Rabbi Pinchos Dovid Horowitz, the first Bostoner Rebbe, established a Chassidic Rebbe’s Court, which did not just provide the needs of a Chassidic Rebbe, but also established the first Chassidic Rebbe’s Court in Boston’s West End in the year 1915.

The fact that he headed a complete establishment of Chassidic life was an unusual happening at that time. We must remember that in the early 1900’s there were very few Chassidic Rebbes that would establish a Chassidic entity in the treifa United States. His coming to the United States was predestined and was not done according to a planned move. He had his Rebbetzin follow him in 1920 to help set up that entity.

In fact, all Chassidic Rebbes who took up residence in the East Side of New York, which was the central residence of the new wave of immigrants, did not have their Rebbetzins reside with them there, but rather were hoping that their stay in the United States would be a short one and they would return to Europe.

The ingredients that created the Chassidic Rebbe’s flavor was to have a man’s mikvah available at all times for the Chassidim. AThe Rebbe, zt”l, in every residence of his since then until his passing, always planned the structure of a kosher mikvah. Whether in Williamsburg, or the West End of Boston or Dorchester or Brookline or Har Nof in Jerusalem.

The Rebbe, would not start any plans for a new residence, until he would find a place for a *mikvah*. When he was asked why must he have his own *mikvah*, after all one can use the community *mikvah*. His response was, “A new dining room set would cost me five-hundred dollars. This is my new residence and for that amount I could have my own *mikvah*.”

He build many *mikvot* in the entire New England region and many times started a building campaign with the proceeds he gathered from his *Shabbos* stays in the Jewish community.

Chassidim recalled at least two similar situations regarding using the Rebbe’s *gartel* to measure if there was enough place to build a *mikvah* within the designated space. He also used his *gartel* to make sure that the *bima* in the *shul* was set up properly in the middle of the *shul* rather than closer to the front, which was a problem at that point in time, with *shuls* being build and the *bima* not properly located.

In 1926 he made a special trip to Israel in order to participate in the blessing of the sun, which happens once in twenty-eight years, and he was concerned on just that morning, Boston would have clouds and he wouldn’t be able to make the blessing on the sun.

The *tashlich* procession attracted thousands of *yidden* who were there just to take a glance at the Rebbe. The same happened on the seventh day of *Peasach* at night, when the Rebbe and his entourage went to the Charles River, a block away from his house to say the *shiras yamim*. A fact which many original inhabitants of Williamsburg still recall.

The logo of the Chassidic Center has from the onset been, on three pillars the world rests, Torah, *Avodah*, and *Chesed*. These were the foundations of the Rebbe’s original centers.

Torah was represented by the first yeshiva in the New England area founded in 1919. It provided a good educational Torah *chinuch*. To ensure that commitment, the Rebbe, housed in the first Bostoner Chassidic Center the yeshiva of close to 150 boys. It was like other schools of that era that provided the *Hebrew* subjects after the secular studies. The Rebbe realizing the problem of coming in with the *Hebrew* after the secular creates great problems and he insisted that a Jewish day school program be established. However, some of the individuals involved with the yeshiva, were short-sighted, and would not go along to have the religious subjects done within the walls of the *Bais Medrash*. It was then that he gave it up and the first day school in the Boston area was founded in 1936 by Rabbi Soloveitchik and Rabbi Elchonon Wasserman, using the original charter to start the school.

In the area of prayer, the Rebbe was very strong in his objections to using *shuls* converted from churches, or using *shuls* that did not have the *bima* in the center. People were very anxious to have the Rebbe for a Shabbos, he would use this leverage to have the *shul* officers agree to changes that would make the facilities kosher according to *halacha*.

In the area of *chesed,* the foundations of every Chassidic center he organized were *chesed. Hachnosis Orchim*, having an opportunity to house Rabbayim from throughout the world was always a condition. On Yomim Tovim hundreds of *orchim* would plan there itinerary to spend *Shabbos* or *Yom Tov* in Boston. In our own generation we take it for granted to have meat or chicken done in the most reliable way. Not so then. There were only two *Yomim Tovim* where meat was available, on *Pesach* and *Succos.*

The Chassidic flavor was evident in what was done to bring higher quality *kashruth* for products of all year and especially for Pesach. Everything used in the Rebbe’s house for Pesach was home produced. Salt was obtained from large blocks of rock salt which were first thrown into the matza oven to make sure that any non-Pesach particles that may have been attached to the outside layer of the rock salt be burnt. The construction of the matza oven was seen as a great necessity, because even in New York it was not easy to obtain, special kosher flour for matzas plus the oven. He therefore planted wheat and did his own wheat cutting and grinding. The pepper was produced by the grinding of the red hot peppers of home production. The sugar was what was called, hitel zucker, because it was shaped in the shape of a hat which had special hashgocha from the Rav of Pzsevorsk, known throughout the world for the kosher sugar he produced. There was a special effort to obtain coffee beans and literally check each and every one, for any foreign ingredients, such as wheat which may be found, due to the fact that the coffee beans where usually planted next to the wheat fields.

The slaughtering which took place in the basement of the Rebbe’s shul was done because of the Rebbe’s sensitivity to other peoples’ feelings. The regular shochtim would be glad to have stepped aside in the slaughter house and make place for the Rebbe’s shochet. But the Rebbe felt the fact that one gives up his rights does not mean you can take it for granted.

He always repeated that because of his uncle, the *Tzaddik* of *Yerushalyim,* Reb Dovidel Bidderman, he was predestined and first to come to the United States. It was in 1910 when Reb Dovidel called in his favorite nephew and told him he must go to the States. In fact it was shocking, because everyone knew Reb Dovidel was against anyone going to the States. A few years later there was a big Din Torah in Europe regarding the authority of the Galitcian *Kollel.* The Rebbe, although a young man, was chosen to represent the Israeli side. The third person was Reb Eliyahu Pruzner. And so he was caught in the beginning of World War I in enemy territory. The only neutral country was the United States and that is how he was separated from his family for a period of six years and forced to reside in the States. He made three attempts to go back to Israel, but never succeeded. He would always mention, “the uncle still doesn’t allow”. In his last attempt to return in 1934. He purchased a lot of land to build an American community in Israel. After many years and much aggravation his dream was finally realized in the community of Har Nof where the present Bostoner Rebbe leads his court.