



CHICAGO'S GLIMPSE OF  
**ROYALTY**

A HISTORIC VISIT; A ROYAL VISITOR

# CHICAGO'S GLIMPSE OF ROYALTY

# Chicago's Glimpse Of Royalty

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# PUBLISHER'S FOREWORD

*“A month comes and goes, a year comes and goes, and this year is the tenth year since the passing of my revered father.”*

Such are the words penned by the Rabbi Yosef Yitzchak Schneersohn, the sixth Lubavitcher Rebbe, during his stay in Chicago (5690, 1930) in commemoration of his father's Yahrzeit.

Ten years have come and gone since the passing of **Rabbi Daniel Yitzchok A”H Moscowitz**, Regional Director of Lubavitch Chabad in the state of Illinois. Rabbi Moscowitz was a leader, a community voice, and a dear friend to many. Some knew him as a family man, a father and grandfather. His sudden passing on 2 Adar II 5774 (March 4 2014) left a deep void in its wake.

In his honor, this booklet is published.

Over the course of the year 5690 (1929 - 1930), **Rabbi Yosef Yitzchok Schneersohn**, the sixth Lubavitcher Rebbe (referred to in the present article as the Rebbe) made a monumental visit to the U.S.A., where he would eventually establish Lubavitch Headquarters (1940). In anticipation of this visit, Lubavitcher Chassidim in America organized a detailed itinerary in an effort to realize the Rebbe's primary focus on his trip; to familiarize himself with the needs of American Jewry. The Rebbe was scheduled to visit those cities that possessed a significant Jewish presence and to meet their dignitaries.

The City of Chicago was privileged to host the Rebbe for over two months (11 Shevat - 29 Nissan, February 10 - April 27). This publication describes this visit in great detail, from the early preparations of this visit until his departure and beyond.

This work is revolutionary in more than one way. While much has been written about the Rebbe's second visit to Chicago in *Bikur Chicago* (published in English as well by S.I.E. “Touching A City's Soul”), there are few articles that have covered his first visit to Chicago. In addition, the works that have been published cannot be accessed in one collective publication, and were typically written in Hebrew.

The present work aims to fill this void. An effort has been made to collect and organize all pre-existing articles. Furthermore, additional research has been conducted specifically for this work with many more sources which have been made public since the publishing of any previous attempt. Great attention has been given to the format, layout, and design of

the book. This book includes a corresponding photo album with relevant pictures printed in their original quality and color. Some of them are being printed here for the first time. Each chapter is accompanied by a notes section, which points to sources and important additional information. And most importantly, Hebrew and Yiddish sources have been translated to reach a wider public and for an easier read.

This work has been compiled in such a way that the text source is used to convey the story. The format offers the reader a unique narrative while retaining authenticity, as the majority of the text is firsthand accounts. When more than one account is available they have all been incorporated.

It is, however, noteworthy that sources may have erroneously been translated in a way that dictates a different or incorrect meaning. It is therefore advised that no responsibility is taken for the interpretation of sources, specifically those that were written by the Rebbeim, whose every word was written with attention to detail and specific intention. Therefore, it is strongly encouraged that one who wishes to confirm a quote, or have a better understanding of it should view the source the way it was originally printed. This can be done by looking in the corresponding notes section.

Finally, the talks delivered by the Rebbe in Chicago that have been printed in Sefer Hasischos 5690 have been translated, and they appear as an addendum in this booklet. Permission was granted from **Kehot Publication Society** for the translation and printing of the Sichos as well as other sources, and we thank them greatly.

Credit is attributed to the following individuals who significantly contributed to this project: **Rabbi Meir Moscovitz**, **Rabbi Avraham D. Vaisfiche**, **Rabbi Menachem Posner**, and **Mr. Neil Steinberg** for their resources and input, and **Rabbi Avremi Hershkop** for design and layout.

The photos and documents were collected from various private and public archives. Credit is attributed to all who contributed to this collection. The interior photos of the Anshei Lubavitch Shul were taken by **Baruch Meir Walkow** on behalf of **Chabad.org** who issued permission for them to be published, and we thank them greatly.

This book was conceived, researched and written by **HaTomim Levi Teldon**.

It is our hope that the documentation of this monumental visit will strengthen the Lubavitch community of Chicago, and the community at large. May the dissemination of the messages within these pages usher in the arrival of Moshiach. Amen.

- *The Publisher*





## AMERICA MEETS ROYALTY

The early 1930s proved to be a trying time for Jews at large. In Russia, a country which boasted a great Jewish populace, the government body placed tremendous constraints on Jewish activity and growth. Any efforts to protect basic Jewish rights were futile. Sufficient funds would never be available, for the average Jewish family barely made ends meet. Across the ocean in America, the largest cities saw numerous Jewish congregations establish themselves. Built of brick and mortar, and boasting influential dignitaries, the Jewish population as a whole lived a comfortable, if not luxurious, life. Their continuity, however, or for that matter, their very existence, was in peril. This time, though, the threat came from within. Western culture had its effects on the American youth, which in turn weakened their commitment to religion. This new generation began building families and raising children, albeit the lack of a firm foundation of Torah-true Jewish values

The most influential Jewish leader, and advocate for Russian Jewry, at the time, was Rabbi Yosef Yitzchok Schneersohn. Born into a lineage of Rebbes, his father, Rabbi Shalom DovBer, the fifth Lubavitcher Rebbe, brought him into the workforce as a youth, and when Rabbi Shalom DovBer passed away in 1920, Rabbi Yosef Yitzchak succeeded him as the sixth Lubavitcher Rebbe. When anti-religious acts were enforced cross country, the Rebbe turned the fight up full throttle. The extent of his activities wound him up in prison in 1927, before he was released upon international outcry. (1927). In addition to his advocacy for the Jews of Russia, the welfare of worldwide Jewry was of equal importance. With his far reaching arm, he had tremendous influence on Jewish communities abroad.

It was evident, however, that the greater Jewish populace of America was in dire need of change. A change from within, but someone other than they would have to arouse it.

An idea was born.

The Jewish communities of America, with their well-noted philanthropist, would be able to significantly contribute to the exorbitant sum that was needed to further Jewish growth in Russia. Were the Lubavitcher Rebbe to visit America, he would raise awareness for the Jewish cause in Russia, and awaken the Jewish spark. This suggestion was raised by the Lubavitcher communities in America, who more than all yearned to see the Rebbe and receive his guidance.

Finally, their invitation was accepted. As the Rebbe writes in a letter<sup>1</sup>:

With the help of G-d, I made known my agreement to fulfill the requests of Anash in America to come to their country for a period of time.

Surely they understand that this journey [entails] a great deal of difficulty. However, it is my singular hope that G-d will assist me to fulfill His exalted will and to achieve His desired objective, to which end all of those difficulties are really of no significance at all.

In a letter,<sup>2</sup> the Rebbe spells out the purpose of his visit.

The purpose of my visit to the United States was not only for the relief efforts on behalf of Russian Jewry. I had clearly stated before my visit that there are many parts to it. I also said that the Chassidim of America sent me an invitation, and they even covered the travel expenses. In truth, my intention was - in the realm of Chassidim and Chassidus - to bring good results with the help of G-d, and for Chassidim to understand this, and seek out ways to assist. And all of us, together, would be able to make "renovations" to our glorious home, to elevate Chassidim and Chassidus, Amen, may it be His will.

During the Rebbe's second visit to Chicago, in 1942, he said:<sup>3</sup>

Twelve years ago, during my visit with you in Chicago, I told you that I had come not only to take money for our brethren in Europe, but also to give - for that has been my life's mission throughout years of work in the cause of G-d fearing Torah study and of Kosher schooling.

In the late summer of 1929, the Rebbe arrived in America.

The itinerary of this monumental visit was arranged such that the cities with major Jewish presence would have the privilege of hosting the Rebbe for some time. These cities understandably had Lubavitcher communities of their own.

The following cities were selected (in chronological order). New York City, Philadelphia, Baltimore, Chicago, Milwaukee, Detroit, St. Louis, Boston, and Springfield. In light of the nature of this visit, every respective community prepared well in advance for the guest.

## CHICAGO PREPARES

**I**t is imperative to understand the state of Chicago Jewry at large, and that of the Lubavitcher community at the time, in order to appreciate the significance of this visit. The following is but a brief description<sup>4</sup>:

In the 1920s the Douglas Park neighborhood had some 90 synagogues, mostly Orthodox, serving about 10,000 Jews. Community life was exceptionally rich. Former residents recall that on a regular Shabbos when Rabbi Elkin spoke at Congregation Anshe Lubavitch, as many as 700 people would attend, crowding in the aisles of the building which had room for only 450. Among the famous Rabbis at congregation Bnei Reuben were Rabbi Lazer Weissman and Rabbi Abraham Goldenson. In 1921 Rabbi H. Rubinstein came to Bnei Reuben.

In 1927, word reached Chicago that the Lubavitcher Rebbe had been arrested in Leningrad, Russia, for “counter revolutionary activities” - i.e. teaching Torah. The Chabad Congregations in Chicago immediately joined to raise funds and meet with influential officials to try to bring about the Rebbe’s release.

The earliest mention of the visit to Chicago, and its preparations, is found in a letter<sup>5</sup> from Rabbi Shlomo Z. Havlin<sup>6</sup> to his son R. Chanoch H. Havlin:



... Here in Chicago, I gathered, for the Rebbe's trip, a total of \$1500. It was difficult but thankfully was not for naught; do not publicize this... Rabbi Yechezkel Feigin wrote to me that I should tell him precisely how much I can raise for Toras Emes, and then he will pay me the general cost. And if I can attempt to do [collect] on behalf of the Rebbe, I should not overlook anything, and may G-d provide me the merit to be a good messenger, and the good L-rd will not forsake [me].

In anticipation of the visit, the Chicago community established a committee, as described in the "Morgan Journal":

The announcement of Rabbi Shmuel E. Elkin<sup>7</sup> - that the Lubavitcher Rebbe, will arrive in Chicago the tenth of the next month - brought much excitement and joy in the hearts of the Lubavitcher Chassidim.

At a large gathering in the Lubavitcher Shul, the plans of the anticipated visit were discussed: How to greet the guest and how to appropriate the respect he duly deserves.

A committee, with Mr. N. H. Bolotin<sup>8</sup> as its Chairman, was organized. They include Rabbi M. Zevin<sup>9</sup>, Richard Wexler, M. Aronin, Sam Rosenthal, and Shlomo Palmer. Their task is to solicit the participation of the many congregations for the grand welcome.

Mr. Bolotin made the following clarification:

"Our Rebbe is not only the leader of Chabad Chassidim, but the greatest supporter of Russian Jewry to date. His sacrifices on behalf of our brothers in Russia makes him one of our greatest heroes. It is therefore incumbent upon all of Chicago's Jews to welcome him."

The significance of the visit is emphasized by the following article, printed in the "Sentinel"<sup>10</sup>:

Chicago Jewry has this week been afforded the privilege of welcoming into its midst Rabbi Joseph Isaac Schneersohn, a scion of the famous family of Rabbis who founded the Chassidic sect known as "Chabad." The renowned guest is reputed to be a great scholar and a man of saintly character. He has rendered invaluable services to the cause of preserving Judaism in Soviet Russia. He conducted a yeshivah in Rostov and Leningrad and for this terrible offense he was jailed by the Russian government. The incarceration of so significant a personality arose

a storm of protest the world over. Finally the government consented to release Rabbi Schneersohn on condition that he would leave the country and cease engaging in “counter-revolutionary” activities. Thereupon the venerable Rabbi moved to Riga, Latvia, but even from this place he has done everything in his power to help keep Judaism alive in Russia, and for this reason he is the persona non grata particularly by the members of the Jewish section of the Communist Party (Yevsektzin). The purpose of his visit to this country is to acquaint American Jewry with the exact status of Judaism in Soviet Russia - a subject with which, in spite of modern methods of efficient communication, only a few of us can claim familiarity. We hope that Chicago Jewry will accord this modern saint in Israel the kind of reception which he deserves.

## CITYWIDE RECEPTION

On Sunday, 11 Shevat 5690 (Feb 10, 1930), the LaSalle Street Depot in Chicago was packed and abuzz. Around 10,000 people anxiously awaited the arrival of Rabbi Yosef Y. Schneersohn ; not only a world renowned Jewish leader of great acclaim, but also for many present: The Rebbe.

Finally, at 3:30 PM the train arrived, the beginning of what would be the first of two monumental visits the Rebbe would make to Chicago.

Within moments, the door was opened and the assembled chanted “Boruch Haba”, all the while eager to catch a glimpse. The Rebbe was accompanied by his son-in-law Rashag (Rabbi Shmaryahu Gurary), his uncle Rabbi Moshe HaKohen Horenstein, R. Mordechai Dubin<sup>11</sup> and two secretaries, R. Chatsha Feigin HY”D and R. Chaim Liberman.

The details of the reception were recorded by the major publications as follows.

The Morgan Journal daily newspaper<sup>12</sup>:

15,000 Jews greeted the Lubavitcher Rebbe upon his arrival to the LaSalle Street Station. The depot was so packed and overcrowded, that the police had a difficult time escorting the Rebbe from the thousands of Chassidim surrounding him. Unfortunately, the welcome ceremony was not sufficiently organized, and it lacked the proper respect and dignity that a welcome for

such a dignified guest requires. There was such disorder, that the local Rabbonim who came to greet the Rebbe, were unable to approach the guest and greet him. It took a few hours before the police were able to make order, and for the Rebbe accompanied by hundreds of automobiles, to arrive at his temporary lodgings, 3639 Douglas Boulevard, which is located in the heart of the Jewish quarter.

#### The Chicago Daily Tribune<sup>13</sup>:

The arrival to Chicago of Rabbi Joseph Itzhok Schnayerson, a noted leader of orthodox Jewry, and a descendant of the Chassidic dynasty known for centuries as the “Chabad,” caused great excitement in the LaSalle Street station yesterday as several thousand Orthodox Jews caught to get a glimpse of their leader.

When Rabbi Schnayerson, whose followers in Russia and Poland numbered more than 1,000,000 appeared on the platform of the train, there was a rush forward. Several persons were trampled upon before policemen arrived to restore order.

The Rebbe, a small man with a reddish beard streaked with gray, was plainly bewildered as he was buffeted back and forth by the eager crowd. He wore a round black beaver hat and a formal coat.

As men and women struggled to see him, those near him touched his coat with their fingertips, which they then kissed ceremoniously.

#### The Chicago Daily Courier<sup>14</sup>:

The large station house is filled with Jews. Women, men, old and young, all fill up the tracks, the station, the street near the entrance. The flow of people is never ending. From all over, Jews arrive to greet the guest. From all over town they come. You see Jews from the far South Side, from the North Side, from Albany Park, from Garfield Park, from the Lawndale district. Everyone is pushing to be most near the tracks, to be the first to greet and be greeted by the Rebbe. Another half an hour still remains before the train will come, but already, one can not enter the station. They came in the many thousands. The Jewish soul within tells them that they are about to meet a man, who is the greatest personification of what Judaism is. A man, who has invested his very life for the Torah, who looked death straight in the eye, but did not stop for a moment disseminating Torah among Jews...

Near the tracks - from where goods are unloaded - stands an elderly Jew, who is already in his nineties. Next to him stands a kid, who is clearly a great-grandchild, and his two sons. There he stands, with his eyes glued to the place where the train will soon be. A world of ecstasy is written all over his worn face. He has become a youngster again.

He then begins to speak, with tremendous passion:

I want to see the Rebbe, a grandchild of my Rebbe. I fondly remember the holy countenance of the Rebbe, HaRav Shmuel. His very gaze energized me. It's no wonder that I was gifted with such a long life. Every time I saw him, I earned another 10 years of strength. I also knew his father, the Rebbe HaRav Sholom Ber. Now I will be able to make the blessing Shehechyanu.

He began weeping as a little kid, and then, with great fervor, he broke into a dance like a young Chossid...his strength has been renewed.

The train arrives, and the passengers are allowed off. But alas, a barricade of thousands blocks the path. The station officers attempt to make way, but who hears their orders or cares what they say! A feeling of enthusiasm overtook all the assembled.

The Rebbe appears at the door of the train, however he cannot continue his exit. He remains there, and with his deep gaze, takes in the crowd. He could clearly see that descending the steps down to the platform would be impossible. The photographers take advantage of the situation to capture pictures of both the Rebbe and the crowd. The flashes [from the cameras] shine brightly as they snapped photos from every direction, and the atmosphere is charged. It seems as though the Rebbe will need to remain in the train, until a few "Lubavitcher Chassidim" appear. The superintendent of the Oak Forest Hospital, Frank Vanishek, represented the president of the county board, Anton J. Cermak, and Alderman Thamen. They take the Rebbe under their arms, and let him through. While protecting the guest with their bodies, they use their elbows to form a throughway.

By the time the Rebbe made it to the designated car, the time was 4:00 PM.

His vehicle was accompanied by an entourage of hundreds of cars. In addition to the parade, large crowds were gathered on the streets of the designated route. The traffic was controlled by a motorcade of police motorcyclists.

The description in the Chicago Daily Tribune continues:

The gesticulating, excited crowd continued to surround him until the police cleared a path into the station. There the Rabbi spoke a few words from the station steps. Then he was placed in an automobile and a parade was formed. He was escorted to the house of Morris Gilman, 3639 Douglas Boulevard, where he will remain for two days until a residence at 3317 Douglas Boulevard is prepared for him.

The Courier account resumes:

It's been a half an hour, if not more. Police lights are erected to make way for the Rebbe. Impossible. With few advancements forward, it seems they won't get far. They are shouting orders while remaining put. Finally, they make it to the elevator, and maneuver in such a way that the guest can step inside. Through a side door, they make it to the automobile.

The parade begins, and many - thank G-d - have automobiles. By the hundreds, they pour out into the street and begin to follow the Rebbe. Chicago Jewry has merited an unbelievable experience. They have received a new soul.

At every corner, groups have gathered and are clapping their hands - they are welcoming the Rebbe. They are greeting the representative of Russian Jewry. The further we get in the Lawndale district, the larger the groups become. At Independence and Roosevelt an entire crowd awaits. They are cheering, and shouting, and eventually give way, joining the parade by foot.

Chicago Jewry is parading.

The following is the testimony of Mr. (Morris) Moshe Shaevitz<sup>15</sup>, and Mr. (Jacob) Yankel Katz<sup>16</sup>, who lived in Chicago at the time, as published by Nshei Chabad<sup>17</sup>:

They were taken to Douglas Boulevard where a stage had been set up on the street, and there the Rebbe addressed a huge crowd which filled the wide boulevard. Then he went to the home of the Morris Gilman family.

Shortly thereafter the Rebbe arrived at the home of R. Moshe Gilman,<sup>18</sup> 3639 Douglas Boulevard, where he would be staying for a short period of time until his residence at 3317 Douglas blvd would be ready<sup>19</sup>. Here, too, the Rebbe was greeted by a great crowd, as described in the Courier:

But the parade reaches its end, 3639 Douglas Boulevard, the Rebbe's lodgings, which was prepared well in advance. An assembly of men, women, and children stand their en masse, waiting to catch a glimpse of the guest. The Rebbe steps out of the car, and a resounding "Boruch Haba" fills the air. The Rebbe wishes to move forward, but the crowds have surrounded him, not letting him move. The police fail, here too, to form a path. It takes an awful while till the guest reaches the house. But when he does, he turns around, and motions with his hand, to which the crowd responds with silence.

The Rebbe then thanked everyone for the given reception.

As he reached the steps leading up to the house he addressed the crowd<sup>20</sup>:

I thank you all for the heartfelt greeting you gave me. I address you Jewish people. Your greeting shows that you have refined Jewish souls. I know that you recognize in me every Jew which I do represent. I am too overwhelmed, but I thank you. I have regards for all of you and I hope to meet you further.

The Chicago Daily Tribune concludes:

City officials participated in the welcome to Rabbi Schnayerson. Among them were Judge Michael Feinberg, Judge Joseph Sabath, Judge Harry M. Fisher, and a group of aldermen headed by Jacob M. Arvey.

"Rabbi Schneersohn finds America a wonderful country," his son-in-law declared, explaining that the Rabbi spoke through him except on rare occasions. "He was astonished to find that here there actually is freedom for the Jew. He also finds America religious despite the quick tempo of life, and is delighted to see that even the younger generation still clings to tradition to a certain extent. Not," he added hastily, "that the Rabbi does not like modern things - he does."

Two years ago, Rabbi Schneersohn was sentenced to death by the Soviet authorities, but such a protest arose throughout Russia that the sentence was deferred. His home now is in Latvia.

An event was then held in the Gilman home as related by the Chicago Tribune:

Early last night, a reception was held for Rabbi Schnayerson at the Gilman home. He will remain in Chicago several weeks with members of his party, which include his son in law Rabbi Samarius Gourary, two secretaries, and one man who acts as a bodyguard. While here he will attempt to raise funds for the aid of Jews in Russia.

## COMMUNAL AFFAIRS

For the duration of his stay, the Rebbe held Farbrengens every Shabbos, he regularly participated in gatherings, and received people for audiences during the week.

On Tuesday, 13 Shevat, the Rebbe said a sicha. The Sicha is printed at the end of this book.

The Rebbe began conducting meetings on Tuesday 13 Shevat night, as reported by the “Courier”<sup>21</sup>:

This evening, so many people came to the house that the police needed to enforce order. They will begin to have prayers three times a day there, and people can enter [the Rebbe’s room] for an audience.

On the night of Shabbos Parshas B’shalach 17 Shevat the Rebbe delivered the Maamar “Deu Ki Hashem Hu Elokim.”

The following account describes the Friday night meal.<sup>22</sup>

The first Friday night in Chicago, about 25 persons, including Mr. Katz, were invited to the Shabbos dinner with the Rebbe who, Mr. Katz recalled, “made Kiddush with tears running down his cheeks.”

The following is an account of a Yechidus, printed in the “Morgan Journal”<sup>23</sup>, that presumably took place during this week (Parshas B’shalach) if not earlier.

Thanks to the efforts of the Lubavitcher Chassidim, and supporters, the Rebbe is rather comfortable in Chicago, despite the circumstances. And with the help of his dedicated staff, he can now encourage Chicago Jewry to participate in his holy work.

When I say “dedicated staff” the words fall short, given their character. They accompany him in his every activity, for the better interest of our nation. The heroes that accompanied him through all.

His dedicated son-in-law, Rabbi Gurary. His brilliant secretary, Dr. Chaim Lieberman, who was the Rebbe’s student before studying medicine, and returned to help the Rebbe run the yeshiva. This is the same Lieberman, who



was held for eight months in snow-covered Siberia, after the Rebbe was already freed from prison in Leningrad. R. Moshe Horenstein, the Rebbe's uncle. Horenstein was one of the wealthiest sugar manufacturers in Kiev, and he left everything behind. It is rare but precious, to see his eyes, which illuminate when speaking of his nephew, the current leader of Russian Jewry - the Lubavitcher Rebbe.

The Gabbai, Rabbi Feigin, led the Yeshivah, when the Rebbe's life was in danger. You can see how dedicated he is to the Rebbe, and to the Jewish cause.

I have only briefly described the aforementioned personalities, who form together a "golden clan" which revolves around the Rebbe himself.

I was thus most privileged to hold the hand of the Lubavitcher Rebbe. His brilliant clear eyes warm my heart...

Anash - prominent Lubavitcher Chassidim such as N. Bolotin, Paul Risman, Sam Rosenthal, and Mr. Gilman himself who gave up his home to the Rebbe and relocated elsewhere - reminded me that others are waiting for their turn, and I should not spend more than fifteen minutes of the Rebbe's time. The Rebbe, however, is democratic, friendly, and when he speaks of the Jewish plight in Russia, he pays no attention to the time... this is his life's calling, one for which he gave his life for. His every word is exact, clear and concise, in a linguistically accurate Yiddish. This is what he stands for.

I conversed for around three quarters of an hour with the guest...

Downstairs, when I descended, many people gathered to daven Minchah. There was a certain holiness palpable in the atmosphere. Everyone felt that this home, 3639 Douglas Boulevard, has suddenly become a Rebbe's court. Where the guest feels uplifted, where the Jewish soul reaches greater heights.

Amongst all the Rabbis, and respected laymen, stands the Makarov Rebbe, Rabbi Twersky<sup>24</sup>, who borrowed a Gartel from the Gabbai Rabbi Feigin, and coils it around himself before he begins to daven Minchah...

The Rebbe's secretary, Dr. Chaim Lieberman, is extremely busy. His hand hovers over a Yiddish typewriter, for letters are being sent and answered by the Rebbe, who is connected with the entire world.

## INTERNATIONAL CRISIS

Shortly after the Rebbe's arrival in Chicago, his attention was called to an international crisis, much to his concern. News had arrived from the city of Minsk, that fourteen of their Jewish leaders were arrested by the Russian authorities<sup>25</sup>. This event was directly connected to the Rebbe, as reported by the "Forward"<sup>26</sup>:

Nearly all of the Jewish leaders of the community in Minsk, headed by Rabbi Pewsner, Rabbi Asher Kershtein, and Rabbi Gluskin were imprisoned due to the misdemeanor of having connections with organizations out of the country. Rabbi Pewsner's misdemeanor is his contact with the Lubavitcher Rebbe who lives in Riga. (The Rebbe is currently visiting here, Chicago.) The G.P.U continues to claim that they found in Rabbi Pewsner's house, letters that were written in the Lubavitcher Rebbe's hand, in which he calls upon him to organize illegal Jewish schools, and to strengthen religious life in Russia.

In light of this situation, the Rebbe instructed his son-in-law Rashag, and Chicago community activists, to turn to the American government, and make an effort to have them released. Indeed Rashag did petition several senators, including senator Samuel Dikstein, and Senator William Borah, who were both well connected.

In the following article<sup>27</sup> of The B'nai Brith Messenger the author dedicated a full page of the newsletter to describe the personality of the Rebbe. The following is but an excerpt.

A Counter-revolution in Russia may mean almost anything. In the last fortnight the world has learned from The Jewish Telegraphic Agency dispatches that counter-revolution now means communicating with the Lubavitcher Rebbe, for it was correspondence with and from this world famous Jewish pietist that was the basis for the charge against the fourteen Jewish religious leaders of Minsk whose fate stirred the whole world for several days. When arrested, the Minsk rabbis were accused of having been in receipt of illegal instruction from this noted rabbi, who is now in Chicago. On other occasions Jewish religious leaders have been hounded by the Russian Secret police for no other reason except that they had been in touch with the Lubavitcher Rebbe. To the casual newspaper reader the Lubavitcher Rebbe

is just another rabbi but as a matter of fact he is the prince of the Jewish dynasty who numbers his fervid followers by the tens of thousands.

When the present Lubavitcher Rebbe arrived in the United States last October with his regal entourage, thousands of Jews without regard to their orthodoxy thronged the pier in the rain to catch a glimpse of this medium-sized figure with his reddish-gray beard. The commanding figure of Rabbi Schneersohn with the gentle face and massive head drew crowds in Chicago, Philadelphia, Baltimore, and Brooklyn that were so dense and fervent that police escorts were needed to prevent the Rabbi's followers from mobbing him. Rabbi Schneersohn was clothed with the mantle of the Lubavitcher dynasty in 1919 when his father died. During the war the seat of the dynasty had been moved to Leningrad and until 1927 the Lubavitcher carried on at a time when the Jewish religion and Jewish religious leaders were being severely persecuted in Russia but in 1927 he was arrested.

To understand the dramatic career of this religious prince it is necessary to know something of the Lubavitcher dynasty. The Lubavitchers have always believed that the Jews should give up trading and become farmers. They took an active part more than a century ago in the establishment of Jewish farm colonies in the Kherson region. Known for its fearlessness in fighting for Judaism as it conceived it, the basic principle behind the teaching of the Lubavitchers was the harmonization of prayer and study, of emotional ecstasy and intellectual poise with the intellect always uppermost. This is the Lithuanian or intellectual brand of chassidism as contrasted with the purely emotional Polish-Galician brand. The present Lubavitcher Rebbe was arrested by the Cheka during the height of the fight which was being waged by the Yevseksia, Jewish Communists, against the orthodox Jews of Russia. Regarded by the Bolsheviks as the leader of orthodox Jewry, he was surrounded by spies and his house frequently raided. They hesitated long to arrest so venerable and pious a figure but when he came out in flat opposition to the calling of a Jewish religious conference in the Summer of 1927 he was finally taken into custody. He courageously opposed the conference because he saw as its motive the desire of the Yevseksia to establish a Red synagogue, as the non Jewish Communists had created a Red Church, and thus split in twain the religious life of Russian Jewry. Other charges against him were that he had clandestinely encouraged and promoted the propagation of synagogues, Hebrew schools and rabbinical seminaries. When news of his arrest first

leaked out it was denied but soon it became impossible to keep it under cover. His arrest and incarceration as well as his eventual exile and release are replete with dramatic incidents.

The Rabbis of Minsk became the trending news bit, and gained coverage by the major publications. This in turn drew attention to the Rebbe and his cause. By the 20th of *Shevat*, a significant sum was raised, as reported by the “*Courier*”<sup>28</sup>:

Last night, a group of Chicago’s activists, together with other community members, and a committee from the Rabbinical offices, gathered the sum of 15,000 dollars for the mission of the Lubavitcher Rebbe, who is currently visiting America. Under the guidance of Adolph Rabin, various individuals wrote notes for small and large sums of money, and the amount of 15 thousand dollars was quickly completed.

Monday evening, the various Chabad *Shuls* of Chicago committed to gather no less than ten thousand dollars. The “homestyle”<sup>29</sup> *Chassidim* of the Lubavitcher Rebbe were, however, certain that they would be able to gather a greater sum than that.

The recent events in Russia, make the Lubavitcher Rebbe’s goals ever so urgent. All of the activists understand that the collection of monies must go to a specific municipality.

Many other groups, in addition to the previously mentioned, are throwing themselves into the task of ensuring that the great Jewish leader’s visit in Chicago be a success. Before he leaves, the Lubavitcher Rebbe will be present at a banquet that the community arranged for him. They plan other events for the representative of Russian Jewry as well.

However, from the following letter<sup>30</sup> by the Rebbe’s secretary Rabbi Feigin, it seems that the previous announcement was quite exaggerated:

There is no news [regarding] the work here for Russia, and it pains me so. I am however forced to remain silent. I don’t have the strength to endure the pain any longer, and the various images that come before my eyes of such conduct, and what to do. G-d should see us in our pain and have mercy.

Regarding the night of *Shabbos Parshas Yisro 24 Shevat*, the Rebbe later wrote:

The *Farbrengen* lasted one hour...in the duration of this time I spoke several

times in increments of 10/12 minutes”<sup>31</sup>. This *sichab* is printed at the end of this book.

That Motzaei *Shabbos*, the Rebbe said the Maamar “Onochi Hashem Elokecho” in the Lubavitcher *shul*.

In a letter dated 25 *Shevat*, the Rebbe writes:

The letter<sup>32</sup> with the signatures of the various Rebbes, the author of “Chofetz Chaim,” and the Geonim Rabbi Yechezkel Livshitz, and Rabbi Shlomo Dovid Kahana, may they merit longevity, was well received in Baltimore, and they sent it here to Chicago, thank you for your involvement... I will write to the [abovementioned] Rabbis to notify them that their letter was received and to thank them for it.

The Rebbe then describes the public’s response to the Russian plight:

The reaction here to the matter of Russia, is one of despair and coldness, the Joint from one side and the Union of Rabbis from the other. Even the community was not concerned to help our brethren in Russia. Only, thanks to our presence, the community is slightly awakened, and they are beginning to feel that something must be done for their good, and there is hope that there will eventually come good results, with the help of G-d... Currently, the task of utmost urgency is the release of the Rabbis and others from Russia. As of now, the Joint is very cold in this regard, may G-d have mercy.

The Rebbe concludes with expressing his concern regarding the arrested Rabbis of Minsk:

We received a telegram from Mordechai Dubin that says in your name, the very worrisome report about the occurrence in Minsk. It seems that the rumors are not completely accurate. We sent 15 telegrams to various dignitaries, with a plea to help the imprisoned [Rabbis]. They all answered that they will do what they can. Senator [William] Borah sent a telegram to Russia in this regard. There is hope that - with the help of G-d - they will be released from prison. We are also trying to get them to pressure the Russian government, to allow the Rabbis to leave Russia. May G-d allow, and let us be successful...

[The following is the conclusion of the letter and was added by the Rebbe’s hand:]

This very moment, a notification from Senator [William] Borah was received, that he was informed that the Rabbis were let free, with the exclusion

of three who still remain in prison. I am sure that no bad will come upon them, may G-d have mercy.

In connection to the release of the Rabbis of Minsk, the following article appeared in *The Chicago Tribune*<sup>33</sup>:

#### Russia Releases 11 of 14 Jailed Jewish Leaders

Moscow. Feb 25. - [Jewish Telegraphic Agency.] - The Russian foreign office has officially announced that eleven of the 14 arrested leaders of the Minsk Jewish community have been released, but the names of the three still under arrest have not been made public. The communist press in Minsk today prints the names of those arrested and the charges against each one. The name of Chief Rabbi Menachem Gluskin, however, is not mentioned.

Rabbi Joseph Schnayersohn, the so-called Lubavitcher Rebbe, repeatedly mentioned as one with whom Minsk Jewish Leaders were in communication and whose letters and instructions from Riga were found in possession of those arrested, is now in Chicago.

He is leader of the "habat" sect of pietists with many adherents in the United States. In 1927 his arrest by the Russian Government and subsequent release after international protest brought him into wide public notice.

He is a descendant of a dynasty that exercised great spiritual power and influence over thousands of Jews in Russia and Eastern Europe for the last 150 years.

On Sunday, 24 Shevat, a committee was established for the Rebbe's mission as reported by the *Morgan Journal*<sup>34</sup>

Chicago, Sunday. - a committee that will run the campaign to help the mission of the Lubavitcher Rebbe, has already been organized. B. Horwich is chairman of the comitee, our Z. B. Komaiko is vice chairman, B. J. Schiff is the treasurer, B. L. Slaun is the co-treasurer, Rabbi Gamzu and Mr. J. Nathanson are secrateries. the other names of the committee are made up of various other well known Chicago Jews. The president of the congregation Mr. A. Goldblatt with the secretary of the congregation, Rabbi Sacks, have assisited with their fine work we hope to see success from this group. The Lubavitcher Chassidim have prepared a beautiful home for the Rebbe and his staff, where they moved to today. The address is 3317 Douglas Boulevard, where Jews of all backgrounds visit the great guest. Among the visitors last night were the reform rabbis Dr. Solomon Frihoff, and Dr. Felix Mendel-

sohn. as fitting for the union of orthodox Rabbis in Chicago, they invest of their time and effort to assure that this giant in Israel's visit is comfortable.

On Monday, 26 Shevat, a meeting was held to determine a plan of action on behalf of the Rebbe's mission, as reported by the Sentinel.

A joint meeting of the Union of Orthodox Hebrew Congregations of Chicago and the special committee formed for the purpose of helping the mission of the prominent guest of Chicago Jewry, Rabbi J. Schneersohn—the Libavitcher Rabbi—of which B. Horowitz is chairman, was held Monday night, February 24. It was unanimously decided that this Saturday, March 1, uniform appeals should be made in all the orthodox and conservative synagogues of Chicago for the mission of the Libavitcher Rabbi. It is a duty incumbent upon every rabbi and leader of every synagogue in Chicago to appeal for this most important purpose. All proceeds of the appeal should be forwarded to Benjamin J. Schiff, president of the Schiff Trust & Savings Bank, Roosevelt road and Halsted street. On Thursday, 29 *Shevat*, a reception was held for the Rebbe in the rabbinical offices.

On the night of *Shabbos Parshas Mishpatim 1 Adar*, the Rebbe spoke words of encouragement during the meal, and he explained the opening passuk of the parsha based on the teachings of *Chassidus*.<sup>35</sup> The *sichah* is printed at the end of this book.

On *Shabbos* day, when the Rebbe received Maftir of *Parshas Shekalim* he said - in addition - the first and last pesukim of the Haftarah for Rosh Chodesh<sup>36</sup>.

On *Shabbos*, appeals were made all over the community to participate in gathering funds for the Rebbe, as reported by the Chicago Daily News<sup>37</sup>

#### JEWRY IS ASKED TO AID SCHNEERSOHN MISSION

Uniform appeals will be made in all orthodox and conservative synagogues in Chicago tomorrow for aid for the mission of Rabbi J. Schneersohn, the Lubavitcher rabbi, at present a guest of Chicago Jewry. All proceeds of the appeal should be forwarded to Benjamin J. Schiff, president of the Schiff Trust and Savings bank.

In a letter<sup>38</sup> the Rebbe describes the *Shabbos* meal:

11 [o'clock] I made Kiddush. For *Shabbos* Rabbi Havlin came. I related much by the table.

On Motzaei *Shabbos* he said the Maamar "Im Kesef Talveh" in the Tzemach Tzedek *Shul*.



## THE RECEPTION EVENTS

On Sunday, 2 *Adar* at 8:00 there was a grand reception ceremony, with around 3,000 people in attendance<sup>39</sup>.

In a letter dated 2 *Adar* the Rebbe describes the event:

At 8:00 there was a grand meeting, in a large *shul*. There were approximately 3,000 people below with another 1,000 above. I spoke for 10 minutes, the content being that they want to hear regards from the Jews in Russia but their response is that in truth they want to hear regards from you! Each person must think for himself and pose the question entirely differently. Whether he is a Jew or [otherwise].

Our rabbis are hungry and remain cold while they learn *Torah*, [but they are dedicated to Judaism, whereas the American Jews are in a good materialistic state but lack in their spirituality], they recite Shema Yisroel and wish to arouse the Shema Yisroel by you.

The Courier reported:

...A few thousand men and women, and many Rabbis, participated last night in the welcome event with great enthusiasm. It was organized by the Rabbis Office, the Union of Congregations and the special committee in honor of the famous Lubavitcher Rebbe. *Anshei Kanesses Israel* was overflowing, people were on top of each other and many had to remain outside for lack of space.

The great guest, the Rebbe, thanked the assembled for the given honor.

The Rebbe then said:

I am delighted to see such a large Jewish crowd. You certainly came to receive regards from your brothers and sisters in Russia. You wish to know how they are doing. You certainly already read and heard and [in this realm] I don't have much to add.

But one thing I wish to tell you, as much as you wish to hear of their well-being, much more they wish to hear from you, and that is what I want you to understand.

Your regards must be your friendship, your support. Everyone of you is obligated to help them in their plight.

I am speaking to your souls and to your hearts, and I beg of you not to turn coldly towards them. Everyone should know his obligation, and I from my side respond to the “Boruch Haba” which you give me: “Bruchim Tihiyu.”

It seems that the Rebbe’s words triggered immediate response. Only a day after his talk, an official committee was organized to gather the funds for the Rabbis of Russia, as reported by the Jewish Telegraphic Agency<sup>40</sup>:

Nearly \$10,000 have already been raised by a committee of more than 100 that is actively at work here to raise \$100,000 among the quarter of a million Jews, to provide aid for the rabbis of Russia. The Lubawitscher Rebbe (Rabbi Joseph Schneursohn), repeatedly mentioned as having been in communication with those arrested in Russia, who is now in Chicago, will remain here another fortnight in order to aid the drive.

All of the Jewish congregations of Chicago will be asked to contribute, it was announced today by S. B. Komaiko, who with Bernard Horwich president of the Public State and Superior State Banks, are co-chairmen of the committee in charge of the drive.

On Wednesday, 5 *Adar*, there was a gathering which was dubbed “Neshef Chabad Hisorerus”. The event took place in the *Anshe Chesed Shul*, during which the Rebbe delivered a talk about the Beis Hamikdash and Korbanos based on the teachings of *Chassidus*.<sup>41</sup>

In a letter dated 5 *Adar* 5690 the Rebbe describes the event:

Today, 7 o’clock in the evening, there was a Chabad *farbrengen*. 10:45 I spoke for several minutes. Afterwards I said a few Chassidic adages, the duration being around a half of an hour. I explained in these talks about how everyone has the Beis Hamikdash in his heart, and how this Beis Hamikdash was never destroyed. [In addition] I translated [in a chassidic style] a few Pesukim.

The following is a description of the event as it appeared in an article by the Jewish Telegraphic Agency<sup>42</sup>

Several hundred Jews paid homage here yesterday to the Lubawitscher Rebbe, Rabbi Joseph Isaac Schneuersohn, at a banquet and reception in the com-

munity hall of Congregation Anshe Chesed. Two thousand dollars in cash was received following an appeal. M. Sevin headed the banquet committee.

A recap of the above is found in a letter was written by Rabbi Shlomo Z. Havlin addressed to Rabbi Yisroel Jacobson<sup>43</sup>:

I will tell you of some of the time I was here. On this *Shabbos*, all of *Anash* gathered to be with the Rebbe for *Shabbos*. At night, and also by day, the meal was by one of the well known community members, Mr. Gilman. It lasted by night until 11pm and by day until 4pm. On *Motzaei Shabbos* we traveled with the Rebbe to the Tzemach Tzedek *shul*, and he delivered a Chassidic discourse there. The next day there was a meeting with the Rebbe in the large *Shul*, and many Rabbis spoke, followed by the Rebbe. Yesterday there was a grand banquet with many Rabbis who all spoke, in addition to the Rebbe. I was the selected song leader, and the Rebbe instructed us to sing specifically the well known song.

On Sunday, 9 *Adar*, the Rebbe visited Milwaukee, Wisconsin. The Rebbe returned to Chicago on Wednesday 12 *Adar*.

On Friday, 14 *Adar*, Erev *Shabbos* and *Purim*, the Rebbe writes in his diary:

Friday, Erev *Shabbos*, *Purim*, The festive *Purim* meal occurred at 2:30 after Minchah. 6:00 was *Birchas Hamazon*, Candle lighting, 7:30 was Kiddush. [the Rebbe delivered] the Maamar “Zachor Es Asher Oso Lcho Amalek” The *Shabbos* meal concluded at 12:00.

Further details of *Purim* are gleaned from the following letter<sup>44</sup>:

*Purim*, the meal was from 2:30 till candle lighting which was at 5:45. In these few hours I talked [held a *farbrengen*] similar to the way I would at home (without alcohol. I didn't say any more L'chaim). ...After candle lighting, at 7:15<sup>45</sup> I came out for Kiddush, *farbrengen* for 45 minutes. Afterwards I said *Chassidus* for an hour - a very deep Maamar...and after that we [continued to] *farbreng*, speak, and sing until 12:00 [midnight].

## A DIPLOMATIC DISCUSSION

In the days that followed, the Rebbe received Rabbis, activists, senators and members of Congress for various different meetings.

On Monday, 17 *Adar*, Congressman Adolph Sabath visited the Rebbe. The following is an account of the meeting, as in the *Courier*<sup>46</sup> at the time:

Previously this week (on Monday, 17 *Adar*), the Rebbe received a visit from Congressman Adolph J. Sabath. The Rebbe immediately invited him into the designated room where they held a lengthy conversation.

The Rebbe thanked Congressman Sabath for his great efforts on behalf of the eleven Rabbis who were arrested in Minsk and pointed out that if not for the efforts of the American Government the release of the Rabbis would have taken much longer. However, the Rebbe did mention that although he has heard of the release of the eleven Rabbis he still has yet to hear that of the remaining three.

In addition to the above, the two discussed as well regarding the plight of the *Torah* learners in Russia, the Rebbe's general mission in America, and regarding further action on their behalf.

Regarding this meeting Senator Sabath later recalled<sup>47</sup>:

I personally met the Rebbe when he was in Chicago in 1930 - a visit that left a tremendous impression on me.

In a speech Senator Sabath delivered during the Rebbe's stay in Chicago, he gave insight into his discussion with the Rebbe, as recorded by the *Courier*<sup>48</sup>:

Talks were delivered by Congressman Adolph Sabath, Rabbi Efraim Epstein, Rabbi Kardon, and A. Goldblatt.

In his talk, Congressman Sabath shared about his efforts in acquiring a ruling from the American Immigration Department that would make it much easier for religious personnel to relocate to America.

The visitor from the Soviet regime, for whom I have been of great assis-

tance in Congress, asked me to demand a change in the ruling about the immigration of Rabbis, from the immigration commissioner and from the State Department. In the mandate of 1924 I issued an amendment that the religious representatives and their families be allowed into America without the quota. The American council in Europe originally necessitated that one produce a rabbinical certification prior to entering America. Then a ruling was enacted which requires the presentation of a contract signed by an American congregation. I immediately came out with a statement pointing to the amendment I had made. The current law is therefore not in line with immigration law.

On Motzaei *Shabbos Parshas Sisa, Parshas Parah, 22 Adar*, the Rebbe said the Maamar “Mayim Rabim”<sup>49</sup> in the “Shaarei Tefillah Bnei Reuben” *shul*.

Further details were written by the Rebbe in a letter<sup>50</sup> that night:

I just made Havdalah, and in a half an hour I must go to say *Chassidus* in the “Bnei Reuben” *shul*. G-d Almighty should help that it will be with success; materially and spiritually. I hope that the Almighty will certainly help...

11:30 I arrived at the *shul*. I spoke for an hour and twenty minutes. There was a large crowd - let there not be an Ayin Hora - they all hear, thank G-d, and they understand, the concept is very deep. I delivered it so they understand, and they do. I spoke relatively loud. Periodically, I articulated slowly in order that those listening should have time to think through what I just said. In this, my experience - thank G-d - contributed a lot. The assembled remained very pleased with tonight's *Chassidus*. I hear that there will be a gathering at Rissman's home, and there they will review the *Chassidus*. This is in general out of the ordinary, that in such a home, there should be a Chassidic *Farbren-gen*, with such a serious desire.

On Sunday, 23 *Adar*, the Rebbe visited the Hebrew Talmud *Torah*. In the evening there was a gathering in the Lubavitcher *shul*.

On Monday, 24 *Adar* the Rebbe writes<sup>51</sup>:

I sent a telegram to my daughter Chaya Mushka - may she live and be well - for her birthday on the 25 of *Adar*, may G-d Almighty grant her long days

and years, together with her husband Rabbi Menachem Mendel - may he live and be well - and may Hashem grant them blessed generations to come, materially and spiritually, and a good livelihood.

In the Rebbes' entry of Tuesday, 25 *Adar*<sup>52</sup>:

[I sent] a letter to my daughter Chaya Mushka - may she live and be well - for her birthday and a long letter<sup>53</sup> to my son in law Rabbi Menachem Mendel - may he live and be well - in the realm of *Chassidus* and service [of G-d].

Likewise, in the entry of Thursday, 27 *Adar*<sup>54</sup> the Rebbe writes that he sent "an urgent letter to his son-in-law Rabbi Menachem Mendel including<sup>55</sup> the rights for him to sell the Chametz<sup>56</sup>."

On Motzaei *Shabbos*, *Parshas Vayakhel-Pekudei*, *Parshas Hachodesh*, 29 *Adar*, the Rebbe said the Maamar "Yichayenu Miyomayim"<sup>57</sup>.

On Sunday, Rosh Chodesh *Nissan* the Rebbe received an Aliya<sup>58</sup>.

## BEIS NISSAN

On the night going into 2 *Nissan* - the *Yom HaHilulah* of the Rebbe Rashab (father of the Rebbe) - there was a banquet in the Rebbe's honor at the Morrison Hotel.

The following is a letter that the Rebbe wrote after the banquet.

... I am in middle of studying, in middle of thinking about the great characteristics of my esteemed father - may his merit protect us - his clean and fine conduct, each action perfecting the other.

... This evening, I had to attend a banquet which was arranged for me. I was bothered how on such a day there can be this event. The first few words I spoke regarding my father - may his merit protect us - I made a good deep impression. There were approximately 200 people there... I spoke for 10/12 minutes, but they will remember. I concluded by saying: there are physical dire states<sup>59</sup> and there are situations when the soul is in a dire state. The Jews in Russia find themselves in a dire state which is but a material one, their

Jewish pride however is ever strong. Whereas you, Jews of America, find yourselves in a spiritually dire state. Where is your Jewish pride? Where is your Jewish “I”<sup>60</sup>? America must change and will change. And may G-d Almighty grant you success in all your endeavors.

In the Courier<sup>61</sup> the following was added:

...[the Rebbe then said:] Just as the Inquisition in Spain, in an effort to eradicate Jewish life from the country, brought about those who are morally strong, martyrs and generals, so, too, the Russian “inquisition” is raising a generation of martyrs and generals.

The constraint on Judaism in Russia will hurt the Jewish lifestyle but it will not break it. They might harm the Jewish body, but they will strengthen the Jewish soul.

In anticipation of 2 *Nissan* the Rebbe printed a collection of Maamorim<sup>62</sup> to be studied in gatherings on the special day. This included the Maamorim “Ani Yisheina” and “Simani Kachosam”:

The collection was titled “Kuntreis Beis *Nissan* 5690” and opened with the following letter<sup>63</sup>:

To *Anash* everywhere:

Greetings and blessings!

“We do not commemorate the Righteous, rather, their words are their remembrance,” for the words of the righteous and their blessings stand for eternity, for children and their children [in turn]. A month comes and goes, a year comes and goes, and this year is the tenth year since the ascent [passing] of my revered father, the Rebbe [Rashab], to the exalted chambers, in the place of true life.

...In connection to this, I am sending two Chassidic discourses, [titled] “Ani Yisheina” and “Simani Kachosam,” to be studied publicly on the day of 2 *Nissan*. May G-d hasten the coming of our redeemer, and awaken the dead<sup>64</sup>, he [the Rebbe Rashab] included will teach us wonders of G-d’s *Torah* which revives the soul, for the dew of *Torah* revives, Amen, so shall be his will, in due time.



I am your dear colleague, who seeks your peace, your good, and your success, both materially and spiritually. From the depths of my heart. Yosef Yitzchok.

On the day of 2 *Nissan*, the Rebbe said the Maamar “Mah Yafis”<sup>65</sup>.

On the night of *Shabbos*, 7 *Nissan*, *Parshas* Vayikra, the Rebbe said the Maamar “Umayan Mibeis Hashem”<sup>66</sup>.

On Friday, 13 *Nissan* - *Yahrtzeit* of the Tzemach Tzedek - the Rebbe said only the last Kaddeishim.

## PESACH

In the following letter, the Rebbe tells of *Shabbos*, 14 *Nissan*, which was also Erev *Pesach*<sup>67</sup>:

On Friday, the *Shabbos* night meal began at 8:00 and finished at 9:00, and I then went to my room...

They were said to begin *Shabbos* prayers at 5:30, but they then waited until 6:00. At 7:30 the Minyan finished praying, and at 8:00 I had already finished, I went to my room, and until 2:00 I learned... afterwards we prayed Minchah.

Regarding the first days of *Pesach*, the Rebbe writes<sup>68</sup>:

I began the Seder at 8:00 and ended it at 1:00. On the first day of *Yom Tov*, the *Davening* started at 10:30 and ended at 1:30 ... on the second night of *Yom Tov*, the Seder started at 10:30 and ended at 3:30<sup>69</sup> during the first half there were many community members<sup>70</sup> and at around 1:00 they left, and only around 20 people remained.

In a letter the Rebbe continues to describe the first days of *Pesach*.<sup>71</sup>

At 8:00 we arrived at the Seder. Thank G-d, I had *Shmurah* [*Matzah*] and [carefully prepared] wine, thus the work<sup>72</sup> is complete. We conducted the Seder just like home. There were a little more than 10 people. The Afikoman was eaten 5 minutes before 12:00, and at 1:15 we finished the Seder.

By the meal of the first day, there were 10 people around the table as usual. But I did not conduct ... [a round table gathering].

The second Seder began at 9:15, and we finished at 3:15. We [held the] *Farbrenge* well, and shared much on the Haggadah.

[For] *Pesach*, Rabbi Zalman Havlin was here. Around the table, in addition to the regular 10 people, there were 20 older Jews, and laymen, we [held the] *Farbrenge* well, and respectfully.

The meal of the second day was not lengthy, at 8:00 we prayed Maariv...

In another letter, the Rebbe continues to describe the first days of *Pesach*.<sup>73</sup>

Thank G-d, we had the *Shmurah* [*Matzah*] that the students sent from New York specifically for me, 9 pounds [of *Matzah*]. Wine, I have from what was carefully made here.

On the two days of *Pesach*, which had four meals [in total]. By the two Sedorim, I ate from the *Shmurah* [*Matzah*] all of the [designated] measurements, horseradish, and wine. However, I didn't eat any cooked food. Not fish, not soup, and not chicken, nothing [cooked]. Not even tea. In the morning, I drank a cup of boiling water that was cooled down, that R. Yechezkel [Feigin] heated and poured into the cup. This is how the first two days of *Pesach* passed. Regarding the three days of Chol HaMoed, on the second day R. Yechezkel traveled, to be present at the time of milking. He personally pasteurized the milk, and cooked for me three hard boiled eggs, and this was my lunch. Scrambled eggs, with a drop of water, on a glass plate, one cup of milk and with this we concluded. In the evening, a cup of milk, and as usual, *Shmurah* [*Matzah*] at all meals. As usual, our son in law [R. Shmaryahu Gourary] and uncle [R. Moshe Horenstein] claimed, "How could [you act this way]? It is a holiday". They said that R. Yechezkel will supervise, that he himself will cook, and other claims, but that did not work. Overall, it is better here than my stay in Shpalerka [prison], I am, thank G-d, full. G-d willing, on the last day of *Pesach*, I will also eat fish and meat.

The cost of the *Shmurah* [*Matzah*] was ... dollars. [R. Moshe] Gilman is very concerned in this regard, and he gave a check to R. Yechezkel amounting to...dollars, the cost of the *Shmurah* [*Matzah*].

Mr. Katz shares in his testimony to the Nshei Chabad<sup>74</sup>:

Specially-baked Matzos were sent to him from New York for *Pesach* and the Seder was a most moving event. The Rebbe himself went to open the door for Eliyahu Hanovi.<sup>75</sup>

Another noteworthy custom was the significant amount of Maror that the Rebbe is said to have eaten.<sup>76</sup>

A portion of the talks that were delivered during the first days of *Pesach* is printed at the end of this booklet.

Regarding the last days of *Pesach* the Rebbe writes in a letter<sup>77</sup>:

On the night of *Shabbos*, the seventh of *Pesach*, we made Kiddush at 8:30, and the meal lasted until 10:00. Other than *Shmurah* [*Matzah*] and wine, I didn't eat anything, like you know from my previous letter.

At night I sat [awake] until 5:00. From then I slept until 7:30. On the Seventh day of *Pesach*, we made Kiddush at 1:00 and the meal concluded at 3:00...

On the last night of *Pesach*, we made Kiddush at 8:30, and I ate fish, chicken, and some soup. The meal concluded at 11:00...

This morning we awoke at 7:00, and conducted our day as should be. At 5:00 after Minchah, Kiddush, and the meal, I spoke briefly. I gave criticism, "*Chassidisher*" criticism, and it was well received. Afterwards [I shared] *Chassidus* until Maariv. Now it is already 10:30, I need to receive people [for audiences] and begin to pack...

On Acharon Shel *Pesach*, the Rebbe said the Maamar "Borei Niv Sefasayim"<sup>78</sup>.

The visit in Chicago was supposed to conclude immediately following *Pesach*. As written in the following letter<sup>79</sup>:

With the help of G-d, immediately following the upcoming *Pesach*, I am traveling for two weeks to various cities, and with His [G-d] help, I will return halfway through the upcoming [month of] *Iyar* to New York. There, I will remain until after the upcoming Shavuos. I hope [plea] to G-d that on the 15 or 21 of the upcoming Sivan, I will make our trip towards Europe.

Due to health related concerns, the stay in Chicago was extended. As written in the following letter<sup>80</sup>:

According to the original plan, I would have made my trip to Detroit this morning for a week, followed by St. Louis for several days, and from there towards New York. However, due to the poor state of my health, may G-d strengthen me physically and spiritually, I have decided to rest for several days before this trip. May G-d grant me success.

## THE VISIT NEARS ITS END

**R**egarding the final night of *Shabbos* spent in Chicago, 27 *Nissan, Parshas* Shemini, the Rebbe writes in a letter<sup>81</sup>:

Friday, I secluded myself for two and a half hours, and edited the discourse, a copy of which I included in my letter to you. I finished late, close to candle lighting time. On *Shabbos*, I didn't hold a [public gathering around the] table. Immediately following candle lighting at 6:45, I retired for 45 minutes. I was then alone until 10:30, [when] a group arrived that thought there would be a [gathering around the] table. I called R. Yechezkel [Feigin] and told him, being that R. Zalman Havlin is here, let him teach them the Maamar. And so it was. Several men, and even women, stood and heard how R. Zalman taught the edited Maamar. Since it was repeated in Yiddish, it was well understood. They studied till 12:30 at night. Yesterday, I was told that in various *Shuls* in Chicago, people expressed their pleasure in hearing the Maamar, and they even repeated what they heard...

On the day of *Shabbos*, 27 *Nissan, Parshas* Shemini, there was a farewell event held in the Rebbe's honor, as described by the "Courier"<sup>82</sup>:

A large crowd was present at the farewell that was organized this past *Shabbos*. The Rebbe said *Chassidus* and Rabbi Efraim Epstein and Rabbi Sacks spoke.

On *Shabbos* evening, a group approached the Rebbe to convey the community's wish that the Rebbe remain in America. The message was delivered by Rabbi Rubinstein.

On Motzaei *Shabbos*, 28 *Nissan, Parshas* Shemini, the Rebbe participated in a gathering arranged by Agudas Chasidei Chabad that was held in the Lubavitcher *Shul*,

where he delivered the Maamar “Kol Hamaarich B’Echad”<sup>83</sup>.

Much of the content that was said was subsequently written by the Rebbe in a letter<sup>84</sup>:

On Motzaei *Shabbos*, there was a gathering for the union of Chabad *Chassidim* in Chicago, in the Lubavitcher *Shul*. I arrived there at 9:00, I said *Chassidus*, the Maamar “Kol Hamaarich B’Echad...” the duration being between 30 to 45 minutes. There was a big crowd and they listened well. Afterwards, two Rabbis delivered “praises”<sup>85</sup>... This took another half an hour.

Afterwards, I spoke a few words, the duration being 15 minutes. For 7 of those minutes (I saw the time on the clock, every *Shul* has a big wall clock) I spoke about what *Chassidus* is. *Chassidus* shows how small and lowly a person’s materialistic temptations truly are. How a person is a most dangerous creation, more than the wildest of animals. He can lie and slander someone like the Snake, he can be jealous and angry at someone, in a manner worse than a wild animal. And the teachings of *Chassidus* show how to rid oneself of all these negative mannerisms. How to have fine character traits.

I ended with the following:

1. In all “Chassidische *Shuls*” I am instructing, and in the others, the “Oilomisher and Poilisher *Shuls*,”<sup>86</sup> I am asking, that every day - weekday, *Shabbos*, or *Yom Tov* - after every Minyan, you should say Tehillim, that which corresponds to the respective day of the month, and thereafter recite Kaddish.<sup>87</sup>
2. All who belong to the “*Chassidisher* flag”<sup>88</sup> should study a portion of Chumash and Rashi daily.<sup>89</sup>

I then began to address the assembled:

Young adults! Young Jewish homes;<sup>90</sup> those who are already lucky enough to raise a Jewish family, and those who are on their way to doing so.

Young ones! Where are you? What are you striving for? How long will you so strongly run away and escape from the Jewish *Torah*, from Mitzvos, and from Jewish refined beauty?

Young and old! Until which station did you take your tickets? When one

travels<sup>91</sup> he takes for himself a ticket to a specific location, and further one does not travel.

For us [Jews] there are “stations.”<sup>92</sup> Station Tefillin, Station Kosher, Station *Shabbos*, Station Taharas Hamishpacha. Young ones! Until which station are you traveling? You don’t put on Tefillin, you don’t keep *Shabbos*, you don’t eat Kosher, you don’t observe a Jewish family life. For how long will you travel this way? You know where you are, and what the consequences will be. You must remember, you need to take a specific path, you must cleanse yourselves, you must organize to upkeep certain principles. I am speaking to you, and through you all of Chicago’s young adults. Stand steadfast in your position, and take your respective roles in your family seriously. Through this you will be successful.

(Afterwards in a general manner [I said]):

A deep and meaningful blessing to all, in the name of *Torah*, with the power of my saintly predecessors. Be healthy and well until we will see each other with Moshiach in Eretz Yisroel.

**Afterwards, one of the assembled announced:**

Safe travels, and be successful. We will not part from you. Your stay with us will always remain refreshing and warm. With the fine warm air which you created here in Chicago...it has been so warm. Safe travels and be well!

The entire *Shul* was packed. And it flowed with an honorable expression of love.

As I began to descend from the platform, shouts of “safe travels” were heard from all sides of the *Shul*. On the street, there were police. There was a great crowd assembled. It was light enough to see a large crowd, thank G-d. I said, “Be well and be successful in everything.”

At 10:30, I arrived at the house. At 11:00 a delegation of twenty arrived. They told me up front that the *Chassidim* of the Chicagoland area convened, and asked that I agree to remain in America. They included representatives of the other sects [of Jews] who surprisingly expressed their interest. They also wished to express the thanks of *Anash* for [my] visit in Chicago, and the good impression the visit made on the *Chassidim* in Chicago much more than anticipated. They were also happy to tell of the successful impact the

visit had in general, for all sects of Jews. The very notion that I came to America demonstrates their tremendous passion, especially [coming from] people from whom one would never imagine [to hear] such an expression. They spoke with true feeling. I answered them shortly, after which I received people [for audiences] until 1:00 at night.

At 6:30 [am] the minyan began to *daven*, at 7:30 they finished, and cars of people began to arrive, to part [i.e., see-off]. At 8:30 we began to gather and travel to the train station. At 9:00 we ascended the train, twenty people traveled along with us for half an hour, in order to escort us. Representatives of the Jewish newspapers and several people traveled along until Detroit...

In addition to the official farewell ceremony, many gathered at the train station to see off the guest. The following description was published in the *Courier*<sup>93</sup>:

The Lubavitcher Rebbe Rabbi Yosef Y. Schnayersohn, who visited Chicago for two months, departed last night to Detroit with his son-in-law, Rabbi Shmaryahu Gurary.

A large crowd was present at the station to wish their guest well. The Rebbe gave everyone a Brochah. When the train began to move, those gathered there said that they would never forget this monumental visit. The Rebbe responded by saying, "When I study and you study, we will recall each other."

The Rebbe, through a representative of the *Courier*, asked to pass on to all of Chicago Jewry a heartfelt thanks for the reception he received here. The Rebbe's son-in-law asked to relay the following statement: "In the name of my father-in-law the Rebbe, and in my name, I thank the Rabbinical office, the union of congregations, the committee that arranged the visit, Chicago's Yiddish newspaper the *Courier*, and all of Chicago's Jews for their participation. We wish them success in all their endeavors.

From Chicago, the Rebbe traveled to Detroit where he arrived on Sunday, 29 *Nissan*.

Upon his arrival in Detroit, the Rebbe penned the following letter<sup>94</sup>:

To the greater community of Chicago. May G-d live upon you!

Greetings and blessings:

Meeting you, during my visit in Chicago to various *Shuls* (Bli ayin hora),

a great portion of the Jewish population, it made a good impression on me seeing how warm the Jewish heart is.

I hope to G-d, that my visit in Chicago will be remembered in every Jewish home, to strengthen *Torah* and Judaism.

I joyfully give a blessing to every Jewish family, that G-d grant you the good fortune of raising healthy children, long healthy years, and good livelihood. I am your acquaintance who seeks peace for you, honors and blesses you. Yosef Yitzchok.

## AN IMPACTFUL VISIT

**I**ndeed, the Rebbe's visit had a tremendous impact on many individuals and the community at large. It should be noted that although the Rebbe's visit in Chicago was relatively<sup>95</sup> successful, a higher standard should have been met. As the Rebbe writes in a letter<sup>96</sup>

The results of the efforts in Chicago, concerning the help of our brothers in Russia are very minimal. Mr. ... did nothing, and Mr. ... and his group did not even want to hear of the broader issue.

The impact of the Rebbe's visit to Chicago was noted by Rabbi Moshe L. Rothstein<sup>97</sup>, in an article<sup>98</sup> which he wrote in occasion of the Rebbe's second visit to Chicago in 5702.

Chicago Jewry remembers well the great impact of the Rebbe's visit to their city twelve years ago - in 5690 [1930] - and the many improvements he initiated in the city. The Rebbe visited then as the representative of Russian Jewry, after his release from Russia.



## R. MOSHE GILMAN; THE REBBE'S HOST

As mentioned, the Rebbe's Seder was a truly remarkable one. The following highlights its significance<sup>99</sup>:

R. Moshe Gilman from Chicago was irreligious and did not observe *Shabbos*. When the Rebbe came to Chicago for the first time, R. Moshe was a very wealthy man and he gave the Rebbe his house, where the Rebbe was for *Pe-sach*. From then on he began keeping *Shabbos*, and learning *Chassidus*.

When the Rebbe arrived in America in 1940, R. Moshe immediately went to be with the Rebbe for *Purim*. (He was seventy years old at the time). When he met the Rebbe he told him: These ten years since your visit to Chicago were alive, the other years weren't.

He then told the Rebbe that when the Rebbe ate the Matzoh it instilled within him faith in G-d, and when the Rebbe recited the Haggadah, it instilled in him the knowledge of G-d.

The following is the conversation as recorded by the Rebbe:<sup>100</sup>

R. Moshe Gilman begged forgiveness for bothering me, but assured me that what he is going to share is of great relevance... Ever since my visit in Chicago, [he] became close to and got to know about *Chassidus* Chabad, his very being changed...he established times for studying *Chassidus*, and resolved to join a group of Chabad *Chassidim*...

## R. MOSHE SHAYEVITZ

R. Moshe Shaevitz, was a Lubavitcher Chossid who lived in Chicago. Being an influential community activist, he merited to assist the Rebbe during his visit. Before the Rebbe left he told R. Moshe: "Wherever I will be, you will be [as well]. Wherever you will be, I will be [there as well]."

In 1985 he was struck by a terrible illness. He was 92 at the time. In approach of Rosh HaShanah at the end of the year (beginning of 5746) Rabbi Yitzchok Wolf - who held a close relationship with R. Moshe - paid him a visit in the hospital. R. Moshe was connected to oxygen tanks, and was barely recognizable. Rabbi Wolf took his hand and said "R. Moshe! R'Moshe!" He heard the call and responded "I am thinking about what the Rebbe told me that we will be together." Those were R. Moshe's last words. On Motzaei *Yom Kippur*, he passed away.<sup>101</sup>

## THE GEMARA SHIUR

At some point during the Rebbe's visit, he established a study group of *Gemara* in the community with the involvement of R. Moshe Shayevitz, as evident from the following letter written in the Rebbe's name and signed by a secretary<sup>102</sup>

It interests me to know of the well-being of my friend [i.e. R. Moshe Shayevitz] and I ask him to write in detail of his well-being, his situation, and his livelihood, and if he made a study session as was his wish when I was then in Chicago. I await his detailed letter.

For years to come, when writing to various community members, the Rebbe would inquire about the *Shiur* which took place in Congregation Adas (Bnei) Yisroel. The following letter was addressed to the participants.<sup>103</sup>

I was pleased to hear from my great acquaintance and philanthropist R. Moshe HaKohen Shayevitz regarding the learning of the *Shiur Gemara* which I established when I was in Chicago some eleven years back. With this [letter] I bless the honorable Rabbi who teaches the *Shiur*, and you the participants of the *Shiur*, that G-d help all of you and your families in all that they need. Stay steadfast in keeping the times of learning, and try to encourage your contacts to come and learn, and may G-d help you materially and spiritually.

When the Rebbe visited Chicago for his second time twelve years later, the *Shiur* was still taking place. The Rebbe wanted to meet with the participants of the *Shiur*, but due to his mother's sudden passing, he had to end the visit short and was unable to meet them. However, he did pen the following letter to the community in this regard<sup>104</sup>

I had hoped that during my visit in your city I would meet the participants of the *Shiur* of Agudas Adas B'nei Yisroel. However, due to my sudden departure from there I only had the time to meet with the honorable president of your group for a few moments, and my dear friend R. Moshe Shayevitz told me at length about the diligence of the learning and guarding the times of learning, and I was very pleased. I am sending here my blessing that G-d should bestow upon them life and much blessings materially and spiritually, and may He expand their borders with good friends who are invested in learning, and in G-d fearing conduct, and who make *Torah* great and glorify it.

In connection to to this *Shiur*, the Rebbe would often write to R. Moshe Shayevitz<sup>105</sup> as in the following letter<sup>106</sup>

Through my honorable acquaintance R. Yosef Robinson I was told of your well-being and your efforts to organize the public *Gemara* learning group, which greatly satisfied me. I am asking to strengthen the study group and expand participation, for learning in large groups is a receptacle for [blessings of] good livelihood, materially and spiritually. Repeat my blessing to all the participants of the *Shiur* that G-d will help them in all that they need. Materially and spiritually.

It appears that the one who delivered this *Shiur* was Rabbi Nachman Barr. Rabbi Barr was a teacher in Beis HaMidrash LaTorah of Chicago, a position he held from 1929 until 1947. The following conversation is said to have taken place between Rabbi Barr and the Rebbe during his stay in Chicago, and was arranged by R. Yankel Katz.<sup>107</sup>

**Lubavitcher Rebbe:** What do you do, Reb Nachman?

**Rabbi Barr:** I am a teacher in the Chicago *Yeshivah*.

**Lubavitcher Rebbe:** But what do you do?

**Rabbi Barr:** I already said. I am a teacher in the *Yeshivah*.

**Lubavitcher Rebbe:** I heard you the first time, but what I want to know is what are you doing for Klal Yisroel [i.e. for other Jews]?

Rabbi Barr then realized what the Rebbe was hinting at - the mitzvah to volunteer and teach Torah to others.

## FAMILY PURITY

At some point during this visit, the Rebbe distributed the booklet written by Dr. Smithline regarding the importance of family purity from a medical perspective.<sup>108</sup>

In a letter<sup>109</sup> written following the Chicago visit the Rebbe makes mention of his efforts in this regard.

In the different cities that I have visited in my recent tour, I was distressed to find a most deplorable condition prevalent in reference to the proper conduct of our Jewish women after they have been married.

It is needless for me to remind you that the Taharus Hamishpucha (the Jewish way to Married Happiness) is one of the cardinal principles of our Jewish law. It is the very foundation upon which the assurance of the health and cleanliness of our future race depends.

I realize that this condition is due to the lack of an educational medium, and also due to the lack of getting proper information at the command of our young Jewish women. As a result of my findings, I spoke to Rabbi Jung and Mr. Smithline, and, at my request, they have furnished me with pamphlets that they had written on the subject for the educational enlightenment of our young Jewish women of America.

I, therefore, took the privilege of sending you a number of these pamphlets, and I sincerely hope and pray that you will distribute them in the proper sources, so that they may be the medium of bringing about that for which our Jewish principles have been founded.

Before departing America, the Rebbe wrote the following letter<sup>110</sup> to a community member.

The situation [in Chicago] regarding Taharas HaMishpacha is extremely desperate, and in order to correct this issue with the help of G-d, and to set it on a just foundation, there is a need to establish a union of women with the name of Taharas HaMishpacha (like they did in St. Louis)...

I worked with my acquaintance Dr. Jung who will write an article in English

in this regard. Also with Dr. Smithline, and he compiled an article that is praised and said to be effective, with the help of G-d...

I am sending you one thousand copies of Dr. Smithline's article, and one hundred copies of the articles by Rabbi Jung.

I think that they must be sold for five cents, because free items are not read in the United States, and the redeeming monies should be submitted to the Taharas HaMishpacha fund, and they must make a stamp in English that says its cost is 5 cents.

## MAYOR ANTON J. CERMAK

As mentioned, one of those who greeted the Rebbe upon his visit, and led him by the arm through the station, was a dignitary named Anton J. Cermak. From the following story,<sup>111</sup> it does seem that the Rebbe personality and stature left a significant impression on him.

At the time of the Rebbe's visit, in 1930, Anton Cermak was the chairman of the Cook County Democratic Party. However, in the spring of 1931 he was elected mayor of Chicago.

On February 15, 1933, Cermak was in Miami speaking with President-Elect Franklin D. Roosevelt, who would take office less than three weeks later. During this meeting an assassin had attempted to kill the President-Elect, but at the last moment someone grabbed his arm and he missed. To Cermak's misfortune, he was caught in the action and took a shot to his lung. He was in critical condition and as such, his daughter, Mrs. Floyd Kenlay decided that Divine intervention was necessary.

On February 25, she arranged for a man named Albert Goodman to place a call to Riga, where the Rebbe was then living. At the time, transatlantic phone calls were virtually unheard of, and its cost was exorbitant. The call was answered by the Rebbe's son-in-law Rabbi Shmaryahu Gurary who informed them that the Rebbe was in Berlin tending to health issues, and could be reached via telegram. Through the phone operator, Mr. Goodman ascertained the Rebbe's number in Berlin, and transmitted the message.

The very nature of this phone call, earned the attention of a local Latvian paper that reported that the call cost 257 LAT (more than \$1,100 in today's U.S. currency.)

The Rebbe soon cabled a message as reported by the Sentinel<sup>112</sup>:

Rabbi Joseph Isaac Schneursohn, the world-famed "Lubavitcher Rebbe" who visited Chicago during a world tour he made several years ago, graciously complied with the request of Albert Goodman of Chicago that the venerated Chassidic leader offer a prayer for Mayor Cermak's recovery. Reached by telephone at Berlin where he is now staying, Rabbi Schneursohn last week cabled the following prayer to Mr. Goodman:

"I pray to the L-rd of all flesh that G-d receive the prayers of the masses in behalf of Mayor Cermak whose noble deeds should be well received in the time of his distress, so he may be speedily cured."

Mr. Goodman immediately wired the message to Mrs. Floyd Kenlay, Mayor Cermak's daughter, in Miami. The intercession was most timely and undoubtedly helped to keep up the spirits of all about the bedside of the stricken Mayor whose clinging to life is nothing short of miraculous. A number of local Rabbi's joined in offering prayers over the radio for the Mayor's recovery. Rabbi Schneursohn is descended from the wonder-working Prague Rabbi who created the Golem.

Alas, it was not to be. On March 6, 1933, Anton Cermak died in the hospital, with his doctors believing that he ultimately succumbed to colitis, not directly related to his gunshot wounds.

## THE REBBE AS A RESIDENT

As mentioned, there was an effort made to have the Rebbe stay in America.

In the *Courier*<sup>113</sup> the following was reported:

Whether the Lubavitcher Rebbe who remained here in Chicago for two months on behalf of Russian Jewry is happy with Chicago is very unlikely. It is possible that the poor economic state is at fault, it is possible that the entire visit wasn't arranged properly, but the results are certainly not how they should have been. The *Chassidim* however are certainly pleased with the Rebbe's visit in Chicago. Regardless of the fact that the Rebbe is a link in the golden chain made up of the Chabad founders, or his esteemed lineage; the "Liadi Rebbe" popularly known as the author of the *Tanya*, the Rebbe's personality alone is enough to impress everyone that comes in contact with him...

When talk of the Rebbe's departure began, the Chabad *Chassidim* took a phenomenal approach. They feel that when they have the Rebbe close to them, it enhances their quality of life, in a general and personal sense. In response to that feeling they have a general wish that the Rebbe remain in America.

The Chabad *Chassidim* of Chicago understand very well that it is not within their capacity alone to permanently bring the Rebbe here, for that entails the establishment of a *Tomchei Temimim Yeshivah* as well. The Rebbe will not relocate anywhere that does not have a *Yeshivah*, and they do not know if Chicago is the place for a personality such as the Rebbe, who is too great of a ruler to be located in one or another city. They believe that he must be able to influence the entire country and not remain a local leader. Their wish however is that the Rebbe not distance himself with his intended return across the sea.

This appeal was well presented by Rabbi Rubinstein of the Bnei Reuven *Shul*, who was the spokesman of a large committee that approached the Rebbe last *Shabbos* evening to convey the plea of the Chicago Chabad community, that the Rebbe remain in America.

Rabbi Rubinstein said:

Divine providence dictated the need for the Rebbe to visit America, where there is Bli Ayin Hora a large Jewish presence. Perhaps it is a sign that the Rebbe's influence should stream directly to us, without the sea's division. We have therefore come to plead that the Rebbe stay in America. We are not suggesting where the Rebbe will stay; that decision we leave to the Rebbe. What we do want is that the Rebbe not return home across the sea. If that is impossible and the Rebbe must return to Europe, we ask that it be just a short time before the Rebbe returns to America.

Understandably, such a request cannot be answered on the spot. Such requires an appropriate state of mind and thought, which the Rebbe said he would apply. He did however immediately clarify that he cannot even begin to think in this regard, before it is understood that his move connotes the establishment of a *Yeshivah Tomchei Temimim*, and without one he will most definitely not come.

The given answer leaves the question of the Rebbe's move to America in the hands of Chabad *Chassidim* in America. If they so wish to tackle this issue, and stand together in an effort to reach this goal, then it is not unlikely that America's greatest guest at the moment, will become a permanent citizen. This project however cannot remain local, and must take on a national character. The local Chabad *Chassidim* must join forces with the other Chabad *Chassidim* of America. Countrywide, there are 250 Chabad *Shuls*. Were they to all work together it would be much easier to establish a *Tomchei Temimim Yeshivah* in this country. In theory, they would also be able to support the *Yeshivah* through a system of sorts that would require each *Shul* to contribute according to their ability. Precisely where the *Yeshivah* would be established, is a question to be answered later. It is possible that it would not be in New York or Chicago, rather specifically in a small city; removed from city action and life, in between the East and Midwest.

Already two days later, an article appeared in the St. Louis based publication "The Jewish Record"<sup>14</sup> that announced the organization of this committee.

A movement has begun among Chabad *Chassidim* to have the Lubavitcher Rebbe remain in America. A committee was organized under the name of "Agudas Chassidei Chabad", in which are represented all of the Chabad *Shuls* of Chicago. The committee will develop plans that will enable the fulfillment of this wish, for the Rebbe to stay in America ... The committee,



under the leadership of Rabbi Rubinstein, presented their wish to the Rebbe. While the Rebbe hasn't yet given a positive response, he stated clearly that he cannot even begin to consider their plan, unless it would be understood that his coming would also mean the establishment of a *Yeshiva Tomchei Temimim* in whichever community he would choose to reside.<sup>115</sup>

During his stay in Chicago, the Rebbe met with community members who raised the idea that the Rebbe remain in Chicago. It seems that this meeting took place shortly after the Rebbe returned from Milwaukee, Wisconsin, as the following letter<sup>116</sup> was written thereafter.

The most recent letter, I had to send before I finished, because I had Mr. Gilman and Mr. Risman with me. (They are not millionaires, they are worth some quarter or half a million.) They opened the discussion with the question - I didn't philosophize more than enough (typically, Americans despise philosophy) - and began to speak in simple words, we want to know your opinion about America, we are sure the Rebbe knows that America at large needs him, and more specifically those who are called *Chassidim*, there are many such people here, that were you to remain here (we aren't referring specifically to Chicago, but America in general.) they will be "one of ours", it [i.e. your move to America] will give them life, and if not they will be entirely lost.

What the Rebbe accomplished with his arrival in America for America, we know and feel from our city alone. In America there is - Bli Ayin Hora - a great number of *Chassidim*, very widespread. It is incumbent upon us to notify you, that for the category of non-*Chassidim*, American youngsters, who number many hundreds, this [trip] had a recognizable impression for the better, and even for those who are completely non-religious and have no understanding or estimation of what a Rebbe is, it had effect on them as well...

Mr. Gilman and Risman, may they live and be well, are trustworthy men. I didn't dwell on the question too much, however I did answer them, after I was told how they intend to arrange this and if it is possible, I informed them that it is not unlikely, understandably though I have to know the thoughts of my family, not as individuals, rather as assistants in the dissemination of *Torah* and Judaism, with the help of G-d, as leaders of Chassidic groups. Due to various conditions, I do not have permission to say no, but at the current moment I do clarify that as an individual I cannot say yes...

The conversation lasted two hours, including all sorts of stories that they told...

One of the locals told me that when you will successfully establish your place here, then one hundred [followers] will become one thousand, and the one thousand will grow, and within two to three years one hundred thousand Chabad *Chassidim* will gather, and similar numbers will join from the *Chassidim* of Poland [descent] and a portion of the Jewish community will be with you, but if you will travel from here, and not invest the effort, the opposite will certainly take place.

Indeed, if G-d will help us materially and physically, to take care of the details regarding my successful move to America, and arranging the transformative work of America just like in Russia, then, with the help of G-d a new everlasting chapter will be written of American Jewry, and one hundred thousand Jews will be blessed through this. It is clearly a massive project, but with the help of G-d I have the strength for it, I therefore see it as an obligation for me to do this, with the help of G-d, and He will certainly make us successful, and with His help we will be able to make from the great America - the great and wonderful Russia [referring to the religious state of Russian Jewry]. May G-d make us successful.

Further dialogue in this regard continued even after the Rebbe departed America. However with time, the Rebbe announced his decision that he would not move to America at the moment. This was made known by way of borrowing a Talmudic phrase,<sup>117</sup> “one should not destroy a *Shul* until another is built in its stead”. He therefore felt that since *Chassidus* Chabad of America was not “built” yet, he could not leave Europe just yet.

It appears that the Chicago community held on to this hope, notwithstanding the Rebbe’s announcement. Indeed, the first mention of the Rebbe’s sincere interest in moving to America, was in response to an individual from Chicago, as written in a letter from the Rebbe’s secretary Rabbi Feigin to Rabbi Jacobson.<sup>118</sup>

Now I wish to tell you of a matter which for the time being is to be kept a secret, although I believe that it does not have to be hidden from you. It has been suggested numerous times that the Rebbe relocate to America, but the Rebbe rejected the offer for many reasons which he shared, and possibly more. Before his most recent trip, the Rebbe told me to respond to an individual in Chicago who raised this suggestion [that the Rebbe move to America] that the matter is not unlikely, in light of the general situation here [in Europe]. He also told me to write this to Rabbi Shmuel Levitin.

The Rebbe would go on to make this move on 9 *Adar* II 5700. In truth, the Rebbe’s preliminary visit to the U. S. served as a preparation of sorts for the establishment of Chabad headquarters on American soil.<sup>119</sup>





# The Sichos

•

A collection of the talks delivered by  
the Rebbe in Chicago

## TUESDAY 13 SHEVAT 1930<sup>120</sup>

An individual from Dvinsk told me that he heard from the Rebbe Maharash who once said<sup>121</sup> in the name of one of the European Rabbis<sup>122</sup> the meaning of the verse,<sup>123</sup> "Could we find another man like this who has the spirit of G-d within him?" Seemingly, based on the typical style, it should have written, "Could we find another man who has the spirit of G-d within him like this one?"

Rather it is known that Pharaoh deemed himself to be a god, and he was an ugly man. It was therefore believed [in Egypt] that the spirit of G-d rests only in those who are of poor appearance. He therefore meant, "Could we find another man like this one that is of beautiful appearance and yet in whom the spirit of G-d rests?"

This saying - he heard in Dvinsk in the year 5640 when he was traveling from Warsaw to Vitebsk.

## NIGHT OF SHABBOS PARSHAS YISRO 24 SHEVAT 1930<sup>124</sup>

During the meal, [I] related the story of the Maggid regarding the intentions in *davening* that if one needs merchandise he must be there [where the merchandise is sold].<sup>125</sup>

... I<sup>126</sup> told the story of the Mezritcher Maggid which I then translated practically into the fact that every *Shabbos* we experience that which we have read that week in the *Torah*. Now that this week we read the Ten Commandments (*Parshas Yisro*) a Jew must listen to *Krias Hatorah* and imagine standing at the giving of the *Torah*.

I entertained this topic for a while.

## NIGHT OF SHABBOS PARSHAS MISHPATIM 1 ADAR 1930<sup>127</sup>

[I] spoke about and explained the age old adage of *Anash* [in the service of G-d], [In regards to the] explanation of the Passuk<sup>128</sup> “V’Eleh Hamishpatim,” the difference between “Eleh” six times six,<sup>129</sup> Middos without action, and “V’Eleh” seven times six [which connotes] action. Mishpatim Eidus and Chukim.

Translated<sup>130</sup> - in a Chassidic style and in the context of service of G-d - several Pesukim.

(The [explanation of the Passuk] V’Eleh Hamishpatim, the difference between “Eleh - Passal”<sup>131</sup> and “V’Eleh - Mosif,”<sup>132</sup> Mishpatim Eidus and Chukim.)

Enjoyable concepts.

## NIGHT OF THE SEDER 1930<sup>133</sup>

The Rebbe asked R. Zalman Havlin<sup>134</sup> if he was present when the Rebbe Rashab was on vacation in the summer of 5659.<sup>135</sup> He then related:

In the summer of 5659, when the Rebbe Rashab was on vacation, he was hosted by a man who was simple but *Torah* observant nonetheless. He was very invested in caring for the Rebbe, which he did with all his might. In those days, there was a teacher in the city of Beshenkovitch, named Dovber. He decided to go to Lubavitch to hear *Chassidus*. So he left his post and began his trek on foot to Lubavitch. When he arrived he was notified that the Rebbe Rashab is out on vacation. He trekked there by foot, too. Upon his arrival, he was told the Rebbe Rashab will not be saying *Chassidus*. Understandably, he was very pained by this, for he traveled to such an extent only so that he may hear *Chassidus*. Dejected, R. Dovber walked about until the host [of the Rebbe Rashab] met him. He encouraged R. Dovber to place his trust in Hashem, without knowing the cause of his depression.

For *Shabbos*, R. Dovber was this host's guest. Through the *Shabbos* meal, the host tried to get R. Dovber to tell of his worries, for maybe he would be able to help. But to no avail. At Seudas Shlishis, R. Dovber broke, and with tearful eyes he related that he wasn't lacking anything, other than the fact that he wished to hear a Maamar from the Rebbe. For he worked so hard just to get here, and nothing came of it.

The host - being that he was like a household member of the Rebbe Rashab - immediately entered [the room of] the Rebbe and shared: "There is a guest here who is greatly pained from this that he is unable to hear *Chassidus* from the Rebbe. When I see a Jew experiencing such great pain and it is within my capacity to help, I do. And now, the Rebbe could help this Jew and say *Chassidus*".

Almost an hour later, the Rebbe notified that he would say *Chassidus*. After R. Dovber heard the Maamar his face shone and he was tremendously joyous. When the host saw this, he entered [the room of] the Rebbe Rashab a second time and related that the Maamar caused great joy to R. Dovber. He then asked the Rebbe if in Gan Eden he will have as much joy as R. Dovber. The Rebbe Rashab answered, "That's not certain. But know that each time you say Tehillim in this world, they [will] teach you a new explanation in Tehillim in Gan Eden."

When he left the Rebbe Rashab's presence, he began from then on to say Tehillim with tremendous fervor.







# ENDNOTES

- 1 Dated 27 Nissan 5689.
- 2 Dated 2 Adar 5690. The letter was written during his stay in Chicago.
- 3 Printed in *Bikkur Chicago*. Presented here as translated by S.I.E. in "Touching a City's Soul", p. 96.
- 4 Largely based on an article published by Nshei Chabad of Chicago in 1981.
- 5 Printed in "HaMashpia" (Yerushalayim, 5742) p. 105.
- 6 The chassid Rabbi Shlomo Z. Havlin; Mashpia of Toras Emes in Chevron from 5672 and Toras Emes Yerushalayim from 5682. He was in the U.S during this period to collect money on behalf of the Yeshivas Toras Emes.
- 7 Rabbi Elkin was the successor of Rabbi Mordechai Zevin, the first Lubavitcher Rabbi in Chicago. For further details, see *Igros Kodesh*, vol. 16 pp. 341-344.
- 8 Naftali Hertz (Nathan) Bolotin took a leading role in founding and leading the Hebrew Theological College, which provided the Midwest with a steady stream of Orthodox rabbis for most of the 20th century.
- 9 Rabbi Menachem Mendel Zevin.
- 10 February 14, 1930, p. 5. Written by Rabbi S. Felix Mendelsohn.
- 11 A high Latvian official who had been instrumental in helping the Rebbe find asylum in Latvia. According to the account of Mr. Morris Shaevitz, and Mr. Jacob Katz. Printed by Nshei Chabad of Chicago in 1981.
- 12 February 10, 1930.
- 13 February 10, 1930.
- 14 13 Shevat.
- 15 In the following account, it is written: "Mr. Shaevitz who lived near the Gilmans, visited the Rebbe frequently and subsequently corresponded with him. The Rebbe gave him a blessing for a long and healthy life. Mr. Shaevitz now is 90 years old."
- 16 It is said that when R' Yankel Katz entered Yechidus during the Rebbe's stay in Chicago, the Rebbe offered him a cigarette. He then proceeded to tell him. "A young man [like you] has to get married".
- 17 Printed by Nshei Chabad of Chicago in 1981.
- 18 In "Der Yiddische Heim" (issue 59, Nissan 5734) it is related that Mr Gilman was the one that suggested his home be used. The Friediker Rebbe commented, "I have a friend in Chicago." The understanding was that he was referring to Mr Gilman.
- 19 The Rebbe would move to 3317 Douglas on February 26.
- 20 Courier, 12 Shevat.
- 21 13 Shevat.
- 22 Printed by Nshei Chabad of Chicago in 1981.
- 23 Dated February 21, written by S. B. Komaiko.
- 24 Rabbi Yaakov Y. Twersky, a local Chassidic Rebbe who was a distant relative of the Rebbe. He arrived in Chicago in 5686 and established a Shul. He passed on 2 Sivan 5705.
- 25 See *Igros Kodesh*, vol. 2 p. 238, vol. 13 p. 201, 206. In addition see *Toldos Chabad B'Russia HaSovyetis* p. 196.
- 26 Dated 18 Shevat.
- 27 Dated 2 May 1930
- 28 Dated 21 Shevat.
- 29 In the original "Heimische" Yiddish, meant to describe the warmth of home.
- 30 Dated 19 Shevat. Addressed to Rabbi Yisroel Jacobson.
- 31 Excerpt from a letter of the Rebbe dated "Motzaei Shabbos Parshas Mishpatim 5690."
- 32 Printed in *Igros Kodesh*, vol. 2 p. 168.

- 33 Dated February 26.
- 34 Dated February 26.
- 35 *Ibid.*
- 36 From the Rebbes' diary.
- 37 Dated February 28
- 38 Dated Motzaei Shabbos Parshas Mishpatim 1930.
- 39 From the Rebbe's diary.
- 40 Dated March 2
- 41 *Ibid.*
- 42 Dated March 7
- 43 Dated Thursday, 6 Adar.
- 44 Dated 19 Adar 5690.
- 45 Although in the previous paragraph quoted from the Rebbes' diary it is written that Kiddush was at 8:30 it is likely that the Rebbe came out at 8:15 and Kiddush only began at 8:30.
- 46 Wednesday, 19 Adar.
- 47 "Kfar Chabad" magazine, Issue 603.
- 48 Courier undated. Printed in Toldos Chabad B'Artzos HaBris p. 11
- 49 This Maamar was published as an individual pamphlet (Kehot, 5764).
- 50 Dated 23 Adar 5690.
- 51 From the Rebbes' diary.
- 52 *Ibid.*
- 53 Printed in Igros Kodesh, vol. 15 p. 80 - 84.
- 54 From the Rebbe's diary.
- 55 The content is printed in Igros Kodesh 15 p. 84.
- 56 It was customary for the Rebbeim to sell their Chametz to another Rabbi who would in turn sell it to a non-Jew.  
For further details on this custom see Igros Kodesh of the Rebbe Rashab, vol. 3 p. 215, vol. 5 p. 82.
- 57 Printed in Sefer Hamaamorim Kuntreisim, vol. 1 p. 144b.
- 58 From the Rebbe's diary.  
It is noteworthy, because the Rebbe presumably got an Aliyah the day before - on Shabbos - for his father's yahrtzeit was two days later, as it is customary to get an Aliya before the yahrtzeit, especially that of a Rebbe (although there is room to say that one only receives an Aliya on the Shabbos before a yahrtzeit if it does not fall on a day of Krias Hatorah whereas in this case it did).  
For more on this custom see Sefer Hasichos 5708-5709 p. 146.
- 59 In the original: "Rachmanos" which means mercy and is loosely translated as "a pity". The word is used to tell of a dire situation.
- 60 In the original: "Yiddishe Ich" which is loosely translated as "Jewish I" but means to describe the Jewish sense of patriotism.
- 61 6 Nissan.
- 62 Printed in Sefer HaMaamorim Kuntreisim titled "Kuntreis Beis Nissan 5690."
- 63 Dated 18 Shevat 5690. The letter was printed in both Hebrew and Yiddish. The following is a translation of the letter written in Hebrew.
- 64 In the original, "shochenei ofar" those who rest in the earth.
- 65 Printed in Sefer Hamamorim Kuntreisim, vol. 1 p. 147b.
- 66 Printed in Sefer Hamaamorim 5706 p. 64.
- 67 Dated "Motzaei Yomim Rishonim."
- 68 From the Rebbe's diary.
- 69 It was the custom of the Rebbeim to end the second Seder after Chatzos.  
See Toras Menachem, vol. 3 p. 15.
- 70 In the original: "Anash" an acronym for Anshei Shlomeinu. Loosely translated here as "one of our community members."
- 71 Dated "Motzaei Yomim HaRishonim."
- 72 I.e. the effort that was made to procure these items.
- 73 Dated third day of Chol Hamoed.
- 74 Printed in 1981 by Lubavitch Chabad of Chicago.

- 75 Printed as well in "Hamelech B'Mesibo," vol. 1 p. 286. (In the name of "one of those present", which would likely be R. Yankel Katz who was present then.)
- 76 Printed in "Hamelech B'Mesibo," vol. 2 p. 98. as told over by the Rebbe. The Rebbe added "You can ask R. Yankel Katz who was certainly there".
- 77 Dated Motzaei Pesach.
- 78 Unfortunately there are no available copies of this Maamar (as of now).
- 79 Dated Motzaei Shabbos 7 Nissan Parshas Vay-ikra. Igros Kodesh, vol. 11, p. 127.
- 80 Dated 24 Nissan. Igros Kodesh, vol. 13, p. 215.
- 81 Dated Sunday Erev Rosh Chodesh Iyar.
- 82 Dated 27 April 28 Nissan.
- 83 Printed in Sefer HaMaamorim Kuntreisim, vol. 1 p.102a.
- 84 Dated Sunday Erev Rosh Chodesh Iyar.
- 85 From the original text, it appears that the Rebbe was not fond of the lengthiness of the praise.
- 86 Literally translated as "Worldly and of Poland descend."
- These terms are used in Chabad circles to tell of Jews of differing backgrounds. Hence them being referred to as "worldly" - outside the Chabad circle - "and of Polish descent."*
- 87 Regarding this custom, see Sefer Hasichos 5687 p. 116.
- 88 i.e. all who align themselves with the Chassidic lifestyle.
- 89 Regarding this custom, see Sefer Hasichos 5685 p. 71.
- 90 i.e.,couples.
- 91 In the account printed in an article published by Nshei Chabad of Chicago in 1981. Mr. Katz related the Rebbe's words as so. "What is this city's destination? Where is it going? If you want to go to New York, you buy a ticket, you have a destination. What kind of ticket have you bought? Where are your yeshivas? Where are your Talmud Torahs?"
- 92 The Rebbe used this word in the original text.
- 93 Dated 27 April 28 Nissan.
- 94 Dated 3 Iyar.
- 95 Due to the exceptionally large sum the Rebbe gathered in Chicago, in contrast to the other cities. In the Rebbe's words: (letter dated 2 Adar) "The results were, following a month-long stay in Philadelphia, we did not leave there with even one cent for the Jews of Russia. As in Philadelphia (were the results) in Baltimore."
- 96 Dated 1 Iyar
- 97 Rabbi Rothstein was the secretary of the Previous Rebbe as well as the Rebbe until his passing in 5728. He served as the director of Agudas Chasidei Chabad in Chicago from the year 5701 until 5707. For further details see Igros Kodesh vol. 5 p. 213.
- 98 Printed in Bikkur Chicago. Presented here as translated by S.I.E in "Touching A City's Soul" p. 174.
- 99 Nitzutzei Ohr, p. 184.
- 100 From the Rebbe's diary. Printed in Igros Kodesh, vol. 13 p. 278.
- 101 As told by Rabbi Yitzchok Wolf. Printed in "U'Malah HaAretz Farbrengens," p. 337.
- 102 Dated 11 Elul 5690
- 103 Dated 19 Adar II 5700
- 104 Dated 23 Adar 5702
- 105 For example, see Igros Kodesh vol. 2 pg. 533
- 106 Dated 29 Teves 5694
- 107 Chicago Rabbis (R. Moshe Kushner, Chicago Rabbinical Council, 2014), p. 13-14. See further there. The article does make mention of a Shiur that Rabbi Barr delivered in Adas Yisroel, the location of the mentioned Shiur.
- 108 Regarding this booklet, see Igros Kodesh, vol. 2 p. 20.
- 109 Dated 15 Sivan 5690
- 110 Dated 14 Sivan 5690.
- 111 For the full story, see the Chabad.org article written by Rabbi Menachem Posner, titled "A Transatlantic Call For Prayer". The following description is largely based on that article.

- 112 Dated March 3, 1933.
- 113 Dated April 29
- 114 Dated May 2 1930.
- 115 See "HaRif," vol. 2 p. 96. See *Toras Menachem* vol. 26 p. 203a (printed in *Milluim*) regarding why the *Friediker Rebbe* did not establish *Chabad* in Chicago.
- 116 Dated 17 Adar
- 117 *Bava Basra* 3b
- 118 Dated 9 Shevat 5699. Nearly a year before the *Rebbe* would arrive in America.
- 119 See *Sefer Hasichos* 5750 *Sichah* of 9 Adar. Note 1. The *Rebbe* compares it to the *Pasuk* (*VaYigash* 46, 28). "He had sent *yehudah* ahead ... to *Goshen* to make preparations."
- 120 From the *Rebbe's* diary.
- 121 Similarly cited in the name of *R. Simcha Bunim*. See *Niflaos Chadashos* p. 14
- 122 In the original "Yir'ei *Ashkenaz*." I.e., G-d fearing.
- 123 *Miketz* 41:38.
- 124 From the *Rebbe's* diary.
- 125 The following is the story as recorded in *Ginzei Nistaros - Ohr Neerav* - p. 21:

The *Maggid* was davening in the presence of a certain pious individual who davened according to the intentions of the *AriZal*. This man had coincidentally been in *Mezritch* for business matters. When he entered the study of the *Maggid* for *Yechidus* he asked him out of wonder, "Why, I also daven according to the intentions of the *AriZal* yet I don't find it necessary to daven at length." The *Maggid* responded by asking this individual in turn "How do you make a living?" The man responded that he goes to the market once a year where he purchases merchandise for a cheap price. He then returns home where he sells his wares and profits. To which the *Maggid* asked "How do you determine that you have indeed profited?" The man answered "I simply write down my total market spendings and add how much I've sold at home. I then subtract the principal from the final number and what remains is the profit!"

The *Maggid* asked him in wonder. "Why don't you just write down the calculations on a paper without going to the market!" The man began to laugh as he responded, "How foolish that

would be! It is obvious that my income is not from the calculations, but rather from actually going to the market and buying merchandise!" "So, too," said the *Maggid*, "are the intentions. If one rushes through his davening and is not present, then what worth do the intentions hold. But if one is present, the intentions make all the difference. And that requires time.

- 126 The following is from a letter of the *Rebbe* dated *Motzaei Shabbos Mishpatim* 1930.
- 127 From the *Rebbe's* diary.
- 128 *Mishpatim* 21:1.
- 129 *Likkutei Torah, Pekudei* 4c.
- 130 The following is from a letter dated *Motzaei Shabbos Mishpatim* 1930.
- Earlier in the letter the following description of *Shabbos* is written:
- "11 [o'clock] I made *Kiddush*. For *Shabbos*, *Rabbi Havlin* came. [About him, see the following *sicha* and the notes] I told much by the table..."
- 131 See *Maamar "Eleh Toldos"* printed in *Sefer HaMaamorim* 5659.
- 132 See *Maamar "V'Eleh Mishpatim"* printed in *Sefer HaMaamorim Melukat*, vol. 6. p. 11.
- 133 Printed with slight Differences in "*HaMashpia*" (*Yerushalayim* 5742) p. 133 and in *Shemuos V'Sipurim* p. 195.
- According to the account printed in *HaMashpia* this talk was delivered on the *Seder* night. This would presumably be the second *Seder* night for the following reasons. 1. Excessive conversation was frowned upon by the *Rabbeim* who spoke minimally the first *Seder* night. 2. The *Rebbe* records holding a *Farbrengen* only the second night and not the first. However, being that the *Sichah* was recorded by *Rabbi Havlin* (who was more than likely among those at the first *Seder*) it is not certain.
- 134 The *chassid Rabbi Shlomo Z. Havlin*; *Mashpia* of *Toras Emes* in *Chevron* from 5672 and *Toras Emes Yerushalayim* from 5682. He was in the U.S during this period to collect money on behalf of the *Yeshivas Toras Emes*.
- 135 In *Shemuos V'Sipurim*: 5658.

# TIMELINE

- 1 In anticipation of the visit, the Chicago community established a committee with Mr. Nathan Bolotin as it's Chairman to arrange specific logistics.
- 2 **Sunday, 11 Shevat 5690 (Feb 10, 1930),** The train arrived. at the LaSalle Street Depot in Chicago at 3:30 PM The Rebbe was escorted by a parade until he reached his temporary lodgings at 3639 Douglas Boulevard.
- 3 A reception event was then held in the Gilman home, with of Rabbi Gourary.
- 4 **Tuesday night, 13 Shevat,** the Rebbe began conducting meetings.
- 5 **Shabbos night Parshas B'shalach 17 Shevat** the Rebbe delivered the Maamar "Deu Ki Hashem Hu Elokim."
- 6 During the following week the Rebbe was called on to address an international crisis. News had arrived from the city of Minsk, that 14 of their Jewish leaders were arrested
- 7 by the Russian authorities, which was directly connected to the Rebbe.
- 7 **Shabbos Parshas Yisro 24 Shevat,** the Rebbe held a Farbrengen which lasted one hour. The Rebbe shared a few insights in increments of 10/12 minutes.
- 8 **Motzaei Shabbos,** the Rebbe said the Maamar "Onochi Hashem Elokecho" in the Lubavitcher shul.
- 9 **Sunday, 25 Shevat,** the Rebbe was informed that 11 of the 14 Rabbis of Minsk were released. The notification came from Senator William Borah who was involved with their release.
- 10 **Thursday, 29 Shevat,** a reception was held for the Rebbe in the rabbinical offices.
- 11 **Shabbos night Parshas Mishpatim 1 Adar,** the Rebbe spoke during the meal words of encouragement, and he explained the opening passuk of the parsha based on the teachings of Chassidus.

—12 Shabbos, all of Anash gathered to be with the Rebbe for Shabbos. **At night**, and also by day, the meal was at the Gilman home. It lasted until 11 pm by night and until 4pm by day. Appeals were made all over the community to participate in gathering funds for the Rebbe.

—13 **Motzaei Shabbos**  
Delivery of Maamar "Im Kesef Talveh" in the Tzemach Tzedek Shul.

—14 **Sunday, 2 Adar** at 8:00 there was a grand reception ceremony, with around 3,000 people in attendance.

—15 **Wednesday, 5 Adar**, at 7:00 there was a gathering which was dubbed "Neshef Chabad Hisorerus". The event took place in the Anshe Chesed Shul, during which the Rebbe delivered a talk about the Beis Hamikdash and Korbanos based on the teachings of Chassidus.

—16 **Sunday, 9 Adar**, the Rebbe visited Milwaukee, Wisconsin. The Rebbe returned to Chicago on Wednesday 12 Adar.

—17 **Friday, 14 Adar**, Erev Shabbos and Purim, the Purim meal was from 2:30 till candle lighting which was at 5:45. In these few hours there was a Farbrengen. After candle lighting, at 7:15 the Rebbe came out for Kiddush and held a farbrengen for 45 minutes. After which the Rebbe said Chassidus for an hour and then continued to farbrengen, speak, and sing until 12:00 [midnight].

—18 **Monday, 17 Adar**  
Congressman Adolph Sabath visited the Rebbe.

—19 **Motzaei Shabbos Parshas Sisa, Parshas Parah, 22 Adar**, the Rebbe said the Maamar "Mayim Rabim" in the "Shaarei Tefillah Bnei Reuben" shul.

—20 **Sunday, 23 Adar**, the Rebbe visited the Hebrew Talmud Torah. In the evening there was a gathering in the Lubavitcher shul.

—21 **Motzaei Shabbos**, Parshas Vayakhel - Pekudei, Parshas Hachodesh, 29 Adar, the Rebbe said the Maamar "Yichayenu Miyomayim".

—22 **Sunday, Rosh Chodesh Nissan** the Rebbe received an Aliya.

—23 For **2 Nissan** the Rebbe printed a collection of Maamorim to be studied in gatherings on the special day. This included the Maamorim "Ani Yisheina" and "Simani Kachosam"

—24 **Sunday night, 2 Nissan** - the Yom HaHilulah of the Rebbe Rashab (father of the Rebbe) - there was a banquet in the Rebbes' honor in the Morrison Hotel. Approximately 200 people attended.

—25 **Monday, 2 Nissan**, the Rebbe said the Maamar "Mah Yafis".

—26 **Shabbos, 7 Nissan**, Parshas Vayikra, the Rebbe said the Maamar "Umayan Mibeis Hashem"

—27 **Friday, 13 Nissan** - Yahrzeit of the Tzemach Tzedek - the Rebbe said the last Kaddeishim of each tefillah.

**28 Shabbos, 14 Nissan**, which was also Erev Pesach, the night meal began at 8:00 and finished at 9:00. In the morning, the Rebbe participated in the early Minyan which began at 6:00 and concluded at 7:30. Special Shmurah Matzah was sent for the Rebbe from New York where they were prepared.

**29 Motzaei Shabbos, 15 Nissan**, the first Seder began the at 8:00 and ended at 1:00.

**30 Sunday, 15 Nissan** first day of Pesach, the Davening started at 10:30 and ended at 1:30.

**31 Sunday night, 16 Nissan** second night of Pesach, the Seder started at 10:30 and ended at 3:30. During the first half there were many community members and at around 1:00 they left, and only around 20 people remained.

**32 Shabbos, 21 Nissan** the seventh of Pesach, Kiddush was at 8:30, and the meal lasted until 10:00.

**33 Acharon Shel Pesach**, the Rebbe said the Maamar "Borei Niv Sefasayim".

**34 Shabbos, 27 Nissan**, Parshas Shemini, the Rebbe instructed that the newly edited Maamer be learned in public and repeated in other Shuls.

**35 Shabbos day**, there was a farewell event held in the Rebbe's honor.

**36 Shabbos evening**, a group approached the Rebbe to convey the community's wish that the Rebbe remain in America. The message was delivered by Rabbi Rubinstein.

**37 Motzaei Shabbos, 28 Nissan**, Parshas Shemini, the Rebbe participated in a gathering arranged by Agudas Chasidei Chabad that was held in the Lubavitcher Shul, were he delivered the Maamar "Kol Hamaarich B'Echad".

**38 Motzaei Shabbos** 11:00 at night a delegation met with the Rebbe once more and asked that he agree to remain in America. The Rebbe answered them shortly, after which he received people for audiences until 1:00 at night.

**39 Sunday morning, 29 Nissan**, at 6:30 [am] the minyan began to daven at 7:30 they finished, and cars of people began to arrive, to part [i.e., see-off]. At 8:30 they began to gather and travel to the train station.

**40 Sunday morning, 9:00** they boarded the train, twenty people traveled along for half an hour, to escort the Rebbe. Representatives of the Jewish newspapers and several people traveled along until Detroit.

**41** In addition to the official farewell ceremony, many gathered at the train station to see off the guest. From Chicago, the Rebbe traveled to Detroit where he arrived late **Sunday, 29 Nissan**.







# PHOTOS AND DOCUMENTS





The Rebbe upon his arrival in Chicago. Note the police clearing a path.



The Rebbe upon arrival in Chicago. Judge Joseph Sabath is on the left, Rabbi Gurary is on the right.



The Rebbe arrives in Chicago. Mr. Nathan Bolotin is standing in the opening of the train.



Anshe Knesses Israel.  
The Rebbe spoke in this Shul several times.



The Morrison Hotel.  
The Rebbe participated in an event that was held in this hotel.



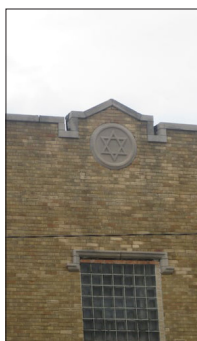
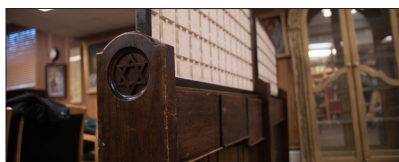
The Tzemach Tzedek Shul.



The LaSalle Street Station.  
The train which carried the Rebbe arrived at this station.



Interior of Anshei Lubavitch in the current location.  
Much of the furniture dates back to the original location.



The Original Anshei Lubavitch Shul Location.



3639 Douglas Boulevard.  
This is the first home the Rebbe stayed in during his visit.

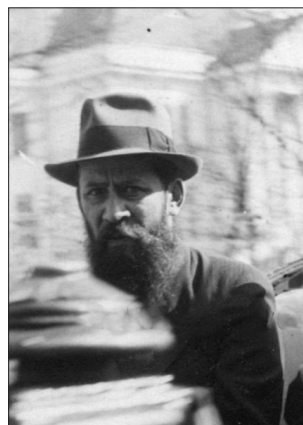




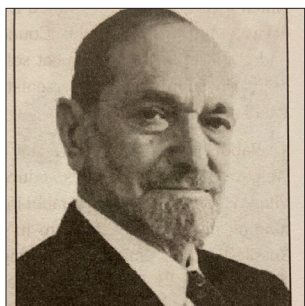
R. Moshe (Morris) Shaevitz.



R. Moshe Horenstein.  
The Rebbe's uncle



Rabbi Chaim Lieberman, Member of  
the Rebbe's secretariat.



Rabbi Efraim Epstein.  
Rabbi Epstein was the Rabbi of  
Anshe Kanesses Israel.



Rabbi Yechezkel Feigin, Member of  
the Rebbe's secretariat.



R. Yankel Katz. Pictured while being  
Chazan by the Rebbe Tishrei 5737.



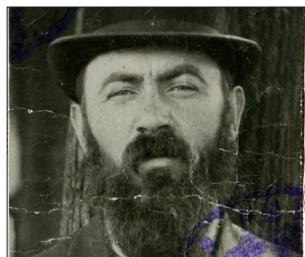
Rabbi Shlomo Zalman Havlin.  
Rabbi Havlin was in America collect-  
ing funds for his Yeshivah abroad.



Rabbi Yaakov Yitzchok Twersky.  
The Rebbe of Makarow.



Mr. Nathan Bolotin  
Mr. Bolotin headed the welcome  
committee for the Rebbe.



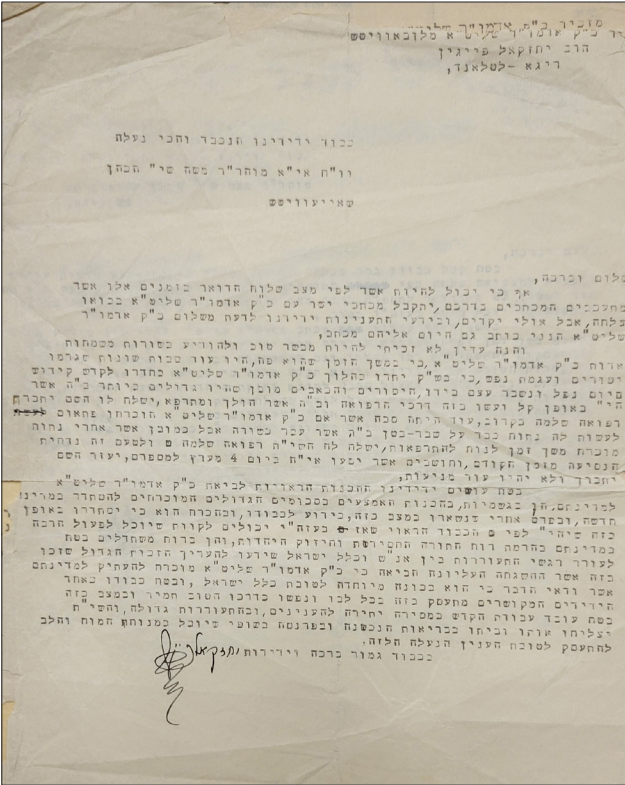
R. Mordechai Dubin. The Rebbe's  
political activist, member of the  
Latvian Parliament.



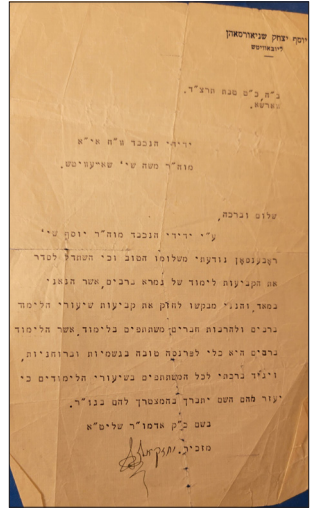








Letter addressed to R. Moshe Shaevitz urging him to prepare for the Rebbe's move to America.



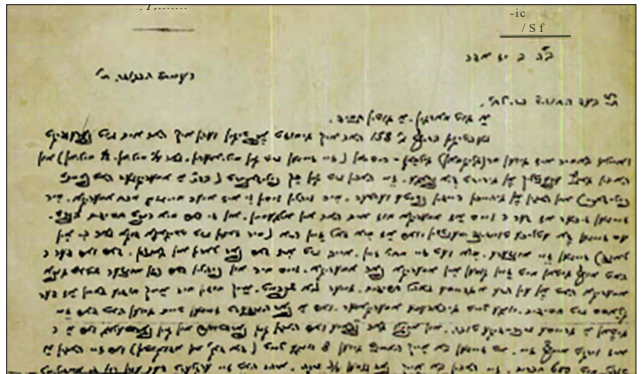
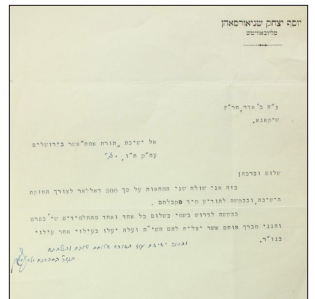
Letter of the Rebbe to R. Moshe Shaevitz. One of many letters in which he is encouraged to continue the Shiur.

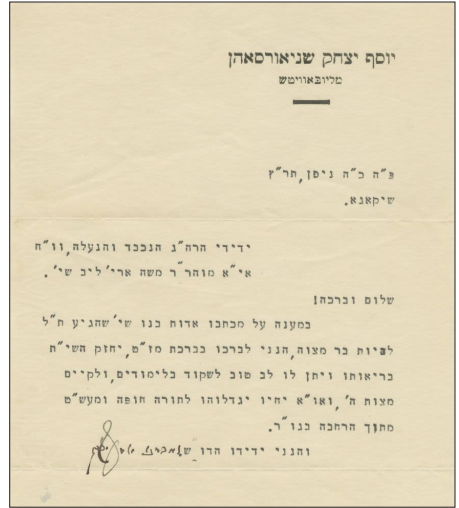
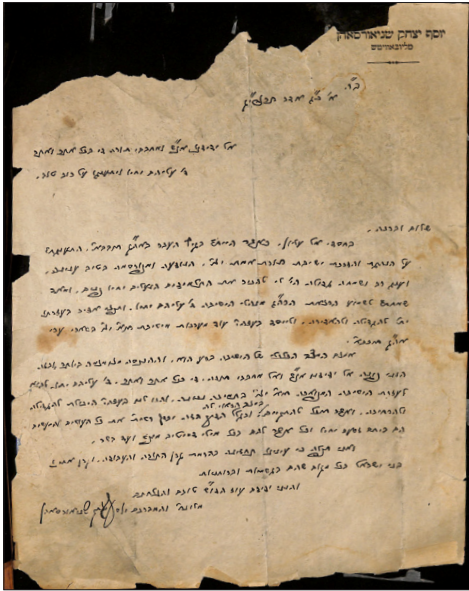


Kuntreis Beis Nissan. The original booklet.

A letter written during the Rebbe's stay in Chicago.

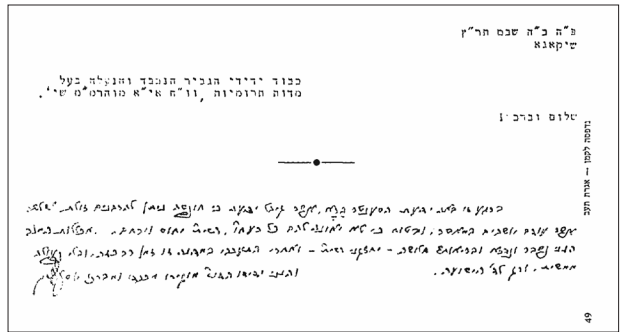
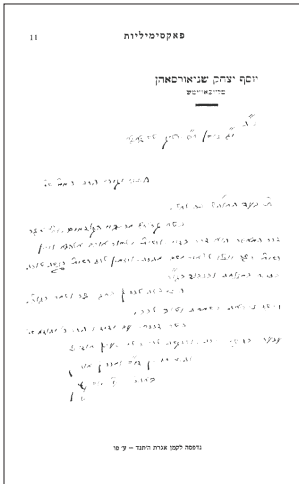
Letter of the Rebbe concerning the possibility of remaining in America.



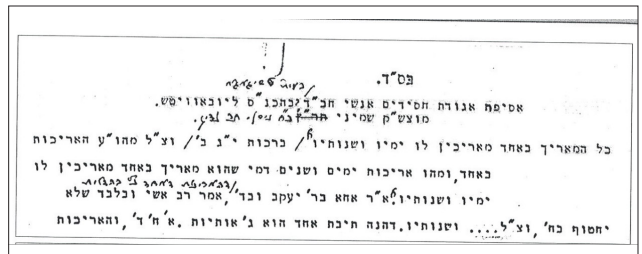


Letter Dated 25 Nissan 5690.  
Written during the Rebbe's stay in Chicago.

Letters addressed to all of Anash to help Yeshivas Toras Emes.



Letter dated 25 Shevat.  
The end of the letter written in the Rebbe's hand tells of the release of 11 Minsk Rabbis.



Letter written during his stay in Chicago  
The letter is addressed to his son-in-law the Rebbe.

Kol Hamaarich B'Echad.  
The edited Maamer.





לע"נ

הרה"ח הרה"ת אי"א נו"נ עוסק בצ"צ  
ר' דניאל יצחק ע"ה בן התמים  
ר' אפרים ע"ה מאסקאוויץ  
שליח כ"ק אדמו"ר למדינת אילינוי

נלב"ע ב' אדר שני ה'תשע"ד

DEDICATED IN MEMORY OF  
**RABBI DANIEL MOSCOWITZ**

REGIONAL DIRECTOR LUBAVITCH  
CHABAD OF ILLINOIS







LUBAVITCH   
CHABAD  
OF ILLINOIS