

I am appending herewith copies of pages 2 and 3 of an interesting letter which covered some aspects of Communal activities.

I have omitted page 1 which consisted of details and technical advice about my own business.

The Rebbe has an objective and unbiased mind and would offer me impartial and invaluable opinions and advice.

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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 one 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 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" ^{matter}.

To turn now ~~to other~~ to the other ~~topic~~ "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.

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. Schwartz