

אגודת הרבנים דארצות הברית וקנדה

THE UNION OF ORTHODOX RABBIS  
OF THE UNITED STATES AND CANADA

BROADWAY CENTRAL HOTEL

673 BROADWAY, NEW YORK, N. Y.

GRAMENCY 7-8821

ב"ה ז' כסלו, חרה"צ

כבוד ידידנו חברנו הרב הגאון המובהק זכו'  
כש"ח מוה"ר טובי' גפן שליט"א  
שלו' זכו'.

הרב דעיר לימא, פערז, פנה אלינו בבקשה לתקור אורות הכתולה  
סרח ליליאן זינגער ממחננו, אשר אח כחזכחה חננו נוחנים למטה,  
ולדעת אם היא בתולה, כאשר אמרה, או שכבר היחה נשואה, ואם היא  
ממספחה הגונה.

בבקשה לענות בהקדם האפשרי ע"י דואר האויר.

בחודה למפרע ובכבוד רב,

  
מוזכיר

מכתובת לך הנה:

Lillian Singer  
588 Boulevard N.E.  
Atlanta, Ga.

Union of Orthodox Rabbis  
of United States and Canada  
140 E. 2nd Street  
New York

אגודת הרבנים האורתודוקסים  
דארצות הברית וקנדה  
140 איסט 2<sup>ע</sup> סט.  
ניו יארק

בע"ה יום כ"א להרש אלול תרפ"ב

רב גדול וחבר נכבד,


כאשר הגיעונו מכתבים רבים מארצות המלחמה באירופה, אודות הנשים הרבות, שמתו בעליהן לרגלי המלחמה והפאנאטיים, והן זקוקות לחליצה אולם אחי בעליהן נמצאים בארצות הברית, ומחמת חוקי ההגירה אין ביכולתן לבוא הנה, וגם בתוך מספר הקואטא לא תוכלנה להכנס, כי לרובן אין פה לא קרוב ולא גואל אשר יביא אותן, על-כן השתדלנו אצל הממשלה בוואשינגטון בנידון זה, ונוכל להודיעכם כי הצלחנו לפעול שיתן לנשים האלה רשיון לבוא לארץ הזאת לזמן קצר, עד שיחלצן יבמיהן.

האשה הרוצה לנסוע באופן כזה לארצות הברית תפנה אל הקונסול אשר בעירה בכתב ובשבעה כדין, כי סבת נסיעתה הוא דבר הנוגע לדת הערנית הקדושה וכי ברצונה לשהות בארצות הברית רק זמן קצר, ואז תקבל הרשיון לנסוע. הממשלה הודיעה לנו, שכבר נתנה חוראות לקונסולים שיתנו וויזא במקרים כאלה, מחוץ לקצבת ההגירה, והוסיפה שאם יחי' איזה קושי בדבר, נפנה אליהם והם ישלחו פקודה מיוחדת להקונסול לתת הרשיון.

אם ידוע לכת"ר מקרה כזה יודיע נא את מצב הדברים לאלה שהענין נוגע אליהם, ואם יקשה להם להשיג הרשיון מאת הקונסול אשר בעירם, יפנו אל אגודת הרבנים, ואנו נשתדל אצל הממשלה ונראה שיקבלו הוויזא, כמו שהבטיחו לנו.

ברנשי כבוד וברכה,

בשם אגודת הרבנים האורתודוקסים

  
מנהל.

8.5 22125

MINIMUM ROAD

**J. L. Goldberg**  
FURNITURE HOUSE  
Dial 2-2828

444 King Street

Charleston 12, S. C.  
June 13, 1946

IN REPLY PLEASE REFER TO:

Rabbi Gefen,  
Washington St.,  
Atlanta, Ga.

My dear Rabbi Gefen,

I have a question to ask for which I will appreciate if you can answer for me by return mail as soon as possible.

Personally, I am a keeper of the Sabbath and I have never worked on the sabbath and I try to abide by the principles of the Sabbath to the letter of the law.

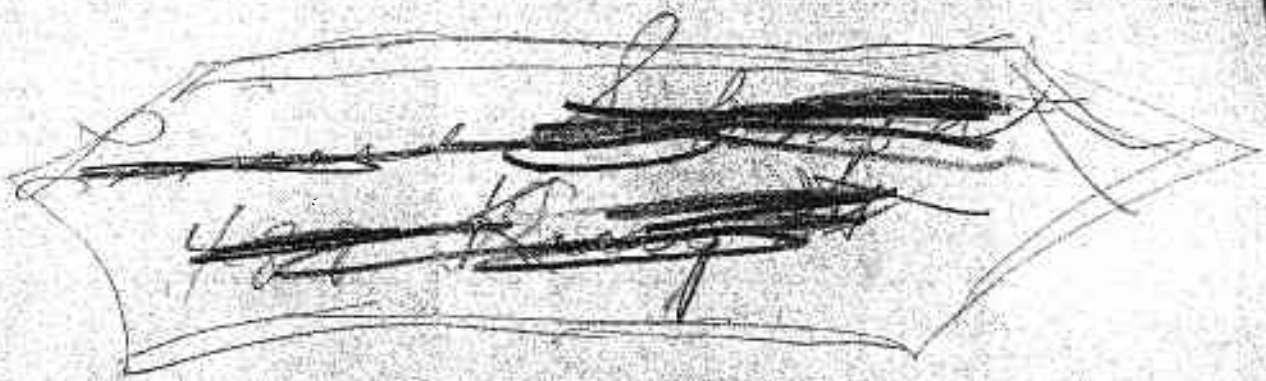
I am anticipating opening a laundry pick-up station with three partners on a commission basis with a local laundry. In this pick-up station will be employed only one gentile girl. I have went much into this action having purchased fixtures, etc. I had thought it would have been satisfactory to have a gentile girl to operate this store on the Sabbath including the other days of the week. My only connection with this pick-up station is that I will receive a portion of the revenue on a weekly or monthly basis. I had also thought, had this been against our Jewish Traditional Sabbath Laws, that I would not have the store operate on the Sabbath. The executives of the laundry, with whom I am in partnership on this action, will not accept the latter proposition explaining to me that it would hardly be possible to operate without Saturday's business, and they further explain that they will be solely responsible for operating this station on the Sabbath. There are four partners in the whole connection and I am the only keeper of the Sabbath. So therefore, I am asking your reverence, if this will be satisfactory to operate on the Sabbath and I want to impress upon you that I want to abide by the law and then again trust that I may be able to keep my share of this station without being sinful.

I thank you very much for your anticipated prompt answer and I wish you good health with sincere personal regards.

Very sincerely yours,

*S. Irwin Goldberg*  
S. Irwin Goldberg,  
444 King St.  
Char. 12, S.C.

"IF IT'S FOR THE HOME WE HAVE IT!"



על המלחמה הזו היא לא רוצה להשתתף  
במה שנקראת המלחמה הזו היא לא רוצה להשתתף  
היא לא רוצה להשתתף במלחמה הזו היא לא רוצה להשתתף  
היא לא רוצה להשתתף במלחמה הזו היא לא רוצה להשתתף  
היא לא רוצה להשתתף במלחמה הזו היא לא רוצה להשתתף

המלחמה הזו היא לא רוצה להשתתף  
היא לא רוצה להשתתף במלחמה הזו היא לא רוצה להשתתף

July 17, 1934 6

Mr. L. F. Montgomery, General Manager,  
The Atlanta Coca-Cola Bottling Company,  
565 Edgewood Avenue,  
Atlanta, Georgia.

My dear L. F.:

This is just a line to advise that Rabbi T. Geffen, 593 Washington Street, S. W., Atlanta has entirely satisfied himself concerning Coca-Cola syrup, with particular reference to one ingredient manufactured at Cincinnati, making a visit to that factory and later putting his seal on the drums containing this ingredient received in our factory here.

I have found Dr. Geffen to be very conscientious and fair. Having satisfied himself thoroughly about certain points that troubled him, he is prepared to answer one and all concerning the kosherness of Coca-Cola, not only for use throughout the year, but during the strict Passover season as well.

This is a matter of principle and not of money with Dr. Geffen, and he has signified that he will be more than pleased to cooperate with you next year when you get ready to kosher Coca-Cola in your bottling plant for the Passover season.

I suggested that you would pay Dr. Geffen a fee of \$25.00 for coming over to the plant and looking after this feature next spring. The Passover season next year will start about April 15 and of course the bottled product which is to be put in the dealers' hands for use by orthodox Jews during the week of Passover should be prepared amply in advance. Dr. Geffen, therefore, is to get in touch with us around the first of February, with particular reference to the Coca-Cola syrup, and will be prepared to handle the matter for you in the bottling plant at such time as you designate in advance of Passover.

I am sending a copy of this letter to Rabbi Geffen as a confirmation of our very pleasant verbal arrangement, and while I know that your volume of sales through this channel is going to be very small, I feel sure that Dr. Geffen's distinguished position in the orthodox church in this part of the country will cause those orthodox Jews who do feel inclined to buy Coca-Cola koshered for the Passover season to appreciate all the trouble and inconvenience that this may entail.

With kind regards,

Cordially yours,

COCA-COLA COMPANY

*Roy Kenley*  
Assistant to Mr. Harrison Jones.

cc Dr. Geffen

## **A Teshuvah Concerning Coca Cola**

**from Karnei Hahod, 1935**

**TRANSLATED BY LOUIS GEFFEN and M. DAVID GEFFEN**

In the year 5695 (1935) an inquiry was addressed to me concerning the well-known soft drink Coca Cola, which is manufactured in the city of Atlanta, Georgia. Is it kosher for drinking during the entire year and on Passover? After thorough inquiry and investigation at the factory, it became apparent to me that this drink was made from a variety of plant syrups a secret formula known only to certain officials of the company. Moreover, this drink contained in its composition several other types of liquids, one of which I am designating as "Moris" and the other as "Anigrón" <sup>HB</sup>. The 'M' is a liquid product made from meat and fat tallow of non kosher animals: it is an item which Jews are forbidden to eat and drink. Certain employees of the Coca Cola company estimated that the percentage of the 'M' ingredient in the drink was of a very minute proportion in the ratio of 1 to 1000. I validated this assertion by submitting a random sample of Coca Cola to the chief chemist of the state of Georgia for a thorough chemical examination. His analysis confirmed the fact that the percentage of 'M' in the mixture was indeed 1 to 1000.

At first glance, because of this amount, there appears to be no question whatsoever, and obviously it is permissible to drink Coca Cola. This is so because of the principle of batul beshishim: a heterogeneous mixture of ritually forbidden and permitted elements is sanctioned for use when the ratio is one to sixty even more so when it is 1 to 1000, as in the case of the in Coca Cola. In actuality this matter is not as clear-cut as would appear. Additionally in regard to its use on Passover, there is also apprehension because the mixture includes the ingredient M a liquid made from grain kernels, establishing it as completely leavened or chametz. Even though the M is only a minute part of the mixture, it renders Coca Cola chametz for the law states that any leaven in a Passover mixture causes it to become unsuitable for use on the holiday. Therefore, one cannot drink Coca Cola on Passover because of its ingredients. Whether to permit the drink's use for the remainder of the year is also questionable, in spite of the fact that the ratio of the forbidden 'M' is only 1 to 1000. In relation to this matter, I noted a Teshuvah by the Rashba utilized by the Bet Yosef on the Tur, Yoreh De'ah, at the conclusion of Chapter 134. The Teshuvah begins with the words "berof lm sheamarti" and states: I observed an impropriety in that, Jewish people who were ill were given medicinal drinks made by non Jews from their vinegar mixed with honey or millet. I did not know the source on which they relied to sanction this practice. If it be argued that Such a course of action is allowed because of the principle of Batul Bshishim, which is applicable here since a minute amount of vinegar which is forbidden was mixed with the honey and thus loses its identity, this would not be correct. The principle of batul beshishim cannot apply in this case because the vinegar is one of the initial and essential ingredients in the mixture. This conclusion is the same as was stated in the case of arbah minel medinah. There, a chametz ingredient of minute quantity was inserted in each of the four liquid

Rashba and R. Abraham b. David and who do not concur with their viewpoint. But, who is able to tip the scales against such giants of learning and knowledge and to set aside the opinions of the Rashba, R. Abraham b. David, and the Tashbetz' In view of the foregoing, it is not only very difficult to sanction the drinking of Coca Cola throughout the year., but it is even more difficult to do so for Passover. This problem arises because in its processing the employees insert and mix the ingredient A which is made from chametz since any, amount of chametz in a mixture prohibits its use on Passover, it is expressly forbidden to drink Coca Cola on this holiday. Because CocaCola has already been accepted by the general public in this country and in Canada, and because it has become an insurmountable problem to induce the great majority of Jews to refrain from partaking of this drink. I have tried earnestly to find a method of permitting its usage. With the help of God, I have been able to uncover a pragmatic solution according to which there would be no question nor any doubt concerning the ingredients of Coca Cola. This solution came to my mind when it was revealed to me by some of the expert chemists that the 'M' could also be prepared from plant oil such as that made from coconut, cottonseed oil, and other plants. Obviously, 'M' made from any of these plants is kosher to drink. If one utilizes the mixture 'M' made from plants, Coca Cola is absolutely permissible since it does not contain prohibited elements of any sort. Now, in regard to the prohibition of its use on Passover because of the question of chametz, I discovered that it is possible to prepare A not from grain kernels, but instead from sugar beets or sugar cane. With A: made in this way, there is no apprehension whatsoever concerning the possibility of the inclusion of chametz, in Coca Cola even in the minutest quantity. Acting on my advice at that time, the officials of the factory began to use only 'M' prepared from cottonseed oil. Likewise, during the Passover season, they utilized A made from sugar cane. It is now possible for the most stringent Halachist to enjoy Coca Cola throughout the year and on Passover. I thank God for the opportunity that He has given me, making it possible to protect the general Jewish public from eating a mixture composed of tallow, a sin punishable by excommunication, and from eating chametz on Passover. This matter is firmly established, and it has become possible for those who have been eating that which is forbidden to eat that which is permitted.

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February 7, 1935.

Rabbi Tobias Geffen,  
593 Washington St. S.W.,  
Atlanta, Georgia.

Dear Rabbi Geffen:

I have before me a translation of the article that you propose placing in your book concerning "Coca-Cola."

Would you permit me to make a suggestion, and I would appreciate your accepting same? We are most grateful for what you have done in this connection, but at the same time the information we have given to you in regard "Coca-Cola" is confidential and we should not like to have published to the world anything in regard the contents of "Coca-Cola." I ask, therefore, that you eliminate from your proposed article any reference to glycerine or alcohol as such, but simply answer the question you propound: Are we permitted to drink Coca-Cola on Passover as well as the entire year? by a very simple statement that you have investigated the manufacture of "Coca-Cola," and have been made aware of the certain ingredients thereof relating to the subject-matter, and that you find, after your investigation, that "Coca-Cola" is permissible to drink during the entire year and on Passover since the product is one hundred per cent. Kosher, containing nothing that violates any Jewish dietary law, and that the drink "Coca-Cola" is a real Kosher one according to its method of manufacture and all Jewish people, even the true Mehadrin may consume this drink during the entire year as well as on Passover.

If you will use my suggestions, I am quite sure it will meet the situation as far as you are concerned, and will cover the situation in its entirety.

Permit me to thank you for your activity in this matter, and your thorough investigation thereof. I should like to hear from you.

With best wishes,

Yours sincerely,

H.H.Mc.

