

We are from Galicia. We lived in Kishanov, a town in Galicia. Our family was well to do and very Hasidic. We had a sister and brother that are unfortunately not here. In addition to that, we had a large family on my mother's side, my father's side, unfortunately no one survived from them just me alone. And so the war started. From the war, I alone remained. I was freed from the Russians. There was a difference in being freed through the Russians or the Americans. The trouble by the Russians was very great. That means, there was a Jew whom they put into concentration camp for 14 years. I came out at age 17, 17-1/2, I was a little confused from the blows, from the hunger, from the troubles, and we entered into a new trouble. We didn't get freed like by the Americans, that once freed we were free, but we went from one set of problems into another and another. What conditions looked like after the War is hard to describe, what the world looks like after a war. I got freed in Germany, and where do I go from here? We're going back to Poland, I wanted to see once again what Poland looks like, what my city and home look like. We couldn't remain in Germany. For instance, we took a wagon with our few belongings that we got from the Germans, a pair of pants, etc. and we went on the way by foot. Ruins and ruins and ruins. Everything was bombed, burned, dead bodies everywhere. All this we saw while walking along the way. We saw a Russian truck and we thought, Oh, they will see people dragging a wagon, they are fine people they will take us on their truck they will drive us. Oh how wonderful, thank you. We boarded the truck, and they carried on the wagon too. We're traveling for about 1/2 an hour on a mountain, the truck stops, it cannot ride.

We have to push. We get off to push, and the truck takes off a mile away, we saw them no more. This is just an example of the problems we encountered. I remained totally alone with barely clothes on my back. We arrived to Breslaw, there at least we were already in Poland. On the way to Poland, I arrived in my city. There wasn't a Jew on the street. I entered my home where we used to live, there lived a doctor, a Jewish doctor, her husband was a Jew, she was a Gentile, she knew me very well, the doctor was our private doctor. She gave me something to eat, but to go up to the 2nd floor we could not. I ran out of the house crying and went to the train. Crakow was a 1/2 hour ride from us, there was a Jewish community of a sort, so they had food, there was a kitchen, so I went to Crakow. In Crakow I stayed for a week, slept on the floor. They started talking about a forthcoming pogrom. Again to run, where to run, the Russians are coming, we cannot run away from the Russians. So they said there was a train that's standing in the train station, with Jewish boys and girls from Lodze that are traveling to Eretz Yisrael. They call themselves Hungarian Jews from Hungary, so they are going home. If they will let you on the train, you will be delighted. I ride out to the train station, for 3 days I sleep on the grass because we were afraid to go on board. As soon as they started to travel, they took me on, I became an English citizen and we traveled to Hungary. We traveled on the train to Hungary, we were considered to be Hungarian citizens, so that if the Russians asked us, it would mean that we are going home to Hungary. So we traveled until Budapest. On the train I met a couple, a man, a woman with a baby. They had an awful lot of luggage and they saw a good boy, so they took me on as part of the family, so that I should help them with the luggage. Now that I was part of a family, there was a father, mother, baby, I felt like a person again. We traveled to Budapest where we stayed. I became sick with Malaria from the concentration camps, they left me in the Hospital and they traveled to Eretz Yisrael. After that, a few months later, I took a new Habonim, a new Kibbutz and we traveled to Austria. It went like this, Hungary, Austria, Italy, Eretz Yisrael. We traveled to Austria. In Austria, it was winter, very hard, we were not dressed properly, nor anything. What once was a concentration camp, the government gave this

camp so that the people going to Israel, while waiting for transit, could live there. We stayed at this camp and I met there a Rumanian boy who became my friend, and we said we're going ourselves to Israel.

We traveled together ourselves to Italy, to Eretz Yisrael. On the way, we traveled to Vila, a city near the border on the frontier. They caught us and put us into jail. We were in jail 4 weeks. We met there Jews too. For the first time I met there Jewish Partisans that went together with us on the border, and they had with them a pair of tefilin. They told me to put on a pair of tefilin so that this may help us get out of jail. This was the first time that I had put on a pair of tefilin, in jail. They caught us on the border in Vilach, and put us into jail. They gave us 4 weeks to sit in jail. In this jail I met with Partisans that hid in the woods, Chasidic people Jewish people that had with them a pair of tefilin. In concentration camp I did not have tefilin, and I forgot that one is meant to put on tefilin. I got from them a pair of tefilin in jail and for the first time I started using tefilin. I had no idea how to put it on, they helped me put it on, and it was very nice. After we got out, I traveled back to this camp in Austria and there for the first time I became a Jew. It's a long story how it happened one time on Simchas Torah, I saw them dancing and a boy wants to dance, so I went into the room where they were dancing. They asked me who I am, they gave me a skullcap, and an Aliya, I am a Levi, and for the first time I had an Aliya. They really took me in to become for the first time Jewish. There was there a Partisan, a Lutvisher young man, I cannot tell about him, he was a Tzadik. They brought me to Italy. I was going to Eretz Yisrael and with them I went to Italy. On the way, in Rome, I became sick again with Malaria. They saw they have a boy with fever on their hands, what do they do in Rome with a boy? They found out, that there is a Yeshiva in Rome, in the suburbs of Rome, Meor Hagolah. They took a taxi at night, I had temperature, I didn't know what they're doing with me, they took me into the Yeshiva, put me on a bed and left. They left me in a place, a Yeshiva, where I don't know anyone, I was left lying there. The next morning, I felt better, and miraculously I met there a boy who used to be our tenant, he used to live by us in the house, by the name of Lipshitz. I met him and he asked me, what are you doing here? I told him I'm sick, I need a few pills. He was in Rome a while longer, he went and got me the pills and I felt better. I went to the Yeshiva office, and became a new bochur in the Yeshiva. There in the Yeshiva, there were a lot of Gerer, all different nationalities from the whole world, bochurim that ended up there, we were very unified. There, I met for the first time with the Bobover Rebbe, he should live and be well, he was traveling to America from Bari. He lived in Bari and then escaped to Romania, then back to Bari and then traveled to America. He stepped into the Bobover Yeshiva along the way. I didn't know anything about a Rebbe, didn't know his name, or anything. I was 13 when I left home, when I left the concentration camp, I had forgotten everything. Now I saw a Rebbe for the first time, I liked it very much. He asked me my name, and he knew my whole family, my father, mother, grandfather, he knew everyone. When he arrived in America he sent me papers, and he brought me out to America. I remember coming for the first time to his home, he gave me a very big welcome, gave me to eat, told me to bench for the first time, so that I felt very much at home there. The first home I had was by him at home. He had told me, I had forgotten everything, The Bobover Rebbe when he took me in as part of his family, told me who I am, from where I come, so that I know that I am a Chasidic Jewish boy from home, and he will help become again what I was back home. This I liked very much, and I stayed by him and there I started to see what a Rebbe means. There we lived in Manhattan, on the West Side between 85th St between Amsterdam and Columbus. He had a small following. He was bringing the people from Europe. Whoever came, a bochur stayed by

him. There were 10, 15, 20, and he was like a father to us. More than a Rebbe, because he wanted to establish a dynasty again. Talking about the Rebbe, how, he understood that this is a new Galus, a new place, we need to start again. He told us that he remembers as a bochur, how his father escaped the first World War to Austria, then went back to Poland, so he told us how his father started again, so now we have to start again too. So these few boys together started. He very much dedicated himself to this, told us stories, and said we cannot imagine what it was like, we lost our elders, and that's why he needs to tell us what it was like. He really told us an awful lot, about all the various Chassidusim, what it looked like at home, and how we need to establish this again once more. Being there by him, I started working a little in Yiddishkeit. He instructed us to make a Yeshiva and I started working with children in a Yeshiva. I started on the East Side on Attorney Street in the first Kindergarten, and we learned with them Aleph Bais and a little Chumash. As elderly people came from Europe, they settled in the East Side, and me they made on the West Side. There I met my wife. I was the Rebbe, I drove a car and I transported the children and I learned Aleph Bais. My wife was an American. They knew that she is very Chasidic and very religious, and the Rebbe told her that she should teach the English segment. Me the Yiddish part, and she the English part. We worked together, and we were very successful. We didn't work for money at the time, we were working to establish a little Yiddishkeit. One time the Rebbe called me and said, you need to get married. There is a girl that works with you. I said, I don't know her. A Chasidic fellow didn't talk to girls. But the Rebbe said, so I started becoming more interested in my wife, and slowly thank G-d, I saw that she is very interesting to me, I got a friend of mine to act as a Shadchan and that's how the Shiduch came about. We stayed on the West Side. The Rebbe had a watchmaking school too, for the people arriving from Europe, they should be able to make a living independently. Watchmaking, one could become independent, not work for someone else. They taught me this watchmaking. As the Yeshiva grew, and I needed to make a living since the Yeshiva didn't pay, I became a watchmaker. Watchmaking went along well with Yiddishkeit. I took an office, a little I worked at home, and I could take time off for Yomin Tovim, etc. since I was independent. I was constantly observing how the Rebbe is going about spreading Yiddishkeit in America. He had a very big problem.....

(Mrs. H)

I used to work in the Agudah, Agudas Yisrael and I didn't like it too much there, and then I felt more, I was very artistic and I liked children and I wanted to work with them, and they offered me this job and I wasn't experienced, and the Bobover Rebetzin was interviewing, you know, teachers, she wanted a real experienced teacher because it was a new school. And here I walked in, I was a very young girl. But I came very prepared with artist material, I went to the library, I researched a lot of things about kindergarten, so I showed her all the things that I brought and she was very impressed, and she hired me on the spot. But she told me that I have to talk different, because I come from Bais Yaakov where we said Boruch and here I had to say Burich and I had to go home and I had to practice. I asked my father to help me and I lived in Williamsburgh, and this was on 85th Street and it was a very big trip. I had to make it every morning and they hired me and my husband, well I wouldn't have worked with a man in the kindergarten but somehow they told me he is just going to help out a little bit and he became the Rebbe of the boys, he taught them a little Aleph, Bais and Chumash, and I taught them the English. I mean they didn't have the supplies they have today and I had to make up my own

songs and take it from the nursery and change it a little. The Bobover Rebbe used to come in and he used to tell me of the problems of the children. Some children can't say a "Ches" because they came from Europe most of these kids, and I had 2 1/2 year olds and 5 year olds, boys and girls. It was a very big mixture because they had no place to go, most of these. And most of these children were not too frum. And it was a very big problem there because I used to talk to them about Shabbos, and the parents, they came from the War, they gave up a lot and the kids went home and they wanted Shabbos and there were problems there. So they asked me not to press it too hard, because these kids were very mixed up. They read the Shidduch, the Rebbetzin talked it, a few people talked it, but it took me awhile because I really wasn't looking for a Chassidische person - I was still American and I wanted more Torah Vodaath, you know, but then I saw he had very good qualities that I was looking for, and basically I was looking for quality, and he had a Parnassa already, so it didn't sound too bad, so that's how we started. Well, my husband could not talk a word of English, at that time, and it was very hard to talk. He spoke only a few words, and I didn't talk a very good Yiddish either and at that time it was basically a language barrier we had. I understood him not completely whatever he said. My parents, they didn't, whatever I wanted at that point, you know they would have... Well, the Rebbetzin did not come down to propose it, the one that this Rosengarten, it was a friend of mine, she was the one that told me about the job and she told me about this Shidduch. Went to my father, not to me personally and then my father said O.K., you know. But my husband at that time was by his cousin in the West Side and they were like responsible for him, so they sponsored him. They came up to my father and naturally we knew each other from the Yeshiva, so, my husband proposed himself. Well, there wasn't such a big change, because at that time the Chassidim were coming to Williamsburgh already and my father was very frum, and was considered... he never changed since he came from Europe, and we were brought up very frum, and ales. But the change was at his clothing. His clothing was a very big change. He wore a "bekeshe", and those times you didn't see anybody with a, you know, black satin coat, and he wore this black hat, you know, those times everybody went with gray suits and down hats and no "payos". They didn't have beards, so clothing was mainly the biggest change. And my father, was a very special man. He was very good with the Satmar Rebbe. He used to learn - he used to be a "chevrusa" with the Satmar himself in Europe, was a very good learner, and my father liked all the Rebbes. Everybody to him was special and now with my husband there like one sided. So, you know, so my father didn't care if he was Bobov or was this. I have brother-in-laws that are Litvish and I have brother-in-laws that are Chassidish, and we all get along very well, and this is what my father always taught us - that we should all, everybody is/has their own Rebbe, and they are all special and he used to go to this Rebbe, he went to that, and he was also a Krasner Chassid, my father, and also the Mattersdorf, he was very good friends in the East Side - very good friends with the Mattersdorfer, we're very close. Williamsburg, before the Chassidim was a beautiful place, it was always a beautiful place, it was Friday night, everybody walked on Bedford Avenue, and you had the, it was always a Yiddishe place. It was always a place where everybody felt comfortable - we had the Bais Yaakov there, we had Torah Vodaath there, we had, it was always a beautiful place, and when the Chassidim came, it was just, it just stretched a little bit further. I remember we were waiting for the Satmar Rebbe to come to Williamsburg, there were crowds in the streets. You know, we didn't know, it was like an excitement, but Williamsburg was always a beautiful place to live in.

Mr. Horowitz, Cont'd.

Being on the West Side by the Rebbe, I always saw how the Rebbe wants to establish Yiddishkeit in America. I observed all the time, that he always used to talk, to remind how the Jews in Poland that came from Spain, from Germany, also found no Yiddishkeit in Poland. They worked, they did, they made "Shtiblech", they learned, they became Chassidim in Poland. So too, must we also begin to do here. It was very hard, there in Poland. His father came from Austria after the War, he had his own "Shtiblech", his own people. Here the Rebbe came completely alone, without any Bobover Chassidim, and us few boys that managed to save ourselves from the war, were a weak force to start to make new Yiddishkeit. So, he worked very very hard with us, and with whomever came, he explained how we need to begin again, to plant the old lifestyle from at home. I remember this very very well, because he constantly spoke about how we have to do it in America, even though it is not easy. It was very very difficult, I can say that I worked along with him. Aside from there being financial problems, we didn't have our kind of people, Bobover Chassidim to support the Yeshiva, the Rebbe, building problems. I myself saw, how hard the Rebbe worked, to send papers to all the people that remained alive, to bring them to him. Everyone arrived broken, without families, with families, they had nothing, and the Rebbe had to provide them with apartments, jobs, different ones, and Shidduchim for every one, he had a very difficult job to pull this together, so that there should be in America a Chassidus. Everyone really came here without a beard, without a "bekeshe", without a "shtreimel". He, very slowly, had to implant, and give to understand, that we should start afresh the whole way of living from back home. And in this way, we will survive the "Galus", by being together united. In the West Side, it was a very small place, it was very difficult, and we had to move from there to Crown Heights. By then, I already had a wife, and a son, the Bris was on a Shabbos, in Bobov, there was great excitement. At that time, there weren't many Brisin, the Rebbe was "Sandak", and after that I moved to Crown Heights. There was already there a Yeshiva, and that's where I sent my son. I'll give this over to my wife to tell how we sent children in Cheder. Start with how we started with the kindergarten.

Mrs. Horowitz, Cont'd.

My husband wanted the kids Chassidic, I went along with that. We sent the kids in Crown Heights. We had an apartment, nobody really, everybody was just about making a living then and there were no school buses and my kids, I would put them on the St. John's bus, it was like 5, 6, it went straight to the school and then I would wait for them, you know, when they came back, and it was very hard at that time, you know, to send the kids alone. But somehow, we, I didn't even think of the problems. The situation, the kids were not so bad then as it is today. You weren't so afraid. And my daughter, I sent to Bais Yaakov. She had to travel to Williamsburgh, because there wasn't a school for her in Crown Heights. There was no Bnos Zion then, and she travelled with a few girls. They were very young kids then. And, that's how, somehow we didn't worry about them so much. They got very independent, these kids. But they all stuck together, and later on the situation in Crown Heights got a little hard. I got married in 1952, September the 8th in Gold Manor that was near Williamsburg. Everybody got married in Gold Manor and, like a year later I had my first son, Yankel, and then a year and a half later I had my daughter, Fraidy, and that's how the family started. It wasn't so, I don't know, I used to live like people ask me how I managed, I went out a lot, we had beautiful parks in Crown Heights, and I managed to go every day even when the kids were very young, I managed

to go out with the kids, to the Parks, to the store, we always went together. We went Sundays, we used to go to Prospect Park years ago, we, like a family, we always went together and did things together. And, the family grew, you know, somehow, I was always busy with them, I didn't think of outside things, and once in awhile, I took a babysitter at that time and I went out myself shopping or to department stores. Ben Zion was the 4th child. He was after I had Yankel, Fraidy, Naftuly, and then Ben Zion and Shmily, the 4th. Ben Zion is named after the old Bobover Rebbe, and, if you know in Bobov, everybody has a Ben Zion, try to have one. And he was a very inquisitive child, and very independent, and you know, he went to London at 15, I sent all my kids away, they went to learn in Eretz Yisroel, the Rebbe said, send your kids away, I sent them away, even if sometimes I didn't want them to go. But, my oldest one wanted to go by 15-1/2 and I sent them, they were there, a few of the kids by the 6 day War, and we were a little nervous, and Ben Zion went to London. Now, in London, he decides to sit down and learn, and he learned very well there. He became really a big Talmid Chochom, and, you know, he came back, he still learned, and the Rebbe sent him to Belgium where he learned a little bit, and then he came back and he was like 20, you know, they were starting to talk Shidduchim for him, you know, marriage. Since he was a good boy, they were asking about him and they told me about his wife Pessi, and what a good girl she was and everything. We made the Shidduch ourselves. We inquired about the girl, about everything, about her, we go into it, and then we tell the boy if he wants to meet. I mean, I never, I give them the choice. If they like the girl or not, but we get all the information before. And it's like you sit in the house, you don't go out and you talk. Well, the children rely on the parents mainly for a Shidduch. I mean, the main person that's in such a Shidduch is the matchmaker. They call you up, they have a boy or they have a girl. In my case, I had the son, who had a very good name in the Yeshiva, he was a very good learner and had a lot of people calling up for him. Now it's very hard to choose the right person. So, I started inquiring about this particular girl, and I found out very good information. And the parents wanted him to still sit and learn which was what we wanted also. So we set up a date, just between, sometimes they parents themselves come to the house and discuss what your son wants or what your daughter wants and it works like that. We didn't do that. We went straight ahead because we felt we had enough information. My son was a young child, this was his first date, never spoke to a girl besides his sister and he was very very nervous. He didn't know what to talk about. Before he left he doesn't know how to talk, so we said, talk like you talk to your sister. So, all right, that calmed him a little bit, but we got there, he decided to talk, and he realized he knows how to talk. And we saw that they're talking very well in the other room, they went to a private room and we sat in the kitchen with the other parents, with the girl's parents. In a half an hour we came back and we said, you know, Good-Bye, and all that, you know, we didn't say anything at that point, because I wanted to talk to my son at home to see what his reaction was. I spoke to the girl, she seemed like a nice girl. So then they called up for another date. If they like you they call, even before you get home the telephone is ringing already. But they called up for another date and, my son, you know, he didn't say no, he didn't say yes, so we said yes. So we took another date and we spoke a long time and the parents wanted right away. And we asked my son, and he didn't even know what it was, and usually I let them go out a few times. But this time, somehow, I don't know what happened, I asked my son if he is interested and shook his head, so we figured he was interested, and we said O.K. And we drank, you know, "L'Chaim", that means, you know, between the parents, a little cake, that means that it's set. And that's how this match was made. But most of the matches of my kids are made... (tape is silent for awhile, then Mr. Horowitz continues...)

Mr. Horowitz, Cont'd

It is understood that each child is different, a father cannot tell a child the same like another child. Ben Zion was a little different, he had a very sharp mind. He went to London and took very much to learning. We had some aggravation because they learned too much and ate too little, and they took him to the hospital. He was very special. People who came from London came to me and said, your son is a Masmid, a very big Masmid, he learns an awful lot. A father is very happy to hear that. So I thought about Shidduchim. My wife wanted to make a Shidduch with a family that learns. My wife and myself together, we didn't push, we didn't tell our child what to do, because I very much asked, and by me it was a little easier, because I have a Rebbe. And by us, it is customary to go to a Rebbe and ask exactly, we tell him everything that's happening, and he already tells us what we ought to do. So too by Ben Zion. Coincidentally, the Rebbe was not home, so I called the Rebbe and I told him everything, that they're talking a Shidduch, with whom, and the Rebbe agreed that we should do this Shidduch. We were very pleased, the family is a very prominent one, of Rabbinic background, with Rabanim, big learners, and Ben Zion very much fitted in to come into this family. It is self understood that they themselves also supported my boy, they gave them whatever they needed, it was lighter on us. Thank G-d it was a very nice wedding and 4 children were born. Ben Zion, in the beginning was a Rosh Yeshiva in a Yeshiva, so he gave over his learning to other children. However, it was very very hard, and they didn't pay. So the Bobover Rebbe said, you can do much better. So he became an operator. Thank G-d, whoever meets him is very impressed, he has a very good reputation with everyone, has thousands of friends. I'm certain he will become a Rosh Yeshiva too. In our family, Thank G-d, by me I took children from all sorts, I have Satmar, Pupa, I have Belz. I visit my Mechutonim very often, I have a very good relationship with everyone, so too with my daughter-in-laws, son-in-laws, children at home. It's not easy, but you have to be this way, every person must carve out their own way. If you start this way with your children, you initiate in your home peace with your wife, peace with your children, peace with everyone, and we ask G-d it should continue in this way. It comes to Chanukah, all the children get together, the grandchildren, Thank G-d, Bli Ayin Hora. This aspect, my wife and myself tried very hard to convey, they should be united. Ben Zion has a car, whenever we need him, everybody calls him, like today, "Ben Zion, pick up the kids", "Ben Zion go here," Ben Zion knows he has to go, to do for everyone in the family. This is very very important in Jewish life - to have pleasure from our families that hold together. I wish my children and grandchildren should all get married, have peaceful homes with their wives, they should have a home of pleasure, peaceful without strife. They should be united and love each other. Life is very difficult, you can make it easier, and it becomes easier by helping each other. We have to meet each other's needs. I need this and she needs that. My children are this way too. They wash dishes for their wives. Even though these things are trivial, they help promote peaceful existence. The grandchildren see this by their parents, they do the same. This aspect is very important for Yiddishkeit too. Yiddishkeit has to be practiced with love, and if there is no fighting, one helps out the other, everything is different. Shabbos is different, Yom Tov is different, we dance and sing. One has to work on it, it doesn't happen by itself. If one has a wife that helps along, and especially if one has a Rebbe. The Bobover Rebbe is well known as a loving person, he likes everyone, doesn't have strife with anyone, and he exerts this influence among all his Chassidim and all his good friends, that they should live in this manner. I take my children all the time to Bobov, and

we spend very good times there. Especially in America, everyone understands, that the street is not so-so, so one needs someone to pull things together. Yes, I was a boy out of the war that forgot everything, learned little, didn't have the strength. Without the Rebbe, I could not have had such a home, such children to show. This strength is only on account when one has a Rebbe. Comes Yomin Tovim, there is dancing, you come to the Rebbe and he gives one the strength in each home to behave with the children the way it used to be back home. It could not have happened without a Rebbe. I tell everyone, that to have good and Yiddishe children, one must have a Rebbe, any Rebbe. I found a very fine Rebbe, a wise Rebbe and I continue to go there, my children go there, and every thing that there is a problem with, and problems do come up, sometimes with doctors, health, earning a living, or with Shidduchim, everything goes to the Rebbe. And it is much easier, since one has who to rely on. He says and agrees, so you know that you asked, and didn't only follow your own mind.

Mrs. Horowitz, Cont'd

I grew up always from my parents of only being a mother to my kids and bringing up the kids. I never really had any, I like to paint. As a kid I thought I'll be an artist, you know how children are, but it never went further than that. I knew that I couldn't go to certain public schools. I was brought up in Bais Yaakov and I never went away from the Bais Yaakov way of living. I went to Rabbi Kaplan's school, and I was always surrounded, my friends, I was always surrounded by real orthodox children and I never really missed going to College, or furthering my education. We were all brought up to be, my older sisters, we were all brought up to marry and have children and bring them up the way my parents brought us up, and I think my oldest sisters were like a role model, because they were frum and they were bringing up their children in a very orthodox way. Some of them were not Chassidish, Litvish, and we all got along very well. I never wanted anything else of materialism, I have my own home here and that's more than I really expected and my children are growing up nicely, my grandchildren, they should be well, and that's the main thing I want out of life. They should be happy with their husbands and the children, and they should have a lot of Nachas from their children like they're giving us. And them going really in my father's path and my mother's path and we don't need anything. Going to the movies, No, I don't miss it, but as a young child at those days, we used to go to the movies, I'm not going to say we didn't. But the movies were different in those days. And, no, I don't miss going to the movies, I don't miss Television or anything. I listen a lot to the radio and to the talk shows and to music, Jewish music, tapes.

Mr. Horowitz, cont'd

I came to America, like I previously related, I came to the Bobover Rebbe's house. Being in the Bobover Rebbes house, we did not need to have any association with the outside world, because the Rebbe gave us so much, discussion, singing, dancing and learning, that we were very satisfied, and he instilled in us a strength we should know that we need to continue a way of living from back home. And this in America was very difficult work. We were very busy with this project to live a way of life like back home. So, we were very united, and in this way we

had the strength of raise our children as Chassidim in America. It is understood that America is a very difficult arena for Chassidus. Especially today, the outside world, not like at home in Europe, there are Televisions, movies and all sorts of luxuries, that disturb one from Chassidus. But since one has a Rebbe, and the Rebbe has a strong strength to hold his Chassidim, by letting them understand, that this world is one that passes by, it is only here for a number of years - we have to get ready for the world to come. And he has his Torah concepts, and traditions that Bobov has very nice traditions, so we were all busy with this and raising our children as Chassidim. Thank G-d we were successful, my wife and I to have children that are very very Chassidish and great learners. But all this needs doing. One has to get up early in the morning, stay up late at night, pay tuition, go to the Rebbe's table. Sometimes I'm up all night long by the Rebbe. All these things that the Rebbe did, we know, like Moses that G-d gave him leadership. We need a leader. A leader leads his people in a way that let's them understand what is really important in our lives on this earth. Thank G-d, I found a strength not to be influenced by the American life style, not to see all that's going on around me. By keeping together and united we can fight the forces that want to tear us away from Yiddishkeit, Chassidus. Chassidus was given to us through the holy Baal Shem Tov, that now is the time before the coming of the Messiah. That is the whole idea of why Chassidism came down to this earth, why the Baal Shem Tov discovered it, we should know, that we will be having difficult times before the Messianic era and we need the way of Chassidus, so that we can be together in Yiddishkeit. This is not something that we get from heaven, but if one leads a Yiddish life, one has pleasure. Back home, they didn't let one come to America, because they were afraid of what America might do as far as Yiddishkeit. To see such generations, this house, as well as other Jewish homes, and other Chassidus, I believe our parents would find it hard to believe their eyes. Like my Rebbe, all Rebbes, my Rebbe whom I know very well, is a very big miracle maker from all times that he could accomplish what he did. They have to lead their people so that the outside world, like one has to go to work, like my son Ben Zion, who is an appraiser and goes into many homes, not necessarily religious, he also goes to Gentiles to do appraisals. My other children also have jobs and thank G-d, it does no harm, they do not get influenced by all the things that go on in the Gentile world. It is also easier because they realize what the secular world looks like, how low they have stooped, our children understand that how advantageous it is to be a Chassid. I can tell you, that when the Rebbe came to America he did and continues to do very big accomplishments. When one has 1,000 and 2,000 children in a Yeshiva, one has to give each child individual attention, and a father must also give each child attention. It is indeed very hard to allocate attention to all my grandchildren, but we must do whatever one can, and understand to the best of one's abilities, so that we may continue what was started here in America until the Messiah arrives.