1970]

Greeting and Blessing:

I trust you received a full report from the visitors who were here for the month of Tishrei. I hope they also conveyed some of the points which were discussed at the *Farbrengens*.

I duly received your correspondence, and am particularly gratified at your keeping me informed of what is happening in your area, notwithstanding the fact that because of extraordinary pressure of duties, my acknowledgment of your correspondence is not "always" very punctual.

The important thing is that our correspondence to each other, as well as all correspondence of one Jew to another, should be of good content, and I mean the true and real good.

I was particularly pleased to read in your letter about your relationship with the present bank manager. To be sure, one is not to bear a grudge against anyone, according to the way of the Torah. However, this is insofar as you are concerned. But as for me, I cannot help contrasting the present relationship, with that of the past.

No doubt you have taken full advantage of the month of Tishrei which according to the Medrash, is called "*Shevii*," indicating also that it is sated with festivals and is also a source of "nourishment" for the entire year following.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
10th of Kislev, 5731
Brooklyn, N.Y.
[December 8, 1970]

Greeting and Blessing:

I duly received your telegram about the concert. I am sure you will not withhold good news about the developments.

The main points of this letter are 1) to express my confident hope that all the necessary preparations are being made to observe Yud-Tes Kislev, and may G-d grant that it should be with much *Hatzlocho*, especially as these prayerful wishes are expressed on the 10th of Kislev, the *Geulo* of the Mittlerer Rebbe.

2) I trust you will not take amiss my following remarks. I have just bidden farewell to your sister and brother-in-law, Mr. And Mrs. Goldfield, on the eve of their return to *Eretz Yisroel*. In connection with their frame of mind, about which there is no need to elaborate to you*, it would be **very** good if you and your brothers would make the trip to be present at the wedding. This would be of great moral help to your sister and brother-in-law. Incidentally, it would also give you an opportunity to visit our Chabad institutions, and get acquainted with Chabad activities now there at first hand.

* They had recently suffered a tragedy when their 18-year-old son was killed in a road accident. They were now marrying off another son and told the Rebbe that they could not bring themselves to attend the wedding. The Rebbe replied to this, "fine. But all the נשמות will attend, including your son's, and he will be disappointed not to see you there."

ZJ was not planning on attending either. At the Rebbe's request however, he and his brother Ephraim, travelled to Israel for the wedding. The Rebbe thanks them in the next letter.

(It is interesting to note that in the letter received at the child's birth, the word 'להופה' was missing in the blessing of ולמעשים טובים לתורה להופה...)

See also the letter dated 5 Nissan, 5735.

"Mr. Manchester"

To conclude on a happy note, I extend to you my sincere wishes of *Mazel Tov, Mazel Tov*, on the occasion of the marriage of your niece, Miss Unsdorfer, and also on the forthcoming marriage of your nephew Goldfield in *Eretz Yisroel*.

May you always have good news to report.

With blessing for *Chag HaGeulo* and a bright and inspiring Chanukah,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
8th of Teves, 5731
Brooklyn, N.Y.
[January 5, 1971]

Greeting and Blessing:

I have just received your letter from Manchester. Many thanks for the good news it contained in regard to all the matters in *Eretz Yisroel*.

Once again, *Mazel Tov* for the wedding of your nephew in *Eretz Yisroel*. Last night I bade farewell to your niece from Manchester.

I am particularly appreciative of your thoughtfulness in sending me your report and good news so promptly. May G-d grant that you should spend much money on postage for letters speeding good news.

I was of course particularly pleased also to note that you visited the various Chabad institutions, including also the Chabad activity of the Tefillin Campaign at the *Kosel*. It gave me a great deal of pleasure to read about it.

Referring to your previous correspondence, I got the impression that you are not "one hundred percent" satisfied... I trust that if this impression is correct, the situation has improved, all the more so that we had Chanukah in between, when every Jew is inspired to greater advancement in illuminating the self and the surroundings with the light of the Torah and Mitzvoth... At any rate, I will be grateful to you if you let me know how the matter now stands. Needless to say, I expect you to be quite candid in describing the situation as it is, without giving thought to whether it will bring me *Nachas* or otherwise. For in such matters, it is very important to know the exact situation. Of course, if you also

"Mr. Manchester"

have some suggestions to make, and if there is anything that can be done from this end, you will not hesitate to write them to me.

Once again I send you and yours my prayerful wishes for good in all [the] above, and also to draw from the holiness of *Eretz Yisroel* to inspire all your affairs and actions in *Chutz Lo'oretz*.

With blessing,

M. Schneerson

P.S. You mention that you had occasion to meet socially with Minister Rabbi Dr. Warhaftig. I trust that you also had an opportunity to discuss matters of *klal* with him.

"Mr. Manchester"

By the Grace of G-d
20th of Shevat, 5731
Brooklyn, N.Y.
[February 15, 1971]

Greeting and Blessing:

I received your letter which reached me in a roundabout way, as well as your previous correspondence.

May G-d grant that inasmuch as we are now approaching the auspicious month of Adar, which is a month of *Hatzlocho* for Jews, that G-d should send you an extra measure of *Hatzlocho* in all the matters about which you wrote, both personal and general.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
3rd of Nissan, 5731
Brooklyn, N.Y.
[March 29, 1971]

Greeting and Blessing:

I am in receipt of your correspondence, in which you mention also about the regards and report which Mr. Dovber Perrin has delivered on his return. I trust that this was in greater detail than appears from your writing. Moreover, I trust that he has also transmitted, at least in a capsule form, the points that were discussed at the *Farbrengen*, although this was relayed over the long distance telephone, and that he particularly conveyed the points which were discussed during Shabbos, which were not, of course, relayed by telephone. Furthermore, I hope that all the things were transmitted in the conducive atmosphere of a get-together and *Farbrengen*, when both the speakers and the audience are in the proper frame of mind.

Above all, the important thing is that all these things which have been said, and even more so, the things that should have been said, should be translated into actual deed, and implemented with joy and gladness of heart, in accordance with the central theme of Purim that for the Jews there was "Light, Joy, Gladness and Honor" in the plain sense of these words, as well as in their deeper interpretation by our Sages, namely "Light – this is Torah," "Joy – this is *Yom Tov*," "Gladness – this is *Milah*," and "Honor – this is *Tefillin*."

Another point I mention here, which I trust was also transmitted, is that the *Poskim Achronim* declare that the Talmudic statement "With the entry of Adar joy should be on the increase" includes also the month of Nissan that follows it. Accordingly, may G-d grant that this should be so also throughout the current month.

"Mr. Manchester"

Wishing you and all yours a Kosher and happy Pesach, as well as *Mazel Tov* on the birth of your grandchildren on the side of your son and daughter respectively, and wishing you and Mrs. Jaffe true *Yiddish Chasidish Nachas* from all your offspring, in good health and happy circumstances,

With blessing,

M. Schneerson

P.S. I refer to the subject of the problem of accommodation in our area, which you mention in your recent letters, as experienced last Shovuos when you were here, and the inconveniences connected with it. – I have, of course, kept in touch with the situation to see if there has been any improvement. I cannot say that I am quite satisfied, all the more so that it is difficult to speak for another person, especially if that person is also not very certain. On the other hand, it is certain that no Jew should have inconveniences at any time of the year, least of all during *Yom Tov*, when all aspects have to be with joy, and especially such a *Yom Tov* as Shovuos, the *Yom Tov* of *Mattan Torah*, when all the *Yomim Tovim* were instituted.

In addition to the above, there is another factor to be considered, namely that in line with various changes which took place lately*, and as was also the case on this past Purim, there does not appear a likelihood for joint *Seudos* on *Yom Tov*, at which I could join you and other Chasidim (except "מיצאי יו"ט").

In the light of all that has been said above, and although it would have been a real pleasure to see you here on *Yom Tov* during the *davenning* and *Farbrengen*, there are the overriding considerations of the physical inconveniences mentioned above, especially during the days of *Yom Tov* and Shabbos (adding also the fact that the (newborn) grandchildren could not accompany

* ע"ה נ"ה of the Rebbetzin Nechomo Dina.

** = After *Yom Tov*.

"Mr. Manchester"

you), and also the fact that there would be no mutual *Yom-Tovdike Seudos*, it would seem advisable to defer the pleasure of your visit. Moreover, it appears from your letter that there is also a serious doubt whether there would be sufficient co-travelers to reduce the financial cost.

All this adds up to the conclusion that it would be best at this time to take the thought for the deed, and defer the pleasure for a more suitable time. Consequently, this letter is sent to you by special delivery, in order to halt registration for the flight and avoid further inconveniences.

"Mr. Manchester"

By the Grace of G-d
11th of Nissan, 5731
Brooklyn, N.Y.
[April 6, 1971]

Greeting and Blessing:

On the occasion of the forthcoming *Yom-Tov* Pesach, I send you my prayerful wishes that the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

Wishing you and yours a Kosher and happy Pesach,

Cordially,

M. Schneerson

P.S. It is not easy for me to write the following lines, but I have no choice, and I trust you will understand.

I am referring to the concert program arranged by the Lubavitch Organization in Manchester last December, which has just now come to my attention.

To begin with the positive, I wish to congratulate those who arranged this elaborate presentation, etc., and were instrumental in rendering great service to the cause. Actually it is nothing unusual for a Jew to do a good thing, especially for a person like yourself, and the reward of the *Mitzvo* is the *Mitzvo* itself.

However, precisely because one does expect the best of a Jew, it is all the more regrettable when some negative aspect mars the thing. One cannot overlook a negative aspect in such a case, because it is necessary to make sure that it is not repeated in the

"Mr. Manchester"

future. It is for this reason mainly that I am impelled to express my objections.

In the order of the pages of the said program, I note that on page four, where the (Honorary) Officers of the Lubavitch Organizations of Manchester are mentioned, the name of Mr. Dovber Perrin is not included among them. This is greatly surprising to me, for I surely do not have to point out to you, who are in the very thick of the Lubavitch affairs in your community, that Mr. Perrin is a devoted and dedicated worker and supporter of Lubavitch in Manchester. Undoubtedly the omission was an oversight. However, inasmuch as this list may serve as a photocopy for future reproductions, not only in local publications, but also elsewhere, I am calling your attention to it.

Now I come to my main objection to the Programme itself which appears in the center of the publication.

I need hardly emphasize that a concert arranged for a Jewish cause should have a Jewish character, and not be just a theatrical show. Certainly a concert arranged by and connected with Lubavitch. It is quite understandable therefore that I began to look for Jewish topics in the Programme, and I only found something of that nature at the very end of the Programme, after the intermission, and even there the topics are of a mixed nature, and suffice it for the wise.

I do not know who arranged this Programme, but it is well known that the artist has a rich repertoire of truly Jewish pieces.

There was added disappointment in the fact, which had so taken me aback that I was afraid to delve into it further, that the very first item on the program appears to be a church piece, composed for church service.

Much more could be said in connection with the above, but I want to spare you and myself further pain. Again, the purpose of bringing these regrettable items to your attention is not only to

"Mr. Manchester"

prevent their repetition, but also to urge you that if there are any copies of the brochure left, they should be immediately destroyed, at least insofar as the pages of the repertoire itself is concerned. Indeed, it seems to me as one of those fortunate breaks for Lubavitch that so far no one has come out with protests against Lubavitch in this connection.

To conclude on a good topic, may G-d grant that inasmuch as we are approaching the Festival of Our Freedom, may it indeed bring about freedom from all undesirable things, that henceforth our exchange of correspondence should be exclusively on positive and happy topics.

"Mr. Manchester"

**SECRETARIAT OF RABBI MENACHEM M. SCHNEERSON
THE LUBAVITCHER RABBI**

By the Grace of G-d
10th of Iyar, 5731
[May 5, 1971]

Dear Reb Zalmon,

Having become aware of the change in your plans regarding your coming here for Shovuos, I did not hasten to reply to your letter.

However, I would like to inform you that the apartment you inquired about would be available to you, should you decide to come at some other time. Many renovations have been made in the Union Street building, which would make your stay there more comfortable.

Best wishes and regards to your family,

Very sincerely,

Yehuda Krinsky

"Mr. Manchester"

By the Grace of G-d
7th of Tammuz, 5731
Brooklyn, N.Y.
[June 30, 1971]

Greeting and Blessing:

I duly received your letter, and no doubt you also received my previous letter.

In connection with the forthcoming auspicious days of the 12-13th of Tammuz, I send you my prayerful wishes that the arrangements for the observance of the *Chag HaGeulo* should be with *Hatzlocho*. May you have good news to report in all matters, both general and personal, in a happy frame of mind and joyous heart. May the *Chag HaGeulo* also bring you, in the midst of all our people, a *Geulo* of all distracting things, materially and spiritually.

With the blessing of *Chag HaGeulo*,

M. Schneerson

"Mr. Manchester"

ה' אדר, תשל"ב

בתמהון גדול קראתי מכתבו: אמרתי כו"כ פעמים ובהחלט, אשר ידידי – לא ישתדלו אשר פ' ופ' יבקרו אצלי, ופשיטא אשר לא ילחצו עליהם לקחת מזמנם ולעשות טובה לאלה הלוחצים עליהם (וטובה גם לי) ולבקרני.

אין זה טובה בשביל הלוחצים ולא בשביל הפעולות (שתקותם שע"י הביקור אצלי – ינדב הנבקר נדבה יותר גדולה).

וכיון שמוכן אשר הנני מחשיבו בין ידידי – פשיטא שגם עליו חלה הוראה הנ"ל.

טעם ההוראה מובן – יש תועלת בהביקור אצלי – כשהמבקר רוצה לבקרני מצ"ע, אבל כשמסכים ע"ז מפני שכו"כ אנשים (שהוא רואה אותם כשלוחי שלי) כאו"א מעורר אותו עד"ז, ומודיעו שמטלגרף עד"ז אלי, ומטלפן עד"ז אלי, ומדבר עד"ז עם המזכיר הראשי שלי, וכו"כ פעמים – הרי כאיש מנומס אין לו ברירה ומוכרח למלאות בקשתי ע"י כו"כ שלוחים, ומבלבל התכנית שלו ולבקרני ובלבד שלא יבלבלוהו יותר ולא יבלבלו את אביו שי' ואת אשתו תי' (שכתבו במכתבו – תוכרח לנסוע מהצקלים הטוב של בערמודא להקור וקרה דניו יארק) למלאות בקשות והפצרות שלוחי וידידי במנססטר.

[אפילו באם לא היתה הוראה מפורשת כזו – כעסקן ציבורי בטח יסכים שאין פעולה זו רצויה כלל וכלל ואינה מוסיפה כבוד לליובאוויטש במנססטר ולא לליובאוויטש בניו יארק. – ותקותי ובקשתי אשר כעסקן ציבורי יסביר כ"ז לכל אלה שככתבו started כ"ז.]

לשאלתו מה יענה להנ"ל [Hubert שי']: האמת ובשמי (שמסרתי זה לו) (ליפה שי') ע"מ שימסור ליובערט (ובהקדמה – שאלו שדיברו עמו ע"ד הביקור אצלי – עשו זה ע"ד עצמם ולא ידעו ע"ד זמני הביקורים אצלי כאן בחורף זה, וכשהודיעוני עד"ז – ביקשתי מזכירי ראשי לטלפנו ע"מ למסור ליובערט):

שהנני מצטער על אשר למרות שבא לנו יארק לשעות ספורות הציעו לו לבלבל תכניתו ולגרום אי נוחיות (ולזוג' תי') ולבקרני באישון לילה וכו' וכו'. – ואף שכוונת המציעים היתה טובה (מרוב התקשרותם אלי וחסידות שלהם) גערת בהם על אשר מנצלים איידעלקייט דהנ"ל ויחס טוב שלו לליובאוויטש – להציעו הנ"ל ולגרום לו טרחת וכו' – ולבקשו בשמי – שלא ישנה כלל תכניתו הראשונה, ולא יסע לברוקלין באישון לילה בשביל שיחה קצרה אתי (ובפרט במצב האויר דעתה).

"Mr. Manchester"

וכשיזדמן לו להיות בניו יארק בזמן מרווח יותר ובמצב אויר טוב וידעו עד"ז בעוד מועד (בשביל רעזערווירען יותר זמן) וירצה לבקרני – בודאי אשר ינעם לי להכירו פנים ולמסור לו (וע"י – לאביו שי) ת"ה על סיוע שלהם לעניני ליובאוויטש באנגליא פא"פ – סיוע בממונם וגם ע"י העידוד שלהם וכו'.

הנ"ל הוא סופית. ובודאי לא ילחצו עלי עוד בזה. וגם בעתיד – לא ילחצו על אנשים שיבקרוני (ולא על הנ"ל ולא על אחרים ולא על אבי הנ"ל).

Translation

5 Adar, 5732

[February 20, 1972]

With great astonishment I read your letter: I have clearly stated many times that my friends should **not** endeavor that so-and-so should visit me, and **certainly** not **pressure** them to take of their time and do a favor to those that pressured them (and also a favor to me), and visit me.

This is not a favor for those that applied the pressure nor is it beneficial for the activities (in the hope that by visiting me – the visitor will contribute a larger donation).

Since it is obvious that I consider you as one of my friends – it is understood that the above-mentioned instruction applies to you too.

The reason for this instruction is **obvious**: There is benefit in visiting me were the visitor to desire it on his own **initiative**; but when he agrees to this only after **a number** of people (whom he sees as **my representatives**) have pressured him and told him that they have **cabled** and **telephoned** me, and spoken to my chief-secretary, and **numerous** times – as a polite person **he has no choice** and **must** fulfill **my request** through my **numerous** representatives. He will therefore rearrange his itinerary to visit, **so that they should cease to disturb him, his father and his wife**. (As you have written in your letter that he will have to travel from the pleasant climate of Bermuda to the cold and ice of

"Mr. Manchester"

New York.) All this in order to fulfill **the requests and pleadings of my emissaries and friends in Manchester.**

[Even if there were no such **explicit** instruction – as a **communal worker** surely you will agree that this type of behavior **is not warranted at all** and does not add to the honor of Lubavitch in Manchester and New York. It is my hope and **request** that as a communal worker you will explain all of these points to **all those** whom, as you write, “started” this.]

As to your question, what to answer Mr. Hubert: Tell him the truth and in my name (that I have asked you (Jaffe) to tell Hubert that those that spoke with him regarding his visiting me did so **of their own volition** and were not aware of the visiting times during this winter. When they notified me of this – I instructed my chief secretary to phone with the following message):

I am **distressed** at the suggestion that while in NY for a **few** hours you were told to disturb your plans and cause discomfort to yourself and your wife by visiting me in the middle of the night **etc. etc.** Even though they had noble intentions (due to their deep commitment to me and their Chasidic feelings) I rebuked them for taking advantage of your *eidelkeit* and good relations with Lubavitch by suggesting this and thus causing you extra distress. They should therefore request **in my name** that you do not alter your initial itinerary **at all** and not travel to Brooklyn in the middle of the night for a short conversation with me (especially bearing in mind the current weather).

When you will have the opportunity to visit New York for a longer period of time and during better weather and you will have the desire to visit me **and with advanced notice** (in order to reserve a longer time slot) – surely it will be my pleasure to make your acquaintance face to face and to express my appreciation to you (and your father) for all your support to Lubavitch activities in England, your financial support as well as your moral support.

"Mr. Manchester"

All of the above is **final**. Surely you will not pressure me any more on this matter. Also in the future – you will **not** pressure people to visit me (**not the above mentioned person** or others, and not his father).

"Mr. Manchester"

Copy

By* the Grace of G-d
26th of Nissan, 5732
Brooklyn, N.Y.

The Rev. F.F. Carlebach. M.A.
South Manchester Synagogue
Wilbraham Road
Manchester. M14 6JS, England

Greeting and Blessings

I am pleased to acknowledge receipt of your greetings and felicitations on the occasion of my birthday, which I heartily appreciate.

Your warm sentiments and good wishes are all the more meaningful in view of your association with those who direct the activities of our movement in Manchester, particularly our distinguished mutual friend, Mr. Shneur Zalman Jaffe.

I can best reciprocate your good wishes by reiterating the Divine blessings given to our Patriarch Abraham, "I will bless them that bless thee." Accordingly, may you and all the members of your congregation enjoy G-d's blessings "from His full, open, holy and generous Hand."

Cordially,

* The Rebbe sent a copy of this letter to ZJ.

"Mr. Manchester"

Copy

By* the Grace of G-d
26th of Nissan, 5732
Brooklyn, N.Y.

Councillor L. Donn, J.P., Pres.
The Council of Manchester & Salford Jews
11 Albert Square
Manchester, M2 5FX, England

Greeting and Blessings:

I am pleased to acknowledge receipt of your greetings and felicitations on the occasion of my birthday, which I heartily appreciate.

Your warm sentiments and good wishes are meaningful In view of the fact that our movement has found such fertile soil in the Manchester and Salford area, as in other parts of the country, where our movement is rendering dedicated service to the Jewish community, particularly in the area of Torah education and youth activity so vital in the present day and age.

I can best reciprocate your good wishes by reiterating the Divine blessing given to our Patriarch Abraham, "I will bless them that bless thee." Accordingly, may you and all the members of the Council, in the midst of all our brethren, enjoy G-d's blessings "from His full, open, holy and generous Hand."

Cordially yours,

* The Rebbe sent a copy of this letter to ZJ.

"Mr. Manchester"

ט"ו סיון תשל"ב

מהיר

(א) בנוגע להיומן: קראתיו ות"ח עוה"פ. ולהעיר שצודק חתנו הרב הר"ש ש' לוי – כמש"כ ביומנו – כשמתאר התועדות, כדאי שיעתיק עכ"פ נקודה אחת מהמדובר בה.

(ב) בנוגע לדבר עוה"פ פא"פ טרם נסעו עתה – בכלל צודק, כמובן. אלא שבאם כן נמצאים כאן כו"כ מגרוזיא, בוכארא, וכו' שחיכו להזדמנות זו עשיריות בשנים, אין ביכולתם לבוא לכאן בעתיד הקרוב אינם רגילים בכתיבה אלי נמצאים בכאן כמה שבועות

ובאם למלאות דבר טוב הנ"ל – ולדבר פא"פ בחזרי יותר מפעם אחת – בודאי הוא יאמר שלהם דין קדימה, ואז תארך "היחידות" כו"כ זמן וכו'. וק"ל.

Translation

15 Sivan, 5732

[June 5, 1974]

Urgent

(1) Regarding the diary, I have read it and again it finds favor in my eyes. I wish to add that your son-in-law, Rabbi Shmuel Lew is correct in maintaining that when you write your diary and describe a *Farbrenge* it is worthwhile to write at least about one of the points that were discussed.

(2) Regarding speaking to me personally before your departure – in general you are quite right. In this instance however, there are so many people from Georgia, Bukharah and other places in Russia, who have waited for decades for this opportunity and who will be unable to come here in the near future. They are not accustomed to write to me and they are here for only a few weeks.

If I were to fulfill the aforementioned good thing to speak with you personally in my room more than once, then Yechidus would last a considerable time. I am sure you will agree that these people should have precedence. I am sure you will understand.

"Mr. Manchester"

By the Grace of G-d
Rosh Chodesh Elul, 5732
Brooklyn, N.Y.
[August 11, 1972]

Greeting and Blessing:

I am in receipt of your letter of the 27th of Av and the preceding correspondence.

May G-d grant that you should have good news to report in all the matters about which you write.

Now that we have entered the auspicious month of Elul, you surely know the explanation of the Alter Rebbe about the auspiciousness of this month, by means of the parable of the King in the Field. Before entering the city, the king's loyal subjects go out to welcome the king in the field, when everyone has an opportunity to greet the king, and the king, on his part, welcomes everyone graciously and with a smiling face, and grants their petitions (*Likutei Torah, Re'eh 32*). Similarly, the month of Elul is the time when the King of Kings is in the field, as it were, and offers an extraordinary opportunity to everyone to get closer to Him, and thus ensure that the New Year will be a better and happier one materially and spiritually.

Wishing you and all yours a *Kesivo v'Chasimo Tovo*,

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.

23rd Kislev 5733

Brooklyn, N.Y.

[November 29, 1972]

Sholom uBrocho:

I am in receipt of your letter of Kislev 13 and previous correspondence.

To begin with a good thing, I was pleased to see your daughter and two grandchildren, G-d bless them, before their return to England. No doubt she will convey my personal regards, and also report on the test of '*Shema Yisroel*' which passed with "flying colors."

2) ...to quote the Yud-Tes Kislev motto recently reaffirmed, *yofutzu maynosecho chutzo!* I am confident that everyone concerned will be willing to make some concessions so long as it will lead to a more effective "dissemination of the fountains *chutzo*," including concessions in areas where one thinks to be entirely in the right. Obviously, the maximum cooperation is essential for maximum results...

...we have just observed Yud-Tes Kislev, the "Rosh Hashanah for Chasidus and Chasidic ways," and I am confident that everyone of us has been inscribed unto a *Shono Toivo* in Chasidus, I hope and pray that this included also the meeting of hearts and minds among all those that had still been divided before Yud-Tes Kislev. And if a personal effort is still required, we have the assurance of *yogato – umotzoso*.

3) Referring to your remarks about the translation of the concluding passage of chapt. 1 of **Tanya** where it speaks of the souls of the nations of the world, raising the question of resentment that it might call forth in certain circles, and offering

"Mr. Manchester"

a suggestion in this matter – my obvious answer – if I may borrow your own phrase – “we cannot do anything without the Rebbe's permission,” meaning **of course**, the Alter Rebbe's, i.e. author's, permission.

Let me also add, with no offense intended, that your suggestion comes too late, for the passage has already been translated into Yiddish, English, French, and Italian editions years ago, in accordance with the intent of the author. Thus, there is no point to attempt to retract or forestall anything at this stage.

As a matter of fact, if any change were made, it would only accentuate the matter and provide an opportunity for anyone in any part of the world whose eye will catch it to make “a fuss” about it.

A further point – and this is the crux of the matter: In our day and age, one does not have to be a chosid, nor even a Kabbalist (for the said doctrine of the Alter Rebbe is based on Kabbala and Talmud), nor even a confirmed believer – as long as one does not close one's eyes to the stark facts – to see what kind of souls the nations of the world have. For all the nations of the world were witnesses to what was going on in Germany and the countries it overran, yet remained indifferent. In the light of this, the words of the Alter Rebbe (incidentally not original to him, as mentioned above) may even be an “understatement.”

To allay your apprehensions further, let me say this: If a goy wants to keep his feelings to himself and not make trouble (and there are such) he will not make an issue of it. If he is the kind of goy that wants to make trouble (and there are “also” such) he can create issues without looking for them in books, as in the case of the Blood Libel, which **you** cite in your letter.*

*At a later occasion during Yechidus, the Rebbe asked ZJ's son, Rabbi Avrohom Jaffe, how his father accepted the Rebbe's response to his suggestion. **Rebbe:** Did your father receive my answer regarding the Tanya?

"Mr. Manchester"

I trust that you all had an inspiring Yud-Tes Kislev observance, and that the *Farbrengen* here (which I am told was relayed also to M/C) did not completely rob you of a night's sleep on Motzoei Shabbos. The important thing is that the inspiration should be lasting and permeate each and every day of the year.

With blessing for good tidings in all the above and for a bright Chanukah and increasing light,

M. Schneerson

A.J.: Yes.

Rebbe: Did he receive it graciously or not so well?

A.J.: Graciously.

Rebbe: Well, he had to. It is not for me to change. *Hakodosh-Boruch-Hu* (G-d) has saved us from [our enemies] for so long, he will save us for many more years.

"Mr. Manchester"

By the Grace of G-d
Rosh Chodesh Iyar, 5733
Brooklyn, N.Y.
[May 3, 1973]

The Lubavitch Foundation
Manchester, England

Greeting and Blessing:

I was pleased to be informed of your forthcoming Building Dinner. May G-d grant that it should be with much *Hatzlocho* in every respect.

The current *Shemittah* Year is an auspicious one, for the Sabbatical Year corresponds to the Shabbos day which is the source of blessing for all the days of the week. It also has a meaningful message for us, even though the laws pertaining to the cessation of all agricultural activity during the year of *Shemittah* do not apply outside of the Holy Land. Nonetheless, as in the case of certain other Mitzvoth which do not apply "at this time" (in the absence of the *Beth Hamikdosh*), their inner spiritual content and message are eternal, for the Torah in all its details is eternal. Consequently, these Mitzvoth, too, can and ought to be made part of our actual experience, in our daily life, here and now.

The basic point of *Shemittah* is that when a Jew possesses a field, and has title to it, and the Torah itself recognizes his rightful ownership and obliges him to dedicate part of its produce to *Terumah* and *Maaser* ("tithes") etc., the Jew must at the same time recognize that the real owner and master is G-d, Who declares, "The earth is Mine." And the recognition of this truth is not to be merely a matter of symbolic formality. It had to be implemented in a tangible way, by actually renouncing ownership to the field, ceasing all work on it, and abandoning its produce to all and sundry, even to the beasts of the field. All this for the duration of the entire year. Moreover, as in the case of all

"Mr. Manchester"

Mitzvoth which have to be fulfilled with joy, a Jew fulfills the Mitzvoth of *Shemittah* likewise most joyfully, realising how greatly a *Mitzvah* is to be cherished, and that there is no greater happiness than doing G-d's Will. On His part, G-d explicitly promised an immediate and super-natural reward for the observance of *Shemittah*, assuring a three-fold yield on the sixth year, to produce for three full years.

Thus, *Shemittah*, like Shabbos, reminds us that although the Torah expects a Jew to engage in matters of *Parnoso* in the natural way ("Six days shalt thou toil and do all your work"), yet when it comes to *Yiddishkeit*, the observance of Torah and Mitzvoth, the Jew is placed over and above nature, and he comes directly under Divine Providence, even miraculous Divine intervention. If in the realm of the material a Jew is not always complete master, he is so in the realm of the spiritual. It is up to him to exercise this mastery, and to do this not on special days in the year, such as the High Holy Days, Shabbos and Yom Tov, or on special occasions, but each and every day of the year, the week-days as well as Shabbos and Yom Tov, etc., just as *Shemittah* encompasses the entire year, and each and every day of it.

In the light of the above, and in the spirit of the current *Shmittah* year, I trust that the participants in the Dinner, and all who cherish Torah-true *Yiddishkeit*, will respond generously to the occasion and give the Lubavitch Foundation the financial and moral support needed to carry on its vital program of strengthening and spreading *Yiddishkeit* in your worthy community, in an ever growing measure. And, as above, G-d's reward will surely be "in kind," bestowing a supernatural abundance of blessings to each and all, in all needs, materially and spiritually.

With prayerful wishes for *Hatzlocho*, and with esteem and blessing,

M. Schneerson

"Mr. Manchester"

This is a letter from the Rebbetzin Chaya Mushka ו"ו

Erev Rosh Chodesh Elul, 5733

[August 27, 1973]

Mr. and Mrs. Zalmon Jaffe
105 Cavendish Road
Salford, Lancs. M7 ONB
England

Greeting and Blessing:

I wish to express my thanks for the crystal glasses you were so kind to send me – all of which arrived in perfect condition.

I fully appreciate your effort in obtaining and then sending them, but I am most grateful for your thoughtfulness.

Enclosed is my check to defray at least part of the cost.

Permit me to take this opportunity to extend to you and your entire family my best wishes for a *Ksivo Vachasimo Tovo*.

Again, many thanks.

Very sincerely,

M. Schneerson

MOUSSIA H. SCHNEERSON

No. _____ 1-2
210

August 27 1973

Pay to the order of Mrs. Zalmon Jaffe \$ 25 ⁰⁰/₁₀₀

~~Twenty Five~~ 100 Dollars

THE CHASE MANHATTAN BANK
NATIONAL ASSOCIATION
763-765 NOSTRAND AVE.
BROOKLYN, N.Y. 11216

Moussia H. Schneerson

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"Mr. Manchester"

By the Grace of G-d
8th of Shevat, 5734
Brooklyn, N.Y.
[January 31, 1974]

Greeting and Blessing:

This is to acknowledge receipt of your correspondence, נ"ו, regards and Purim Kit. Thank you very much for your thoughtfulness and attention.

No doubt you will receive a full report, as well as personal regards, through the visitors from Manchester, especially your children. Nevertheless, At this time on the eve of Yud Shevat, I want to extend my prayerful wishes to you and all yours for the fulfillment of your heart's desires for good in all your affairs, both personal and general. All the more so as this is also in reciprocation of your good wishes, which your letters always contain, thus making you eminently eligible, in the light of G-d's promise, "I will bless all who bless you," to receive G-d's direct blessings in a most generous measure.

With reference to your writing that you want to get ready for special actions in connection with Purim, it surprises me somewhat that it did not occur to you that there would be special actions from Chanukah to Purim, or that I might not let Yud Shevat pass without some special action, without waiting for Purim. I am sure, however, that you and all those who take their cue and guidance from you, will fully participate in the special activities which Yud Shevat will bring forth.

Wishing you and all yours an inspiring Yud Shevat, and may the

"Mr. Manchester"

Zechus of the *Baal HaHilulo* stand you and all of us, in the midst of our people Israel, in good stead.

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
Erev Lag B'Omer, 5734
Brooklyn, N.Y.
[May 9, 1974]

Mr. Schneur Zalman Jaffe
Jerusalem

Sholom uBrocho:

I just received your letter of Iyar 9 from Yerusholayim *Ir-haKodesh*.

First of all, to open with a blessing, here is wishing you and all the family a hearty *Mazal Tov* on your nephew's marriage scheduled for the auspicious day of Lag B'Omer. No doubt my letter with blessing was duly received. May G-d grant that it should be a *Binyan Adei-ad*.

The reason for my prompt reply to your letter, despite the great pressures, you can guess. For, as usual, I come to you with a new assignment. But a prefatory word will explain why. For, after reading your entire letter, it leaves the unmistakable impression that you consider yourself no more than S.Z. Jaffe, hence you write only about family matters and relatives, etc. Do not misunderstand. Every Jew is a "whole world," as we are especially reminded on Lag B'Omer, which is connected with *Pnimius haTorah (RaShBY)*, with deeper insights into the concept of *Ahavas Yisroel*, as well known to those who are born & bred in Chasidic families.

However, there is the well known saying by our saintly Rebbes – *az gut iz gut, iz beser nit beser?* (What is good is good, but isn't better – better?)

I have in mind the fact that in addition to being Mr. SZJ, you are "MR. MANCHESTER," and surely you have heard about this

"Mr. Manchester"

appellation in reference to your good self. Consequently, your being now in the Holy Land, in addition to the great *Mitzva* of sharing and increasing the joy of the *Chosson-Kalo* and all the family, etc., there is surely a further reason (not necessarily in that order) – to arouse all Mancunians in the Holy Land, and those who have family ties with M/c, and inspire them with the spirit of *RaShBY*, without measure or limit, since such activity should be inspired by unbounded *Ahavas Yisroel*, and, moreover, you have seen *Hatzlocho* in your activities in this direction. And further more, since Mrs. Jaffe is your helpmate, and generous in her cooperation.

You will surely also not overlook the fact that one of the Mancunians living in *Eretz Yisroel* is a “certain” Dr. Moshe Jaffe, and will include him, too, in this your campaign, and likewise on the principle “Good is good, but better is better”. Particularly in view of the fact of his dominating position in the Federation of Synagogues in *Eretz Yisroel*, which gives him the great *Zechus*, hence also great responsibility for **all** shuls in the Holy Land, including the unaffiliated, since he would surely like to see them join and, again, to apply to each of them the principle, “Good is good, but better is better.”

I believe I had occasion to mention to you once a word of the father of my father-in-law, to the effect that what is expected of every Chossid is that when he is engaged in a job, he should do it with *pnimius*, so that no other thing should distract him at that time, however important it is. I therefore hope and trust that **if** you accept my said suggestion, about your “job” during your stay in *Eretz Yisroel*, you will consider it as though this is the only *Shlichus* which Supreme Providence has given you in *Eretz Yisroel*.

Because time is of the essence, and because of the importance of the matter, I am having this letter sent to you by Special Delivery – Express. And for better measure still, I will request the office to

"Mr. Manchester"

contact you by long distance phone, so that you can make the most of Lag B'Omer and Shabbos and subsequent days.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
10th of Menachem Av 5734
Brooklyn, N.Y.
[July 29, 1974]

Mrs. Yache Reize Jaffe
105 Cavendish Road
Salford, Lancs.

Blessing and Greeting:

I learned of the passing of your mother, peace to her, already after Shiva. May G-d grant that henceforth you should not know of any sorrow, and be recompensed with much good.

The *Zechus* of the great work which you and your family are doing in the cause of Torah, *Toras Chayim* also called *Lekach Tov* (good teaching) will surely stand you and your husband and children and grandchildren in good stead, to be blessed with long life, filled with goodness and benevolence, the kind of good that is revealed and obvious.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
10th of Menachem Av 5734
Brooklyn, N.Y.
[July 29, 1974]

Sholom uBrocho:

I just received your letter of 5 Menachem Av. May G-d grant that henceforth you should report only good news, *b'tov hanireh v'hanigleh**

And, above all – good news in what is at this time the imperative of the moment, namely, the five *Mitzva* campaigns, that they are pursued in an ever-growing tempo. This, as already mentioned, is what Manchester is demanding of those active in these campaigns, in addition to what the activists themselves demand of themselves, of course.

Now that the “Nine Days” are behind us, all these activities can, and should, be carried out with obvious and unrestricted joy.

I did not want to mention in my letter to your wife about *Kaddish*, *Mishnayos* and *Tzedoko* for the soul of her mother, peace to her. But I am sure mentioning about it is not really necessary.

With blessing,

M. Schneerson

* = In the revealed good.

"Mr. Manchester"

B.H.
Erev Pesach, 5735
Brooklyn, N.Y.
[March 26, 1975]

Sholom uBrocho:

This is to wish you and Mrs. Jaffe and all your family a Kosher and Happy Pesach. May the Festival of Our Freedom bring you and yours, in the midst of all our people Israel a growing measure of freedom from all anxiety and distractions that hinder a Jew from serving G-d wholeheartedly and with joy, as the Pesach message discusses at greater length*.

With blessing to carry the joy and inspiration of Pesach into every day of the year and for good tidings

M. Schneerson

P.S. The copy of my letter is sent to you confidentially. I was prompted to write to your sister by your report, which is also what prompted me to write in unusual for me terms.

May G-d grant that henceforth, at any rate, she will find a growing measure of peace of mind.

* Enclosed was the מכתב כללי for Pesach.

"Mr. Manchester"

By the Grace of G-d
5th of Nissan, 5735
Brooklyn, N.Y.
[March 17, 1975]

Mrs. Rose Goldfield
13 Yam Suf
Ramat Eshkol, Jerusalem

Blessing and Greeting:

I am in receipt of your correspondence, and trust that you received my regards through your brother R' Zalmen who was here for the Yud Shevat observance.

I must reiterate again what we said when you were here in regard to *Bitochon* in G-d that all that He does is for the good. It is not easy to accept the passing of a near and dear one, but since our Torah, which is called *Toras Chesed* and *Toras Chayim*, our guide in life, sets limits to mourning periods, it is clear that when the period ends it is no good to extend it – not good, not only because it disturbs the life that must go on here on earth, but also because it does not please the soul that is in the World of Truth.

A further point which, I believe, I mentioned during our conversation, but apparently from your letter not emphatically enough, is this: It would be contrary to plain common sense to assume that a sickness, or accident, and the like, could affect the soul, for such physical things can affect only the physical body and its union with the soul, but certainly not the soul itself. It is also self-evident that the relationship between people, especially between parents and children, is in essence and content a spiritual one, transcending time and space – of qualities that are not subject to the influence of bodily accident, disease, etc.

It follows that when a close person passes on, by the will of G-d, those left here can no longer see him with their eyes or hear him

"Mr. Manchester"

with their ears; but the soul, in the World of Truth, can see and hear. And when he sees that the relatives are overly disturbed by his physical absence, it is saddened, and, conversely, when it sees that after the mourning period prescribed by the Torah a normal and fully productive life is resumed, it can happily rest in peace.

Needless to say, in order that the above be accepted not only intellectually, but actually implemented in the everyday life, it is necessary to be occupied, preferably involved in matters of "personal" interest and gratification. As I also mentioned in our conversation, every Jew has a most gratifying and edifying task of spreading light in the world through promoting *Yiddishkeit*. Particularly, as in your case, where one can be of so much help and inspiration to children and grandchildren, who look up to you and your husband for encouragement, wisdom, etc.

Here is also the answer to your question, what you can do for the soul of the dear one. Spreading *Yiddishkeit* around you effectively, displaying simple *Yiddish* faith in G-d and in His benevolent Providence, doing all the good work that has to be done, with confidence and peace of mind – this is what truly gratifies the soul in *Olam haEmes*, in addition to fulfilling your personal and most lofty mission in life as a daughter of our mothers Sarah, Rivkah, Rachel and Leah, and thereby serving as an inspiring example for others to emulate.

It is possible to enlarge upon the above, but knowing your family background and tradition, I trust the above will suffice. I might add, however, that one must beware of the *Yetzer-hara* who is very crafty and knows that certain people cannot be approached openly and without disguise. So he tries to trick them by disguising himself in a mantle of piety and emotionalism, etc., saying: You know, G-d has prescribed a period of mourning, which shows that it is the right thing to do; so why not do more than that and extend the period? In this way he may have a chance to succeed in distracting the person from the fact that at the end of the said period, the Torah requires the Jew to serve G-

"Mr. Manchester"

d **with joy**. The *Yetzer-hara* will even encourage a person to give *Tzedoko* in memory of the soul, except that in each case it be associated with sadness and pain. But, as indicated, this is exactly contrary to the objective, which is to cause pleasure and gratification to the soul.

May G-d grant that, inasmuch as we are approaching the Festival of Our Freedom, including also freedom from everything that distracts a Jew from serving G-d wholeheartedly and with joy, that this should be so also with you, in the midst of all our people, and that you should be a source of inspiration and strength to your husband, children and grandchildren, and all around you.

Wishing you and all the family *Chag Kosher v'Some'ach*,

With blessing,

M. Schneerson

"Mr. Manchester"

SECRETARIAT OF RABBI MENACHEM M. SCHNEERSON
THE LUBAVITCHER RABBI

By the Grace of G-d
5th of Iyar, 5735
[April 16, 1975]

Dear Mr. Jaffe,

The Rebbe *Shlita* has told me about your intention to visit here with your family for Shovuoth. Accordingly, I have alerted Rabbi Krinsky and Rabbi Klein, and they have assured me that suitable housing arrangements will be made.

You will undoubtedly be interested to know that the Rebbe's *Shlita* Sichos of Yud Shevat was read at a Congressional meeting, and then published in the United States Congressional Record, on March 26.

For your personal interest, and in the interest of the broader public you have access to, we are herewith enclosing a copy of the above record.

With all good wishes, and looking forward to seeing you all here soon,

Very sincerely,

Rabbi M.A. Chodakov

"Mr. Manchester"

By the Grace of G-d
Erev Shabbos Breishis, 5736
Brooklyn, N.Y.
[October 3, 1975]

Sholom uBrocho:

I duly received your letters of 18th Tishrei, etc, with enclosure and many thanks for the good news.

Now that we are coming from the solemn days and joyful festivals which ushered in the New Year, and which conclude on the keynote of *Simchoseinu* – the dual *Simcha*, Jews rejoicing with the Torah and the Torah rejoicing with Jews, as has often been mentioned before –

I am confident that you (and I) – and all our people Israel will fill the days and months of the New Year with more Torah and *Mitzvahs*, and with increased efforts to spread *Yiddishkeit* and do all this with real joy. And it is known that ‘*Simcha* breaks through the barriers,’ including those of inner limitations by habit and routine and worries.

May this year be truly a year filled with joy in every respect, materially and spiritually, for you and all yours.

With blessing,

M. Schneerson

"Mr. Manchester"

INSERT LETTER FROM

ה' מנחם אב תשלז

כפר חב"ד לש"פ מטו"מ תשס"ד

"Mr. Manchester"

Telegram

11 Tishrei, 5737
[OCT. 5, 1976]

SCHNEUR ZALMAN JAFFE
105 CAVENDISH ROAD
SALFORD 7 LANCS (England)

WITH GMAR CHASIMO TOIVO ALREADY SEALED AND DELIVERED, INCLUDING OF COURSE YOU AND FAMILY, IN TERMS OF REVEALED OBVIOUS GOOD, I SEND YOU PRAYERFUL WISHES FOR A GOOD DECISION ON THE PROPER MEDICAL TREATMENT AT PROPER TIME AND THAT EVERYTHING IN THIS CONNECTION SHOULD BE OBVIOUSLY GOOD, AND TO CELEBRATE THE FESTIVAL OF OUR REJOICING IN THE FULLEST MEASURE.

WITH BLESSING

MENACHEM SCHNEERSON

"Mr. Manchester"

By the Grace of G-d
11th of Cheshvan, 5737
Brooklyn, N.Y.
[November 4, 1976]

Greeting and Blessing:

This is to acknowledge receipt of your correspondence.

I trust that by the time this letter reaches you, you will have been discharged from your job as a patient requiring care and attention, and instead of this, I can now offer you ten other jobs, as enumerated in the enclosed general message – needless to say, with the approval of your physician – friend.

May G-d grant that you should have good news to report in all above.

The three last “jobs” in the letter are, of course, more pertinent to Mrs. Jaffe, but also in these you can have a share, by encouraging her and others through her.

Wishing you and Mrs. Jaffe good health to carry out the above tasks in a way that inspires the whole community to do likewise, based on the Mitzvo of *V'Ohavto L'Reacho Komocho*, and to enjoy true *Yiddish Chasidish Nachas* from all your children and grandchildren.

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
Erev Shabbos
Mevorchim Adar 5737
Brooklyn, N.Y.
[February 11, 1977]

Shalom uBrocho:

No doubt you received my regards through the returning visitors, and also heard a report of what has been said and done here – at any rate in capsule form. I hope the message was delivered in a manner of דברים היוצאים מן הלב נכנסים אל הלב ופועלים פעולתם • so that the response was in kind, in מעשה בפועל **, on the part of all the recipients, including, above all “Mr. Manchester” himself, and will be reflected in the good tidings to which I am looking forward.

All the more so as we are on the threshold of Adar, the month when all good things should be on the increase and beyond all expectations – (למעלה מטעם ודעת) עד דלא ידעי***.

May G-d grant that you and your co-workers and all of us – individually and collectively, should pursue all the above with growing vigor, in good health, and with joy and gladness of heart, especially as doing things with joy and inspiration is an important ingredient of greater *Hatzlocho*. Which is also why taking care of one's health is an essential part of *Avodas Hashem*, as the Rambam ruled:

(הל' דעות ר"פ ד').****היות הגוף בריא ושלם מדרכי ה' הוא

• = Words that come from the heart enter the heart and have their desired effect.

** = Practical action.

*** = [As the theme of Purim] in a super-rational way.

**** = It is the G-dly path that the body be healthy and complete.

"Mr. Manchester"

Wishing you and Mrs. Jaffe consistent good health and much true *Yiddish-Chasidish Nachas* from each and all of your children and grandchildren, and

With blessing for a good and joyful month of Adar,

M. Schneerson

P.S. For obvious reasons, what follows comes as a separate P.S. and is in reference to your mentioning about the problems of staying in Crown Heights in light of the difficulties you and Mrs. Jaffe experienced on previous visits.

Since it is necessary to book in advance, it is not too soon to examine the prospects of ensuring the amenities that you expect and are surely entitled to.

Regretfully, one cannot expect of another human being to deliver more than he is capable, and Rabbi Y.K. – with all his willingness to take the responsibility – is limited in his capacity. For we have to reckon with the fact that we live in a free and democratic society, and the principles of “freedom” and “equality” have established themselves in many aspects of life in Crown Heights and 770, where, moreover, everyone who has a connection with 770 considers himself a rightful *Balebos*, etc.

Hence, I doubt very much whether, with all good intentions and best efforts, it would be possible to ensure the amenities which you envisage.

Needless to say, I would like to see that your visit would be pleasant in every respect, and not merely pleasant in some and unpleasant in others.

A further consideration is the weather, which is, of course, quite unpredictable so far ahead, and there could be other unforeseen factors.

"Mr. Manchester"

With all the above in view, it would seem proper to take recourse in the saying of our Sages to the effect that, where Jews are concerned, "a good thought is deemed as a deed." And since you have to take a little extra care of your health, as you indicate in your letter, there is every reason for you to be "yotze" with the good thought, and perhaps carry out a "hatoras-neder," as in the case of a practice that had been done three times.

Thus if, G-d forbid, Moshiach does not come before Shovuos, each of us will celebrate *Kabolas haTorah* in his place, in Brooklyn and Manchester respectively, as those in Yerusholayim *Ir haKodesh*, with the profound feeling and conviction that Jews can be separated only physically and geographically, but in thought and spirit and purpose and practice all Jews are united by the same Torah and the same Yom Tov – and this is the essential thing.

Of course, it would not be right to pressure Mrs. Jaffe to forgo her having a completely enjoyable Yom Tov by spending it here, even if you personally were prepared to "rough it." Nor would it be right that you and your "second half" should be separated geographically, especially on Yom Tov.

The only point left to be settled is your Diary. Well, in regard to your latest visit, you are surely bringing your Diary up to date and will, hopefully, send me a copy before Shovuos. And as for next Shovuos – a Jew's diary can be summed up by the daily expectation of the arrival of Moshiach (*b'chol yom achakeh lo sheyovo**). So we hope and pray that he will come before Shovuos, or at any rate soon after, and bring the true and complete *Geuloh*.

* = Every day I await his coming.

"Mr. Manchester"

B.H.
20 Adar, 5737
Brooklyn, N.Y.
[March 10, 1977]

Sholom uBrocho:

I just received your letter of Adar 16.

To begin with good things, I was very gratified to read that your health is in good order and that you had an enjoyable Purim. I was also pleased to read about the other *Simchas*, your birthday, the *Siyum* of the Sefer Torah, and the *Opsherenish* of Sholom Dov Ber Lew. May there always be many happy celebrations in the family and in the community, in good health and happy circumstances, materially and spiritually.

Now, in regard to your reaction to my letter about Shovuos, I am more than surprised at your attempt to “read between the lines” – not only what is not there, but even what is at variance with what is clearly written in the lines, and, moreover, coming up with totally unwarranted unhappy inferences.

I explained **quite clearly** that the “joy of Yom Tov” (*Mo’adim l’simcha*) is a “must” and *Mitzvas-asseh* of the Torah, and therefore anything that might jeopardise it, is contrary to Torah; especially as the past experience has demonstrated that this is not just within the realm of possibility, but has actually happened.

Needless to say, it had not occurred to me in [my] wildest dreams that you will misunderstand the **plain** statement as anything personal, not to mention such an absurd suspicion as implying a prohibition of further visits to New York!

Obviously, the whole matter referred solely to Yom Tov, when the factor of *Mo’adim l’simcha* is a factor. But there are other happy occasions occurring during weekdays, such as Yud-Beis

"Mr. Manchester"

Tammuz, Yud-Shevat, Yud-Tes Kislev and Purim, when – I need hardly assure you – you and Mrs. Jaffe will be more than welcome. During any of these times you can reserve the most convenient hotel in NYC, and there would be no problem of transportation on weekdays.

If you have a tendency to read between the lines – here you have not merely an implied invitation, but an explicit one. I trust that after discussing it with your wife, you will indeed make your visit on one of the special occasions mentioned above that you will find most convenient.

Incidentally, this will resolve also the matter of your Diary, for all that will be required is to change the date from Shovuos to the appropriate occasion.

With all good wishes to you and Mrs. Jaffe and all yours, including especially to have much true *Yiddishe Chasidishe Nachas* from each and all of your children and grandchildren, with joy and gladness of heart.

With blessing,

M. Schneerson

"Mr. Manchester"

ב"ה. י"ט מנ"א תשל"ז
ברוקלין

הו"ה אי"א גו"נ עוסק בצ"צ כו'
מו"ה שניאור זלמן שי'

שלום וברכה!

מאשר הנני קבלת המכ' והתמונה וכו', ות"ח.
ודבר בעתו –

בהתחלת היובל השני לגאולת י"ב-י"ג תמוז.
הפ"נ שבמכ' יקראו בעת רצון על הציון הק'.

בברכה לבשו"ט

מ. שניאורסאהן

Translation

B.H.
19 Menachem Av, 5737
[August 3, 1977]

Greeting and Blessing!

I confirm receipt of the letter, picture, etc. Many thanks.

It is an auspicious time – the beginning of the second jubilee since the liberation of 12-13 Tammuz.

The P"ן in your letter will be read at the Ohel at an auspicious time.

With a blessing to hear good tidings,

M. Schneerson

"Mr. Manchester"

P.S.* I wonder why in all your letters there is not a word about the "Ten Assignments", also known as the *Mivtzoim* (*Mitzva* Campaigns), about which we have written and also spoken personally. As you will recall, these were particularly recommended in connection with *Mattan Torah* and Lag B'Omer. I trust it is only an omission in writing.

* This postscript was written in English.

"Mr. Manchester"

By the Grace of G-d
In the Beginning of Cheshvan, 5738
Brooklyn, N.Y.
[October, 1977]

Mr. Shneur Zalman Jaffe & Family
And all *Anash*, Manchester

Greeting and Blessing:

I appreciate very much your thoughtful expression of concern and your good wishes for a speedy and complete recovery.

With the help of G-d, the Healer of All Flesh Who Works Wondrously, my health has improved satisfactorily and I am, thank G-d, able to continue my work and activities.

In accordance with the Divine promise, "I (G-d, the Source of all blessings) will bless them that bless you,"

May G-d bestow His generous blessings on you and yours, materially and spiritually.

With esteem,

M. Schneerson

P. S. Thanks for [your] letter of 28 Tishrei. Am pleased to note you were honored with *Chosson-Torah. Tizku l'Mitzvos rabbois**.

* = May you merit many more *Mitzvot*.

"Mr. Manchester"

By the Grace of G-d
Erev Shabbos
Mevorchim Shevat, 5739
Brooklyn, N.Y.
[January 26, 1979]

Mr. & Mrs. Shneur Zalman &
Yacha Reiza Jaffe

Greeting and Blessing:

This is to acknowledge receipt of your correspondence.

To begin with a *Brocho*, I extend prayerful wishes to Mrs. Jaffe on the occasion of her birthday for a year of *Hatzlocho* and good health for both of you together, with lots of *Yiddish Chasidish Nachas* from your grandchildren as well as your children. I am making a point of mentioning both the grandchildren and children in response to the **wrong** "definition" which you quoted.

I thought it would not be necessary to make it more explicit when I expressed my hope that your next Diary would contain 100 pages. But let me make it clear that it refers to a minimum, as a prelude to larger ones in the future. Indeed, in view of the *Farbrengens* and events of the current year, it should not be difficult to attain this goal.

As we are approaching the auspicious month of Shevat, and of Yud-Shevat, it is surely unnecessary to remind you about making suitable preparations for it, and I only mention it in light of the saying of our Sages, "Encourage the energetic."

Looking forward to hearing from you further good news, both in your public as well as personal affairs, and, as mentioned above,

"Mr. Manchester"

both in regard to your children and grandchildren, and in due course also great grandchildren.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
Beginning of Adar, 5739
Brooklyn, N.Y.
[March, 1979]

Greeting and Blessing:

This is to acknowledge receipt of your correspondence, and may G-d grant that you should have good news to report in all the matters which you mention in your letter.

Especially as we have now entered the month of Adar, which our Torah, *Toras Emes* and *Toras Chaim* designates as the month of "*Marbin b'Simcha*." For it is certain that inasmuch as G-d does not obligate anyone beyond one's capacity, He provides the reasons for increased joy, true joy; and it is up to everyone to make the fullest use of G-d's blessings to enjoy them to the full, materially and spiritually.

Since this month is highlighted by Purim, when there was "Light, Joy, Gladness and Honor" for all Jews, may this be so for you and all yours in every respect, both in the plain sense, as well as in the inner meaning of these words: "Light – this is Torah," etc.

With best wishes for a joyous and inspiring Purim, and with blessing,

M. Schneerson

P.S. I noted that your birthday is on the 7th of Adar, which I trust you surely observed in the customary way, and may it bring you a year of good health and *Hatzlocho*, and happy tidings.

P.P.S. May the above *Hatzlocho* include also your Diary. You are certainly right that there was no intention on my part that you

"Mr. Manchester"

should record the *Sichos* in English, which is not part of your "function." By mentioning the *Farbrengens* I merely had in mind that they can provide material for your Diary in other respects which need not be specified to you.

"Mr. Manchester"

By the Grace of G-d
16th of Adar, 5739
Brooklyn, N.Y.
[March 15, 1979]

Greeting and Blessing:

In addition to my (letter and) regards which you surely received through your son and daughter-in-law, together with highlights of what has been spoken here during the *Farbrengens*, I take this opportunity of these auspicious days, coming from one *Geulo* to another *Geulo*, to send you and yours prayerful wishes that we should all merit to see very soon the final and true *Geulo* through our Righteous Moshiach.

And in the meantime, may there be for all Jews "Light, Joy, Gladness and Honor" both in the plain sense of the words, as well as in their deeper meaning, namely, "Light – this is Torah," etc., which for Jews go hand in hand together.

With blessing,

M. Schneerson

"Mr. Manchester"

B.H.
24 Tammuz, 5739
Brooklyn, N.Y.
[July 19, 1979]

Sholom uBrocho:

Many thanks for your correspondence, including the report about your nephew, Elia Jaffe.

Since you did not write his address, it is your own "fault" that I must impose on you to forward the enclosed letter to him. A copy of the letter is also enclosed for your files.

It is surprising that you did not mention anything about your sister Rose in *Eretz Yisroel*, but I trust it is a case of "no news is good news."

With all good wishes to you and yours, and with blessing,

M. Schneerson

Encls.

By the Grace of G-d
24 Tammuz, 5739
Brooklyn, N.Y.
[July 19, 1979]

Mr. Elia Jaffe
Jerusalem

Greeting and Blessing:

I was pleased to see from the report in "Maariv," supplemented by the report from your Uncle, our esteemed friend R' Schneur Zalman Jaffe, that the concert you **conducted** in London was a

"Mr. Manchester"

great success, not only from the musical viewpoint, but also in having impressed the audience with your personal **conduct** – in fulfilment of the imperative, “Know Him in all your ways.” I have in mind, of course the fact that you appeared with your *Tzitzis* showing and with head covered, with dignified Jewish pride.

Since *Tzitzis* is a reminder of all G-d's Mitzvos, and head-covering symbolizes *Yiras Shomayim*, as our Sages declare, the impact on the audience, and subsequently on the readers who read about it, could not have been more fitting.

All the more so, as it was linked with music, which touches most deeply the heartstrings of human beings in general, and of Jews in particular. Or, as my father-in-law of saintly memory expressed it, that *Neginah* is that medium which puts a person in direct communication, by way of the heart, with the inner soul – much more readily than the spoken or written word, since the latter involve attributes of the cool intellect, and certain things can be better perceived emotionally than intellectually.

May G-d grant that the above mentioned influence on your Jewish audience will be translated into practical effects, in terms of strengthening their commitment to Torah and Mitzvos in the everyday life, and that you should continue to enjoy *Hatzlocho* in all above, and in a growing measure.

As for the non-Jewish audience, there is the well known instruction of the Torah (= meaning, “teaching”) that a Jew is also obligated to encourage gentiles in their observance of the Seven Laws given to the children of *Noach* (i.e. to all humanity) in respect of justice, morality, kindness etc., which – with all their ramifications – constitute the very basis of any human society. Thus, your personal conduct at these public appearances helps to promote also the above.

"Mr. Manchester"

Knowing of your family background no further elaboration is necessary.

While on this subject, I would like to add that I trust you have regular daily *Shiurim* in Torah. I mention it only in compliance with the principle, "Encourage the energetic," for there is always room for advancement, either in quantity or quality, or both. This would also be in keeping with the spirit of the *Chag Hageuloh* of my saintly father-in-law on the 12-13th of this month. The history of this anniversary is surely known to you, as also its significance for all of us, in terms of increased activity in all matters of Torah and Mitzvos, both in the personal life as well as in promoting *Yiddishkeit* without compromise in one's surroundings, by example and precept.

Wishing you continued *Hatzlocho* in all above, with blessing.

"Mr. Manchester"

Chol Hamoed Succos, 5740

[October 8, 1979]

ZJ wrote to the Rebbe regarding Manchester Lubavitch. The problem was that although they owned extremely valuable property, they suffered from an acute cash flow shortage. It was suggested by one of their supporters that they should sell the premises and rent them back from the bank. By this they would receive a substantial cash intake which would pay off the bank overdrafts and leave a considerable balance that could be invested. The income would go towards the rent and routine expenses.

Translation

- 1) If we sold our premises, it would be a public admission that our strength in Manchester was being eroded – even though we still possess a place for learning Tanya and davening.
- 2) In these difficult times in England, it was most unreasonable to assume that our income would always be more than expenditure.
- 3) A common sense and business approach would suggest that we should try to obtain a mortgage on our property from a Building Society. In this way our borrowing would be – in the course of time – ultimately repaid.

"Mr. Manchester"

By the Grace of G-d
4th of Cheshvan, 5740
Brooklyn, N.Y.
[October 5, 1979]

Greeting and Blessing:

This is to confirm receipt of your correspondence, and no doubt you have been able to rest up from your travels and share your good impressions and benefits from your visit here with *Anash* in Manchester.

Especially as our meeting and parting were in connection with, and in the spirit of, *Simchas Torah*, which sets the tone for the entire year, in keeping with the imperative of "serve G-d with joy." May each and every day of the New Year be filled with true joy in every respect materially and spiritually, and that you and Mrs. Jaffe should enjoy true *Yiddish Chasidish Nachas* from each of your children and grandchildren, in good health and happy circumstances.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
7th of Adar, 5740
Brooklyn, N.Y.
[February 24, 1980]

Greeting and Blessing:

This is to confirm receipt of your correspondence. May G-d grant the fulfillment of your heart's desires for good in the matters about which you wrote.

Since this letter is written in proximity to Purim, it is timely to recall its eternal teachings, especially as the *Megillah* expressly states, "These days are remembered and implemented." And although much has been said and written on the subject of Purim, yet every year at this time these days are renewed with new dimensions and meaning that need to be implemented in the everyday life.

Let us recall here at least one of the basic teachings of Purim:

As in the days of Mordechai and Esther, our Jewish people is still "dispersed and scattered among the nations of the world." Yet, as ever, we are "one nation." And what unifies our people and makes it unique is "their laws that are different from those of any other nation" – our Torah and Mitzvoth and way of life, the very source of our eternal strength.

Purim teaches us that in a time of crisis, faced with a ruthless enemy like Haman, we must turn all the more tenaciously to our source of strength, and show that we are "the People of Mordechai, who would not kneel nor bow down" to anything that is contrary to *Yiddishkeit*. It is this firm and resolute stand that brought about Haman's downfall, so that "for the Jews there was light, joy, gladness and honor" – both in the plain sense as well as in the deeper sense of "Light – this is Torah... Honor – this is

"Mr. Manchester"

Tefillin.” And following in their footsteps, we may be sure that
“So will it be for us.”

Since Purim is also a preparation and prelude to Pesach, the implementation of the said Purim message, particularly timely these days, will surely hasten the fulfillment of the Divine Promise, “As in the days of your coming out of the land of Egypt, I will show you wonders” – at the coming of Moshiach *Tzidkeinu*, speedily in our days.

With blessing for *Hatzlocho* and good tidings, and wishing you
and yours a joyous and inspiring Purim,

M. Schneerson

"Mr. Manchester"

Telegram

31 March 1980

[14 Nissan, 5740]

LUBAVITCH
MANCHESTER

VEOLOIKEI YISHEINU CHAG HAPESACH KOSHER VESOMEIACH
YAAZREINU VEYAREINU NIFLOOS BIMHEIRO BEYOMEINU
MAMOSH BEBIAS MOSHIACH TZIDKEINU.

VEANACHNU AMECHO VETZOIN MARISECHO NODE LECHO
LEOILOM LEDOIR VODOIR NESAPEIR TEHILOSECHO.

MENACHEM SCHNEERSON

Translation

[With blessings that] G-d our Salvation* [bestow upon us] a kosher and joyous Pesach. May He support us and show us wonders speedily in our days with the coming of our righteous Moshiach.

As for us, Your nation and the sheep of Your pasture, we shall thank You forever; for generation after generation we shall relate Your praise**.

* Psalm 79:9 – the chapter corresponding to the Rebbe's age of this year.

** Psalm 79:13.

"Mr. Manchester"

By the Grace of G-d
Tammuz, 5740
Brooklyn, N.Y.
[June 1980]

Greeting and Blessing:

I duly received your correspondence, and may G-d grant the fulfillment of your hearts desires for good in all the matters about which you wrote.

At this time, in proximity to the anniversary of the *Geulo* – deliverance – of my father-in-law, the Rebbe, of saintly memory, from the Soviet regime, fifty-three years ago, on the 12th-13th of this month, it behooves us to reflect again on those history-making events and how they relate to everyone of us here and now. For, as he indicated in his first letter on the occasion of the first anniversary of his *Geulo*, and as we clearly see it now, his deliverance was more than a personal one, but a turning point in the survival of Russian Jewry, and is of lasting significance for every Jew everywhere.

This timely reflection should make everyone of us all the more deeply appreciative of the blessing of freedom to live a full life of Torah and Mitzvos, and, what goes with it, the sacred obligation to do one's utmost to spread and strengthen *Yiddishkeit*, with enthusiasm and love – the love of G-d, love of the Torah, and love of our Jewish brethren, which are inseparable.

Moreover, by his total *Mesiras Nefesh* even in the face of overwhelming odds, and by his eventual triumph, with G-d's help, he has shown the way, and trodden the way, for every Jew to follow in his footsteps, with complete assurance that when a Jew is firmly resolved to work for Torah and *Yiddishkeit*, he or she will overcome whatever difficulties there may be, and be *matzliach* with G-d's help.

"Mr. Manchester"

I hope and pray that the inspiration of the *Baal haGeulo* and *Chag haGeulo* – especially as this year's *Geulo* anniversary also marks his **100th birthday** on the selfsame day of the 12th of Tammuz – will stimulate you and yours to redouble your efforts in the said direction in the days ahead, which will also widen the channels to receive G-d's blessings for yourself and all yours, in all needs, both materially and spiritually.

With blessing for good tidings in all above,

M. Schneerson

"Mr. Manchester"

ב"ה, ד' כסלו תשמ"א
ברוקלין

הו"ה אי"א גו"נ עוסק בצ"צ כו'
מו"ה שניאור זלמן שי'

שלום וברכה!

מאשר הנני קבלת מכ' – מכ"ד מ"ח וכו'
– ודבר בעתו –
בתחלת תקופת ויעקב הלך לדרכן גו'
דשנת הקהל.
הפ"נ שבמכ' יקראו בעת רצון על הציון הק'.
בברכה להצלחה ולבשו"ט

מ. שניאורסאהן

Translation

B”H
4 Kislev, 5741
[November 12, 1980]

Greeting and Blessing!

I confirm receipt of your letter from 24 Mar-Cheshvon, etc.

It is an auspicious time – the beginning of the period of “and Jacob went on his way etc.” of the year of *Hakhel*.

The P”N in your letter will be read at the Ohel at an auspicious time.

With a blessing for success and to hear good tidings,

M. Schneerson

P.S. The following comes in English, in response to your English letter, and particularly as it comes in reference to your remark

"Mr. Manchester"

that, “nearly everyone who was in New York during Succos returned with a Cold.”

I was, of course, taken aback by this development. While 770, especially in the crush of *Zman Simchoseinu*, could cause some discomfort, I had not expected that it could be the cause of a widespread Cold (with a capital C). I am used to receiving reports about returning from 770 filled with **warmth** and bursting with enthusiasm and energy which – if it had any physical effects – no doubt **raised** the body **temperature**^{*} several degrees. But to return from here with a “Cold”?! Granted that England's climate is on the cold side all year round, and that Englishmen are basically conservative, reserved and cool-headed, not given to a display of exuberance and over-reacting, I had thought that things had changed a bit in England in recent years.

Of course, your statement implied no fault, certainly not intentionally. However, the association of a Cold with 770 seems quite incongruous, especially as Lubavitch here, as well as in **Manchester**, Great Britain and elsewhere, has, with G-d's help, succeeded in breaking the ice-age.

Be it as it may, there are certainly no קפידא כלל^{**} but rather in the spirit of some פדיונות that I have seen, expressing the prayerful wish that “it should have an impact on me and on others.” I pray that what has been said above should have an impact on myself, that my conduct should leave no room for any possibility of a Cold in others.

* And it is to be called **even** in English = (ולא קעלט) מיט היץ

** = Hard feelings.

"Mr. Manchester"

By the Grace of G-d
21 Iyar, 5741
Brooklyn, N.Y.
[June 1980]

To All Participants* in the Publication of
The Small Edition of the Bilingual Tanya

Greeting and Blessing:

I was delighted to receive the new small edition of the bilingual Tanya. Though, of course, small in size, it has all the good features and also external beauty of its larger predecessor – in keeping with the teaching of our Sages in connection with the verse, “This is my G-d and I will glorify Him.” This is all the more important since the external *Hiddur* of the *Sefer* is conducive to the study and absorption of its contents.

I take exception, however, to the comment, “the project is now completed” – not to imply, G-d forbid, that the publication part of it is in any way incomplete. But this part is only a prelude to the essential part of the project, namely, to disseminate this sacred *Sefer* and its central message: to explain and show how the Torah and Mitzvos are “exceedingly near to you, in your mouth, and in your heart to do it” – as the author of the Tanya defines its objective on the very first title page. This task – to see to it that the *Sefer* and its message reach every Jew, man and woman, since both are included in the above definition – is only its beginning.

I wish each and everyone of you much *Hatzlocho* in working towards the achievement of the said task. The present days of

* The committee members were: Rabbis A. Jaffe, N. Sudak and Messer’s H. Gorman, Z. Jaffe, B. Perrin.

"Mr. Manchester"

Sefirah and preparation for *Kabbolas haTorah* **with joy and inwardness** is particularly propitious to go from strength to strength in the said direction.

With esteem and blessing,

M. Schneerson

"Mr. Manchester"

ערב סוכות תשמ"ב

כוונתו רצוי' אבל
באם אקבל כסף – אצטרך לבקש
כסף מכל אלה שנתתי להם ד'
מינים!! ולכן מוחזר בזה.

Translation

Erev Succos, 5742
[October 12, 1981]

Your intentions are commendable*. However, if I will accept this money – I will have to request payment from all those to whom I distributed the 4 species!!

Therefore the enclosed is being returned.**

* ZJ wanted to pay for the *Lulov & Esrog* that the Rebbe gave him. It was customary for the Rebbe to give these sets as a gift to various overseas visitors who arrived for the festival.

** Attached was a fifty dollar bill.

"Mr. Manchester"

By* the Grace of G-d
3rd of Shevat, 5742
Brooklyn, N.Y.

Mr. ---
Broom Lane
Salford 7
England

Greeting and Blessing:

This to acknowledge receipt of your letter of the 24th of Teves, in which you write about the situation of *Chinuch* in your community, and the activities of Lubavitch in particular, and the possibility of expanding these activities in the future.

No doubt you have been in touch with the Lubavitch *Askonim* in Manchester, or will discuss the situation with them, and then it will be a case of "then the G-d-fearing conversed with one another and HaShem hearkened and heard," etc., since the same purpose motivates them all.

With blessing,

* The Rebbe sent a copy of this letter to ZJ.

"Mr. Manchester"

1 Rosh Chodesh Adar, 5742
[February 23, 1982]

P.S. Mrs. Schneerson has mentioned to me about the question of a silver wine decanter. I certainly appreciate the good intention and desire. But for practical considerations I must take the thought for the deed. For, as a matter of principle and practice over the past 30-odd years, I prefer to use a "bagged" glass container that conceals its contents, though I have, thank G-d, silver vessels. Similarly, I do not use a silver *Esrog* box.

I cannot go into the reasons for the above here. But one reason, if it will satisfy you, is that I do not wish to make a distinction between me and those surrounding me.

"Mr. Manchester"

Before Shvuos, 5742
[May, 1982]

In response to the 13th installment of *My Encounter with the Rebbe*:

Translation

All of the above have been received with many thanks, and their arrival should be in a good and auspicious time.

A special *mazal tov* for your thirteenth "Encounter." The importance of this number – maturity – is well known, and the importance of the number twenty being **complete** maturity – is also well known (see *Likutei Torah, Bamidbar 2:1*).

(Rashi also explains on the verse in chapter 1, verse 3 that not until one has reached the age of twenty was he eligible to join the army and to be counted as a fully matured adult.)

"Mr. Manchester"

ד' סיון תשמ"ג

נתקבל (וכל המצורף בזה) ות"ח ת"ח, ובפרט על היומן של 113 עמודים
וההקדמה עוד 3, בטח זוכר הדאגה שלו מה יכתוב וכו', כן יבשר טוב בכל
הדאגות ל"ע, ויפסיק לדאוג בבטחון ובשמחה.

אזכיר על הציון.

Translation

In response to the 14th installment of *My Encounter with the Rebbe*:

4 Sivan, 5743

[May 16, 1983]

[Your letter] was received (and all the enclosures), many thanks,
especially for the diary of 113 pages **plus the 3 page
introduction**. Surely you remember worrying if you will have
[material] what to write etc. So too may you bear good tidings
about all things which worry you and stop worrying and have
bitachon and joy.

I shall mention you at the Ohel.

"Mr. Manchester"

By the Grace of G-d
Rosh Chodesh Nissan, 5744
Brooklyn, N.Y.
[April 3, 1984]

Mr. & Mrs. Shneur Zalman &
Yacha Reiza Jaffe
Salford

Greeting and Blessing:

On the occasion of the forthcoming *Yom-Tov* Pesach, I send you my prayerful wishes that the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

I take this opportunity to extend to you prayerful wishes also in connection with RSZ's birthday, that you celebrate it together for many many years, in happy circumstances, with true *Yiddish Chasidische Nachas* from each and all of your offspring.

At the same time, I am pleased to acknowledge receipt of your good wishes, which I reciprocate in the words of our Sages, "Whoever blesses others is blessed by G-d Himself in a most generous measure." May you and all yours be blessed from His "full, open, holy and ample Hand" both materially and spiritually.

Wishing you and your family a kosher and happy Pesach,

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
12th of Adar, 5745
Brooklyn, N.Y.
[March 5, 1985]

Mr. & Mrs. Shneur Zalman &
Yacha Raiza Jaffe
Salford

Greeting and Blessing:

I duly received your correspondence, which came in the auspicious days of Adar, in proximity to Purim.

At this time, I extend to you and all yours prayerful wishes for a joyous and inspiring Purim.

Referring to the central point of your letter, namely R' Shneur Zalman's birthday on the auspicious day of the 7th of Adar – may it be a year of *Hatzlocho* in every respect, and, especially, that both of you together should have true *Yiddish Nachas* from each other and from each and all of your children and grandchildren.

I take this opportunity of sending you also a hearty *Mazel Tov* on the birth of your granddaughter יוכבד מרים חי, as I have already sent a *Mazel Tov* to her parents.

Again wishing you and all yours a joyous and inspiring Purim, and a growing measure of “Light, Joy, Gladness and Honor” both materially and spiritually,

With blessing,

M. Schneerson

P. S. The mailing of this letter was delayed and yours of י"ט אדר etc. were received. Many thanks for the good news.

"Mr. Manchester"

24 Sivan, 5748
[June 9, 1988]

After his annual visit to 770 for Shvuos, ZJ took a 10 day vacation in Miami before returning to Crown Heights for his grandson's wedding. On his return the Rebbe wrote:

נת' ממיאמי, ות"ח.

מה חיפש במיאמי שבשביל זה נסע מקראון הייטס?

אזכיר עה"צ.

Translation

I received your letter from Miami.

What did you search for in Miami which caused you to travel from Crown Heights?

ZJ immediately wrote another letter explaining at length the reasons for the trip. The Rebbe responded:

Translation

I received and read through your two-page letter and still I cannot find one answer to this simple clear question:

What were you seeking in Miami that caused you to leave Crown Heights?

End of correspondence on this matter.

"Mr. Manchester"

תמוז תשמ"ה

- מצב הבריאות
- האם רקד י"ב י"ג תמוז
- האם עשה כינוס הקהל במשך השנה
- " עשתה אשתו " " " " "
- שיעשו

Translation

Tammuz 5748

[July, 1988]

- [What is your current] health situation?
- Did you dance on the Twelfth and Thirteenth of Tammuz?
- Did you make a *Hakhel* gathering during this year?
- Did your wife make a *Hakhel* gathering during this year?
- You should both make one.

"Mr. Manchester"

ב' חנוכה, תשמ"ט

מכ' מז' כסלו והקודמיו נת' ות"ח.

פ"ש מבתם ונכדתם ת' שהיום – יום ב' – ראיתי אותן וקבלו כ"א – דולר (למסור לצדקה). זה עתה (לאחרי ערבית) הצעתי לכל הנוכחים (אנשים ונשים) לתת חנוכה געלט בתחלת חנוכה לכל יו"ח – נינים בכלל. ופשוט גם הוא וזוג' תחי' בכלל.

חנוכה בריא ומאיר.

Translation

2nd light of Chanukah, 5749

[December 5, 1988]

Your letter from 7 Kislev and the previous ones arrived. Thank you.

Regards from your daughter and granddaughter whom I saw today – Monday – and they received a dollar (to give to charity). Just now (after Maariv) I suggested to all those present (men and women) to distribute Chanukah *gelt* to their offspring at the beginning of Chanukah – including great-grandchildren. Obviously, you and your wife are included.

[With blessings for an] illuminated and healthy Chanukah.

"Mr. Manchester"

25 Tammuz, 5749

[July 28, 1989]

On Sunday, Tammuz 13 the Yeshiva Gedola Lubavitch in Manchester made a *siyum Sefer Torah* written in honor of the Rebbetzin Chaya Mushka Schneerson ז"ל. Tragically, on the following Shabbos, Tammuz 19, there was a fire in the Yeshiva in which the new *Sefer Torah* was destroyed.

There was a suggestion that ZJ should travel to Crown Heights with the *Rosh Yeshiva* to seek the Rebbe's guidance and consolation for the community.

Translation

- 1) By coming to New York this would emphasize to all who wished to understand it in this way, that this was a problem which affected all Kahal Yisroel.
- 2) It is a matter for the Chief Rabbonim of the city to decide.
- 3) To fly to 770 to discuss this matter with the Rebbe is against the Din.
- 4) The Almighty will repair all broken fences and breakages.
- 5) These days will be transformed from days of sorrow into days of joy.
- 6) We will all very soon celebrate the true and complete redemption, and,
- 7) I will mention this at the Ohel.

"Mr. Manchester"

ז' חשוון תש"ן

ב"ה
להררש"ז שי' יפה
כיון שראיתיו היום בספ"י
מצו"ב לחלק בעירו נו"ן \$ לחלקם בעירו

Translation

7 Cheshvon 5750
[November 5, 1989]

B"H.

To Reb Schneur Zalman **Jaffe**

Since I have seen you today with a **beautiful countenance***
enclosed are 50 dollar bills to distribute in your city.

* This is a play on the Hebrew word for Jaffe, יפה=beautiful. ZJ had recently begun growing his beard after his illness on Simchas Torah.

"Mr. Manchester"

ער"ה ניסן

נתקבל (והקודמיו) ות"ה.
איך קיים הציווי **דלהרבות** בשמחה באדר (כמובן ביחד ובעזר כנגד זוג' תי')
והרי י"ג תיקוני דיקנא עוזרים גם בזה.
אזכיר על הציון.

Translation

Erev Rosh Chodesh Nissan

[March 26, 1990]

[Your letter] (and the previous ones) arrived. Thank you.

How did you fulfill the command of **increasing** joy in Adar (obviously together with your wife)? The "13 strands of the beard"* help in this as well.

I shall mention you at the Ohel.

* According to the *Kabbalah*, the beard hairs are channels of Divine spiritual benevolence. These are divided into thirteen parts. For an extensive elaboration of these mystical concepts, see *Kitvei Ha'Aarizal Ta'amei Hamitzvot, Parshat Kedoshim*.

"Mr. Manchester"

12 Tishrei, 5751
[October 1, 1990]

On his visit for Succos, ZJ brought to the Rebbe letters from his daughter-in-law requesting a *brocha* for her birthday and a thank you letter from Mrs. Jaffe.

Translation

Regarding Mrs. Roselyn Jaffe – how is her health?

Regarding Mrs. Susan Jaffe – on her birthday she should perform all the customs of a birthday.

Regarding Zalmon Jaffe – I will mention him at the Ohel.

"Mr. Manchester"

Before Shvuos, 5751

ZJ wrote to the Rebbe that he was becoming a little upset and worried that he had as yet not received a response regarding the 22nd installment of the *Encounters*.

Translation

To your letter of the second of Sivan regarding **the** book:

It is going “from strength to strength”^{*}, as is appropriate for a book which describes the *farbrengens* and the feelings of those men and women who participate in them.

May it be G-d’s Will that you merit, amongst the rest of the Jewish people, to the continuation of the verse, “to appear before G-d in Zion.”

I shall mention this at the Ohel.

* Psalm 84:8.

"Mr. Manchester"

14 Sivan, 5751
[May 27, 1991]

ZJ had sent a letter to the Rebbe and added a postscript that “the baby who was screaming when I took him to the Rebbe for a dollar, and who was given an extra dollar, was Dovid’s son – another Menachem Mendel.”

The Rebbe replied:

הוא לא another מנחם מענדל אלא הַמנחם מענדל בה"א הידיעה כשיגדל.
אעה"צ.

Translation

Regarding the letter of erev Shabbos concerning the grandson:

He is not another Menachem Mendel, but rather **the** Menachem Mendel who will be thus known when he will grow up.

I will mention this at the Ohel.

"Mr. Manchester"

LETTERS OF UNKNOWN DATES

[Mid-60's]

P.S. Needless to say the fact that your question as to the advisability of selling part of the lot belonging to the Shul remained unanswered can only have one explanation, and that is that I am completely unreceptive to the idea. Indeed, it surprises me that there should have been any doubt in your mind about it, since you know that our slogan is "*u'foratzto*" which means expansion and new acquisitions, rather than contraction or sale.

In general, I believe that even from a purely financial viewpoint, there is no need to have any regrets, inasmuch as judging by your past experience, the transaction would not have been a success, and would have entailed problems; for what pressure could you apply upon the would-be buyers to observe and fulfill all the terms meticulously!

P.S. I duly received the book on *Haftoras*, and thank you very much for your thoughtfulness in sending it to me.

these last few days since I have not heard from you. However, I want to take it as a sign that things are moving in the right direction.

To reiterate, in the spirit of Purim, may you have "Light, joy, gladness and honor," and in the spirit of Pesach, as above, true freedom from all manner of stress, anxiety and anything distracting from serving G-d wholeheartedly and with joy, in personal, as well as communal life.

"Mr. Manchester"

אין אף תיבה אחת אודות השתתפותו בהכינוס ר' עש"ק ונאומו?!

ואומר שאין חומר ליומן הבא?!

You don't mention even one word about your participation on Friday at the *Kinus [haTorah]* and your speech?!

And you say that you are short of material for the next Diary?!

"Mr. Manchester"

"Mr. Manchester"

Appendices

"Mr. Manchester"

"Mr. Manchester"

Appendix I

In the letter dated 3rd of Cheshvon 5721, we are witness to a wonderful *brocha* of the Rebbe being fulfilled. Reb Zalmon had asked for a *brocha* for a member of the Manchester community who was having great difficulty in conceiving a child. The following is the Rebbe's letter to them during the previous summer in which he gives his *brocha* and ends with an unprecedented suggestion.

By the Grace of G-d
19th of Tammuz, 5720
Brooklyn, N.Y.
[July 14, 1960]

Greeting and Blessing:

I received your letter of the 8th of Tammuz, with the enclosures for which you will find receipt herewith.

As requested, I will remember you and your wife in prayer when visiting the holy resting place of my father-in-law of saintly memory, in accordance with the contents of your letter.

Needless to say, one must have absolute faith in G-d, while at the same time providing the channels and vessels in the natural way to receive G-d's blessings, and the greater the faith in G-d, the sooner and in a larger measure one sees the fulfillment of G-d's blessings.

With regard to the matter of the observance of the laws of *Taharas Hamishpocho*, and that there are some doctors who suggest that the period of abstention required by these laws might interfere with the period of ovulation, I need hardly say that the ruling of the Rov is, nevertheless, quite binding. Moreover, inasmuch as these laws are part of our Torah, which is called *Toras Chaim*, being the guide in life, it is impossible that the observance of the Torah, especially such a basic law as *Taharas Hamishpocho*, should interfere with another law, especially such

"Mr. Manchester"

a basic *Mitzvah* as procreation, which is the first *Mitzvah* in the Torah.

As a matter of fact, I would like to call your attention to the fact, which I am sure also your doctor will substantiate, that there are many medical authorities who do not accept the whole theory regarding the period of ovulation with absolute certainty. Furthermore, the number of medical authorities subscribing to this latter view is increasing. But even those who do attach importance to this theory, do not claim that the period of ovulation could be so carefully narrowed down as to make a day or two significant. Finally, there are various methods and treatments which help to postpone the period of ovulation and which have been applied to good advantage.

May G-d, Whose benevolent Providence extends to everyone individually, fulfill your heart's desire to be blessed with healthy offspring.

Hoping to hear good news from you,

With blessing,

By Nissan Mindel

It would be advisable to ascertain if, at the time of your marriage, either you or your wife might have been involved in hurting the feelings of a man or a woman through a previous broken engagement or promise, and the like, in which case a *Mechila* might be necessary.

On the 20th of Sivan 5721 the Rebbe wrote to wish them *mazal tov* on the birth of their first child!

"Mr. Manchester"

Appendix II

*Letter to Rabbi Avrohom Jaffe
regarding the length of a sermon*

ימי הסליחות תשכ"ה
[September, 1964]

P.S. I received your letters, after wondering why it took you so long before writing, although I received regards from you through your relatives.

May G-d grant that your moving into your new home should be in a happy and auspicious hour, and that your home should be a truly Jewish home, permeated with *Ahavas Yisroel*, as explained in the teachings of Chassidus.

I was pleased to read in Abraham's letter about your sermons in the new Shul, although I do not quite understand why they should be confined to five minutes. True, the important thing about a sermon is not the length of time, but the spirit and message. Nevertheless, a longer sermon, requiring longer preparation, is good both for the audience as well as for the preacher, provided the content is good.

I have spoken to your father that I am not interested in the official formalities of such sermons, and I certainly do not wish to imply that they should be for remuneration, except perhaps a symbolic one. The important thing is that you should consider your position in Shul, whether official or not, in such a way as to bring it up to the standards of the Shul here in 770, as you wished upon yourself. I trust that Mrs. Jaffe will also do everything on her part to encourage you in this etc.

As for the idea of Mrs. Jaffe to reorganize a group of girls, and also make use of her capacities as a teacher for half a day or a few hours daily, this would be very commendable and very useful to both herself and the girls.

"Mr. Manchester"

May G-d grant that your activities along the lines mentioned above should strengthen the foundations of the *Binyan Adei Ad* which were laid on the day of your marriage, that it should indeed be a truly happy and everlasting edifice, materially and spiritually.

"Mr. Manchester"

Appendix III

Two letters regarding printing the English Tanya

B.H. 11th of Sivan, 5731
Brooklyn, N.Y.
[June 4, 1971]

Mr. Dovber Perrin

Sholom uBrocho:

I duly received a detailed report from Mr. S.Z. Jaffe about the Lubavitcher affairs in general, and especially about the Tanya project.

With regard to the color of the paper, and the like, it is best to follow the accepted practice in the printing of scientific books, particularly in the field of religion and philosophy, in the U.K. It is important, however, that a book mark be bound with the book. It is also advisable to have a certain quantity printed on Bible paper, but of good quality, of course (not transparent).

On the question of pagination, I had mentioned – as I recall – that the same pagination should be followed as in the standard editions of the Tanya (in Hebrew), since references are usually made that way. But since also the English pages have to be numerated, the page numbers should there[fore] be given in brackets.

I trust you and yours had an inspiring and joyous Yom Tov of *Kabbolas Hatorah b'simcho ubipnimityus*.

With blessing,

M. Schneerson

"Mr. Manchester"

By the Grace of G-d
9th of Elul, 5733
Brooklyn, N.Y.
[September 6, 1973]

Mr. Dovber Perrin
67 Scholes Lane
Prestwich, Lancs.
Sholom uBrocho:

I duly received your correspondence.

Without desiring to dwell on a painful matter, I am impelled to express my disappointment at the delay in the publication of the Tanya, in the hope that this may spur you and your associates in this endeavor to expedite it.

Especially as we are now in the auspicious month of Elul, followed by Tishrei...

With prayerful wishes for a *Kesivo vachasimo toivo* to you and all yours,

With blessing,

M. Schneerson

"Mr. Manchester"

**Glossary
&
Index**

"Mr. Manchester"

Glossary

Ahavas Yisroel: Love of another Jew.
Akeres Habayis: Lit. The Foundation of the House. The Jewish wife.
Al Taharas Hakodesh: On the tenets of holiness.
Alter Rebbe: Lit. Old Rebbe. Rabbi Schneur Zalman of Liadi, Founder of Chabad.
Anash: Lit. People of our Brotherhood. The Lubavitch community.
Asser bishvil shetisasher: Tithe so that you shall be rich.
Askon/Askonus: Activist/ism.
Aveilim: Mourners.
Avodas Hashem: Service of G-d.
Baalei Batim: Term used for authorities of an organization or people active in a community.
Baal Hahilulo: The person whose *Yohrtzeit* is being commemorated.
Baal Hasimcha: Master of the celebration.
Baal HaTanya: Author of the Tanya, Rabbi Schneur Zalman of Liadi.
Baal Hatzdokos: The Master of all charities, G-d.
Bas/Ben Yochid: Only son/daughter.
Beis Hamikdosh: Holy Temple in Jerusalem.
Beis Knesses: Synagogue.
Beis Medrash: House of Torah Study.
Bentch: Grace after meals.
Binyan adei ad: An everlasting edifice.
Bitachon: Trust in G-d.
Bli Ayin Hora: With no evil eye.
Bli Neder: Without making a vow.
Brayso: Talmudic quote from the authors of the *Mishnah*.
Brocha: Blessing.
Chag HaGeulah: Festival celebrating liberation from prison.
Chassidische: In a Chassidic way.
Chassidus: Chassidic philosophy.
Chinuch: Education.
Chodesh: Month.
Chosson: Groom.

"Mr. Manchester"

Chosson Torah: Lit. Groom of the Torah. A special honor bestowed on **Simchas Torah**.

Chuppa: Wedding canopy and ceremony.

Chutz lo'oretz: Outside of the Land of Israel.

Dayan(im): Judge/s of a rabbinic court.

Dinim: Jewish laws.

Eidilkeit: Innocence. Refinement. Sincerity.

Eretz Yisroel: Land of Israel.

Erev Shabbos: Friday afternoon.

Esrog: Species of citron used during the Sukkot festival.

Farbrengen: Chasidic gathering.

Gabboim: Synagogue wardens.

Gashmuis: Physical. Mundane.

Gelt: Money.

Gemilus Chasodim: Benevolence.

Gemoro: The Talmud.

Gruss: Regards.

Geula: Redemption.

Geula Shleima: Complete Redemption.

Golus: Exile.

Hakhel: 'Year of Gathering' following the *Shmitta* (Sabbatical) year.

Halachah: Jewish law.

Hashgocho Protis: Divine providence.

Hatoras Neder: Rescinding of vows, usually performed before Rosh Hashanah.

Hatzlocho: Success.

Hiddur: Enhancement of a **Mitzvah**.

Hilulah: Anniversary of the passing of a **Tzaddik**.

Histalkus: Passing away.

Ir hakodesh: The holy city.

Isru Chag: The day after the festival.

Kabbolas haTorah: Receiving the Torah.

Kaddish: Prayer sanctifying the name of G-d. Recited by the prayer leader and mourners.

Kalo: Bride.

Kashrus: Keeping Kosher

Kehila kadisha: Holy congregation.

Klal: Communal.

Klal Yisroel: The Jewish nation.

Kosel: The Western Wall.

"Mr. Manchester"

Lag B'omer: 33rd day of the Omer count.
Loilonos: For trees.
Lashon Hora: Gossip.
Rosh Chodesh: New month.
Maamor: Chasidic discourse.
Maariv: Evening service.
Maaser: Tithe for charity.
Maasim Tovim: Good deeds.
Machutonim: Term used for the parents of a married couple.
Mechila: Forgiveness.
Mechitza: Partition. Usually used during prayer services or at weddings between men and women's sections.
Megillah: Scroll of Esther read on Purim.
Mesader Kiddushin: Master of ceremonies at a *Chuppa*.
Mesiras nefesh: Self-sacrifice.
Mikdosh: Sanctuary.
Mikvah: Ritual bath.
Mishloach Monos: Gifts of food distributed on Purim.
Mishkon: Portable Tabernacle that traveled with the Children of Israel through the Wilderness.
Mishna: Precursor to the Talmud.
Mispalelim: People who pray.
Mitzvah: Commandment.
Mitzvas asseh: Positive Commandment.
Moro D'asro: Rabbinic authority of a community.
Moro-Shchoradik: Of a depressed nature.
Moshiach: The Messiah.
Murkov: Grafted branches.
Nachamu: The Shabbos of Consolation following the Fast of Av.
Nachas: Pride and pleasure from children or one's achievements.
Nechomo: Consolation.
Neginah: Music.
Ner: Candle.
Nichum Aveilim: Consoling the mourners.
Nusach: Version of prayer.
Ohel: Lit. tent. Graveside of the Previous Rebbe. Also called *Tziyun*.
Omer: The seven week count between Pesach and Shavuos.
Opsherenish: First haircut given to a 3 year old boy.
P"N: = **Pidyon** Nefesh.
Parnosso: Livelihood.

"Mr. Manchester"

Pesach: Passover.

Pidyon: Lit. Redemption. Term used for personal petition to the Rebbe.

Pninius: Inner.

Posuk: Verse.

Poskim achronim: Later **Halachic** authorities.

P'sak din: *Halachic* ruling.

Rabbonim: Rabbis.

Rachamim: Mercy.

Rashbi: Rabbi Shimon bar Yochai, celebrant of Lag B'omer.

Rebbetzin: Rabbi's wife.

Rov: Rabbi.

Ruchnius: Spiritual.

Sefirah: Counting the Omer between Pesach and Shavuot.

Segula: Good omen.

Seuda: Meal. Festive feast.

Shabbos Mevorchim: Lit. Shabbos that blesses. Shabbos preceding a new month.

Shana Tova: Wishes for a good year.

Shechita: Ritual slaughtering.

Shechinah: Divine presence.

Shevii: Seventh.

Shiduchim: Matching for the purpose of marriage.

Shiur: Torah class.

Shlita: Abbreviation for "may he live long, good years."

Shochet: Ritual slaughterer.

Shul: Synagogue.

Shulchan Aruch: Code of Jewish Law.

Sicha: Talk by the Rebbe.

Sidra: Weekly section of the Torah.

Simchas Torah: Festival celebrating the annual completion of reading the Torah.

Simchos: Joyous occasions.

Simchoseinu: Our joy.

Siyum: Completion of a Sefer Torah or tractate of Talmud.

Taharas Hamishacha: Lifestyle or laws of Family purity.

Talmid: Student.

Talmidei Chachomim: Sages.

Tisasher: To become rich.

Tzach: Lubavitch Youth Organization.

Tzaddikim: Righteous individuals.

"Mr. Manchester"

Tzedokah: Charity.

Tzeischem l'Sholom: Blessing to go in peace.

Tziyun: See **Ohel**.

Tzitzis: Fringes on a four-cornered garment.

Uforatzto: Spread outward.

Yetzer Hora: Evil inclination.

Yidishkeit: Judaism.

Yiras Shomayim: Fear of Heaven. Integrity.

Yogaato umotzoso: Talmudic proverb: If you toil – you will succeed.

Yohrtzeit: Anniversary of death.

Yom Tov: Festival.

Yotze: Fulfilling an obligation.

Yud Beis Tammuz: 12th of Tammuz. Anniversary of the liberation of the Previous Rebbe.

Yud Shevat: 10th of Shevat. **Hilulah** of the previous Rebbe.

Yud Tes Kislev: 19th of Kislev. Anniversary of the liberation of the **Alter Rebbe**, founder of Chabad.

Zechus: Merit.

Zechus Horabim: Merit of the community.

Zeman: The time.

Zeman Cheiruseinu: The season of our freedom.

Zohar: Early mystical work, written by **Rashbi**.

Index

- Accommodation:** 211. 216. 248. 250.
Adar: 52. 76. 163. 181. 247. 257. 286.
Adar, Zayin: 97. 123. 126.
Banks and Bank Loans: 49. 50. 100. 101. 121. 130. 177. 180-181. 204.
Bar Mitzvah: 8. 9.
Beard: 285.
Beth Din: 65.
Birthday: 52. 69. 74. 117. 123. (50th). 197. 255.
British Jewry: 64. 271.
Business Worries: 10. 19 .
Business Advice: 4-5. 6. 36. 67.
Chanukah: 68. 92. 115. 161. 207. 283.
Chanukah Gelt: 283.
Chassidus: 70. 104.
Chinuch: 160.
Condolence: 240.
Cold: 270-1.
Diary: 88. 90. 224. 250. 255. 257. 277. 278. 288.
Divine Providence: 28. 230.
Education: 22.
Elul: 167. 225.
Esrog: 62. 274.
Exile: 59. 154. 187.
Faith: 10. 12. 15. 27. 38. 52. 57. 100. 150. 278. 291
Family purity: 12. 293.
Kashrut: 105.
Kislev, Yud Tes: 17. 115.
Lag b'Omer: 55. 104. 234.
Lulav: 274.
Maaser (Tithes): 5. 6. 12. 15.
Marriage: 19.
Mechitza: 169.
Mikvah: 12. 17.
Mivtzoin: 238. 253.
Mixed Dancing: 65.
Music: 260-1.
Noachide Laws: 261.
Pregnancy: 66.
Public speaking: 192. 168. 295.
Purim: 265.
Rosh HaShanah: 17. 115.
770: 211. 216. 248. 250.
Schools: 199.
Speeches: 168. 192. 295.
Shemittah: 229.
Shevat, 15: 198.
Shidduch: 15.
Silver: 97. 276.
Synagogue: 61. 65. 123. 190.
Tammuz, 12-13: 58. 176. 217. 268. 282.
Tanya: 201. 226. 272. 297-8.
Tzedoka: 6. 8. 12. 15. 36. 48. 50. 57. 67. 70. 121. 130-2. 134. 135.
Tzitzis: 261.
Weather: 219-20.
Wedding: 19. 109. 113. 151.
Yechidus: 218. 224.

"Mr. Manchester"

"Mr. Manchester"

Dedicated to
the memory of
"Mr. & Mrs. Manchester"
Reb Schneur Zalmon ben Ze'ev
Yacha Raizel bas Dovid
Jaffe
And their son
Gedalya ben Schneur Zalmon

לזכרון
הו"ח אי"א נו"נ
עוסק בצ"צ
ר' שניאור זלמן בן זאב ע"ה
וזוגתו
מרת יאחא רייזל בת ר' דוד ע"ה
ובנם
הילד גדלי' בן שניאור זלמן ע"ה
ת.נ.צ.ב.ה.