

studied the systems of medieval and modern Jewish and Christian philosophers, one result being his "Sefer Emenah Yesharah," an inquiry into Jewish philosophy and dogma (2 vols., Krotoschin, 1843, 1871); an appendix to vol. i. contains a commentary (incomplete) on Job and Ecclesiastes. In the midst of his many activities, however, his thoughts centered on one idea—the colonization of

**Palestine Colonization.** Palestine, in order thereby to provide a home for the homeless Eastern Jews and transform the many Jewish beggars in the Holy Land into a useful

agricultural population. He proposed to collect money for this purpose from Jews in all countries; to buy and cultivate land in Palestine; to found an agricultural school, either in Palestine itself or in France; and to form a Jewish military guard for the security of the colonies. He thought the time especially favorable for the carrying out of this idea, as the sympathy of men like Crémieux, Montefiore, Rothschild, and Albert Cohn rendered the Jews politically influential. To these and similar Zionist ideals he gave expression in his "Derishat Ziyon" (Lyck, 1862), containing three theses: (1) the salvation of the Jews, promised by the Prophets, can come about only in a natural way—by self-help; (2) colonization in Palestine; (3) admissibility of the observance of sacrifices in Palestine at the present day. The appendix contains an invitation to the reader to become a member of the colonization societies of Palestine.

This book made a very great impression, especially in the East. It was translated into German by Poper (Thorn, 1865), and a second Hebrew edition was issued by N. Friedland (*ib.* 1866). Kalischer himself traveled with indefatigable zeal to different German cities for the purpose of establishing colonization societies. It was his influence that caused Hayyim Lurie, in Frankfort-on-the-Main in 1861, to form the first society of this kind, and this was followed by others. Owing to Kalischer's agitation, the Alliance Israélite Universelle founded the Palestinian colony Mikveh Yisrael (see AGRICULTURAL COLONIES), the rabbinate of which was offered to him, but he was too old to accept it. Although all these endeavors were not attended with immediate success, Kalischer never lost hope. By exerting a strong influence upon his contemporaries, including such prominent men as Heinrich Grätz, Moses Hess (see "Rom und Jerusalem," pp. 117 *et seq.*), and others, he is considered to have been one of the most important of those who prepared the way for the foundation of modern Zionism.

**BIBLIOGRAPHY:** *Allg. Zeit. des Jud.* 1874, p. 757; *Jüdischer Volkskalender*, pp. 143 *et seq.*, Leipzig, 1899; *Sefer Anshe Shem*, pp. 31a *et seq.*, Warsaw, 1892.

M. Sc.

**KALISKER, ABRAHAM BEN ALEXANDER HA-KOHN:** Rabbi of Kaliska, Prussia, in the eighteenth century. Kalisker studied successively under Elijah Wilna and Bär of Meseritz, becoming a fervent leader of the Ḥasidic party. After the death of Bär of Meseritz, Kalisker settled with a senior fellow pupil, Menahem Mendel of Vitebsk, at Horodok, and in 1777 accompanied him to Palestine as his assistant in the leadership of the

Ḥasidim; he was very active in the propagation of Ḥasidism. They settled first at Safed; obliged to leave that town, they settled, about 1783, at Tiberias. After the death of Menahem Mendel (1788) Kalisker succeeded him as leader of the Ḥasidim in Palestine. He maintained at that time an active correspondence with his former fellow pupil Sheneor Zalman of Ladiar; and when, a little later, Kalisker was suspected by the Ḥasidim of Volhynia and Podolsk of having used improperly the funds entrusted to him for distribution among the poor, Sheneor Zalman defended him vigorously.

Kalisker wrote mystical novellæ to the Penta-teuch, which form the second part of the "Ḥesed le-Abraham" (Lemberg, 1858). Some of his letters are to be found at the end of the "Peri ha-Arez" (Kopys, 1814) and in the "Iggeret ha-Kodesh" (Warsaw, 1850).

**BIBLIOGRAPHY:** Fuenn, *Kenesei Yisrael*, p. 59; Horodetzki, in *Ha-Shiloach*, viii. 487 *et seq.*; Walden, *Shem ha-Gedolim ha-Ḥadash*, i. 13.

S. S.

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**KALISZ** (German, **Kalisch**): City in the government of the same name in Russian Poland; situated on the River Proсна, near the Prussian frontier. Its Jewish community is one of the oldest in Poland. In 1264 Boleslaw the Pious granted the Jews of Kalisz charters of privileges which were used as models for similar charters by Casimir the Great in 1334 and by Duke Witold in 1388.

During the fourteenth century the Jews of Kalisz, like those of other cities near the German frontier, suffered greatly from the attacks of mobs which accused the Jews of having poisoned the wells in times of epidemics; and Casimir the Great handed to the Jew Falk of Kalisz the charter of privileges securing to him and his coreligionists protection from these false accusations (July 15, 1364).

The Jews of Kalisz are mentioned in an edict of King Sigismund August, dated Sept. 16, 1549, imposing a head-tax of one Polish florin on the Jews of several communities ("Metrika Koronnaya," No. 77, fol. 214, v.). In 1666 the troops of the Polish general CZARNIECKI killed 600 members of the Kalisz community.

The earliest mention of Kalisz in Hebrew literature is probably that made by Solomon Segal, dayan at Kalisz in the first half of the thirteenth century, in Menahem b. Solomon's "Seket Tob," section "Wayikra" (Dyhernfurth, 1735). Joel Sirkes in his responsa "Bet Ḥadash" (ed. Cracow, 1617, No. 43) refers to an accusation against the Jews of Kalisz of stealing a small image of "the Redeemer" ("ha-Go'el"). A Jewish hospital was founded at Kalisz in 1863 by Louis Mamrath; and a new synagogue was built in 1879.

An anti-Jewish riot broke out in the city June 23, 1878, due to the erection of an "erub" by the ultra-Orthodox rabbi Hayyim Wachs, which displeased the Christian inhabitants. A mob from the neighboring villages demolished the synagogue, the residence of the rabbi, and part of the Jewish hospital; three Jewish children were killed, several Jews were wounded, and Jewish property to the amount of about 200,000 rubles was stolen or destroyed. The riot was suppressed by the military.

the same evening. The city was placed under martial law, and was condemned to pay damages to the amount of 80,000 rubles, while the surrounding villages had to pay 40,000 rubles. Rabbi Hayyim was forced by the Jewish community to resign.

The best-known rabbis of Kalisz have been: **Solomon Segal** (13th cent.); **Judah Nissan** (17th cent.), author of "Bet Yehudah"; **Jehiel Michael b. Aryeh** (second half of 17th cent.), author of "Sha'are Hokmah" (Prague, 1657), on religious ethics, and of "Sha'are Shamayim," a collection of sermons, in two parts (part i., *ib.*, 1675); **Moses b. Benjamin Wolf Rofe**, author of "Yerushat Mosheh" (Frankfort-on-the-Main, 1677), and of "Yarim Mosheh" (Amsterdam, 1679); both books contain medical prescriptions and "segulot" written in Judæo-German (Benjamin, "Ozar ha-Sefarim," p. 230); **Abraham Abele Gumbiner**; **Eleazar Lazar** (second half of 18th cent.); **Abraham Abele** (end of 18th cent. and beginning of 19th); **Elijah Ragoler** (born at Neustadt-Sugind 1794; became rabbi at Kalisz 1840; died there 1849); **Zebi Hirsch Chajes** (died at Lemberg Oct. 12, 1855); **Meïr b. Isaac Auerbach** (born at Dobia, near Kalisz, Feb. 10, 1815; held the rabbinate of Kalisz from 1855 to 1860, when he went to Palestine; died at Jerusalem May 8, 1878); **Hayyim Eleazar Wax** (died at Kuznitz, near Kalisz, June 30, 1889); **Samson Ornstein** (born 1822; rabbi of Kalisz from 1886 until his death, Dec. 1, 1903).

Other prominent Jews of Kalisz were Jacob Prague, Lazarus Gutman, Wolf Lewi, Tobias Koppel, Elias Koppel, Meïr Sachs, Matthias Mann, Joseph D. Seizner, David Stein, Ezekiel Steinman, and Wolf FRÄNKEL, the philanthropist.

In 1897 the Jewish inhabitants in the city numbered 8,026 in a total population of 21,680; in the government, 70,907 in a total population of 846,719. The community possesses the usual charitable organizations, which are in a prosperous condition.

**BIBLIOGRAPHY:** *Regesty*, vol. i., s.v., St. Petersburg, 1899; the list of rabbis has been gathered from Lewinstein, *Dorot 'Olamim*, Warsaw, 1899, and Benjamin, *Ozar ha-Sefarim*, passim; *Allg. Zeit. des Jud.* 1878, pp. 458, 492.

H. R.

J. D. E.—J. G. L.

**KALKAR, CHRISTIAN ANDREAS HERMAN:** Danish convert to Protestantism; born Nov. 27, 1802, at Stockholm; died at Gladsaxe, near Copenhagen, Feb. 3, 1886. He received his early education from his father, a rabbi, and at the schools of Copenhagen, where in 1818 he became a student of law. In 1823 he became a Protestant and studied theology, passing his examination in 1826. In 1833 he received the degree of Ph.D. From 1827 to 1841 he was teacher at Odensee; in 1842 he visited Spain; and from 1844 was a minister at Gladsaxe and Herjol.

Among Kalkar's many works may be mentioned: "Evangelische Missionsgesch." 1857; "Gesch. der Römisch-Katholischen Mission," 1862 (German transl., Erlangen, 1867); "Die Mission Unter den Juden," 1868 (German transl., Hamburg, 1869); "Gesch. der Christlichen Mission Unter den Heiden," 1879 (German transl., Gütersloh, 1879); "Israel og Kirken," Copenhagen, 1881.

From 1871 to 1880 Kalkar was editor of the "Theologisk Tidsskrift."

**BIBLIOGRAPHY:** De le Roi, *Juden-Mission*, ii. 315 et seq.; *Meyers Konversations-Lexikon*.

S.

F. T. H.

**KALLAH:** Name of a teachers' convention which was held in Babylonian academies, after the beginning of the amoraic period, in the two months Adar and Elul. The original meaning of the word

is not known. It is always written with כָּלָה (כלה), as the Hebrew word for "bride"; but the manner in which this meaning has been connected with a convention of teachers (Levy, "Neuhebr. Wörterbuch," ii. 321) has not been satisfactorily explained. Perhaps the word is merely another form of the Aramaic כָּלָל = "totality," although this word never occurs in traditional literature as a designation for a collection or assembly of people. It may be connected also with the Aramaic כָּלִיל = "garland," the assembly of teachers being thought of as a garland adorning the academy (comp. "Hazi ha-Goren" and "Kerem" as designations of the circle which the Sanhedrin formed). In Latin, also, "corona" means "circle," "assembly." Kobut ("Aruch Completum," iv. 428a) has a similar explanation, although he adds an incorrect comparison with a Persian word.

The importance of the Kallah (referred to under another name) is extolled in the Midrash Tanhuma (Noah, § 3): "God has appointed the two academies ["yeshivot"] for the good of Israel. In them day and night are devoted to the study of the Torah; and thither come the scholars from all places twice a year, in Adar and Elul, and associate with one another in discussions on the Torah." The greater the attendance at the convention, the greater was the renown of the academy. Hence Abaye says (Ber. 6b): "The most important part of the Kallah is a crowd." The unpleasant side of this crowd is characterized by Abaye's colleague Raba as follows (*ib.* 6a): "The crowd at the Kallah is caused by the mazzikim" (the unseen tormenting spirits which hover around people). There was a saying in Babylonia that whoever dreamed of going into a forest would become president of the Kallah (the Kallah being likened to a forest).

That treatise of the Mishnah which formed the subject of explanation and discussion at each separate Kallah was called "the treatise of the Kallah" according to Ta'an. 10b (see R. Hananeel in Kohut, *l.c.* iv. 227b). The sentence in question is a tannaitic maxim, the latter part of which is: "... among the scholars is to be counted he who is able to answer every question concerning every halakah which he has studied"; to this the words אֲפִילִי כָּלָה ("even that referring to the treatise of the Kallah") are added on account of Babylonian conditions. In Palestine there was no Kallah. It is true that A. Schwarz ("Jahrbuch für Jüdische Gesch. und Litteratur," 1899, ii. 102) claims that this can not be asserted with certainty; but the sources show that the Kallah was purely a Babylonian institution. As a matter of fact it resulted from the circumstance that the Babylonian Jews were scattered over an unusually extensive territory, and felt the need of coming together at stated times to study in common. See **ACADEMIES IN BABYLONIA**; **GAON**.

G.

W. B.

**KALLIR, ELEAZAR B. ELEAZAR:** Hungarian rabbi and author; died at Kolín, Bohemia, in 1805; grandson of Meïr Eisenstadt, author of "Panim Me'ivot." Kallir, who was rabbi of Rechnitz and of Kolín, wrote: (1) "Or Haddash," in three parts: