

ע.ה.ד' אדר ה'תש"כ.

Tel. HYasoth 3-9150 CabNet: LUBAVITCH NEWYORK

מזכירות
בית ארמוני מנחם מענדל שליט"א שניאורסאהן
לוי'ס און פאמילי
SECRETARIAT of RABBI MENACHEM M. SCHNEERSON
the Lubavitcher Rabbi
770 EASTERN PARKWAY, BROOKLYN 13, N. Y.

By the Grace of G-d
4th of Adar, 5720
Brooklyn, N. Y.

Rabbi M. Altein
2731 Cruger Ave.
Bronx 67, N. Y.

Greeting and Blessing:

I am directed to send you the enclosed copy, confidentially. The purpose of it is that if the person to whom this letter has been addressed will take the subject up with you, you will be prepared and able to encourage and urge him to the utmost to go about it in the manner of "Uforatzo" and not be discouraged by any scoffers.

Sincerely yours,

Sec'y *M. Altein*

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SECRETARIAT of RABBI MENACHEM M.
the Lubavitcher Rabbi
770 EASTERN PARKWAY, BROOKLYN

Greeting and Blessing:

I received your letter of the 21st of Shevat, and, as requested, I will remember your uncle in prayer when visiting the holy resting place of my father-in-law of saintly memory. May G-d grant that you have good news to report in this matter, especially as we are now in the auspicious month of Adar, which has come down in Jewish history as a month of miracles and good fortune for our people.

With regard to your efforts in relation to the Association of Orthodox Jewish Scientists, and the caution which some of them counsel about the dissemination of Torah and Mitzvoth among them, I certainly can not agree with that view. The best proof that such an attitude is unjustified is to be found in the fact that hardly anything has been achieved by the said Association, for the attitude of "caution" has only paralyzed action. This is all the more regrettable in view of the fact that conditions are generally conducive to vigorous action in order to take advantage of the general religious awakening on the American Jewish scene. Many are the searchers who are waiting for religious leadership and guidance that ~~should~~ give them the feeling that it is the truth, and the full truth, and not any watered-down, half-hearted kind of Judaism, which is self-contradictory and self-defeating.

Thus it is sad to say that the voice of the Association, if it has been heard at all, has certainly not been heard with sufficient authority and emphasis as one might have expected. Needless to say, I do not wish to minimize whatever the Association has accomplished internally, in the way of mutual encouragement within the membership itself. At the same time, one cannot be satisfied when the resources are utilized to the extent of only 1% instead of 100%, by way of example, especially in critical times such as at present.

I also feel impelled to express my suspicion that the reason why those of the members who counsel caution, is to be found in their basic inferiority complex, feeling ashamed of being regarded as observant Jews, or publicizing the fact. I need hardly enlarge upon the terrible consequences of such an inferiority complex. Suffice it to remember that it is largely responsible for the so-called "lost generation" which has become more than a coin word. It is truly a cause for shame and pain when one sees an orthodox young man who has both a Rabbinical ordination as well as an academic diploma, yet the whole emphasis is placed on the college degree

Mr. [REDACTED]

- 2 -

4th of Adar, 5720

without mentioning the fact that he is also a Rabbi, except perhaps absent-mindedly. The subject is too painful to elaborate. I only mention this in the hope that a little reflection on the basic reasons for the above mentioned attitude to go about very cautiously in regard to propaganda and influence for the cause of the Torah and Mitzvoth, will reveal the true psychological factors and bring about a change in this attitude, which has hampered the proper functioning of the Association and its members, collectively and individually, leaving them almost insensible to the inner outcry of American Jewith youth thirsting for the truth, and there is no truth but the Torah.

The subject has often been mentioned during a Farbrengen, with emphasis on spiritual Tzedoko, the importance of which can be inferred from material Tzedoko. As for the latter, there is a very impressive episode related in Kesubos 67a (at the beginning of the page) about the terrible consequences of not giving the fullest measure of material aid to the needy, even though the aid in itself may be considerable, but certainly not commensurate with the ability.

May G-d grant you success to contribute all that you can towards the Association, and towards activating it and its members to do their share in the spreading of the Torah and Mitzvoth to the maximum extent.

Hoping to hear good news from you,

With blessing,

המשך