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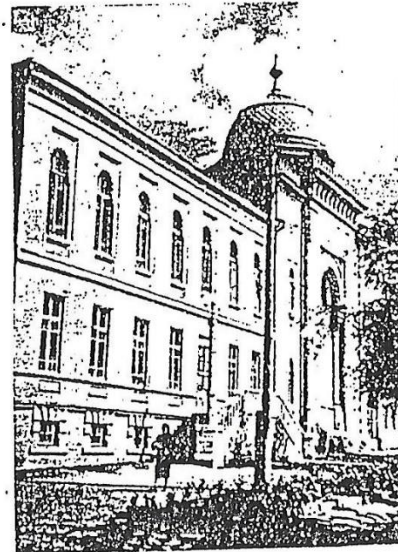


THE JEWISH KISHINEV

GUIDE

Compiled by

Sarah Shpitalnik



KISHINEV

1995

Jewish organizations located in Kishinev are :**Joint-Alecu Russo**
the Consulate of Israel-A. Matievich street, 113;**Israel Cultural and**
ational Centre-S.Lazo street, 19A;**Jewish Agency**
ut"-Bucuresht street, 76.

ne that the Guide will help the guests of our city to learn what we call
wish Kishinev".

Responsible for the issue

Anna Batsmanova

Elaborated by **A.Sadagurski**

Compulated by **Olga Sivak**

On the cover- the picture of the
Chorus Synagogue

The aim of the present guide is to show readers and visitors some intact sights related to Jewish life of Kishinev. The guide does not pretend to deal with deep investigation in history, religion or culture of Kishinev Jews.

The compiler made use of the following documents and books:

Archive documents compiled by B.P. Kovarskaya, I.E. Levit, S.M. Shoihet.

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The famous scientist academician A.Kovarski, the doctors I.Libershtein, R.Tsiprush achieved much success in the field of agricultural science; the biologist doctor I.Vaintraub is mentioned in a lexicon of the world best scientists.

Several Kishinev Jews physicians and mathematicians are well known abroad, academicians Ia.Perlin, I.Bersuker, V.Kovarski, I.Gebberg, doctors and professors B.Tsukerblat, S.Clokishner, S.Gifcisman, A. and L.Kon.

Favorable conditions to restore Jewish life were created in the 90s. The Presidential Decree of August 12, 1991 "About measures to ensure the development of Jewish national culture and satisfaction of social needs of the Jewish population in Republic Moldova" gave an impulse to the revival of the "Jewish Kishinev".

The Association of Jewish Culture was organized. The newspaper "Nash Golos" ("Our Voice") was founded. The radioprogram "Yiddish Lebn" (Jewish Life) led by S.Bengelsdorf, the TV program "Oyf der Yiddishe Gas" (On the Jewish Street) led by M.Lemster reflect the Jewish life in the Republic.

Two Yiddish kindergartens, two schools (No.15-religious and No.22-secular) bring up children in national, cultural and historical traditions; they study Yiddish, Hebrew as well as ordinary subjects.

The Jewish library "Y.Manger" (directed by A.Batsmanova) a branch of the Municipal library "B.P.Hashdeu" and the Museum of history and culture of the Jews of Moldova is located on the Renashterii Av., 4. The book collection consists of books in Yiddish, Hebrew, Rumanian, Russian and other languages; its basis are donations of readers and Joint's generous gifts. Besides the traditional loan section, reading room, scientific reference section the library got a special structure: an informational reference department, a children department. The staff is also occupied organizing different clubs: an "Yiddish Centre", clubs of pensioners and War veterans, children aesthetic studio, theatrical and dancing companies, as well as of compiling reference and other editions. Thanks to Joint the Library is supplied with necessary technical equipment. The staff is professionally skilled, some librarians took part in the Buncher Seminar in Israel. The Library is a real centre of Jewish culture of Kishinev.

There is a section where students learn besides local languages Yiddish and Hebrew. It is opened at the philological faculty of Moldavian State University (1992).

In the frame of state structures there is a Section of history and culture of the Jews of Moldova, a part of the National Institute of Minorities of the Moldavian Academy of Sciences (Head professor I.Kopanskii, Dr.H.).

the Railway Station till the Cathedral Park, Munchesht, Malaia Malina, etc.

Numerous men were killed with cruelty on April 7. We can show a house on Asiatskaia 13 (now Romana Street), where four Jews were killed. The event was described by the Russian writer Vladimir Korolenko (House No. 13); The Jewish poet Haym Nahman Bialik visited Kishinev and wrote the famous poem "The Legend of the Pogrom"; other writers and public figures dedicated their works to the tragedy.

Those are the addresses of the more cruel murders : Gostinaia 33 (now Metropolitan Dosoftei street) Ismail, Kilia, Bolgar streets, the New Market, Munchesht, Skulianka...

The wounded and corpses were transported to the Jewish Hospital and received by the Head Doctor and Surgeon M. B. Slutski, author of the memoirs of the pogrom, who had worked in this Hospital about half a century.

JEWISH HOSPITAL and ASYLUM

The Jewish Hospital was a proud of Kishinev's Jewish Community.



The Hospital was founded at the beginning of the XIXth century on Nikolaevskaia street No. 172-174 (now Columna Street). It had been rated at 110 beds, but got more than 200 patients. When free beds had been available not only Jews were cured, but also persons of other denominations.

First there were only two sections (therapeutic and surgical), after 1906 the third department was added - a delivery one. Till 1917 there were nursery and obstetrics classes attached to the Hospital.

The Hospital took up a large area. The main building was two-storeyed under a tiled roof; on the ground floor there was a receiving room, an emergency aid, physician's apartments; on the first - the therapeutic section, the dwelling space for hospital attendants. The surgical section took also up another two-storeyed building; there were two operating-rooms, several wards, dwelling space... The delivery section occupied a separate one-storeyed building. The drug-store and labs were in the administration building. The kitchens, stores, etc. were located in a special building.

highway (the hollow behind the stud-horse), on the way to Strasheni, along the west wall of the Jewish Cemetery, on the lot of the Agricultural Institute on Sadovaia street (now Matievich street), near the railway stations Visternicheni and Gidigich, in the forest near the village Khulboca, etc. The survived prisoners were deported to Transnistria. Only a hundred men remained in the Ghetto till December 1941.

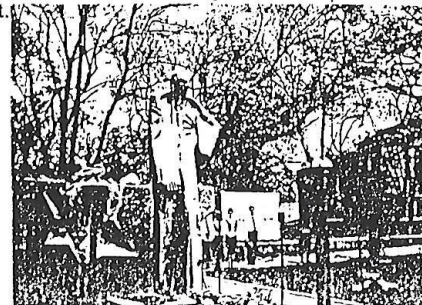
MONUMENTS

"The Monument in Memory of Fascism Victims" was opened in 1991. It was installed near the Orhei highway, on the place of mass executions of Jews in the quarry. The Monument represents itself two hands which tear to pieces a barbed wire and a fascist fylfot, symbolizing the aspiration for freedom and life. The authors are sculptor Aurel David and architect Fedor Naumov.

Many mourning arrangements had been held to the memory of the pogrom on the 90th anniversary in April 1993: meetings, conferences, concerts, exhibitions; a book of articles was published with the support of Joint.

A Memorial sign was unveiled then on the place of the former Jewish Cemetery: a cleft in two parts a red granite stone with a Magen David, on it we can read the inscription in four languages: Yiddish, Hebrew, Rumanian and Russian: "In memoriam of Kishinev Pogrom Victims (1903-1993)." The Monument (sign) symbolized the age-long aspiration of Jews for unity. The author is architect Semion Shoihet.

On the same day April 23, 1993 another monument had been unveiled on the territory of a little garden bordering with Renashterii Avenue. On this place in the autumn of 1941 there were the Jewish Ghetto. The rectangle of open space is set in a frame of verdure. The main place of the memorial complex is the figure of a praying Jew, made of bronze in the shade of two columns made of red granite. The space solution of the granite columns and the simplicity of the silhouette impart to the monument a special expressiveness. The clear space in the stone of the background forms in the centre the drawing of a broken Magen David. The inscription in Yiddish, Rumanian and Russian says: "Martyrs and victims of Kishinev Ghetto, we remember you!" It reveals the idea of the monument. The broken pieces of granite, dispersed around intensify the emotional sounding of this memorial complex. The authors are sculptor Naum Epelbaum and architect Semion Shoihet.



In post-war years Kishinev was restored little by little and turned into a major scientific and cultural centre. In spite of the fact that Jewish life did not exist, the Jews played an important role in the development of the city. Their number after official statistics was 49905 in 1970, and only 35745 in 1989.

The architects and civil engineers gave up all their energy, intellect and gift to the restoration and reconstruction of their native town. The first project of the general reconstruction belonged to the engineer M. Bubis; the author of plans of some city areas was B. N. Benderski. The citizens appreciate the merits of V. G. Bitman, M. I. Berber, Ts. M. Dukarskaia, V. I. Gorshtein, G. L. Goldschlag, I. Sh. Gurevich, O. S. Sheinberg, M. I. Averbukh, I. A. Shmurun, M. A. Vaintraub, A. B. Vaisbein, A. A. Zaltsman and others.

D. I. Palatnik, the Honoured architect of Moldova is the author of the houses near the railway station, the House of Writers, and numerous other buildings; I. S. Shvartsev took part in the reconstruction of the Pushkin's zone; the projects of some squares and mains belonged to Ia. S. Shtern. I. S. Eltman planned the Dynamo Stadium and many other structures.

The Honoured architect of Moldova and State Prize laureat S. M. Shoihet is the author of the Kishinev Circus, the Railwayworkers' Palace, of School No. 1, the covered tennis-court, several monuments and memorials to the victims of fascism, etc.

The sculptures by L. Dubinovski, L. Averbukh, father and son Nutovich and other adorn Kishinev. The art of M. Gamburd, A. Zevina and other Jews enriched the picture collection of the city.

The development of postwar literature is connected with the names of writers in Yiddish I. Shraibman, I. Iakir, M. Saksier and others, in Rumanian I. Baltan, L. Deleanu, L. Corneanu, A. Gujel, P. Mihnea, S. Shliahu; the science of moldavian literature is enriched by the works of E. Levit, that of linguistics by the works of M. Gabinsky, R. Udler, S. Sandler.

The first moldavian opera was composed by D. Gershfild; the composers Z. Tkach, Sh. Aranov, B. Dubosarski, A. Sokirianski; P. Rivilis, S. Lobel, S. Shapir and others created moldavian music. Among the musicians which brought fame to the country are Gita Strahilevich, Iuli Gus, S. Zag, A. Palci, the dynasty Dailis, O. Dain and many others. Eminent singers were the Jews R. Esina, B. Raisov, F. Kalinski... The musical theory is developed in the works of Z. Stoliar, E. Tkach. M. Livshits is well known as a theorist in plastic arts.

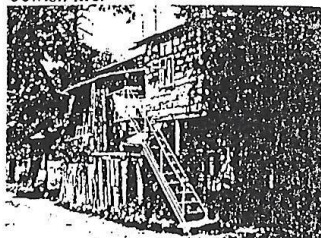
S. Rubashov, M. Gehtman, I. Drobinski, B. Kurtser, M. Mihlin, Ia. Reznik, E. Shleahov, I. Shroit founded the medical science of Moldova and educated several generations of physicians.

Kishinev is mentioned first in 1466 as belonging to a boyard owner, late the XVII th century as a hamlet owned by a monastery. It is considered that the Jewish Community existed here from the XVIII th century, though isolated families had settled in this places earlier. We have in our disposal "Regulations of the Jewish sepulchral fraternity" written in 1774 and signed by 144 men.

At the beginning of the XIX th century the Jewish population became more numerous: in 1827 there were 7500 inhabitants. Sometimes Jewish population here exceeded the number of the indigenous one; their role in the life of the town became more important in spheres of trade, industry, commerce.

At the end of the XIX th and the beginning of the XXth century there were a lot of Jewish merchants and industrialists with a rich money turnover. At the same time there was a lot of urban poor handicraftsmen, petty traders, unemployed.

Numerous philanthropic associations were founded to help the poor men. In the 20s -30s of our century Joint lent an important support in all spheres of Jewish life.



Before the War 1941-1945 the great bulk of Jews lived in the lower part of the city. There were narrow streets, one-storeyed little houses; they owned tiny shops, dark taverns or inns, etc. A street and a lane were named "Synagogue Street", and "Synagogue Lane", and another "Jewish Street".

Kishinev was almost not known in the world till the events of 1903, when the pogrom had broken up. The pogrom was a tragedy which attracted attention and indignation of progressive-minded humankind. The pogrom was the result of numerous provocative articles in the anti-Semite newspaper "Bessarabets" (publisher P. A. Krushevan), leaflets describing ritual killing of Christian babies for preparing matzot. Tsarist government was indifferent to the cases of anti-Semitism.

The pogrom began at the first Easter day, on Sunday, April 6, in the afternoon. Let us pass along the route of the pogrom-makers: the disturbances broke out in the Tchufflin Church area, then the infuriated crowd passed to the Alexandrovskaia street (now Shtefan the Great Av.), and further to the New Market (now Central Market). They ruined all the shops and apartments belonging to Jews, robbed, smashed to pieces, broke the windows in the central part of the city. The same took place the day after, nobody stopped them. They began their cruel action from the territory

According to the data of the Regional Statistic Service in 1919 the Jewish population prevailed over the others-62000 (total population 133.000); according to the 1940 census there were 70.000 Jewish inhabitants in Kishinev.

From 1919 till 1940 to rich Jews belonged some buildings in the centre of the city, as well as an important number of factories and plants in the suburbs. Besides the owners of firms, plants, bankers and intellectuals the most part of Jews were poor handicraftsmen, petty traders, workers. They spoke Yiddish, a part of them learned local languages.

SYNAGOGUES

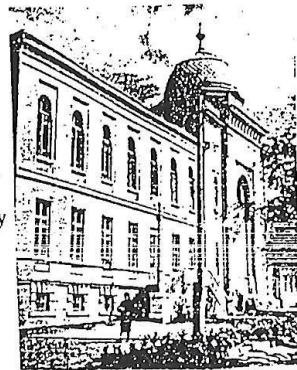
The most part of Jewish inhabitants were pious. The list of synagogues and prayer houses composed by Chief Rabbi Y. L. Tsirelson at June 3, 1911 consisted of 59 denominations. Later in the 30s 77 synagogues and prayer houses functioned in Kishinev.

"The Great Synagogue" intended for 500 prayers was built by Rabbi Zalman Shargorodski in 1812, according to other data by Rabbi Haim Tchernovitser in 1816. In Rabbi Tsirelson's list the Great Synagogue is mentioned as the Main Synagogue.

The synagogues names were due to the sponsors' desire. That is why we could find in the list such names as fishers', smiths', water-carriers' bakers', tailors', hatters', shopmen's, etc.; names of grantors: Halperin, Perelmutter, Roitman; names taken from religious sources: Talmud Torah, Mashde Teshlim, David's Psalter, Shaymrim Labayker, etc.; names of spots: Khutsuleovca, Melestiu, etc. Several synagogue buildings exist till our days.

THE CHORUS SYNAGOGUE or THE CHORUS TEMPLE.

The Synagogue was attached to the school "Talmud Torah" and built in 1913. It was a stone building covered with tin. Five one-storeyed stone houses under tiled roof also belonged to the synagogue. They served as lodgings. The construction of the Temple was paid by the Jewish Community.



and the halls were utilized by the sport association "Maccabi" at the end of 30s. In 1940 the building was nationalized.

JEWISH SCHOOL of the SHOP-ASSISTANTS SOCIETY

The Shop-assistants Society founded a school in September 1, 1898, later in 1906 it became a High Elementary School on Irinopolskaia street (now Oc. Goga); there was a good library too. The holders of its certificates were allowed to study in the 6th-form of gymnasium. First the pupils were only boys, later also girls, both chiefly children of shop-assistants. One of the last head masters was M. Zevin (father of the artist-painter Ada Zevina).

* * *

Besides abovementioned othe philanthropic organizations existed at the end of the XIXth century and at the beginning of the XXth: "The Association To Help the Indigent Jews" with a cheap canteen adjusted to it, a "Union for Assistance of Women in Childbirth as Well as the Poor One", loan-saving companies.

THE ASYLUM (ALMSHOUSE) for WOMEN and MEN and YESHIVA

The Almshouse was situated on, Popovski street No. 4 (Now Khincheshit street). It was built up of the means of a prosperous Kishinev-inhabitant Shulim Perelmutter, then by his daughter and his son-in-law Moshe Cligman who inherited him. There were separate sections for women and men, matrimonial rooms, mikva, accomodations for employers, apartments for the administration. The Yeshiva was adjusted to the building.

From 1945 till the 80s the building was occupied by a printing-house. After an earthquake it was partially ruined and never restored. Now instead of the beautiful two-storeyed house one can see only remains. Opposite the Almshouse the Jewish Community maintained a "Beyt ha-Shhita" (a place where poultry was killed according to Jewish traditions) till the beginning of the War (1941). Even the place does not exist now, because the street has been enlarged.

ORPHAN-ASYLUM for GIRLS

"The Union for Assistance of Orphan Girls from Kishinev" had organized an orphanage attached to the Jewish Hospital (1920). Then they bought a two-storeyed house for this aim, later another one (1922) on Ostrovski street, 8. Sixty orphans from 4 till 15 were supported here. A kindergarten functioned for the little children, the elder attended the Jewish professional schools. The orphanage existed owing the philonthropic payments.

KISHINEV JEWISH ORPHAN-ASYLUM for BOYS

"The Association for Protection of Jewish Orphan Children" (founded on February 1900) had bought a lot and two old houses on the crossing of Reinskaia street and Boiucani slope. This took place in 1903. At first there lived about 30 orphan boys. In 1907 they planted here an orchard and vineyard. Since 1908 the orphanage got an official legal status. In 1913-1915 an additional house was built, the number of inmates increased. The boys got elementary school education and practical skills. At seventeen they got papers and testimonials.

The orphanage was maintained owing to payments, donations, taking "Kusher", from philanthropic parties, concerts.

Now the place of the Asylum belongs to the Municipal Park.

KISHINEV JEWISH DAY CHILDREN'S HOUSE

A house was built on Nikolaevskaia street No. 158 (now Columna Street) by the "Association for Help to Indigent Jews" in 1903. Thousands poor children found shelter here, they got here food, clothes, foot-wear. At school age the children were sent to professional schools.

Cheap canteens had been open with the Joint's help on the years of famine during economic crisis. They were in different areas of the city: next to the Iliinski street, 33 (now St. Ilie street), on Kharlampievskaia street, 3 (now Alexandru chel Bun), etc.

* * *

After June 28, 1940 under the domination of Soviets the Zionist organizations as well as the philanthropic associations had been prohibited. The professional schools were reorganized in Jewish schools of general education. The Kishinev Jewish Theatre was founded, an Yiddish newspaper was published. At the same time a lot of Jews as well as men of other nationalities were arrested and deported. Among the prisoners were eminent leaders of Zionist movement and public organizations, distinguished representatives of intelligentsia.

Kishinev was occupied by the fascists army in July 1941. On the initiative of the Einsatz detachment the Kishinev Rumanian commandant founded the Jewish ghetto. The borders of the ghetto were between the Kharlampievskaia street (now Alexandru chel Bun) and Asiatskaia (Romana), from Pavlovkaia (Renasterii) street till Georgievkaia street, a part of the city in the direction to Visternicheni. The ghetto existed a short time from July 18 till November-December 1941. According to different sources the number of prisoners was among 13 to 15 thousands, mainly women, children and elderly men. They suffered from indignity, were put to tortures, underwent forced labour. Mass executions took place in the suburbs, near the Orhei

An Asylum for aged, "The Big Kishinev Jewish Asylum" was attached to the Hospital, about 60 women and men were fed, dressed free of charge, had medical help here.

The Hospital was famous for its staff; besides M. Slutski there were other remarkable physicians: Head Physician Efros, the eminent surgeon and gynecologist M. Krasilshchik, who worked here till 1940. Not far from the Hospital one can see the Jewish City Cemetery.

THE JEWISH CEMETERY

The Jewish Cemetery adjoined two ancient districts of Kishinev-Boiucani and Skulianka. The victims of the Pogrom lie in a burial vault. Many tomb-stones of art and historical importance were installed in the Cemetery. A fence enclosed it.



Kishinev underwent bombardment at the beginning of the fascist aggression in June 1941. Among the first victims was the Chief Rabbi Yehuda Leib Tsirelson, he was buried according to the Jewish traditions. The 400 persons killed in the first days of fascist occupation were also transferred and reburied here in 1944. Some victims of the ghetto lie also here. An antifascist group was killed straight in the Cemetery.

In spite of all calamities the size and shape of the Cemetery did not change since the XIX th century. But in 1959 at a Conference of the City Soviet (City Council) it was decided to allot a part of the Cemetery for a park under a pretence of a general plan of reconstruction. The monstrous decision provided the transfer of remains, tomb-stones and monuments to the upper part of the Cemetery in the shortest time. After War a lot of the Jewish population did not return to their native city, and the monuments and tomb-stones were dumped in heaps in the upper part of the Cemetery, the fence was placed along its new borders. So, the new park was founded on human remains, the unique tomb-stones can be found only on the pictures taken by two enthusiasts, two architects-the Jew D.Y. Palatnik and The German R.E. Kurtz.

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PUBLIC PROFESSIONAL WOMEN JEWISH SCHOOL No.1

The school was founded on February 1895 by the eminent public figure and teacher Susanna Pavlovna Rashkovich-Doroshevskaja on the donations of the family Michnik.

Since 1907 the school was a private property of "Women's Professional Education Society". Girls mainly of indigent families got here secondary school education and professional skills. Girls aged from 5 till 20 were taught as seamstresses, to make haberdashery goods. Later in the 30s the profession of dental mechanic was also represented here. Two libraries-one for teachers, the other for pupils, as well as evening courses were at the disposal of every Jewish girl.

The pedagogical staff was distinguished by a high standard of knowledge and progressive world outlook.

The school was located on Kharlampievskaja street, 111 (now Alexandru cel Bun street). After the nationalization in 1940 there was a printing-house, other printing enterprises. Now the building is occupied by the Polygraphic professional school No.4.

JEWISH PROFESSIONAL WOMEN SCHOOL No.2

An elementary school for children of indigent families was opened according to the decision and on the fund of "Trusteeship Society of Jewish Indigent Children" in the beginning of our century. Later the school was named "Jewish Professional Women School No.2". The "Trusteeship Society" had purchased a building for that school on Leovskaia street No.25 (now Shchusev street). The means were collected from philanthropic actions.

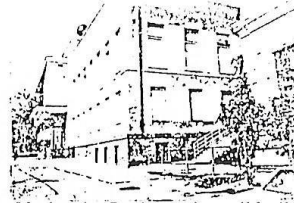
The girls were taught subjects of general education in Yiddish, sewing, embroidering, to make haberdashery goods, etc.

"TALMUD-TORAH" and the SCHOOL "CULTURE and LABOUR"

"Talmud-Torah" was opened in 1872 on the means of Kishinev philanthropic societies and existed in the building on street Sinadino (now Vlaicu Parcalab) till 1922. Then it was reorganized in a public Jewish school "Culture and Labour". Having as a head a tutor council, elected by the Jewish Community. The pupils and teachers prayed in the Chorus Temple.

The pupils studied Rumanian, Hebrew, a foreign language, arithmetic, geometry, drawing and other subjects; they learned different trades. There was a library, a canteen, a workshop.

The school was maintained by payments and donations, taking "Kusher", sale of things made by the pupils. The "Culture and Labour" was located in a three-storeyed stone building with large basements. A part of the building



At the first the Synagogue was the prayer house for the pupils of the Talmud Torah. Later it became the main and the most prestigious synagogue of Kishinev. The location was on Sinadino street No.65-67 (former 28 June street, now street Vlaicu Parcalab).

Under the Soviet regime all buildings were nationalized. The building of the Synagogue and the five one-storeyed houses were reconstructed to a theatre. Now it is the Russian Drama Theatre "A.P.Tchekhov".

SYNAGOGUE "LEMNARIA" ("WOOD")

The name can be explained by its location near a former wood market. It is a two-storeyed building; under it there is a vault which served once as a "mikva". The building is located on Renashterii Av., 5 (former Pavlovskaja). After 1940 the building housed different offices and organizations. Now here is a Sanitary Antiepidemic Centre.

MOLOTSIIE SYNAGOGUE

It was the prayer house of coffin-makers, constructed of their means. It is two-storeyed modest building, located on Iliinskaya street, 41 (now street S t. Ilie). During decades it was occupied by a paper-store. Last time baptist believers had claimed to the government bodies and had got the building. They say that this place is sacred; they restored and renewed it under the name "Church of the Jesus Saviour".

GLAZIER SYNAGOGUE (GLEISER-SHIL)

It is the only functioning synagogue in Kishinev. The Synagogue was built in the 80s of the XIXth century and was officially opened in August 31, 1888. It was constructed by the glaziers and bookbinders on their money. The address is Habad Lubavitch Street (former Iakimovski Lane). The Synagogue was reconstructed many times, but its outer and inner air is preserved: the prayer hall with galleries, five windows, the front door facing to Habad Lubavitch street. The entry to the galleries is from the yard. Other four windows face to South, four to West. The Synagogue has a little yard, several additional buildings. The main official person of the Synagogue is Rabbi Zalman Leib Abelski, an envoy of Lubavitch Rabbi.

HAY'S SYNAGOGUE

The name is linked with its situation near the former hay-market-Benderski street (now Tigina street) in the corner with Leovski street (now Shchusev street No.5). The Republican Stadium is constructed instead of the former

hay-market. The Synagogue was built on the funds of the Kishinev Jewish Community at 1886.

In 1940 the building was nationalized. Till August 1944 the fascist invaders kept Soviet prisoners here. In 1992 the municipal authorities had made restitution of the building to the Jewish Community. Now the place is located by the Yeshiva Agudat Israel.



Between the first and the second World Wars the Zionist movement of different orientation had developed among the Bessarabian Jewry despite of governmental and public anti-Semitic opposition. The organizations "Havovei-Zion" (M. Disenhof the future Mayor of Tel-Aviv as the head), "Post department" (Doctor Jacob Berenshtein-Cogan as the head), "He-Haluts", several youth associations ("Gordonia"), etc. functioned before the WW II in Kishinev.

THE ZIONIST CENTRE

All the upper mentioned organizations housed in the building on Kievskaja, 52 (now August 31 street). Besides them leading bodies of Zionist parties and movements such as "Ha-Mishad-Ha-Erets Israel", "Tarbut-Association", youth organizations were concentrated here. According to David Vinitzki, a Zionist leader and writer, the house was "the centre of public and spiritual life". The Zionist Club was also represented here.

In 1940 all the Zionist organizations had been forbidden, a lot of active workers were arrested and were deported. The building exists until now and is occupied by a state office.

Until 1940 the American Jewish Distribution Committee (Joint) acted in Bessarabia. It contributed to the spring up of different organizations which paid important role on economic, social and cultural life of local Jewry: "Society of Handicraft and Agricultural Workers" (ORT) (existed in Kishinev from 1921); "The Jewish Colonization Society" (JKO); "Society of Care of Jewish Health" (OZE), etc.

Being forbidden for almost 50 years Joint now is going on its noble human mission in Moldova. A memorial plaque was installed on honour of the 80th anniversary of Joint on the building where the Committee had been located in the 30s (Reinskaja 54, later Pirogov street, now street Mihai Kogalniceanu).

SOCIETY OF CARE OF JEWS' HEALTH (OZE or OOZE)

The organization had as its main aim to provide "protection of the Jewish population health, care to sick men, different sanitary and hygienic arrangements" (from the "Regulations of OZE"). The Bessarabian OZE had financial support of Joint. The Kishinev OZE centre had sections in many Bessarabian towns and villages.

Kishinev department of OZE was officially enregistered in November 20 1915. Doctor I. Berenshtein-Cogan, the Chief Rabbi I. L. Tsirelson and many other eminent persons were among the founders. The heart of this organization was doctor paediatrist M. Vainshelboim, here worked also experienced physicians A. Iakir, I. Moldovan, F. Tchegorskaia worth to be mentioned in our days.

Kishinev's department OZE had its own polyclinic, laboratories, a drug-store, a children camp, a sport ground. The main building was located on Mikhailovskaia street (former Komsomolskaia and now M. Eminescu street). The building was nationalized in 1940. This two-storeyed stone building was occupied by the Municipal polyclinic No. 1 during several decades till the removal to a new place.

It is well known that among Jews from immemorial times special attention was paid to education. In this respect there was no exception in the life of Kishinev Community. The Jewish Encyclopedia (Vol. 9, Col. 505) asserts that at 1858 there were two Jewish schools on public expense with an attendance of 80 pupils and one private for girls. In 1910 there were three Talmud Torahs, one school on public expense for boys, seven private schools, one professional school, one Yeshiva, etc.

After 1918 there were two Talmud Torahs, a primary Jewish school, a Rumanian primary school with Yiddish as one of the subjects, two professional schools for girls, a kindergarten "Iavne". There were also two high private schools for girls, one belonging to Head Mistress Skomorovskaia, the other to Mrs Goldberg, two for boys (Head Masters Kulin and Vaisman).

JEWISH KINDERGARTEN "IAVNE"

The kindergarten was founded in 1922. It was sponsored by the prayers of the Synagogue "Iavne". Its address was Nikolaevskaia street (now Columbi street) between Bolgarskaia and Benderskaia (now Tigina) streets. The staff had professional skill, the children were taught Hebrew, music etc. The children of poor Jews were offered food and clothes.