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You don't have to be Jewish



to enjoy Kosher Food.

The promotional display above confuses enjoying Jewish food with enjoying kosher food. In fact, kosher food does not taste any different from the same food prepared without kosher observance. Thus, while the native American pictured may indeed be enjoying his, say, corned beef sandwich, it is implausible that he is enjoying it because it is kosher.

In any case, the subject of this section of the Ukrainian Archive does not address the tastiness of foods prepared by Jews or often eaten by Jews. That such foods can be enjoyed by non-Jews is obvious and irrelevant. Rather, this section of the Ukrainian Archive addresses itself to the quite different question of a Jewish tax levied upon non-Jews. Were the native American shown above to learn that the majority of the purchases that he made at his supermarket involved a payment to kosher-accreditation agencies, he might stop smiling.

in Lviv

Letter to Al Gore:

[12-Sep-2000](#) Please
ask Joe Lieberman
about kosher

Letter to Ezra Levant:

[27-Mar-2002](#) Changed
your views on kosher
certification?

Letters to Israel Asper:

[16-May-2002](#) The
miracle of kosher
water

[04-Jul-2002](#) The
miracle of kosher
vodka

Letter to Hartley T. Richardson:

[01-Jul-2003](#) CANOLA
HARVEST trade mark
infringement

Letters to Manufacturers: (Please join in and write your own!)

[14-Apr-2000](#) Sifto
Table Salt

[14-Apr-2000](#) Windsor
Table Salt

[17-Apr-2000](#) Canada
Corn Starch

[17-Apr-2000](#) Maxwell
House Coffee

[17-Apr-2000](#) Minute

Maid Orange Juice

[17-Apr-2000](#) Javex

Bleach

The press reacts to the Ukrainian Archive:

[08-May-2000](#) Kevin

Grace: Is this kosher?

[26-May-2000](#) Melissa

Radler: Canadian Mag's

Unkosher Article

[05-Jun-2000](#) Joseph

Ben-Ami: Rebuttal

[HOME](#) [DISINFORMATION](#) [JEWISH TAX](#)

Jewish Tax: What I Found in My Pantry

What we have stumbled upon here is a Jewish tax on food which appears to have spread throughout the kitchen to non-food items so as to become a Jewish tax on food plus kitchen products, and from there made its way to the laundry room so as to become a Jewish tax on food plus kitchen products plus laundry products, and from there metastacized to the medicine cabinet so as to become a Jewish tax on food plus kitchen products plus laundry products plus over-the-counter medications.

What I Found in My Pantry

One hundred fifty six discoveries I made by reading product labels

Had someone asked me a few days before 14-Dec-1999 how many products I had in my house that bore a kosher label, I would have said none. At around that time, however, I learned something about kosher labelling, and actually made a count, and was astounded to discover that my count reached 90. Yes, to my amazement, my initial screening revealed that I had in my possession 90 different products that bore a kosher label.

In the days following, I located more kosher-labelled products lying hidden throughout my house, or sometimes just the container that had been conscripted for other use. Wittingly or unwittingly, I purchased many more as well. Two were purchased by family members in Ontario. In three cases, the item was not purchased: (1) a free sample of Tide laundry detergent was left on my doorstep, (2) a package of almonds was handed to a family member on an airplane, and (3) a potato chip bag was thrown, or blew, onto my lawn. Well, OK, it had blown across my lawn and was actually just over the line on my neighbor's property stuck in his hedge when I found it but it had a label that I had never seen before (turned out to be Winnipeg Kosher) and I had to have it for my collection. Anyway, with such additions, all but three being purchases for family use, the total was brought up to 156 on 21-Apr-2000:

Date	Count
12-Apr-2000	152
20-Apr-2000	155
21-Apr-2000	156

That is 156 different products, mostly purchased, and as any product could have been purchased many times, with some being purchased a great many times, then the total number of purchases of kosher-labelled products was much higher than 156, conceivably in excess of one thousand, but I cannot say with any accuracy as I did not keep track. And although the discovery of previously-undocumented kosher-certified products clearly levels off over time, purchase of kosher-certified products both previously documented and previously undocumented continues high.

In retrospect, I can see that a more thorough study of the nature of my kosher purchasing would have recorded the date of purchase of every kosher product, whether the brand was one that had been purchased previously or not, and would have recorded the price of each purchase as well. Some interesting graphs could have been drawn.

And it is possible also that a more dedicated monitoring on my part would have yielded a higher total of different products purchased the dedication manifesting itself in more dependably checking packaging for a kosher label before throwing it out, and in more tenaciously hunting down the meaning of presently-unrecognized symbols, as for example the "10" enclosed inside a circle which appears on a can of Campbell's tomato soup I emailed Campbell Soups six times, and sent a hard-copy letter once, enquiring whether this signified kosher certification, but have not yet had my question answered, and so for the time being I do not count Campbell's tomato soup as being kosher-certified:



As the smallest change in ingredients or in the manner of processing requires an independent rabbinical review and an independent certification of kosher, any variation by a producer is considered to constitute a different product to consider just three examples, *Astro Strawberry Yogurt* is considered to be a different product from *Astro Raspberry Yogurt*, and different even from *Astro Strawberries and Cream Yogurt*; or *Bertolli Extra Light Olive Oil* is considered to be a different product from *Bertolli Extra Virgin Olive Oil*; or *Kraft Unsweetened and Unsalted Peanut Butter* is different from *Kraft Light and Smooth Peanut Butter*, which is different from *Kraft Smooth Peanut Butter*, which is different from *Kraft Crunchy Peanut Butter*.

The case of Häagen-Dazs Vanilla Ice Cream proved unique in that it appeared to receive certification from two different kosher-accreditation agencies, the Council of Orthodox Rabbis (COR, Toronto) and the Union of Orthodox Jewish Congregations (OU, New York). Although the label for this product is shown under both categories below, it is counted only once, in the COR category.

Thus, with my participating in the purchase and consumption of the 156 kosher-certified products (in let us say approximately one thousand purchases) documented below in about four months, there can be little doubt that I am a solid member of the club of 8.5 million kosher consumers alluded to below but if most of these kosher consumers are, like me, either unwitting or unwilling, what does this tell us about the legitimacy of the kosher-certification business, and what does it forebode for its longevity?

For 1998 the Kosher market was estimated to be 8.5 million Kosher consumers who spent \$3.5 billion annually on Kosher food. In general, \$45 billion was spent on kosher products in the year of 1998. Sales of Kosher food have been increasing at a yearly rate of 13-15 percent since 1992.

From the Orthodox Union (OU) webs site at: <http://www.ou.org/kosher/kosherqa/food.htm>

But why such modesty from the kosher business? In view of the pervasiveness of kosher-certified products, almost every Canadian and American must consume them, such that the number of "kosher consumers" in Canada and the United States in reality cannot be a mere 8.5 million, but could readily exceed 200 million. Another way of viewing the phenomenon, of course, is that the number of consumers paying the Jewish kosher tax in Canada and the United States, almost all of them unwittingly, exceeds 200 million.

In any case, the main kosher symbols that I found in my possession and whose origins I was able to ascertain, rank ordered from most to least frequent, were the following:

SYMBOL	KOSHER-CERTIFICATION AGENCY



Council of Orthodox Rabbis

Kashruth Council of Toronto
4600 Bathurst Street, Suite 240
North York, Ontario
Canada M2R 3V2
Rabbi Mordechai Levin, Executive Director
Phone: (416) 635-9550
Fax: (416) 635-8760
Website: <http://www.feduja.org/rellife/kashintr.stm>



Union of Orthodox Jewish Congregations

333 Seventh Avenue
New York, New York
USA 10001
Phone: (212) 563-4000
Fax: (212) 564-9058
Rabbi Menachem Genack, Rabbinic Administrator
Website: <http://www.ou.org>



Montreal Kosher

Montreal Vaad Hair
6333 Decarie Boulevard, Suite 100
Montreal, Quebec
Canada H3W 3E1
Phone: (514) 270-2659
Fax: (514) 739-7024
Rabbi Peretz Jaffe, Rabbinic Administrator
Rabbi Saul Emanuel, Executive Director
Website: <http://www.mkmontreal.org>



New Jersey Kosher

Kof-K Kosher Supervision
1444 Queen Anne Road
Teaneck, NJ
USA 07666
Phone: (201) 837-0500
Fax: (201) 837-0126
Rabbi Aharon Felder, Director of Kosher Standards
Rabbi Ari Moshe Senter, Halachic Research
Rabbi Dovid Senter, Rabbi Yehuda Rosenbaum,
Rabbi Daniel Senter, Administration
Rabbi Dr. H. Zecharia Senter, Executive Administrator
Publication: Kosher Outlook Supplement
Website: <http://www.kof-k.com/>



British Columbia Kosher

Orthodox Rabbinical Council of British Columbia
8080 Fancis Road
Richmond, British Columbia
Canada V6Y 1A4
Rabbi Levy Teitlebaum
Phone: (604) 275-0042
Fax: (604) 277-2225

	<p>Star-K Kasher Star-K Kasher Certification 11 Warren Road Baltimore, MD USA 21208-5234 Phone: (410) 484-4110 Fax: (410) 653-9294 Rabbi Moshe Heinemann, Rabbinic Administrator Website: http://www.star-k.org</p>
	<p>Committee For The Furtherance of Torah Observance The Organized Kashrus Laboratories 391 Troy Avenue Brooklyn, NY USA 11213 Phone: (718) 756-7500 Fax: (718) 756-7503 Rabbi Don Yoel Levy, Kashrus Administrator Website: http://www.ok.org</p>
	<p>Beverly Hills Kasher Kosher Overseers Associates of America A Division of the Orthodox Rabbinical Association, Inc. P.O. Box 1321 Beverly Hills, CA USA 90213 Phone: (213) 870-0011 Fax: (213) 567-4371 Rabbi Dr. I. Harlod Sharfman, Rabbinic Administrator Rabbi Chaim Hisiger, Kashrus Coordinator Rabbi Shalom Meir Ohana, Supervisions Administrator Publication: Global Guide to Kosher Foods & Restaurants Website: http://kosher.org</p>
	<p>Michigan Kasher Metropolitan Kashrut Council of Michigan</p>
	<p>Los Angeles Kasher Kosher Supervision of America P.O. Box 35721 Los Angeles, CA USA 90035 Phone: (310) 282-0444 Fax: (310) 282-0505 Rabbi Binyomin Lisbon, Kashrus Administrator Publication: KSA Supervised Establishments</p>
	<p>Massachusetts Kasher Vaad Hakashrus of Massachusetts 177 Tremont Street Boston, MA USA 02111 Rabbi Abraham Halfinger, Rabbinic Administrator Phone: (617) 426-2139 Fax: (617) 426-6268</p>

	<p>Rabbi Ralbag Kosher Rabbi Joseph H. Ralbag 225 West 86th Street New York, NY USA 10024 Phone: (212) 877-1823 Fax: (212) 595-7966</p>
	<p>Winnipeg Kosher Rabbi Peretz Weizman VAAD HA'IR of Winnipeg, Inc. #C306-123 Doncaster Street Winnipeg, MB Canada R3N 2B2 Phone: (204) 487-9571 Fax: (204) 477-7405</p>

Details concerning kosher labelling



PAREVE or **PARVE** (from the Yiddish, *parev*) accompanying a kosher symbol signifies that the product is made without milk, meat, or derivatives of milk or meat, and therefore safe to eat under all circumstances for the kosher-keeping Jew.



P stands for Passover, and indicates that the product is considered kosher throughout the year, particularly during Passover at which time more restrictive standards must be met.



DAIRY or **D** or the French **LAIT** accompanying a kosher symbol indicates that the product contains a milk derivative, so that although it may safely be eaten alone, it may not be eaten together with meat, which combination happens to be prohibited by Jewish law.



NOT CHOLOV YISROEL or **NON CHOLEV YISROEL** or the French **PAS CHOLOV YISROEL** accompanying a kosher symbol signifies that although the milk product in question is considered to be kosher, in fact there was no Jewish supervision of the milk-production process. Had the milk been produced on the farm of an observant Jew, or had the milk been produced on a non-Jewish farm but under Jewish supervision, then the milk would be considered to be *Cholov Yisroel*. Thus, for a milk product to be labelled kosher and yet *not cholov yisroel* constitutes a partial or qualified certification of kosher, which the producer could turn into a complete and unqualified certification upon the hiring of Jewish supervisors.

It follows that if a product is labelled *Cholov Yisroel* or *Not Cholov Israel*, it must contain milk, even if the words *Dairy* or *Lait* or the letter *D* are missing. In the box below is reproduced an excerpt from a longer discussion of *Cholov Yisroel* that can be found on the Star-K web site which can be accessed by clicking the Star-K logo below:



Cholov Yisroel: Does a Neshama Good

Rabbi Moshe Heinemann, Rabbinic Administrator

[...]

It was common practice among farmers to mix milk of various species together, unbeknownst to their customers. Since it was conceivable to have a farm mixture of Kosher and non-Kosher milk, our Rabbis issued an injunction several thousand years ago, against the use of *Cholov Akum*, milk from a non-Jewish farmer. This restriction did not apply if there was supervision of the farmer by a *Yehudi* during the milking. The Rabbis ruled that unsupervised milk may not be used, even though most of the milk available in the area came from Kosher species and the likelihood of tampering was slim.

Our Rabbis stipulated that in order to ensure that the milk of an *Akum* is Kosher, a *Yehudi* must be present from the milking until the bottling. The *Yehudi* must be able to identify that the milk production has not been compromised, or that the milk has not been adulterated. The supervisor must be a G-d fearing Jew in his personal activities so that his credibility regarding Kashrus issues is beyond reproach. Milk produced under the auspices of this *Mashgiach* is called *Cholov Yisroel*.

[...]

However, other writers leave the impression that government supervision alone is sufficient to qualify milk as *Cholov Yisroel*. The more complete discussion from which the excerpt below is taken can be accessed by clicking on the logo. "OU," by the way, stands for "Union of Organized Jewish Congregations."

How do I know it's Kosher?
An OU Kosher Primer

[...]

DAIRY PRODUCTS

A. Cholov Yisroel:

A Rabbinic law requires that there be supervision during the milking process to ensure that the source of the milk is from a kosher animal. Following the opinion of many rabbinic authorities, OU policy considers that in the United States, the Department of Agriculture's regulations and controls are sufficiently stringent to ensure that only cow's milk is sold commercially. These Government requirements fulfill the Rabbinical requirement for supervision.

[...]



BISHUL YISROEL accompanying a kosher label signifies that Jews participated in the production of a food item, and so of course **NON BISHUL YISROEL** signifies that there is no guarantee that Jews so participated. *Non Bishul Yisroel*, therefore, is the second instance that we have seen of a partial or qualified certification of kosher, with the hiring of Jewish employees being required to make the kosher certification complete and unqualified.

It is a curiosity (which happens not to be manifested in the collection of kosher labels below) that a food product can be *Bishul Yisroel* (produced with the participation of Jews) and yet not be kosher.

We can imagine that the analogous certification in the hands of other groups might lead to supermarket attestations such as "Genuine Italians participated in the making of this pizza" or "Pure Germans were employed in the production of this strudel" or "Certified Chinese contributed toward the creation of this chop suey" or "Some real Ukrainians helped make these perogies." Reading the excerpt below, furthermore, calls to mind that if other groups followed the Jewish lead, then we might see Germans prohibited from eating any food produced by non-Germans, and the same for Italians, Chinese, and Ukrainians:



[...]

No Jew S'faradi or Ashkenazi is allowed to eat a food product that is produced by BISHUL ACU"M (food cooked exclusively by a non-Jew). The OU does not certify any product that has a BISHUL ACU"M problem. Exactly what foods fall under the ban of BISHUL ACU"M and what constitutes BISHUL YISRAEL when required are complex issues. Food that can be eaten raw, may be cooked by a non-Jew and is not subject to the ban on BISHUL ACU"M. Nor is a product that requires further cooking. Nor is a food that does not "go onto the table of kings." These exemptions from the ban on BISHUL ACU"M are the same for S'faradim and Ashkenazim. (There is something of a dispute among poskim as to what does and does not go onto the table of kings, but that's another story.)

Where Ashkenazim and S'faradim differ in this issue is concerning what a Jew has to do in order for the food to be BISHUL YISRAEL. Ashkenazim follow the RAMA who says that if a Jew does ANYTHING in the processing lights the fire or turns on the machinery, for example then the product is considered BISHUL YISRAEL and is permitted. S'faradim follow the

M'CHABER (Rav Yosef Caro) who requires a Jew to actually put the food on the fire (or into the machines) in order for there not to be a BISHUL ACU" M.

[...]

Longer lists of kosher-accreditation agency logos

The kosher-accreditation agency logos in the table higher above are not an attempt to be exhaustive; they are only symbols on products consumed by my family. More extensive collections of kosher-accreditation agency logos can be found at several web locations, among them:

[Kosher Mall](#)

[World Wide Kashruth Authorities Listing](#)

[Kosherfest-On-Line](#)

[American-Asian Kashrus Services](#)

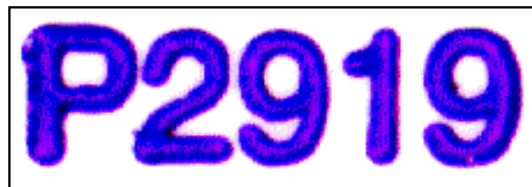
How many such kosher-accreditation agencies might exist in the whole world? Obviously, hundreds. [The National Council of Young Israel web site](#) estimates over 200 for the USA alone: "Furthermore, it has become very difficult for both Rabbis and laymen to track and judge the reliability of the over 200 Kashruth symbols appearing on many products distributed nationally."

Don't mistake the following for kosher symbols

It must be cautioned that common symbols on packaging that are unrelated to kosher labelling are © for

Copyright, and for **Registered Trade Mark**. **TM** is also sometimes used for **Trade Mark**. In French, **Trade Mark** is most often expressed as **MD, Marque D pos e**, and occasionally as **MC, Marque de Commerce**. In one case, in the midst of French text, I came across a D inside a circle so as to lead me to believe that this had been introduced as a symbol for **Marque D pos e** corresponding to the English .

Examples of other symbols that do not indicate kosher certification are shown below. On the left below is a symbol which I found prominently displayed on a Lipton Chicken OXO box it turned out to be issued by the Government of Canada and means that the product contains at least 3% meat or poultry, and that this meat or poultry comes from government-inspected producers. The 52 is an identification number issued by the Government of Canada to the Lipton Company. In the middle below is a 4015 enclosed in a rectangle with its corners cut off this was found on a Dairyworld Foods, Fraser Valley, Unsalted Creamery Butter along with two other numbers similarly displayed, the three together designating "manufacturing plant numbers." As a final example of the sort of symbols that are likely to be encountered on home-product packaging, and that are not kosher symbols, is the P2919 on the right below, found on a Dairyworld Foods, Dairyland 2% milk carton, and which is a "panel number that the carton manufacturer places there for reference."



Although the trade mark symbols invariably appear in close proximity to the brand name of the product, or sometimes tied to the brand name by means of an asterisk, other non-kosher symbols can appear anywhere on the product packaging. Kosher symbols too are not closely tied to the brand name, sometimes appearing near the brand name, but at other times being placed in less conspicuous spots, perhaps on the back of the package, or in the case of Heinz ketchup and Heinz chili sauce, the "COR 10" kosher symbol appears not on the main label at all, but only on the neck of the bottle. In the case of the Lactaid Lactase Enzyme, the COR 214 appeared on the box and on the loose explanatory sheet inside the box, but not on the plastic bottle which actually contained the tablets, such that if one threw away both box and explanatory sheet, as might be done with a familiar product, then a later examination of the bottle alone would give no indication that it had been kosher-certified.

Surprising variety of kosher products

Of particular interest among the edible items below are those that one would not normally think of as being

susceptible to kosher labelling, such as chocolate chips, tea, coffee, cacao, flour, oats, raisins, horse radish, frozen orange juice, cinnamon sticks, corn starch, olive oil, molasses, mustard, caraway seeds, vinegar, sugar, salt, lactase enzyme, and a calcium+vitamins supplement. And of still greater interest is kosher labels bestowed on products that are not even edible, such as plastic baggies, food-wrap film, dishwasher detergent, scouring pads, and aluminum foil. Of the very greatest interest is kosher labels appearing on products which are not applied to food and not used in the kitchen or the dining room, such as laundry detergent and laundry bleach. The possibility that manufacturers have been duped into purchasing kosher labelling for products that do not require it is broached in my letter of [13Apr2000](#) to Moshe Ronen, National President of the Canadian Jewish Congress.

All this costs but how much?

In my education in kosher labelling, I next discovered that these many kosher labels do not come free. They do not even come cheap. They come expensive. As one piece of evidence to this effect more evidence will be added as resources permit please read about the [Jewish steel tax](#) as described in *Newsweek* magazine.

Jewish taxation without Gentile representation

A hypothesis that readily springs to mind from the above revelations is that what we have stumbled upon here is a Jewish tax on food which appears to have spread throughout the kitchen to non-food items so as to become a Jewish tax on food plus kitchen products, and from there made its way to the laundry room so as to become a Jewish tax on food plus kitchen products plus laundry products, and from there metastacized to the medicine cabinet so as to become a Jewish tax on food plus kitchen products plus laundry products plus over-the-counter medications. And the question that the above revelations urgently presses upon consciousness is how much this Jewish tax if it may be so described costs the average Canadian household each year. Ten dollars? A hundred dollars? A thousand dollars? What? Why don't we know? Why is there no way to find out? Why isn't this a matter of public record?

Paying for the bullet with which you are executed

Why is this topic being broached on the Ukrainian Archive? Simply because it has been documented on the Ukrainian Archive that inciting fear and hatred of Ukrainians is an integral part of Jewish culture. The question becomes germane then of whether this incitement is financed, at least in part, by a hidden Jewish tax upon all Canadians, and thus whether Ukrainian-Canadians are in effect subsidizing Jews to engineer such anti-Ukrainian pageants as the misnamed [Desch nes Commission of Inquiry on War Criminals](#), or such anti-Ukrainian spectacles as the current spate of half-century-old immigration-infraction prosecutions being conducted by Canada's so-called [war crimes](#) unit.

A word on format

Below, the image containing the brand name has been scaled so as to be about 175 pixels high. To its right, typically scaled to 75 pixels high, appears the kosher symbol usually found somewhere in the vicinity of the brand name. In cases where the kosher symbol did not appear near the brand name, I show the kosher symbol along with a chunk of the environment in which it was discovered. In cases where the kosher symbol within the 175-pixel-high image is at least 75 pixels high, it is not reproduced separately in a 75-pixel-high image.

A viewer inspecting the images below using a screen resolution lower than 1034x768 will find that the row order of images is not maintained, with images being moved to the next line which were intended to stay on the same line which makes for slightly messier viewing, but is otherwise not critical.

Council of Orthodox Rabbis (70)



COR 10
THICK KETCHUP
SHAKE BEFORE USING
PLASTIC BOTTLE MAY
BREAK IF DROPPED



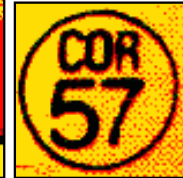
COR 10
UNION MADE
FABRICATION
SYNDICALE





ORIGINAL CREAMED





HP Sauce
 200 mL

COR 65

SAFEWAY
CANOLA
 100% pure canola oil
 100% pur huile de canola
 cholesterol free
 low in saturated fats
 no preservatives

NUTRITION INFORMATION / INFORMATION NUTRITIONNELLE	
Per 10 mL serving (2 tsp) / Par portion de 10 mL (2 c. à soupe)	
ENERGY / ÉNERGIE	80 kcal (330 kJ)
PROTEIN / PROTÉINES	0 g
TOTAL FAT / Teneur en gras	9.2 g
POLYUNSATURATED / MONOSATURATED / SATURATED	6.5 g / 2.5 g / 0.2 g
CHOLESTEROL / CARBOHYDRATE / SUGARS	0 mg / 0 g / 0 g

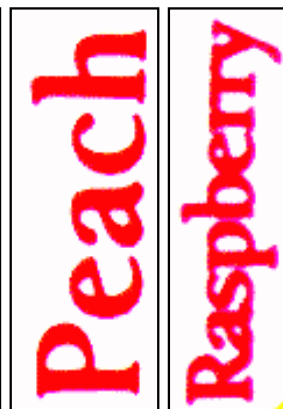
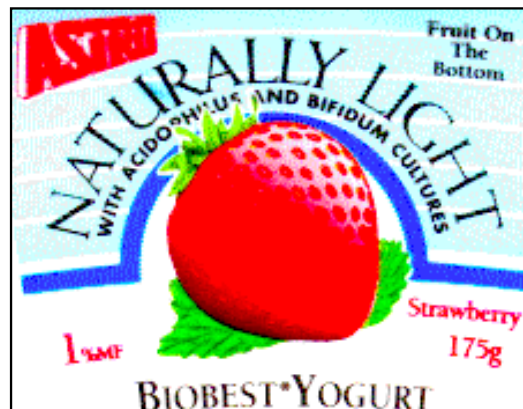
INGREDIENTS: CANOLA OIL
 PRÉPARÉ POUR / PRÉPARÉ POUR
 CANADA SAFWAY LIMITED
 100% GUARANTEED
 IN YOUR MONEY BACK

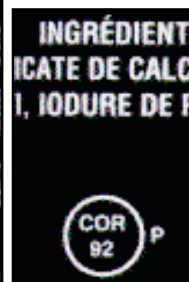
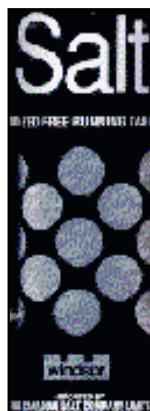
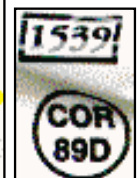
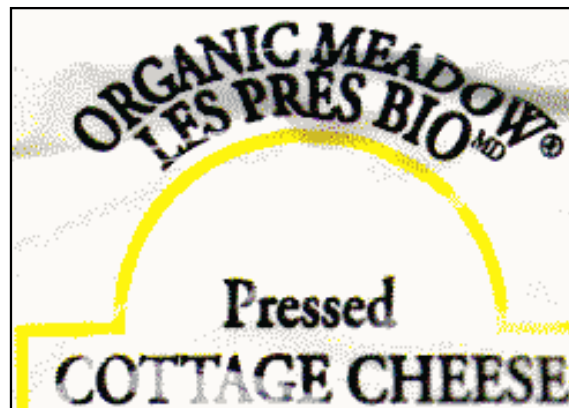
COR 67

LOW IN SATURATED FAT
 NO CHOLESTEROL
CANOLA HARVEST
Margarine
 RICH IN NUTRITIOUS CANOLA OIL - NO TROPICAL OILS
 12 QUARTERS 1.36kg 3 lb
 KOSHER DAIRY

COR 67D

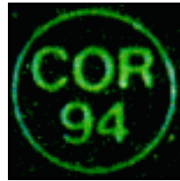
HERSHEY'S
Chipits
 RESEALABLE / REFERMABLE
 1714
COR 68-D







CURRY POWDER
OREGANO LEAVES
BLACK PEPPER
THYME LEAVES



DILL WEED
SAGE



mace



INGREDIENTS:
MILK, SUGAR,
EXTRACT. U





CATELLI
Macaroni
 Ready Cut · Coupé
 Low fat, sodium free
 Faible en gras, sans sodium

500 g

Spghettini

Capelli d'Angelo

COR 235

Low Fat · Faible en gras
Eagle Brand
 Premium Dessert Makers · Le plaisir de dessert sans

200 g

s Borden Canada
 e, On M2J 4V6

1642

COR 235D

Kellogg's
Special

127 g

Plus

Fat Free

COR 246 D

Gelato
FRESCO
 SEASONAL FRUIT ICES AND ICE CREAMS

100 g

MILANESE
 ICE CREAM

VANILLA

COR 394 DAIRY

CAFFE LATTE
 Glacé Laitage
 Dairy Ice

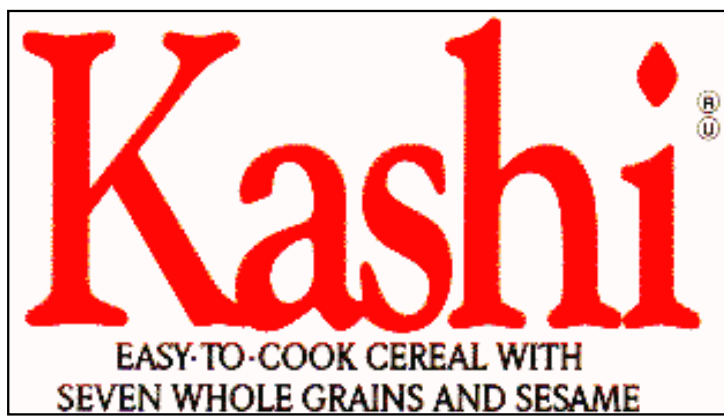
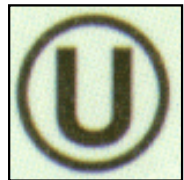
COR 394 DAIRY



Union of Orthodox Jewish Congregations (21)



EXTRA VIRGIN





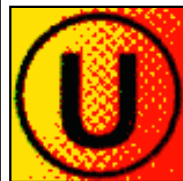
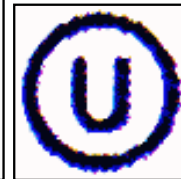
The National Cancer Institute suggests eating at least FIVE SERVINGS of fruits and vegetables every day to decrease cancer risk





Häagen-Dazs Vanilla Ice Cream receives two kosher certifications, but is counted by the Ukrainian Archive only under COR 95D

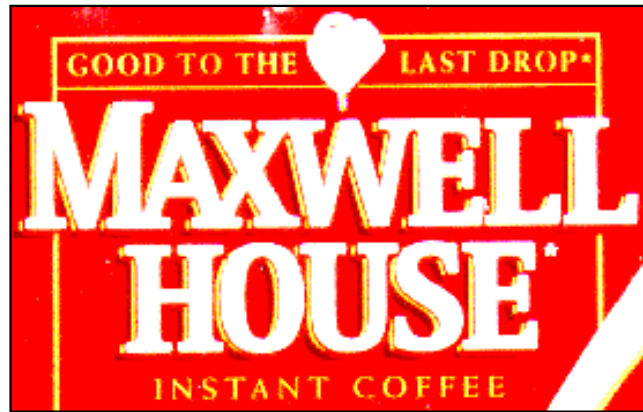


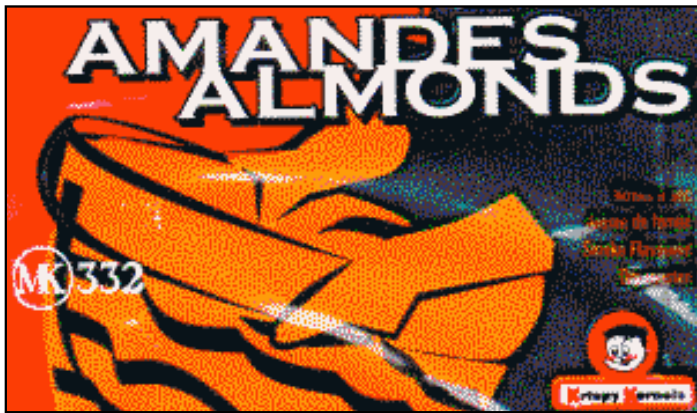




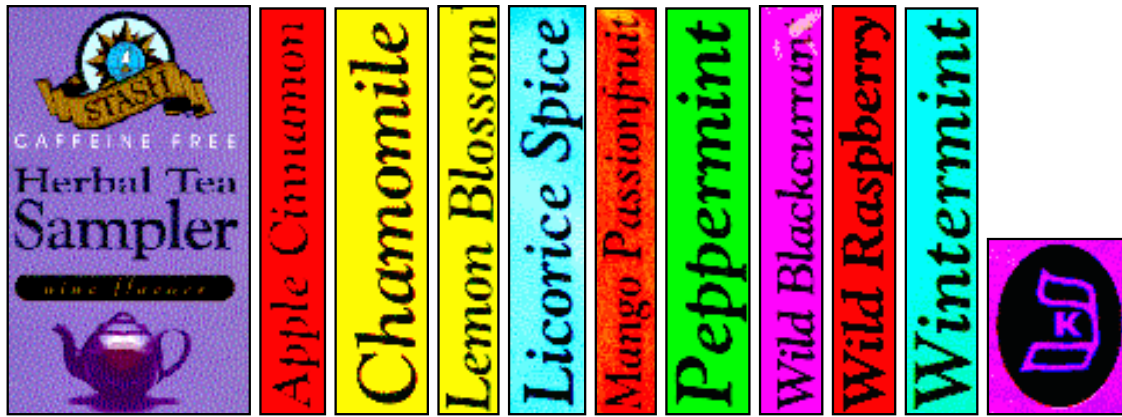
Montreal Kosher (17)







New Jersey Kosher (9)



British Columbia Kosher (8)





Lucerne Skim Milk, BC Kosher

No Name Pink Salmon, BC Koshe, purchased in Ontario



Star-K Kosher (6)

Celestial Seasonings Herb Tea, Peppermint, Star-K Kosher

Celestial Seasonings Herb Tea, Mandarin Orange Spice, Star-K Kosher

Celestial Seasonings Herb Tea, Lemongrass, Star-K Kosher

Celestial Seasonings Herb Tea, Sleepytime, Star-K Kosher

Celestial Seasonings Herb Tea, Cranberry Cove, Star-K Kosher

Celestial Seasonings Herb Tea, Red Zinger, Star-K Kosher

Celestial Seasonings Herb Tea, Star-K Kosher

Committee For The Furtherance

of Torah Observance (5)

Hunt's Tomato Paste, OK	Hunt's Crushed Tomatoes, OK	Hunt's Tomatoes, OK	Casbah, CousCous, Wild Forest Mushroom, OK	Casbah CousCous, Wild Forest Mushroom, OK	Casbah CousCous, Wild Forest Mushroom, OK	Casbah CousCous, Wild Forest Mushroom, OK	Casbah CousCous, Wild Forest Mushroom, OK	
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Beverly Hills Kosher (4)

Yogi Tea, Lemon-Ginger, Beverly Hills Kosher	Yogi Tea, Lemon-Ginger, Beverly Hills Kosher	Yogi Tea, Cinnamon Spice, Beverly Hills Kosher	
Kikkoman Soy Sauce, Beverly Hills Kosher	Kikkoman Soy Sauce, Beverly Hills Kosher		

Dole Crushed Pineapple, Beverly, Hills Kosher, added
03Apr2000

Dole Crushed
Pineapple,
Beverly, Hills
Kosher, added
03Apr2000

Michigan Kosher (2)

Cortina Chick Peas, Michigan Kosher

Cortina Chick
Peas,
Michigan
Kosher

Planters
Peanut Oil,
Michigan
Kosher

Planters
Peanut Oil,
Michigan
Kosher

Los Angeles Kosher (1)

Organic Tazo Chai, Los Angeles
Kosher, added 19Mar2000

Organic Tazo
Chai, Los
Angeles Kosher,
added
19Mar2000

Massachusetts Kosher (1)

Crosby's Fancy
Molasses,
Massachusetts Kosher

Crosby's
Fancy
Molasses,
Massachus
Kosher

Rabbi Ralbag Kosher (1)

Sun-Maid
Raisins,
Rabbi Ralbag
Kosher

Sun-Maid Raisins, Rabbi
Ralbag Kosher

Winnipeg Kosher (1)

Old Dutch Salt 'n Vinegar
Potato Chips, Winnipeg
Kosher, added 10Apr00

Old Dutch Salt 'n Vinegar
Potato Chips, Winnipeg
Kosher, added 10Apr00

Unattributed (10)

Tabasco

Tabasco

Kellogg's Multi-Grain Bar, Mixed Berry

Kellogg's
Multi-
Grain
Bar,
Cherry

Kellogg's Multi-
Grain Bar

Fleur de Dijon Prepared Dijon Mustard

Fleur de Dijon
Prepared Dijon
Mustard

Bob's Red Mill Corn Grits

Bob's Red
Mill Corn
Grits

Eden Organic
Pinto Beans

Eden
Organic
Garbanzo
Beans

Eden
Organic
Navy
Beans

Eden
Organic
Aduki
Beans

Eden Organic Beans

Nancy's Organic Nonfat Yogurt, K,
added 12Apr2000

Nancy's
Organic
Nonfat
Yogurt, K,
added

Moshe Ronen Letter 7 27Mar00 Income from denial of kosher certification?

Such machinations on the part of kosher-certification agencies are not merely imaginary, but rather can be found to have been put into practice.

March 27, 2000

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Moshe Ronen:

Does the Council of Orthodox Rabbis (COR) make money from kosher-certification denial, and kosher de-certification?

In my letter to you of [25Mar2000](#), I posited that if kosher certification attracted buyers to Aluminum Foil A (an attraction which is assumed for the sake of argument, though implausible and unprovable), then this benefit would be lost upon Aluminum Foil B's also receiving kosher certification, assuming that the two manufacturers monopolized the aluminum-foil market in a given region. At the point that only Manufacturer A was kosher-certified, then, the Council of Orthodox Rabbis could:

(1) ask Manufacturer A to pay to have kosher certification denied to Manufacturer B – which would amount to **kosher-certification denial** generating income for the COR; or


(2) offer Manufacturer B the package of kosher certification


of Aluminum Foil B together with de-certification of Aluminum Foil A for a fee higher than that currently being charged Manufacturer A – which would amount to **kosher de-certification** generating income for the COR.

Denial and de-certification are established techniques of increasing income:

That such machinations on the part of kosher-certification agencies are not merely imaginary, but can be found to have been put into practice, is testified to by such reports as the following:

In order to land the Kashruth contract for Barton's Bonboniere and Candy, the Union (of Orthodox Jewish congregations) withdrew its

() *hechsher* from Barricini Candy, arguing

that Barricini kept its stores open on the Sabbath while Barton's stores are closed. Yet the Union of Orthodox Jewish congregations continue to give *hechsherim* to concerns (including Jewish-owned) that do not observe the Sabbath. Why then was the *hechsher* taken from Barricini? The answer is simple: Barton's made this the condition for paying the Orthodox Union for affixing its  to the packages.

Dr. Trude-Weiss Rossmarin writing in the *Jewish Spectator*, in Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 169.

An even better variation:

Of course instead of denying or withdrawing certification, a kosher-certification agency could achieve the same effect by raising fees for all competing manufacturers until the desired number proved unable to bear them, which would bring the certification agency the dual benefits of: (1) freedom from the accusation of an unwarranted restriction of certification, along with (2) the highest fees that the market could bear.

How does the Council of Orthodox Rabbis escape this inescapable quandary?

The negative impression that your answer might attempt to correct here is that in order to give even the appearance of being able to increase sales, kosher certifiers must guarantee a limit on the granting of kosher certification to competitors. However, if kosher certification agencies were to guarantee such a limit, then they would be running afoul of religious principles which dictate that certification be granted to all who comply with Jewish dietary laws.

Lubomyr Prytulak

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Moshe Ronen Letter 8 28Mar00 Kosher status misrepresentation

"Those who wanted to rid themselves of Jewish rituals generally pointed to the abuses going on in Kashruth, the gangsterism that had become a part of it, saying, 'Could this be what God wants ... a Jewish Mafia?'" — Seymour E. Freedman

March 28, 2000

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Moshe Ronen:

Misrepresentation of kosher status can be of two types:

(1) Misrepresentation of kosher as non-kosher

(a) Refusing to identify most Jewish-ritual-slaughtered meat.

In my letter to you *Is Jewish ritual slaughter inhumane?* of [22Mar2000](#), I have already noted that the non-kosher public consumes the bulk of Jewish-ritual-slaughtered meat without being aware of it, as most such meat is not identified.

(b) Removing kosher labels.

Sometimes a similar betrayal of the non-kosher consumer is achieved by a last-minute removal of kosher labels from products that had been intended for the kosher market:

Although kosher meat usually demanded a higher price than nonkosher meat of the same quality, there were occasions when the opposite was true. At certain times of the year, especially during those festivals when the Jews consumed more poultry than beef, the kosher meat market was much weaker than the nonkosher. Dealers who had over-stocked often would remove the kosher label from the meat and sell it on the nonkosher market in order to receive a better price.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 31.

(c) Keeping the public in the dark concerning the meaning of existing kosher labels.

To take my own case as an example, had someone asked me around 14Dec99 how many kosher-certified products I had in my house, I would have answered none. However, once I learned a little about kosher certification and began to read product labels, [my count](#) eventually reached 141 – revealing that my initial estimate of zero had been somewhat low.

The reason for my previous lack of awareness, obviously, is that the kosher-certification business keeps the consumer in the dark. How? – By keeping kosher labels esoteric, giving no indication of what they represent. Thus, in my collection of 141 kosher labels, only one employed the word "kosher," and not a single one showed the Magen David. Also, I have never in my life encountered an advertisement advocating the purchase of kosher products, or revealing the meaning of kosher labels, either on television, or over the radio, or in a magazine or newspaper, or on a billboard, or on a public-transportation placard. Newspaper or magazine articles on kosher are extremely rare, and inadequate to overcome the general ignorance. Of course the Jewish press

comments on kosher certification more frequently, but it is little read by the general public, and thus does next to nothing to overcome the prevailing ignorance.

For these reasons, I find it reasonable to hypothesize that something in the order of 9 out of 10 consumers, or perhaps even as many as 99 out of 100, are oblivious to the fact that they are purchasing products that bear esoteric kosher-certification labels.

(2) Misrepresentation of non-kosher as kosher

This type of misrepresentation consists in explicitly labelling products as kosher that are not kosher, and is by far the most frequently discussed and most thoroughly documented and most aggressively prosecuted category of kosher misrepresentation. Selecting from countless examples, I offer one which is noteworthy for its creativity:

Many butchers would display Hebrew signs reading *Basar Basar* (meat meat) instead of *Basar Kasher* (kosher meat). It was difficult to distinguish between the two signs because the Hebrew letters were almost identical. When accused of selling *terefah* meat, the butchers claimed that they never advertised their meat as kosher.

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington N.Y. and London, 1974, pp. 134-135.

Law enforcement appears to never involve protecting the non-kosher consumer from inadvertently consuming kosher; it always involves protecting the kosher consumer from inadvertently consuming non-kosher, as for example:

Kosher Law Enforcement Unit

The following are listings of all penalty demand letters issued in kosher cases by the Department of Agriculture and Markets.

[...]

Penalty Demand Letters Sent — May 22, 1992

[...]

Waldbaum's 134 Inc., 66-26 Metropolitan Ave., Queens, NY. (LB Number 38,384). Offering for sale food products as kosher for Passover which were opened from their original containers and repackaged on the premises causing them to lose their kosher for Passover status. \$19,500. Date of alleged violation 3/24/92.

Harry M. Stevens Inc., Shea Stadium Ballpark, 126th St. & Roosevelt Ave., Flushing, NY. (LB Number 38,386). Offering for sale, as a concessionaire in Shea Stadium, non-kosher food as kosher style. \$3,300. Date of alleged violation 4/14/92.

[...]

The Jewish Press, 10Jul92, p. 53.

For the seven violations listed in the above *Jewish Press* report, the "LB Number" is consecutive, except that LB Number 38,385 is missing between the two violations shown above. The LB Number then, might be taken to reflect the total number of violations as of 22May1992, though we have no idea over what interval of time. In any case, whatever the time interval involved, we see that the number of violations has been large, giving us some idea of the vast amount of misrepresentation of non-kosher products as kosher that is detected, and thus giving us some inkling of the even vaster amount of such

misrepresentation that must be taking place.

Summary statements portray the kosher business as pervaded by corruption, referring to all forms of corruption, but intending mainly the corruption of offering non-kosher products as kosher:

For reasons of naïvete, people do not imagine the Kosher-foods businessman in the same light as they behold and evaluate other businessmen. After all, he is involved in selling a product that has been hallowed by Jewish tradition. The Kosher foods purveyors, however, see *themselves* as no different from their colleagues who have invested their money, their abilities, and their hopes for success in a business venture. The Kashruth business is *strictly* business, and must return the highest measure of financial, not spiritual, success to the one who has undertaken it. To achieve this end, the unscrupulous Kosher-foods businessman is willing to cut the proverbial corners.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 153

This devil-may-care attitude, which prevailed in the meat industry generally over the many decades until the enactment of the Clean-Meat Bill, has plagued the Kosher foods industry specifically, and remains to be cleaned up.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 164.

The knowledge that so much corruption exists in the Kashruth industry has been wielded like a two-edged sword against observance of the commandment. Those who wanted to rid themselves of Jewish rituals generally pointed to the abuses going on in Kashruth, the gangsterism that had become a part of it, saying, "Could this be what God wants ... a Jewish Mafia?" And those who wanted to extol it so that their children would accept it as a part of their Jewishness found it extremely difficult to do so when the corruption was known and ridiculed so openly. The result has been a loss of adherents to Kashruth over the years.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 167-168.

Numerous other incidents of Kashruth violations became evident to me as I visited a cross section of hotels and resorts advertised as Kosher. Except for variations in kind, a large number function with basically the same purpose, which is to deceive the unsuspecting, naïve public. The common method of deception is the establishment of an acceptable Kosher-front. And the tragic truth is that all Kashruth violations are not so secreted that the trained Kashruth inspector, who has even a minimal amount of practical experience in this matter, could not easily recognize the fraud that is being perpetrated. Why are these abuses permitted to continue? Perhaps those in authority have taken the path of least disturbance – "No one has raised the question, so we will permit things to go along as they are!" What is equally possible is that some of the financial gains that have blinded the eyes of the rabbis and *mashgichim* at the hotels and resorts have worked with greater success upon the secular authorities.

This unfortunate-for-Judaism attitude of laissez-faire regarding matters of Kashruth reaches across the country.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 185.

Kashruth, like motherhood, is an aspect of traditional Judaism which everyone accepts and no one attempts to delve into until illegitimate forces enter it and endanger the sacred institution. Now that the foregoing lines have been written to testify to the deep corruption which has infected Kashruth, perhaps some courageous voices will find the *chutzpa* to raise some serious questions and insist upon the answers to them. The result will inevitably be that the deceptions will end, or at least become greatly limited, and, hopefully a new era of Kashruth observance will arise within the Jewish community!

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 190.

Who is well served by the kosher certification business?

The non-kosher consumer is poorly served because he is frequently misled into believing that he consumes products that do not originate from kosher supervision

We have seen above that the non-kosher consumer is poorly served, as he is not informed when he eats Jewish-ritual-

slaughtered meat, or may be sold meat as non-kosher that has just had its kosher label removed. In this way, the price of his meat is inflated, and he is deprived of the ability to choose meat that originates from humane slaughter.

On top of that, the non-kosher consumer is almost invariably unaware of the secret meaning of kosher labels that proliferate over the products that he buys, and thus unaware that he is paying a surcharge which will be applied to purposes that he might disapprove of.

Thus, the Council of Orthodox Rabbis would be taking steps toward serving the non-kosher consumer better by: (1) identifying meat that originates from Jewish ritual slaughter (as I have already advocated in my letter to you of [22Mar2000](#)), and (2) adding the word KOSHER, and the Magen David, to its kosher-certification label (as I have already advocated in my letter to you of [15Mar2000](#)).

The kosher consumer is also poorly served because he is frequently misled into believing that the kosher-certified products he consumes are really kosher

We have also seen above that the kosher consumer is similarly poorly served, as the products that he purchases as kosher are often in fact not kosher. (At least in his case, though, he is likely to be aware that a surcharge has been added to his purchase, and is likely to understand that by means of this surcharge, certain goals that he is cognizant of will be advanced by his purchase, neither of which is true of the non-kosher consumer.)

Thus, the Council of Orthodox Rabbis would be taking a step toward serving the kosher consumer better by energetically suing for breaches of its kosher-certification contract, or by energetically urging the government to prosecute for misrepresentation or false advertising. An examination of historical precedent teaches us to expect that such breaches and violations occur on a sweeping scale, and so that if suits or prosecutions occur on only a small scale today, or are totally absent, then this would suggest that Council of Orthodox Rabbis monitoring is lax, and that anywhere from many to most products bearing the COR certification are

in fact not kosher.

Only two groups are well served

(1) Consumers who are indifferent to whether a product is genuinely kosher, but who support the imposition of the Jewish tax, are well served. (2) Those who receive the revenues from the Jewish tax are well served.

Lubomyr Prytulak

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Moshe Ronen Letter 9 13-Apr-2000 Needless kosher certification

"There is also a more delicate form of extortion associated with Kashruth." — Seymour E. Freedman

April 13, 2000

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Moshe Ronen:

Still another variety of kosher fraud

I call to your attention yet another variety of fraud that appears to be endemic to the kosher-certification business – it is the kosher certification of products that do not need kosher certification:

When a responsible Kashruth supervising agency such as the Union of Orthodox Jewish Congregations sells its *hechsher* to companies that actually do not require Kashruth supervision, it is the kind of abuse that degrades the prestige of Kashruth. To do so is to be on a par with those who fleece the innocent by persuading them to purchase home appliances they really do not need. And when such activities are perpetrated under the guise of religious observances, the crime is greatly compounded!

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 171-172.

Examples of manufacturers paying for kosher certification when their products require none

Corn Starch:

There is also a more delicate form of extortion associated with Kashruth. [...] For example, a company will enquire about Kashruth supervision for its product. The truth of the matter is that this product would be acceptable even without supervision, as may be the case with window cleaning liquid, toothpicks, aspirin, **corn starch**, diaper detergents, etc. The company is not informed that they can sell their product in the Kosher market without supervision. Instead, the company is induced to purchase Kashruth supervision.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 170-171, blue emphasis added.



This product is gluten free.

INGREDIENTS: CORN STARCH

**Milk, Sugar, Orange Juice, Coffee, Spices,
Oatmeal:**

Basic Kashrut

by Penina Taylor edited by Rabbi Yeshaiah Heiliczer

copyright 1994 Knesset HaShuvim Congregation. All rights reserved

[...]

NO CERTIFICATION NEEDED

Some products do not require certification or for some reason do not contain a mark even though they are considered kosher by competent Orthodox authorities. SOME of these are:

- eggs
- **cow milk** bottled in the U.S. (not all agree)
- **100%** flour or **sugar**
- 100% apple juice
- **100% orange juice** (not mixed fruit)
- **100% coffee (unflavored)**
- 100% tea (herbal/flavored tea should be certified)
- most **pure spices** (although McKormick and some others are certified)
- dry beans
- **oatmeal (plain)**
- fruits and vegetables (fresh or frozen, totally unprocessed)
- Coca Cola
- Rumford baking powder
- M&M's

Excerpted from: www.execpc.com/~dwolfe/kashrut.html, blue emphasis added.

Although the milk below is Canadian milk, it is probable that it is indistinguishable from American milk. Also, McCormick – which is the correct spelling – spices are recognized above as being kosher-certified gratuitously, and so are included here as examples of needless kosher certification.

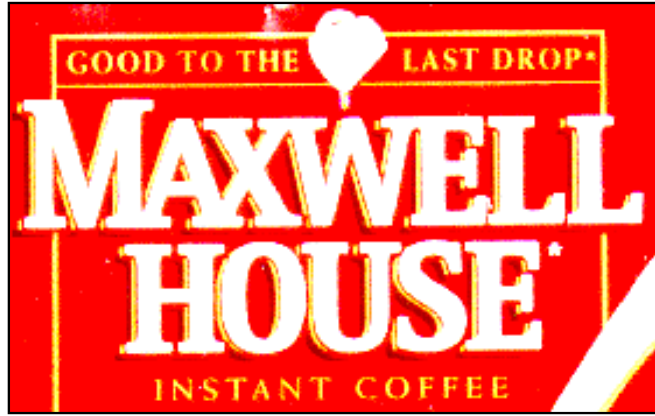
Lucerne Skim Milk, BC Kosher



100% ORANGE JUICE CONCENTRATE. NO SUGAR ADDED.



Unsweetened • Non Sucre
Ingredients: Concentrated orange
juice / Jus d'orange concentré



100% PURE COFFEE



CURRY POWDER
OREGANO LEAVES
BLACK PEPPER
THYME LEAVES



DILL WEED
SAGE





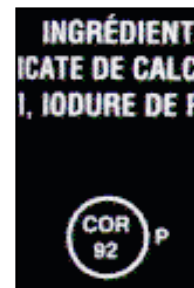
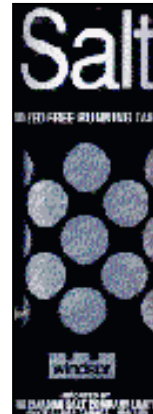
No Additives or Preservatives • 100% Whole Grain

Bleach, salt, pepper, vinegar:

After all [...] we don't look for Kosher diaper deodorants, or Kosher **bleaches** [...]. And tell me, isn't it ridiculous [...] for a group of people who want to promote Kashruth to certify **salt** and **pepper** and **vinegar** [...]?

Allen G. Feld, writing in the *Jewish Spectator*, in Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 171, blue emphasis added.

Pepper, we have already seen above, among the spices. As for the bleach, salt, and vinegar:



Coffee, tea:

Coffee and **tea** are products which usually do not have other ingredients mixed into them, and therefore they are Kosher without Kashruth supervision.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 144-145.

Coffee, we have already documented above; tea is documented below. All the kosher-certified tea that I found at home was herbal tea. Tea is included on several exempt-from-kosher lists, although one list above exempts herbal

tea from the exemption: "100% tea (herbal/flavored tea should be certified)." My interpretation of this qualification concerning herbal tea is that it is written knowing that all pure vegetable matter (in this case intended for steeping in boiling water) is equally exempt from the need for kosher certification, but adds the weak "should be certified" qualification out of recognition of Jewish success in getting herbal teas kosher-certified:



Celestial Seasonings Herbal Tea, Peppermint, Star-K Kosher

Celestial Seasonings Herbal Tea, Mandarin Orange Spice, Star-K Kosher	Celestial Seasonings Herbal Tea, Lemon Mint, Star-K Kosher	Celestial Seasonings Herbal Tea, Sleepytime, Star-K Kosher	Celestial Seasonings Herbal Tea, Cranberry Cove, Star-K Kosher	Celestial Seasonings Herbal Tea, Red Zinger, Star-K Kosher	Celestial Seasonings Herbal Tea, Star-K Kosher
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Yogi Tea, Lemon-Ginger,
Beverly Hills Kosher

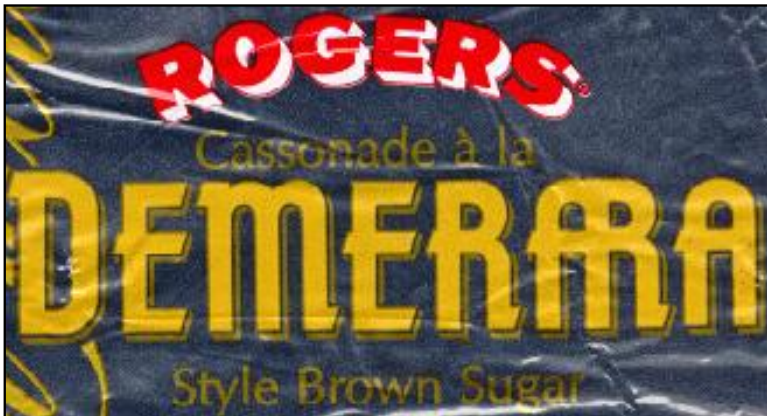
Yogi Tea,
Lemon-
Ginger,
Beverly Hills
Kosher

Yogi Tea, Cinnamon
Spice, Beverly Hills
Kosher

Brown sugar:

There is nothing in **brown sugar** that is in violation of the Passover laws.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 147, blue emphasis added.

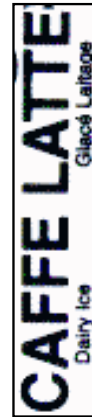


Ice cream:

It would appear that at one time, the idea of kosher-certifying ice cream seemed so ridiculous that it was the subject of satire, as ridiculous as kosher-certifying snuff:

In May, 1889, *Der Volksadvokat* satirically accused the Chief Rabbi and the Association of preparing to place a *karobka* on **ice cream** and snuff.

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington N.Y. and London, 1974, p. 71, blue emphasis added.



Salt, olive oil, laundry soap:

In his analysis of the state of the rabbinate in New York in 1896, Gerson Rosenzweig, the editor of *The Hebrew*, accused Rabbi Drachman of giving "tens of thousands of *hekhsherim*." He called Drachman "... the Dr. so and so who lives uptown and is a rabbi by their standards, but not by ours. He took the name of Chief Rabbi and made a deal with the butchers and made himself Chief Rabbi overnight." Rosenzweig claimed that *shohatim* and butchers who did not observe the Sabbath had bribed the rabbis to approve the *kashrut* of their meat. One group of rabbis even had sold a *hekhsher* on **salt** to a Gentile. [...] He enumerated the *hekhsherim* which, according to him, they had given on **salt, olive oil, soap for washing clothes**, and stove polish, and which had been advertised in the *Jewish Times*, published by Dr. Wechsler, one of the founders of the Council.

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington N.Y. and London, 1974, pp. 82-83, blue emphasis added.

Salt, we have already documented above, and olive oil and laundry soap are documented below:





Milk, chocolate, tea:

Wechsler's activities were the first glaring example of clear-cut fraud concerning *kashrut* supervision in New York. P. Cowen, the editor of *The American Hebrew*, launched a campaign to expose Wechsler. According to Cowen, Wechsler had promised various businessmen that he could influence Jewish consumers to buy their products. In return for supposed supervision, the businessmen paid a fee which also covered the cost of advertising their products in Wechsler's paper. Cowen accused Wechsler of collecting \$100 from a seltzer company for advertising their product as "Kosher Vichy and Seltzer." He charged a **milk** dealer in Brooklyn fifty dollars for guaranteeing that the Council would approve his milk for the Jews of Brooklyn. Wechsler promised to send the dealer 5,000 "kosher labels" for his milk. He solicited advertisements for kitchen utensils by advising his clients that every Passover the Jews threw out all crockery and glassware used during the year and purchased new dishes for the holiday. A **chocolate** company was convinced by Wechsler that the Council was ready to certify its product as kosher since the ingredients contained no fat. To a **tea** company he issued labels certifying that the tea was kosher and packed under his supervision.

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington N.Y. and London, 1974, pp. 83-84, blue emphasis added.

Milk and tea, we have already documented above; chocolate is documented below:



Plastic snack bags, plastic food wrap, aluminum foil, scouring pads, dishwasher detergent, dish detergent, bathroom cleaner:

In this section, I place some kosher-certified products that I did not find on anybody's exempt-from-kosher list, but in my estimation only because any listmaker would have considered them so obviously exempt-from-kosher that they did not need to be placed on a list:







How to get rid of anti-Semitism

The above examples of needless kosher certification are far from exhaustive. They emerge from the overlap of a small number of exempt-from-kosher lists that I came across in my brief research, and kosher-certified products that I discovered in my house over the past four months. As even my limited research produces a number of such exempt-from-kosher and yet kosher-certified products, it is plausible to suppose that any more thorough research would turn up a much larger number.

And now to summarize the issues that I have raised with you so far:

15Mar2000: Three questions concerning kosher labelling. The public is not informed of the magnitude of earnings of Jewish groups from the kosher certification business, or of the cost to the consumer. The extent of kosher labelling is hidden from the public through the use of uninformative labels, suggesting that these labels are not used to attract purchasers, but rather must be disguised in order to avoid triggering a boycott.

22Mar2000: Is Jewish ritual slaughter inhumane? Jewish groups defend the Jewish tradition of subjecting animals to needless pain, and the consumer is denied information concerning whether the meat he buys comes from humane or inhumane slaughter.

23Mar2000: Is kosher labelling a variant of a pyramid scheme? It is proposed that the kosher labelling business is a variant of a pyramid scheme which threatens to attach itself parasitically to the entire world economy.

24Mar2000: Selling pie in the sky when you die, and other methodological weaknesses. Promotional claims made by the kosher labelling business are undermined by methodological weaknesses, the chief of which is that the claim that kosher labelling increases sales cannot be substantiated.

25Mar2000: The fallacy that higher volume lowers costs. Money tending not to materialize out of thin air, the defense that fees paid to the kosher-labelling business do not come out of anybody's pocket is possibly false.

26Mar2000: Does kosher certification promote industrial espionage? Given the

fraud and corruption that has traditionally plagued the kosher-certification business, it seems imprudent to place into its hands secret formulas and the contents of supply contracts.

27Mar2000: Income from denial of kosher certification? The unverifiable claim that kosher certification increases sales can be given an air of plausibility only by denying or withdrawing certification from one product while granting it to a competing product – an air of plausibility which necessarily vanishes as kosher certification [spreads to engulf the entire economy](#).

28Mar2000: Kosher status misrepresentation. The kosher consumer is poorly served because many kosher-certified products are not kosher. The non-kosher consumer is poorly served because he pays a Jewish kosher tax without being aware of it, and is denied the right to avoid purchasing meat that has been slaughtered using avoidable cruelty.

13Apr2000: Needless kosher certification. The present letter argues that the proliferation of kosher labels on products that do not need kosher certification leaves the impression of a kosher business driven more by greed than by religious principle.

Unless you are able to answer the charges listed above, you invite widespread public indignation directed at the kosher business, and you invite further the public misperception that kosher fraud is being perpetrated by Jews collectively, rather than by a small number of irresponsible Jewish leaders who claim to act on behalf of Jews, but who in reality line their own pockets at the expense of Jews and non-Jews alike, and whose power only grows with the anti-Semitism that they themselves incite. The fault of the Jewish people collectively is not the greater fault of participating in kosher fraud, but only the lesser fault of electing and tolerating leaders who do.

With these insights in mind, the question of how to get rid of anti-Semitism finds an obvious answer.

Lubomyr Prytulak

Moshe Ronen Letter 13 09-Jun-2000 Rabbi Avraham Cohen poisoned in Lviv

"He is one of those Jewish sinners for which the Talmud says their blood is permitted." — Pro-kosher placard, 1848

June 09, 2000

Moshe Ronen
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Canadian Jewish Congress
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Moshe Ronen:

I bring to your attention the following excerpt from Allan C. Brownfeld's review of Israel Shahak and Norton Mezvinsky's book, *Jewish Fundamentalism in Israel*. I remind you that "Lemberg" was the name given to the Ukrainian city of Lviv at the time when Western Ukraine was under Austrian rule:

Although messianic fundamentalists constitute a relatively small portion of the Israeli population, their political influence has been growing. If they have contempt for non-Jews, their hatred for Jews who oppose their views is even greater.

The murder of Yitzhak Rabin, the authors show, is one in a long line of murders of Jews who followed a path different from that ordained by rabbinic authorities. They cite case after case, from the Middle Ages until the 19th century.

One typical example was the assassination by poison of Rabbi Avraham Cohen in Lemberg, Austria on Sept. 6, 1848.

Assuming his rabbinical position in 1844, Cohen

initiated changes in Jewish life. His most important initiative was his attempt to abolish taxes on kosher meat and sabbath candles which Lemberg's Jews paid to Austrian authorities. These taxes were burdensome for poor Jews but were a source of income for many Orthodox Jewish notables.

The Austrian authorities accepted Cohen's request and abolished the taxes in March 1848. The five Jewish notables of the town began a total struggle against Rabbi Cohen. Critics argued that the "law of the pursuer" applied to the rabbi. One placard said: "He is one of those Jewish sinners for which the Talmud says their blood is permitted" (that is, every Jew can and should kill them). On Sept. 6, a Jewish assassin successfully entered the rabbi's home unseen, went to the kitchen and put arsenic poison in a pot of soup that was cooking. Both Rabbi Cohen and his small daughter died. The Hassids and their leaders did not attend the funeral, but celebrated.

It was precisely the same Talmudic laws that caused Rabbi Cohen's death which were used to murder Yitzhak Rabin. Yigal Amir, Rabin's assassin, cited the "law of the pursuer" (*din rodef*) and the "Law of the informer" (*din moser*). The first law commands every Jew to kill or to wound severely any Jew who is perceived as intending to kill another Jew. According to halachic commentaries, it is not necessary to see such a person pursuing a Jewish victim. It is enough if rabbinic authorities, or even competent scholars, announce that the law of the pursuer applies. The second law commands every Jew to kill or wound severely any Jew who, without a decision of a competent rabbinic authority, has informed non-Jews about Jewish affairs or has given them information about Jewish property or who has delivered Jewish persons or property to their rule or authority.

The authors write: "The land of Israel has been and still is considered by all religious Jews as being the exclusive property of the Jews. Granting Palestinians authority over any part of this land could be interpreted as informing. Some religious Jews interpreted the relations that developed between Rabin and the Palestinian Authority as causing harm to the Jewish settlers. In this sense, Rabin had informed."

For the future, the authors fear the growth of such fundamentalism just as the prospects for peace have dramatically improved. They note that, "It should not be forgotten that democracy and the rule of law were brought into Judaism from the outside. Before the advent of the modern state, Jewish communities were mostly ruled by rabbis who employed arbitrary and cruel methods as bad as those employed by totalitarian regimes. The dearest wish of the current Jewish fundamentalists is to restore this state of affairs."

Excerpt from Allan C. Brownfeld's review of Israel Shahak and Norton Mezvinsky, *Jewish Fundamentalism in Israel*, Pluto Press, London, 1999. Brownfeld's [complete review](#) is available online on the [Washington Report on Middle Eastern Affairs](#) web site.

With respect to the above passage, I wonder if you would be able to answer the following questions:

(1) Law of the Informer

In wondering why you have not answered my questions concerning kosher certification, I note in the above passage reference to the Jewish Law of the Informer that "commands every Jew to kill or wound severely any Jew who, without a decision of a competent rabbinic authority, has informed non-Jews about Jewish affairs." Is your silence on the question of kosher certification, then, in obedience to this law to not divulge the nature of Jewish affairs to non-Jews, or is it simply a result of guilt at recognizing that the CJC has been implicated in a swindle?

(2) Law of the Pursuer

The poisoning of Rabbi Avraham Cohen and his daughter in Lviv in 1848, and as well the shooting of Yitzhak Rabin in Tel Aviv in 1995, are said to be two instances in a long line of killings made possible by the application of the Jewish Law of the Pursuer. Some Jews appear to view the Law of the Pursuer as applying to any target whom "rabbinic authorities, or even competent scholars, announce." By way of further upgrading the Canadian Jewish Congress web site, I wonder if you would not be performing an invaluable service by dedicating a page to listing all those on whom open season had been declared under the Law of the Pursuer by some "rabbinic authority or competent scholar," and also the dates of each pronouncement of fatwah, and whether the targets were still alive, or else the date of their assassinations? This information would be useful to at least three categories of CJC web site visitor: (1) those pious Jews

who subscribed to the Law of the Pursuer and who would be benefitted by learning where their obligations lay, (2) those targets of Law of the Pursuer fatwahs who would be warned and so could take defensive precautions, and (3) those who were uninformed about the nature of Judaism, and sought to learn its defining characteristics. I have no doubt that the utility and interest of such a page would be demonstrated in a visitor count that dwarfed that of any other page on the CJC web site.

(3) The Lviv poisonings

In the poisoning of Rabbi Avraham Cohen and his daughter in Lviv, we were presented with a case in which the kosher tax revenues were not distributed among Jews evenly, but rather were delivered to "five Jewish notables of the town." The bulk of the Jewish people, then, were neither the implementers of the kosher tax, nor the beneficiaries – they were the resisting victims. I wonder if you would care to comment on the possibility that the same applies to the kosher tax today – that is, that it benefits only a few "Jewish notables of the town," and that its chief victims are the Jewish people?

Lubomyr Prytulak

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Al Gore Letter 8 12-Sep-2000 Please ask Joe Lieberman about kosher certification

"Is Joe Lieberman's keeping kosher a matter of religious observance, or is it participation in a conspiracy to impose a secret tax on the American consumer?" — Lubomyr Prytulak

September 12, 2000

Al Gore, Vice President
The White House
1600 Pennsylvania Avenue NW
Washington, DC 20500

Al Gore:

I expect that you are familiar with the sentiment "No taxation without representation," and that as it is one of the sentiments which inspired the founding of the United States, that you will sympathize with it. If so, then I expect that you will not think it a radical proposal that this sentiment should apply today, in that Americans should be informed of all occasions on which they are taxed, and informed as well what that tax amounts to.

What I am thinking of is the rabbinical kosher surcharge which is applied to a broad range of supermarket products, just how broad being reflected in my own experience, which is as follows. Around 14-Dec-1999, I would have guessed that the number of products in my house that bore kosher certification was zero, but when I acquainted myself with kosher-certification labelling and actually made a count, I found that the number was in reality 90, and discovered further that in the ensuing four months, the accumulation of kosher-certified product brands in my home totalled 156. You can find documentation of my experience at www.ukar.org/tax02.shtml.

Consumers all over Canada and the United States undoubtedly purchase kosher-certified products in similar quantities, and are as unaware as I once was that they do so, and would be similarly surprised, if they made a count, at how frequently they do so.

Furthermore, when I made attempts to find out what all this kosher certification was costing me as I did, for example, in my letter of 15-Mar-2000 to Moshe Ronen, National President of the Canadian Jewish Congress (see www.ukar.org/ronen01.shtml) I ran into a wall of silence.

Questions relating to this seeming instance of taxation without representation may be ones that Joe Lieberman, as a kosher-keeping Orthodox Jew, will be able to answer, and I invite you to request him to do so. Specifically:

Is Joe Lieberman on the side of truth in labelling in which kosher-certified

products would be identified with the word "kosher" and the Magen David, or does he favor the status quo in which esoteric labelling leaves the vast majority of Americans in the dark concerning the extent to which their household purchases have been kosher certified?

Is Joe Lieberman in agreement that Americans have a right to know what kosher certification is costing them, or does he favor the status quo in which they do not know, and have no way of finding out?

Is Joe Lieberman's keeping kosher a matter of religious observance, or is it participation in a conspiracy to impose a secret tax on the American consumer?

Lubomyr Prytulak

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Letter 1 27-Mar-2002 Have you changed your views on kosher certification?

"Kosher certification may consist mainly of the selling of permission slips as to who may trade with whom a way of making money that is certainly parasitical and possibly illegal."
Lubomyr Prytulak



27 March 2002

Ezra Levant
159, 2515-90th Ave SW
Calgary, AB T2V 0L8

Ezra Levant:

As you are the Alliance candidate in Preston Manning's former riding of Calgary Southwest, and as you appear to have some chance of being elected to parliament, I wonder if you would not agree that Canadian voters have some right to know your position on issues which may concern them?

The issue that I have in mind at the moment is that of kosher certification, concerning which I might begin with the following five questions:

1. **Do you support Canadian consumers having the right to know what kosher certification is costing them, or do you advocate their continuing to be kept in ignorance?**

More than two years ago now, on [15-Mar-2000](#) to be exact, I put the question of cost to Moshe Ronen, then President of the Canadian Jewish Congress, and I am still awaiting his reply. Perhaps you will be more forthcoming.

What is particularly wanted is an authoritative detailing of the gross annual income from kosher-certification fees for the leading kosher-certification agencies whose identifying symbols appear on products sold in Canada. As the COR label is the one most frequently found on

Canadian products, the revenues of the Council of Orthodox Rabbis is of particular interest. I am not at all interested in secondary calculations, as of the fraction of a penny that kosher certification costs per item purchased. It is the gross revenue figures that will permit a comparison of how much of the consumer's income goes into the pockets of kosher agencies as against how much goes to health, education, transportation, housing, and so on.

The question of kosher costs is not a trivial one, as the sums which trade hands in kosher transactions are staggering. To take one peek at the tip of the iceberg, we may note that in New York City in 1934, "\$25 million were spent above the normal retail value because the product was believed to be kosher" (Harold P. Gastwirt, *Fraud, Corruption, and Holiness*, 1974, p. 9). One can imagine how staggering this same figure would be

- not for the small 1934 population of NYC, but for the much larger 2002 population of all of Canada, and
- not when kosher products are knowingly purchased mostly by Jews as in 1934, but when they are mostly unknowingly purchased by the much larger number of non Jews as happens today, and
- not in 1934 dollars but in our devalued 2002 dollars, and
- not for the infinitesimal number of products that were kosher-certified in 1934, but for the [vast number of products](#) to which kosher certification has metastasized today products such as sugar, salt, vinegar, coffee, corn starch, frozen orange juice, scouring pads, plastic baggies, food-wrap film, aluminum foil, dishwasher detergent, laundry detergent, and laundry bleach.

Of course a comprehensive report will take some time to prepare, and in the meantime your releasing any partial information that you currently have, or that may come to your notice, would be helpful.

2. **Do you advocate that Canadian consumers be provided with meaningful product labels, or do you defend product labels continuing to convey coded messages to a small group, while leaving the majority of consumers in the dark?**

If kosher labels included the word "KOSHER" together with the Magen David, then most Canadians would know what the labels meant. At the moment, however, almost no kosher labels contain such explanatory detail, and so almost no consumer knows what the kosher labels signify. Expansion of acronyms would be helpful as well for example, perhaps we can look forward to the day when it is disclosed to Canadians that the COR that brands so many of their household products stands for Council of Orthodox Rabbis:

TODAY:
Secrecy
in Labelling

TOMORROW:
Truth
in Labelling

THE DAY AFTER:
More Truth
in Labelling



As kosher-accreditation agencies commonly claim that consumers prefer kosher products, they might be expected to support informative labelling for its giving consumers the information that they need in order to express their preference.

3. **Do you advocate that Canadian consumers be informed when their meat originates from Jewish ritual slaughter, or are you for continuing the present practice of selling them ritual-slaughtered meat without telling them where it comes from?**

Most of the meat that is produced by [Jewish ritual slaughter](#) is sold to non-Jews without its origin being disclosed. Some Canadian consumers might object to this practice for one or more of the following reasons:

1. they do not wish to support Jewish ritual slaughter because of its excessive cruelty;
2. they do not wish any portion of their food dollars going to the support of religion, particularly a religion of which they may not be members; and
3. they may fear that among the reasons for a ritual slaughterer rejecting meat for distribution to the kosher market, and sending it out unidentified into the non-kosher market, is that he suspected it of being contaminated or diseased.

Again, we have here a simple choice between informing Canadians or keeping them in the dark.

4. **Do you agree that the kosher-certification industry should be investigated for violations of restraint of trade laws?**

It is possible that the kosher industry has little to do with religious observance, but rather has much to do with [parasitical feeding on the economy](#).

Specifically, each manufacturer may be told that kosher certification of his products will increase his sales to other manufacturers who in order to keep their own kosher certification are required to buy only kosher ingredients or materials; and told conversely that lack of kosher certification for his products will result in exclusion from trade with the growing number of manufacturers in the kosher camp.

Kosher certification, in short, may consist mainly of the selling of permission slips as to who may trade with whom a way of making money that is certainly parasitical and possibly illegal.

5. **What might you mean when you diagnose somebody as "anti-Semitic"?**

The reason that I address all the above questions to you and not to any other aspiring parliamentarian is that you have already weighed in on the subject of kosher certification, and although your full position was not elaborated publicly, it was clear from what you did say that you would have answered all the above questions so as to defend the interests of the kosher industry against the interests of the consumer:

- You would have answered that Canadian consumers have no right to know what kosher certification costs them, and that their even asking was an impertinence and a provocation.
- You would have answered that kosher labels should remain esoteric, and Canadian consumers should be kept from learning what they signify.
- You would have answered that Canadians have no right to know whether or not they are eating meat that has been rejected in the course of Jewish ritual slaughter, and no right to concern themselves with whether Jewish ritual slaughter is inhumane.
- You would have answered that the kosher-certification industry should be immune from investigation for restraint of trade.

I infer that the above would be your answers from [Melissa Radler](#) reporting that you attempted to close down an open discussion of kosher labelling with the chilling diagnosis that the discussion was "close to anti-Semitism."

As anti-Semitism is an irrational and deep-seated hatred, it constitutes a psychiatric disorder, and so that applying the label "anti-Semitic" is the same as offering a [psychiatric diagnosis](#), and so you see what concerns me is the sight of someone running for parliament when I have seen that same person dispense a psychiatric diagnosis in an attempt to close down what seemed to me to be an impartial discussion of an economic phenomenon.

And that is why you might take this opportunity to clarify your criteria for firing off your psychiatric diagnoses by answering the following questions:

- Do you hold that someone enquiring about cost is behaving normally, whereas someone enquiring about *kosher* cost is diagnosable as suffering from the psychiatric affliction of anti-Semitism?
- Do you hold that someone who advocates truth in labelling is behaving admirably, whereas someone who advocates truth in *kosher* labelling is driven by the psychiatric malady of anti-Semitism?
- Do you hold that someone who opposes cruelty to animals is behaving commendably, whereas someone who opposes cruelty to animals *during Jewish ritual slaughter* is presenting a symptom of the psychiatric disorder of anti-Semitism?
- Do you hold that someone who investigates restraint of trade performs a service to the community, whereas someone who investigates a restraint of trade *that is engineered by Jewish groups* must be driven by a pathological hatred of Jews?

If in our discussion of kosher certification you wish to keep open the parallel though irrelevant question of the sanity of the participants, then I would submit for your consideration the general hypothesis that in any calm and objective discussion of a subject, the participant who becomes agitated and proclaims "you're all crazy except me" is the one that is most likely to be nuts.

I would propose, further, that reliance on psychiatric diagnosis to derail discussions may be symptomatic not only of emotional deficit, but of intellectual deficit as well.

I would propose, finally, that the participant who finds himself on the side of suppressing the exercise of free speech, and whose emotional and intellectual resources are so limited that he is forced to do so by dispensing a psychiatric diagnosis, is unqualified to sit in parliament.

Lubomyr Prytulak

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Israel Asper Letter 02 16-May-2002 The miracle of kosher water

"Imagine the chutzpah of some rabbi telling me that water is kosher." Rabbi Burton L. Visotzky



On 24-May-2002, eight days after the letter below was written, my home was further invaded by rabbinically-taxed drinking water.

16 May 2002

Israel Asper
Executive Chairman
CanWest Global Communications Corp.
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Winnipeg MB R3B 3L7

Israel Asper:

Needless Kosher Certification

On a bottle of NAYA Natural Spring Water that I found in my house, I noticed the following Montreal Kosher certification label:




This

label, however, clashes with statements that water is not subject to kosher certification, as for example the laconic and dispassionate and anonymous statement:

Flour, sugar and water, however, DO NOT require a hechsher.

Young Adults of Beth Sholom www.yabs.org/page.phtml?pageId=29

Or for example the more elaborate and impassioned and personal statement attributed to Rabbi Burton L. Visotzky:



A kosher for Passover table, no less. Every item guaranteed kosher by some rabbi or another, down to the fizzy water that Uncle Joe swilled from the blue bottle. He may have grepsed dyspeptically, but the idea of Kosher for Passover water makes me ready to shout at the rabbi who put his okay on the bottle, "Feh, such a chazzer!" Imagine the chutzpah of some rabbi telling me that water is kosher. Water, by definition, is kosher. And that a rabbi might profit from this type of scam does more than render me dyspeptic. It makes me apoplectic, because it is nothing less than theft to make a profit on the pious gullability of Jewish consumers.

Rabbi Burton L. Visotzky, *The Road to Redemption*, in Jewish Theological Seminary learn.jtsa.edu/topics/reading/bookexc/visotzky_road/part1.shtml ("gullability" is in the original).

You can imagine that my own "Feh, such a chazzer!" reaction to NAYA water was even more indignant than was Rabbi Visotzky's to Uncle Joe's fizzy water for three reasons:

- My NAYA water was not "fizzy," and in fact was just "natural spring water," and so might be assumed to have been subjected to less processing than Uncle Joe's "fizzy" water, where processing is the crack in the door that a kosher-certifying rabbi is able to stick his foot into.
- My NAYA water was not Passover water, but all-year-round, ordinary drinking water.
- My NAYA water evidenced theft not just from Jewish consumers, but theft from all consumers, the majority of whom were not Jewish.

That NAYA label made me recognize that kosher certification had metastasized beyond anything that I could have imagined, and threatened to spread next to municipal tap water, and perhaps from there even to air, starting with tanks of compressed air destined for hospitals or aqualungs, and ending in an obligatory rabbinical birth tax on Jews and Gentiles alike, guaranteeing that the earth's atmosphere would be certified kosher for the duration of the life of the newborn.

If only we were talking about the theft of some thousands of dollars nationwide, then it would all be a grand joke played by the wily rabbis upon the simple-minded goyim but we are not talking about thousands, we are talking about millions or billions, which instead of flowing into the rabbis' pockets could have funded cancer research, or the reduction of emergency-room waiting times, or the relief of classroom overcrowding, or perhaps could have funded even a project as zany as the government hiring lawyers with enough competence to keep Canada from being blanketed with the American neurotoxin [MMT](#).

How many millions or billions might that be exactly? Well, that's the very question I have been putting for some two years now, first to Canadian Jewish Congress President [Moshe Ronen](#), and then to press lord [F. David Radler's](#) daughter, [Melissa](#), and after that to [Joseph Ben-Ami](#) whose credentials I have never been able to fathom, and latterly to Parliamentary Candidate [Ezra Levant](#) but to no effect, as they all play both deaf and dumb to the impertinent questions of the prying goy.

Of course kosher water should have surprised me less than others, as I have been aware for quite some time of the spread of kosher certification to products that appear on lists itemizing exemption from the need for certification. Even in the brief list above, for example, we saw that in addition to water being exempted, sugar and flour are as well, and yet from the evidence available in my own pantry, I [long ago discovered](#) that I do regularly pay the rabbinical kosher surcharge to British Columbia kosher certifiers on at least five varieties of sugar and one variety of flour, as you can see for yourself below:





And that is hardly the extent of it. If you care to read my letter to Moshe Ronen, titled *Needless Kosher Certification*, of [13-Apr-2000](#), you will discover that even a full two years ago I was already asking how it was possible for rabbis to be specifying products that were exempt from kosher certification, and yet for me to be finding these same products kosher-certified in my own kitchen (or laundry room, it turns out), products such as bleach, chocolate, coffee, corn starch, flour, ice cream, laundry detergent, milk, oatmeal, olive oil, orange juice, pepper, salt, spices, sugar, tea, and vinegar. In that same letter to Moshe Ronen, you will also find me wondering whether still other products that I find kosher-certified on my own shelves fail to appear on any rabbi's exempt list only because they are too obviously exempt to need listing, products such as plastic food-wrap film, scouring pads, and aluminum foil.

Thus, the kosher certification of products that don't require kosher certification is not new to me; what is new is its breathtaking spread to even drinking water.

Unclaimed Kosher Certification

A further revelation concerning drinking water followed hard on the heels of the first.

For years, I have been drinking Canadian Springs water at home, never imagining for a moment that I might be paying a rabbinical surcharge for the privilege of doing so until I noticed on the Internet that [Canadian Springs](#) water is in fact kosher!

Wondering how this information could have escaped me, I examined the label on a Canadian Springs bottle, but found no indication of kosher certification. I examined the hard-copy statements that are left with each delivery, and I examined the hard-copy statements that arrive by mail and again nowhere could I find any reference to Canadian Springs water being kosher certified. I emailed Canadian Springs enquiring about its kosher certification, but received no answer. (Needless to say, Canadian Springs has just lost a customer.)

Now I imagine that you will have to agree that this presents us with a major incongruity a producer paying to have his product kosher-certified, and then failing to bring this kosher certification to the attention of the consumer. This particularly clashes with kosher-certifier claims that consumers prefer kosher products:

Numerous market studies have demonstrated that consumers will most often select a product with a kosher certification over a similar item that is not certified. Furthermore, these same studies reveal that kosher certification is considered a plus among a wide spectrum of consumers both Jewish and non-Jewish.

www.kashrut.com/trade/trade_links/hechsher

And so we are left with the incongruity of paid for but unclaimed kosher certification; the incongruity of producers acting as if they are ashamed of, and prefer to conceal, the kosher certification that they have purchased.

If paid-for-but-unclaimed kosher certification were limited to my former supplier of bottled water, Canadian Springs, then it would be of insufficient interest to bring to your attention, but in fact the phenomenon is ubiquitous. For example, I examined the labels on several varieties of Coca Cola and of Pepsi drinks at my local supermarket, and found no indication of kosher certification. Visiting the Coke and Pepsi web sites similarly turned up no mention of kosher certification at least no such acknowledgement is displayed in the more promising locations that I checked, though I cannot swear that such an acknowledgement is not hidden in some obscure corner of these sites. In the case of the Pepsi web site, an internal search engine search for "kosher" turned up nothing, and an email to customer relations with the question "Is Pepsi kosher?" received no reply. At the same time, claims are made on many web sites that both Coke and Pepsi are kosher. Same incongruity, it would appear producers who kosher-certify, but then act as if they are ashamed of having kosher-certified.

What is one to make of the phenomenon of unclaimed certification except that some producers are aware that their disclosure of kosher certification will hurt sales, and that the expansion of kosher certification to an ever-greater proportion of supermarket purchases is not consumer-driven, but in fact would lead to rebellion, including product boycott, if consumers became aware of it?

The kosher issues discussed above those of needless and unclaimed certification are only two of several outstanding issues. You can read of a few others in my letter to Ezra Levant, titled *Have you changed your views on kosher certification?* of [27-Mar-2002](#).

You Have A Role To Play

And so what is going to be your role concerning this parasitical attachment of the rabbinate to the Canadian economy? You would seem to have two choices:

- you can put your media empire to work informing Canadian consumers that they are being bilked, and informing Jews that the sharp practices of their leaders are likely to incite negative feelings toward Jews collectively; or
- you can put your media empire to work on a cover-up of the bilking, on the ground that Jewish bilking of non-Jews is justified by such things as the Ukrainian "[pogroms](#)" that you heard about at your parents' knee.

Lubomyr Prytulak

[HOME](#) [DISINFORMATION](#) [JEWISH TAX](#) [PEOPLE](#) [RAMBAM](#) [ASPER](#)

Israel Asper Letter 03 04-Jul-2002 The miracle of kosher vodka

**"In a protection racket, the victim pays money so that his windows won't be broken, his tires won't be slashed, and his establishment won't be torched; but he is not proud of his protection payments and does not advertise them."
Lubomyr Prytulak**

04 July 2002

Israel Asper
Executive Chairman
CanWest Global Communications Corp.
3100 TD Centre, 201 Portage Avenue
Winnipeg MB R3B 3L7

Israel Asper:

When I was flabbergasted a while back to discover that the rabbinical kosher surcharge had metastasized to drinking water (as I explained in my letter to you of [16-May-2002](#)), I thought that the world of kosher certification could not possibly hold any more surprises for me but I have encountered one more.



Glancing at the back label on an empty bottle of Stolichnaya vodka that I was about to throw away (the bottle had been in the house for years, I think, with its label escaping inspection), I noticed that it bore the Union of Orthodox Jewish Congregations kosher logo on it the "U" inside a circle, sometimes referred to as the "OU" for "Orthodox Union," and which you see on the lower-right in the present letter.


At about the same time, I noticed a full-page Stolichnaya ad in the *New Yorker* magazine, but could find no kosher symbol anywhere on that page, which brings us back to a phenomenon that I asked you about in that earlier letter of mine the phenomenon of manufacturers paying for kosher certification, only to conceal it, or in this case to partly conceal it.

This fresh discovery called a flood of questions to mind, the three leading ones being as follows:

1. If consumers preferred kosher-certified products, then kosher certification would never be hidden. On the other hand, we would expect kosher certification to be hidden if it worked like a protection racket. In a protection racket, the victim pays money so that his



windows won't be broken, his tires won't be slashed, and his establishment won't be torched; but he is not proud of his protection payments and does not advertise them. In the kosher racket, similarly, perhaps the victim pays money solely for the purpose of avoiding harm – specifically, he pays so that he won't be blocked from trading with other businesses that have joined the exclusive kosher club; and he often hides the stigma of his capitulation because he expects that displaying it will hurt sales. The foremost question, then, is whether the driving force behind the spread of kosher certification has little to do with religion and much to do with extortion.

2. How much does the rabbinical surtax drain annually out of the Canadian economy when all products and all kosher-certifying agencies are taken into account? 
3. Don't responsible rabbinical authorities agree that products like aluminum foil, laundry bleach, drinking water, and vodka are exempt from kosher certification? In the case of vodka, there appears to be pretty broad agreement that unflavored vodka – which is what I had – does not require kosher certification, as is expressed, for example, in the following two statements out of the many available:

All unflavored vodkas are recommended. Due to the many problems of non-kosher ingredients often found in flavorings (such as wine, civet, ambergris etc.), any flavored vodka needs proper Hashgachic approval or thorough investigating into each source and ingredient.

www.kosherquest.org/html/General_Information_On_Alcohol.htm

Date: Thu, 10 Jun 93 11:32:26 PDT
 From: Miriam Nadel
 Subject: Kosher Whiskey

On another related note, there was an interesting article in the Wall Street Journal this past week about kosher vodka in Poland. The basic dispute is between two rabbis, each of whom claim to be the chief rabbi of Poland. One of them requires vodka to have certification and the other does not. (And so far as I know, most rabbis throughout the world do not require vodka to be certified, though there may be peculiarities about Polish vodka making procedures.)

shamash.org/listarchives/mail-jewish/volume7/v7n78

However, the rule is complicated by vodka imported into the United States not being granted automatic exclusion from certification by American rabbis, and is complicated also perhaps by business interrelations that promise to take time to unravel, such as that Stolichnaya is really owned by PepsiCo Wines & Spirits International, as can be seen at www.alliancefr.com/users/kacher/kboire.htm – something not acknowledged either on Stolichnaya labels or in Stolichnaya ads.

So, anyway, here is a golden opportunity for you to demonstrate that you are for the Canadian consumer and against the rabbinical scam artist, and, more generally, for openness and against conspiracy – which you can do by releasing the reporters in your media empire from the prohibition against discussing kosher certification. You can safely expect that once the gags are removed from their mouths, they will have much to say on the subject, and that your subscribers will listen to what they have to say with both interest (in the secrets revealed) and gratitude (for the money saved).

Lubomyr Prytulak

[HOME](#) [DISINFORMATION](#) [JEWISH TAX](#) [PEOPLE](#) [RAMBAM](#) [ASPER](#)

Prytulak to Richardson

CANOLA HARVEST trade mark infringement



"How much annually over the past decade has James Richardson International been collecting from Canadian consumers in rabbinical surcharge, and how do these sums compare to philanthropic donations dispensed by the Richardson family over the same interval?" Lubomyr Prytulak

01 July 2003

Hartley T. Richardson
President and CEO
James Richardson & Sons Ltd
2800 One Lombard Place
Winnipeg, MB R3B 0X8

Hartley Richardson:

On 30-Jun-2003, I received a registered letter dated 27-Jun-2003 from your corporate counsel Jean-Marc Ruest, a copy of which I have enclosed, and which raises issues that you may be able to dispose of expeditiously.

In the first place, the Ruest letter threatens me with a law suit for infringement of the CANOLA HARVEST trade mark for having posted an image more than three years ago of CANOLA HARVEST MARGARINE packaging (along with images of the packaging of 155 other products, it should be noted), within my Internet publication *Jewish Tax: What I Found In My Pantry* on the Ukrainian Archive web site at www.ukar.org/tax02.shtml. As I make a rule of staying scrupulously within the law, I can guarantee you instantaneous and full compliance with your request that I remove my image of the CANOLA HARVEST MARGARINE packaging just as soon as you inform me what law it is that you think I have contravened. You mention only "trade-mark legislation," which I take to mean the Canada Trade-marks Act (TMA), and I wonder if you have read this Act, because I have, and I can tell you that it bears no relevance. See for yourself it's available online at laws.justice.gc.ca/en/T-13. The entire Act addresses wrongful commercial activity, particularly someone's wrongfully appropriating a trade mark so as to promote his business, whereas I am not engaged in any business. For example, the TMA defines infringement as follows:

20. (1) The right of the owner of a registered trade-mark to its exclusive use shall be deemed to be infringed by a person not entitled to its use under this Act who sells, distributes or advertises wares or services in association with a confusing trade-mark or trade-name [...].

As this statement is representative of the entire TMA, it is beyond question that the TMA does not apply to me, as I do not sell or distribute or advertise any wares or any services, and I produce no confusion as to what trade mark rightfully belongs to what product.

But perhaps you can instead fault me for depreciating CANOLA HARVEST goodwill:

22. (1) No person shall use a trade-mark registered by another person in a manner that is likely to have the effect of depreciating the value of the goodwill attaching thereto.

However, no sooner do we read the TMA definition of what it means to "use" than we recognize that the above Section 22(1) doesn't apply to me either, as I do not "use" the CANOLA HARVEST trade mark:

4. (1) A trade-mark is deemed to be used in association with wares if, at the time of the transfer of the property in or possession of the wares, in the normal course of trade, it is marked on the wares themselves or on the packages in which they are distributed or it is in any other manner so associated with the wares that notice of the association is then given to the person to whom the property or possession is transferred.

(2) A trade-mark is deemed to be used in association with services if it is used or displayed in the performance or advertising of those services.

(3) A trade-mark that is marked in Canada on wares or on the packages in which they are contained is, when the wares are exported from Canada, deemed to be used in Canada in association with those wares.

And neither are you in a position to complain that even though trade-mark legislation is irrelevant, I nevertheless depreciate CANOLA HARVEST goodwill. All I do is disclose that the "COR" on CANOLA HARVEST packaging stands for "COUNCIL OF ORTHODOX RABBIS," and you will not come to court to confess that you know that disclosing this information elicits

consumer aversion.

And neither am I able to comprehend the Ruest threat that James Richardson International will be "seeking an order of damages." What damages? The only damages you could conceivably claim would be from consumers avoiding CANOLA HARVEST products because they wished to avoid paying the rabbinical surcharge which is part of their price. But if your position is that consumers prefer kosher products, then elementary logic obligates you to expect that my disclosing that any CANOLA HARVEST product is kosher-certified will enhance product goodwill and increase sales in which haystack cannot readily be found any needle of damages.

My writing on the subject of kosher certification disseminates information which is in the public interest. My presenting images of product packaging, instead of merely alluding to the product name without any image, fortifies consumer memory of which products are kosher certified, and teaches where on the packaging the kosher-certification information is to be found, and precisely what it looks like. Thus, the image of the packaging, as exemplified below, is instructive and educational and contributes toward raising consumer awareness of issues having profound economic and political implications:



Although I look with disapproval upon anyone undertaking frivolous and vexatious litigation, especially when it is directed at me, I have to admit that it can bring the substantial benefit of exposing and publicizing the wrong thinking and malevolent motives of the plaintiff. In your case, the benefit of your litigation would be the attendant publicity which would persuade Canadian consumers in increasing numbers to boycott James Richardson International products until such time as you were able to provide satisfactory answers to at least the following eleven questions:



1. The CANOLA HARVEST label above claims that your canola oil is "100% pure," "cholesterol free," and with "no additives or preservatives." Consumers under the impression that a pure vegetable product is exempt from kosher certification might wish to be informed how James Richardson International came to be persuaded to have its canola oil kosher-certified, and whether some rabbinical opinion would hold that such certification was groundless and purposeless, as groundless and purposeless as they have deemed the certification of olive oil to be, and whether some kashruth scholars would conclude that your paying for canola oil to be kosher-certified was a scam, and whether some among these scholars might conclude that it was another in a long list of kosher-related scams.

My putting this question to you is prompted not only by my wondering how a pure vegetable product can require kosher certification, and not only by my further wondering how it is possible that salt and sugar and pepper and coffee and tea and vinegar and drinking water and aluminum foil and plastic bags and food-wrap film and laundry detergent and laundry bleach are today being kosher-certified, and not only by my standing aghast at the proposal by some that [steel](#) be kosher-certified, but is also encouraged by my observation that kashruth scholars find it impossible to write about kosher certification without heavy reliance on the words *corruption* and *fraud*, as exemplified in the two kashruth books in my possession bearing the titles *The Book of Kashruth: A Treasury of Facts & Frauds* (by Seymour E. Freedman, 1970) and *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of the Jewish Dietary Practice in New York* (by Harold P. Gastwirt, 1974).

My first question to you, in short, is whether your kosher-certifying canola oil is part of a conspiracy to defraud the public, and is a manifestation of the corruption of James Richardson International.

2. If there is no element of concealment in James Richardson International kosher certification of its products, then why does JRI not expand the mysterious "COR" on its packaging to the informative "COUNCIL OF ORTHODOX RABBIS" of which it is the acronym?
3. Can Safeway-brand canola oil displaying the same "COR 67" that CANOLA HARVEST displays be taken to mean that Safeway canola oil is really a JRI product? If so, then this might imply that JRI pre-pays the kosher-certification fee

for all the canola oil it produces, removing from secondary distributors whom JRI supplies the option of selling a kosher-free product.

4. How much annually over the past decade has James Richardson International been collecting from Canadian consumers in rabbinical surcharge, and how do these sums compare to philanthropic donations dispensed by the Richardson family over the same interval?
5. Does kosher certification violate restraint-of-trade laws by coercing enterprises to kosher-certify under threat of boycott, and if so then is not JRI a leading participant in activity which is both illegal and damaging to the Canadian economy?
6. Most of the meat that comes from [Jewish ritual slaughter](#) is sold to non-Jews without its origin being disclosed. Some Canadian consumers might object to this practice for one or more of the following reasons:
 - o they do not wish to support Jewish ritual slaughter because of its excessive cruelty;
 - o they do not wish any portion of their food dollars going to the support of religion, particularly a religion of which they may not be members; and
 - o they may fear that among the reasons for a ritual slaughterer rejecting meat for distribution to the kosher market, and sending it out unidentified into the non-kosher market, is that he suspected it of being contaminated or diseased.Do you advocate that Canadian consumers be informed when their meat originates from Jewish ritual slaughter, or are you for continuing the present practice of selling them ritual-slaughtered meat without telling them where it comes from?
7. As can be verified at www.ukar.org/tax.shtml, my repeated queries seeking information concerning kosher certification have gone unanswered, as exemplified in two of my letters to Israel Asper:
 - o [16-May-2002](#) The miracle of kosher water
 - o [04-Jul-2002](#) The miracle of kosher vodkaIf JRI agrees that stonewalling requests for information concerning kosher certification is proper, then this would seem to be at variance with the [JRI Operating Philosophy](#) expressed in the James Richardson 1857 statement that "Our goal is to be the kind of business organization in which people can place their trust."
8. Do you agree that if James Richardson International labels any product as kosher, then the consumer has a right to know precisely how preparation of the product has been altered to qualify it for kosher certification? If you do agree that the consumer has this right, then you would seem to be under some obligation to disclose where you have made such information available.
9. For the sin of having convinced government authorities to abolish taxes on kosher meat and sabbath candles which were burdensome to poor Jews but were a source of revenue for a handful of Jewish notables, [Rabbi Avraham Cohen](#) was poisoned along with his young daughter on 06-Sep-1848 in Lviv, which brings to mind today the hypothesis that the kosher tax may be less a Jewish tax, as it at first glance may appear to be, than a tax imposed by a handful of Jewish notables, with Jews generally neither participating nor benefitting, but rather only bearing the burden of increased product cost together with the heightened anti-Jewish feeling that is incited by the tax. For the purpose of exculpating the Jewish people generally, and of placing the blame more selectively on the few who deserve it, do you not think that it is important to fully disclose into exactly whose pockets the kosher tax revenues flow, and what further distribution is made of these revenues, if any?
10. If the kosher surcharge, as it is imposed today, is responsible for inciting some anti-Jewish feeling, and if anti-Jewish feeling of whatever origin is construed by some as anti-Semitism, then does not James Richardson International bear responsibility for helping to incite anti-Semitism, and would not JRI's removing its kosher surcharge from at least its canola oil contribute toward eradicating one of the causes of anti-Semitism?
11. As your threatened law suit is unsupported by either legislation or precedent, and as your damages are imaginary, how do you refute the appearance that you are employing your vast wealth and power to impose the punishment of sham litigation upon a consumer who has dared to make enquiries concerning the covert taxation of mainly the food purchases of the entire population to enrich a handful of notables within a minority religion?

As the above questions are of broad interest, I look forward to publishing your answers to them over the duration of your holding by means of your litigation my, and the world's, attention to the topic of James Richardson International participation in the kosher scam.

Lubomyr Prytulak

cc:
Curt Vossen
President
James Richardson International
2800 One Lombard Place
Winnipeg, MB R3B 0X8

Jean-Marc Ruest
Corporate Counsel and Director, Industry Relations
Legal Department
2800 One Lombard Place
Winnipeg, MB R3B 0X8

Israel Asper
Executive Chairman
CanWest Global Communications Corp
3100 TD Centre, 201 Portage Avenue
Winnipeg MB R3B 3L7

Concerning the kosher certification of Sifto Table Salt

**"One group of rabbis even had sold a *hekhsher* on salt to a Gentile."
Harold P. Gastwirt**

April 14, 2000

Gary Noseworthy
IMC Salt
Sifto Canada Inc.
5430 Timberlea Boulevard
Mississauga, ON L4W 2T7

Gary Noseworthy:

I am writing in connection with Sifto Table Salt displaying a Council of Orthodox Rabbis "COR 69" kosher certification on its packaging.

Are you aware that some Jewish authorities have viewed the idea of kosher-certifying table salt as absurd?

The following two excerpts are examples of what appears to be a ridiculing of the idea that salt is susceptible to kosher certification:

After all [...] we don't look for Kosher diaper deodorants, or Kosher bleaches [...]. And tell me, isn't it ridiculous [...] for a group of people who want to promote Kashruth to certify **salt** and pepper and vinegar [...]?

Allen G. Feld, writing in the *Jewish Spectator*, in Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 171, blue emphasis added.

In his analysis of the state of the rabbinate in New York in 1896, Gerson Rosenzweig, the editor of *The Hebrew*, accused Rabbi Drachman of giving "tens of thousands of *hekhsherim*." He called Drachman "... the Dr. so and so who lives uptown and is a rabbi by their standards, but not by ours. He took the name of Chief Rabbi and made a deal with the butchers and made himself Chief Rabbi overnight." Rosenzweig claimed that *shohatim* and butchers who did not observe the Sabbath had bribed the rabbis to approve the *kashrut* of their meat. One group of rabbis even had sold a *hekhsher* on **salt** to a Gentile. [...] He enumerated the *hekhsherim* which, according to him, they had given on **salt**, olive oil, soap for washing clothes, and stove polish, and which had been advertised in the *Jewish Times*, published by Dr. Wechsler, one of the founders of the Council.

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington N.Y. and London, 1974, pp. 82-83, blue emphasis added.

Has Sifto been convinced by a reading of the Jewish dietary laws?

In view of the possibility that there is no call within Jewish dietary law for the kosher certification of table salt, it would have been prudent for Sifto to retain independent expert opinion on the question.

Are you aware that there likely exists no evidence that adding the COR 69 label to Sifto Table Salt packaging has increased sales?

The fluctuation in the sale of Sifto Table Salt over time undoubtedly contains an unpredictable or random component, such that it would be impossible to identify which fluctuations could be attributed to kosher certification. In fact, one has no idea even of when to look – for example, news that kosher certification was being considered might precede the announcement of actual certification, so that an upward blip in sales could antedate actual certification by several months; or announcement of certification could cause an upward blip in the days following; or some months following certification, consumers switching to Sifto only after they had used up their existing stocks of salt. Or should comparison be made to the same time last year, guessing as to what allowance to make for natural growth? Or should comparison be made to sales of competitors? One can look at many different things at many different times, and all of them will be subject to multiple interpretations, and all will be inconclusive. Anyone who believes promotional claims that kosher certification increases sales may be suspected of gullibility.

Are you aware that any possibility of Sifto increasing sales through kosher certification vanishes upon competitors also acquiring kosher certification?

If, as my shopping experience suggests, your chief competitor in the Vancouver area is Windsor Salt produced by The Canadian Salt Company, and if Windsor Salt acquired kosher certification later than did Sifto Salt (as suggested by Windsor Salt's COR 92 as compared to Sifto's COR 69), then wouldn't Windsor's kosher certification have

removed all possibility of kosher certification expanding market share for Sifto?

If it is the case that Sifto purchased kosher certification from the Council of Orthodox Rabbis hoping to increase market share, were Sifto's hopes dashed when the Council of Orthodox Rabbis later sold kosher certification to Sifto's main competitor as well?

Are you in agreement with the desirability of truth in labelling?

The meaning of "COR 69" is unknown to the vast majority of purchasers of Sifto Table Salt. The consumer would be closer to being adequately informed if the word "KOSHER" and the Magen David were added to the certification label, as shown below:

**OLD WAY:
Secrecy in Labelling**

COR 69

**NEW WAY:
Truth in Labelling**



Are you in agreement that Sifto is under an obligation to demystify esoteric labelling in this way, or would you hold that Sifto has a right to use its package labelling to pass secret messages to a tiny minority of its consumers (as part of a plan to take money away from the majority, one might add)? If you feel that the presence of the word "KOSHER" and of the Magen David would lower sales, then does it not follow that the public discovering that "COR 69" signifies kosher certification will lower sales for the same reasons?

Will Sifto offer consumers a kosher-free version of its table salt?

Out of consideration for consumers who might object to a surcharge to support religion added to their grocery bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied covertly, will Sifto provide two versions of its product – a version marked with the word "KOSHER" and the Magen David, and a version either labelled "KOSHER-FREE" or simply unlabelled? Offering both versions for sale side by side would bring two advantages:

(1) It would offer Sifto purchasers a choice of paying the Council of Orthodox Rabbis surcharge or avoiding it.

(2) It would permit Sifto for the first time to measure consumer preference. That is, if clearly marked kosher and kosher-free versions of Sifto Table Salt were sold side by side, then perhaps the effect of kosher labelling on sales could be determined for the first time.

Of course there exists the danger that bringing to consumers' attention that any Sifto products carry a kosher label might lead to their boycotting all Sifto products, kosher together with kosher-free.

How is Sifto Table Salt made?

I expect that the salt-manufacturing process is an open one, explained in publications available to all, viewable in film documentaries, and accessible to inspection, as for example in public tours of Sifto plants. I wonder if Sifto will offer the same transparency with respect to the kosher-certification component of its manufacturing process?

Specifically, how has Sifto production been modified so as to comply with Jewish religious laws? How frequent is rabbinical inspection of Sifto plants, and of what does this inspection consist, and is the nature of this inspection available for viewing on videotape? What are the scientific or engineering qualifications of the rabbinical inspectors? Will anyone step forward to defend the proposition that as a result of rabbinical supervision, Sifto Table Salt has become purer or more hygienic or more nutritious? Is there anyone who will claim that Sifto Table Salt is in any detectable way different following kosher certification from what it was before?

How much does Sifto pay the Council of Orthodox Rabbis?

Could you inform Canadian consumers how much Sifto currently pays the Council of Orthodox Rabbis for the use of the COR 69 label, and how much it has paid over the entire period of kosher certification?

Do you know to what ends Council of Orthodox Rabbis kosher-certification earnings are applied?

Do you have information on how Council of Orthodox Rabbis kosher-certification earnings are distributed, as for example what proportion of them goes toward supporting the ethnic cleansing of Palestinians by the State of Israel, or what proportion goes toward the expansion of Israel's nuclear arsenal, or what proportion goes toward agitating in favor of the prosecution by Canada's mis-named "war crimes unit" of non-Jewish East Europeans for conjectured immigration infractions committed more than half a century ago?

Lubomyr Prytulak

Concerning the kosher certification of Windsor Table Salt

**"One group of rabbis even had sold a *hekhsher* on salt to a Gentile."
Harold P. Gastwirt**

April 14, 2000

Guy L. Leblanc
Vice President, Production & Administration
The Canadian Salt Company, Ltd.
7th Floor
755 Boulevard St. Jean
Pointe Claire, Quebec H9R 5M9

Guy L. Leblanc:

I am writing in connection with Windsor Table Salt displaying a Council of Orthodox Rabbis "COR 92" kosher certification on its packaging.

Are you aware that some Jewish authorities have viewed the idea of kosher-certifying table salt as absurd?

The following two excerpts are examples of what appears to be a ridiculing of the idea that salt is susceptible to kosher certification:

After all [...] we don't look for Kosher diaper deodorants, or Kosher bleaches [...]. And tell me, isn't it ridiculous [...] for a group of people who want to promote Kashruth to certify **salt** and pepper and vinegar [...]?

Allen G. Feld, writing in the *Jewish Spectator*, in Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 171, blue emphasis added.

In his analysis of the state of the rabbinate in New York in 1896, Gerson Rosenzweig, the editor of *The Hebrew*, accused Rabbi Drachman of giving "tens of thousands of *hekhsherim*." He called Drachman "... the Dr. so and so who lives uptown and is a rabbi by their standards, but not by ours. He took the name of Chief Rabbi and made a deal with the butchers and made himself Chief Rabbi overnight." Rosenzweig claimed that *shohatim* and butchers who did not observe the Sabbath had bribed the rabbis to approve the *kashrut* of their meat. One group of rabbis even had sold a *hekhsher* on salt to a Gentile. [...] He enumerated the *hekhsherim* which, according to him, they had given on salt, olive oil, soap for washing clothes, and stove polish, and which had been advertised in the *Jewish Times*, published by Dr. Wechsler, one of the founders of the Council.

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington N.Y. and London, 1974, pp. 82-83, blue emphasis added.

Has Windsor Salt been convinced by a reading of the Jewish dietary laws?

In view of the possibility that there is no call within Jewish dietary law for the kosher certification of table salt, it would have been prudent for Windsor Salt to retain independent expert opinion on the question.

Are you aware that there likely exists no evidence that adding the COR 92 label to Windsor Salt packaging has increased sales?

The fluctuation in the sale of Windsor Table Salt over time undoubtedly contains an unpredictable or random component, such that it would be impossible to identify which fluctuations could be attributed to kosher certification. In fact, one has no idea even of when to look – for example, news that kosher certification was being considered might precede the announcement of actual certification, so that an upward blip in sales could antedate actual certification by several months; or announcement of certification could cause an upward blip in the days following; or some months following certification, consumers switching to Windsor Salt only after they had used up their existing stocks of salt. Or should comparison be made to the same time last year, guessing as to what allowance to make for natural growth? Or should comparison be made to sales of competitors? One can look at many different things at many different times, and all of them will be subject to multiple interpretations, and all will be inconclusive. Anyone who believes promotional claims that kosher certification increases sales may be suspected of gullibility.

Are you aware that any possibility of Windsor Salt increasing sales through kosher certification depends upon competitors lacking kosher certification?

If, as my shopping experience suggests, your chief competitor in the Vancouver area is kosher-certified Sifto Salt produced by The IMC Salt Corporation, then it would

appear that once both brands were kosher-certified, kosher certification would be able to win or lose market share for neither of them. Therefore, wouldn't salt consumers be unburdened of two sets of kosher-certification fees, and wouldn't market shares remain unaffected, if both Windsor and Sifto simultaneously rid themselves of kosher certification?

Are you in agreement with the desirability of truth in labelling?

The meaning of "COR 92" is unknown to the vast majority of purchasers of Windsor Table Salt. The consumer would be closer to being adequately informed if the word "KOSHER" and the Magen David were added to the certification label, as shown below:

**OLD WAY:
Secrecy in Labelling**

COR 92

**NEW WAY:
Truth in Labelling**



Are you in agreement that Windsor Salt is under an obligation to demystify esoteric labelling in this way, or would you hold that Windsor Salt has a right to use its package labelling to pass secret messages to a tiny minority of its consumers (as part of a plan to take money away from the majority, one might add)? If you feel that the presence of the word "KOSHER" and of the Magen David would lower sales, then does it not follow that the public discovering that "COR 92" signifies kosher certification will lower sales for the same reasons?

Will Windsor offer consumers a kosher-free version of its table salt?

Out of consideration for consumers who might object to a surcharge to support religion added to their grocery bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied covertly, will Windsor Salt provide two versions of its product – a version marked with the word "KOSHER" and the Magen David, and a version either labelled "KOSHER-FREE" or simply unlabelled? Offering both versions for sale side by side would bring two advantages:

(1) It would offer Windsor Salt purchasers a choice of paying the Council of Orthodox Rabbis surcharge or avoiding it.

(2) It would permit Windsor Salt for the first time to measure consumer preference. That is, if clearly marked kosher and kosher-free versions of Windsor Table Salt were sold side by side, then perhaps the effect of kosher labelling on sales could be determined for the first time.

Of course there exists the danger that bringing to consumers' attention that any Windsor Salt products carry a kosher label might lead to their boycotting all Windsor Salt products, kosher together with kosher-free.

How is Windsor Table Salt made?

I expect that the salt-manufacturing process is an open one, explained in publications available to all, viewable in film documentaries, and accessible to inspection, as for example in public tours of Windsor Salt plants. I wonder if Windsor Salt will offer the same transparency with respect to the kosher-certification component of its manufacturing process?

Specifically, how has Windsor Salt production been modified so as to comply with Jewish religious laws? How frequent is rabbinical inspection of Windsor Salt plants, and of what does this inspection consist, and is the nature of this inspection available for viewing on videotape? What are the scientific or engineering qualifications of the rabbinical inspectors? Will anyone step forward to defend the proposition that as a result of rabbinical supervision, Windsor Table Salt has become purer or more hygienic or more nutritious? Is there anyone who will claim that Windsor Table Salt is in any detectable way different following kosher certification from what it was before?

How much does Windsor Salt pay the Council of Orthodox Rabbis?

Could you inform Canadian consumers how much Windsor Salt currently pays the Council of Orthodox Rabbis for the use of the COR 92 label, and how much it has paid over the entire period of kosher certification?

Do you know to what ends Council of Orthodox Rabbis kosher-certification earnings are applied?

Do you have information on how Council of Orthodox Rabbis kosher-certification earnings are distributed, as for example what proportion of them goes toward supporting the ethnic cleansing of Palestinians by the State of Israel, or what proportion goes toward the expansion of Israel's nuclear arsenal, or what proportion goes toward agitating in favor of the prosecution by Canada's mis-named "war crimes unit" of non-Jewish East Europeans for conjectured immigration infractions committed more than half a century ago?

Lubomyr Prytulak

Concerning the kosher certification of Canada Corn Starch

Some *Canada Corn Starch* consumers might object to a surcharge to support religion added to their grocery bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied without their awareness.

April 17, 2000

C. R. Shoemate
Chairman and CEO
Bestfoods
International Plaza
700 Sylvan Avenue
Englewood Cliffs, NJ USA 07632-9976

C. R. Shoemate:

I am writing in connection with the *Canada Corn Starch* that I purchased in Vancouver BC displaying the *Union of Orthodox Jewish Congregations* "OU" kosher-certification label on its packaging:



Will Bestfoods offer consumers a kosher-free version of its *Canada Corn Starch*?

Some *Canada Corn Starch* consumers might object to a surcharge to support religion added to their grocery bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied without their awareness. Some consumers might particularly object to kosher certification being the occasion of that surcharge, as it calls to mind the possibility that the surcharge might ultimately be used to support causes of which the consumer disapproves, such as the ethnic cleansing of Palestinians in the Middle East, or the expansion of the Israeli nuclear arsenal, or the support of inhumane methods of

slaughter right here in Canada. In consideration of such consumers – who possibly greatly outnumber those who observe kosher dietary restrictions – will Bestfoods offer a kosher-free version of its *Canada Corn Starch*? Offering kosher and non-kosher versions for sale side by side would bring two advantages:

(1) It would offer *Canada Corn Starch* purchasers a choice of paying the *Union of Orthodox Jewish Congregations* surcharge or avoiding it.

(2) It would permit *Canada Corn Starch* for the first time to measure consumer preference. That is, if clearly marked kosher and kosher-free versions of *Canada Corn Starch* were sold side by side, then perhaps the effect of kosher labelling on sales could be determined for the first time.

Are you in agreement with the desirability of truth in labelling?

The meaning of the "OU" label is unknown to the vast majority of consumers. Consumers would be better informed if the word "KOSHER" and the Magen David were added to any certification label that *Canada Corn Starch* might continue to use, as illustrated below:

OLD WAY:
Secrecy in Labelling



NEW WAY:
Truth in Labelling



Are you in agreement that *Canada Corn Starch* is under an obligation to demystify esoteric labelling in this way, or would you hold that *Canada Corn Starch* has a right to use its package labelling to pass secret messages to a tiny minority of its consumers?

If you feel that the presence of the word "KOSHER" and of the Magen David would lower sales, then does it not follow that the public discovering that "OU" signifies kosher certification would lower sales for the same reasons?

Is Bestfoods the victim of kosher fraud?

I first bring to your attention that the kosher certification of products that do not require kosher certification has been identified by kosher authorities as one of the several varieties of kosher fraud, and as well that the kosher certification agency that first comes to mind in connection with this variety of kosher fraud is the *Union of Orthodox Jewish Congregations*:

When a responsible Kashruth supervising agency such as the Union of Orthodox Jewish Congregations sells its *hechsher* to companies that actually do not require Kashruth supervision, it is the kind of abuse that degrades the prestige of Kashruth. To do so is to be on a par with those who fleece the innocent by persuading them to purchase home appliances they really do not need. And when such activities are perpetrated under the guise of religious observances, the crime is greatly compounded!

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 171-172.

Awareness of the fraud of kosher-certifying products that are exempt from kosher certification is particularly relevant to our discussion, as corn starch has been listed as one of the products that is exempt, and that is susceptible to this variety of fraud:

There is also a more delicate form of extortion associated with Kashruth. [...] For example, a company will enquire about Kashruth supervision for its product. The truth of the matter is that this product would be acceptable even without supervision, as may be the case with window cleaning liquid, toothpicks, aspirin, **corn starch**, diaper detergents, etc. The company is not informed that they can sell their product in the Kosher market without supervision. Instead, the company is induced to purchase Kashruth supervision.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 170-171, blue emphasis added.

How is *Canada Corn Starch* made?

I expect that the corn-starch manufacturing process is an open one, explained in publications available to all, viewable in film documentaries, and accessible to inspection, as for example in public tours of *Canada Corn Starch* plants. I wonder if *Canada Corn Starch* will offer the same transparency with respect to the kosher-certification component of its manufacturing process?

Specifically, how has *Canada Corn Starch* production been modified so as to comply with Jewish religious laws? How frequent is rabbinical inspection of *Canada Corn Starch* plants, and of what does this inspection consist, and is the nature of this inspection available for viewing on videotape? What are the scientific or engineering qualifications of the rabbinical inspectors? Will anyone step forward to defend the proposition that as a result of rabbinical supervision, *Canada Corn Starch* has become purer or more hygienic or more nutritious? Is there anyone who will claim that *Canada Corn Starch* is in any detectable way different following kosher certification from what it was before?

How much does *Canada Corn Starch* pay the *Union of Orthodox Jewish Congregations*?

Could you inform Canadian consumers how much *Canada Corn Starch* currently pays the *Union of Orthodox Jewish Congregations* for the use of the "OU" label, and how much it has paid over its entire period of kosher certification?

More information is available

For a more detailed discussion of the kosher-certification business, in which additional reasons are proposed for avoiding kosher certification, and in which *Canada Corn Starch* is mentioned in several documents, please consult the Ukrainian Archive at:

<http://www.ukar.org/tax.shtml>

Lubomyr Prytulak

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Concerning the kosher certification of Maxwell House Coffee

Some *Maxwell House Coffee* consumers might object to a surcharge to support religion added to their grocery bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied without their awareness.

April 17, 2000

Bob Eckert
President & CEO
Kraft Foods
Three Lakes Drive
Northfield, IL
USA 60093

Bob Eckert:

I am writing in connection with the *Maxwell House Coffee* that I purchased in Vancouver BC displaying the *Montreal Vaad Hair* kosher-certification logo on its packaging:



100% PURE COFFEE

Will Kraft Foods offer consumers a kosher-free version of its *Maxwell House Coffee*?

Some *Maxwell House Coffee* consumers might object to a surcharge to support religion added to their grocery bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied without their awareness. Some consumers might particularly object to kosher certification being the occasion of that surcharge, as it calls to mind the possibility that the surcharge might ultimately be used to support causes of which the consumer

disapproves, such as the ethnic cleansing of Palestinians in the Middle East, or the expansion of the Israeli nuclear arsenal, or the support of inhumane methods of slaughter right here in North America. In consideration of such consumers – who possibly greatly outnumber those who observe kosher dietary restrictions – will Kraft Foods offer a kosher-free version of its *Maxwell House Coffee*? Offering kosher and non-kosher versions for sale side by side would bring two advantages:

(1) It would offer *Maxwell House Coffee* purchasers a choice of paying the *Montreal Vaad Hair* surcharge or avoiding it.

(2) It would permit *Maxwell House Coffee* for the first time to measure consumer preference. That is, if clearly marked kosher and kosher-free versions of *Maxwell House Coffee* were sold side by side, then perhaps the effect of kosher labelling on sales could be determined for the first time.

Are you in agreement with the desirability of truth in labelling?

The meaning of the *Montreal Vaad Hair* logo is unknown to the vast majority of consumers. Consumers would be better informed if the word "KOSHER" and the Magen David were added to any certification label that *Maxwell House Coffee* might continue to use, as illustrated below:

OLD WAY:
Secrecy in Labelling



NEW WAY:
Truth in Labelling



Are you in agreement that *Maxwell House Coffee* is under an obligation to demystify esoteric labelling in this way, or would you hold that *Maxwell House Coffee* has a right to use its package labelling to pass secret messages to a tiny minority of its consumers?

If you feel that the presence of the word "KOSHER" and of the Magen David would lower sales, then does it not follow that the public discovering that the *Montreal Vaad Hair* logo signifies kosher certification would lower sales for the same reasons?

Is Kraft Foods the victim of kosher fraud?

I first bring to your attention that the kosher certification of products that do not require kosher certification has been identified by kosher authorities as one of the leading varieties of kosher fraud:

When a responsible Kashruth supervising agency such as the Union of Orthodox Jewish Congregations sells its *hechsher* to companies that actually do not require Kashruth supervision, it is the kind of abuse that degrades the prestige of Kashruth. To do so is to be on a par with those who fleece the innocent by persuading them to purchase home appliances they really do not need. And when such activities are perpetrated under the guise of religious observances, the crime is greatly compounded!

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 171-172.

There is also a more delicate form of extortion associated with Kashruth. [...] For example, a company will enquire about Kashruth supervision for its product. The truth of the matter is that this product would be acceptable even without supervision, as may be the case with window cleaning liquid, toothpicks, aspirin, corn starch, diaper detergents, etc. The company is not informed that they can sell their product in the Kosher market without supervision. Instead, the company is induced to purchase Kashruth supervision.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 170-171.

Awareness of the fraud of kosher-certifying products that are exempt from kosher certification is particularly relevant to our discussion, as coffee has been listed as one of the products that is exempt, and that is susceptible to this variety of fraud:

Basic Kashrut

by Penina Taylor edited by Rabbi Yeshaiah Heiliczer

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[...]

NO CERTIFICATION NEEDED

Some products do not require certification or for some reason do not contain a mark even though they are considered kosher by competent

Orthodox authorities. SOME of these are:

- eggs
- cow milk bottled in the U.S. (not all agree)
- 100% flour or sugar
- 100% apple juice
- 100% orange juice (not mixed fruit)
- **100% coffee (unflavored)**
- 100% tea (herbal/flavored tea should be certified)
- most pure spices (although McKormick and some others are certified)
- dry beans
- oatmeal (plain)
- fruits and vegetables (fresh or frozen, totally unprocessed)
- Coca Cola
- Rumford baking powder
- M&M's

Excerpted from: www.execpc.com/~dwolfe/kashrut.html, blue emphasis added.

How is *Maxwell House Coffee* made?

I expect that the coffee manufacturing process is an open one, explained in publications available to all, viewable in film documentaries, and accessible to inspection, as for example in public tours of *Maxwell House Coffee* plants. I wonder if *Maxwell House Coffee* will offer the same transparency with respect to the kosher-certification component of its manufacturing process?

Specifically, how has *Maxwell House Coffee* production been modified so as to comply with Jewish religious laws? How frequent is rabbinical inspection of *Maxwell House Coffee* plants, and of what does this inspection consist, and is the nature of this inspection available for viewing on videotape? What are the scientific or engineering qualifications of the rabbinical inspectors? Will anyone step forward to defend the proposition that as a result of rabbinical supervision, *Maxwell House Coffee* has become purer or more hygienic or more nutritious? Is there anyone who will claim that *Maxwell House Coffee* is in any detectable way different following kosher certification from what it was before?

How much does *Maxwell House Coffee* pay *Montreal Vaad Hair*?

Could you inform Canadian consumers how much *Maxwell House Coffee* currently pays *Montreal Vaad Hair* for the use of its logo, and how much it has paid over its entire period of kosher certification?

More information is available

For a more detailed discussion of the kosher-certification business, in which additional reasons are proposed for avoiding kosher certification, and in which *Maxwell House Coffee* is mentioned in several documents, please consult the Ukrainian Archive at:

<http://www.ukar.org/tax.shtml>

Lubomyr Prytulak

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Concerning the kosher certification of Minute Maid Orange Juice

Some *Minute Maid Orange Juice* consumers might object to a surcharge to support religion added to their grocery bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied without their awareness.

April 17, 2000

Ralph Cooper, President
The Minute Maid Company
P.O. Box 2079
Houston, TX
USA 77252-2079

Ralph Cooper:

I am writing in connection with the *Minute Maid Orange Juice* that I purchased in Vancouver BC displaying the *Council of Orthodox Rabbis* kosher-certification COR 226 logo on its packaging:



100% ORANGE JUICE CONCENTRATE. NO SUGAR ADDED.

Will The Minute Maid Company offer consumers a kosher-free version of its Minute Maid Orange Juice?

Some *Minute Maid Orange Juice* consumers might object to a surcharge to support religion added to their grocery bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied without their awareness. Some consumers might particularly object to kosher certification being the occasion of that surcharge, as it calls to mind the possibility that the surcharge might ultimately be used to support causes of which the consumer disapproves, such as the ethnic cleansing of Palestinians in the Middle East, or the expansion of the

Israeli nuclear arsenal, or inhumane methods of slaughter right here in North America. In consideration of such consumers – who possibly greatly outnumber those who observe kosher dietary restrictions – will *The Minute Maid Company* offer a kosher-free version of its *Minute Maid Orange Juice*? Offering kosher and non-kosher versions for sale side by side will bring two advantages:

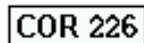
(1) It will offer *Minute Maid Orange Juice* purchasers a choice of paying the *Council of Orthodox Rabbis* surcharge or avoiding it.

(2) It will permit *The Minute Maid Company* for the first time to measure consumer preference. That is, if clearly marked kosher and kosher-free versions of *Minute Maid Orange Juice* were sold side by side, then perhaps the effect of kosher labelling on sales could be determined for the first time.

Are you in agreement with the desirability of truth in labelling?

The meaning of the *Council of Orthodox Rabbis* COR 226 logo is unknown to the vast majority of consumers. Consumers would be better informed if the word "KOSHER" and the Magen David were added to any certification label that *Minute Maid Orange Juice* might continue to use, as illustrated below:

OLD WAY:
Secrecy in Labelling



NEW WAY:
Truth in Labelling



Are you in agreement that *The Minute Maid Company* is under an obligation to demystify esoteric labelling in this way, or would you hold that *The Minute Maid Company* has a right to use its package labelling to pass secret messages to a tiny minority of its consumers?

If you feel that the presence of the word "KOSHER" and of the Magen David would lower sales, then does it not follow that the public discovering that the COR acronym stands for *Council of Orthodox Rabbis*, and that the COR 226 logo signifies kosher certification, would lower sales for the same reasons?

Is *The Minute Maid Company* the victim of kosher fraud?

I first bring to your attention that the kosher certification of products that do not require kosher certification has been identified as one of the leading varieties of kosher fraud:

When a responsible Kashruth supervising agency such as the Union of Orthodox Jewish Congregations sells its *hechsher* to companies that actually do not require Kashruth supervision, it is the kind of abuse that degrades the prestige of Kashruth. To do so is to be on a par with those who fleece the innocent by persuading them to purchase home appliances they really do not need. And when such activities are perpetrated under the guise of religious observances, the crime is greatly compounded!

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 171-172.

There is also a more delicate form of extortion associated with Kashruth. [...] For example, a company will enquire about Kashruth supervision for its product. The truth of the matter is that this product would be acceptable even without supervision, as may be the case with window cleaning liquid, toothpicks, aspirin, corn starch, diaper detergents, etc. The company is not informed that they can sell their product in the Kosher market without supervision. Instead, the company is induced to purchase Kashruth supervision.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 170-171.

Awareness of the fraud of kosher-certifying products that are exempt from kosher certification is particularly relevant to our discussion, as pure orange juice has been listed as one of the products that is exempt, and that is susceptible to this variety of fraud:

Basic Kashrut

**by Penina Taylor edited by Rabbi
Yeshaiiah Heiliczer**

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rights reserved**

[...]

NO CERTIFICATION NEEDED

Some products do not require certification or for some reason do not contain a mark even though they are

considered kosher by competent Orthodox authorities.
SOME of these are:

- eggs
- cow milk bottled in the U.S. (not all agree)
- 100% flour or sugar
- 100% apple juice
- **100% orange juice (not mixed fruit)**
- 100% coffee (unflavored)
- 100% tea (herbal/flavored tea should be certified)
- most pure spices (although McKormick and some others are certified)
- dry beans
- oatmeal (plain)
- fruits and vegetables (fresh or frozen, totally unprocessed)
- Coca Cola
- Rumford baking powder
- M&M's

Excerpted from: www.execpc.com/~dwolfe/kashrut.html,
blue emphasis added.

In view of the above, there can be little doubt that *The Minute Maid Company* could readily find reputable authorities who would confirm that kosher certification of pure orange juice is needless, and that the motives of those selling such certification are not religious, but mercenary.

How is *Minute Maid Orange Juice* made?

I expect that the orange juice manufacturing process is an open one, explained in publications available to all, viewable in film documentaries, and accessible to inspection, as for example in public tours of *Minute Maid Orange Juice* plants. I wonder if *The Minute Maid Company* will offer the same transparency with respect to the kosher-certification component of its manufacturing process?

Specifically, how has *Minute Maid Orange Juice* production been modified so as to comply with Jewish religious laws? How frequent is rabbinical inspection of *Minute Maid Orange Juice* plants, and of what does this inspection consist, and is the nature of this inspection available for viewing on videotape? What are the scientific or engineering qualifications of the rabbinical inspectors? Will anyone step forward to defend the proposition that as a result of rabbinical supervision, *Minute Maid Orange Juice* has become purer or more hygienic or more nutritious? Is there anyone who will claim that *Minute Maid Orange Juice* is in any detectable way different following kosher certification from what it was before?

How much does *The Minute Maid Company* pay *Council of Orthodox Rabbis*?

Could you inform consumers how much *The Minute Maid Company* currently pays the *Council of Orthodox Rabbis* for the use of its logo, and how much it has

paid over its entire period of kosher certification?

More information is available

For a more detailed discussion of the kosher-certification business, in which additional reasons are proposed for avoiding kosher certification, and in which *Minute Maid Orange Juice* is mentioned in several documents, please consult the Ukrainian Archive at:

<http://www.ukar.org/tax.shtml>

Lubomyr Prytulak

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Concerning the kosher certification of Javex Bleach

Some *Javex Bleach* consumers might object to a surcharge to support religion added to their supermarket bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied without their awareness.

April 17, 2000

Reuben Mark, Chairman & CEO
Colgate-Palmolive
300 Pak Avenue
New York, NY
USA 10022

Reuben Mark:

I am writing in connection with the *Javex Bleach* that I purchased in Vancouver BC displaying the *Council of Orthodox Rabbis* kosher-certification COR 70 logo on its packaging:



Will Colgate-Palmolive offer consumers a kosher-free version of Javex Bleach?

Some *Javex Bleach* consumers might object to a surcharge to support religion added to their supermarket bill, particularly when they are not members of that religion, and more particularly when that surcharge is applied without their awareness. Some consumers might particularly object to kosher certification being the occasion of that surcharge, as it calls to mind the possibility that the surcharge might ultimately be used to support causes of which the consumer disapproves, such as the ethnic cleansing of Palestinians in the Middle East, or the expansion of the Israeli nuclear arsenal, or inhumane methods of slaughter right here in North America. In consideration of such consumers – who possibly greatly outnumber those who observe kosher dietary restrictions – will *Colgate-Palmolive* offer a kosher-free version of

its *Javex Bleach*? Offering kosher and non-kosher versions for sale side by side will bring two advantages:

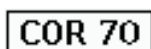
(1) It will offer *Javex Bleach* purchasers a choice of paying the *Council of Orthodox Rabbis* surcharge or avoiding it.

(2) It will permit *Colgate-Palmolive* for the first time to measure consumer preference. That is, if clearly marked kosher and kosher-free versions of *Javex Bleach* were sold side by side, then perhaps the effect of kosher labelling on sales could be determined for the first time.

Are you in agreement with the desirability of truth in labelling?

The meaning of the *Council of Orthodox Rabbis* COR 70 logo is unknown to the vast majority of consumers. Consumers would be better informed if the word "KOSHER" and the Magen David were added to any certification label that *Javex Bleach* might continue to use, as illustrated below:

OLD WAY:
Secrecy in Labelling



NEW WAY:
Truth in Labelling



Are you in agreement that *Colgate-Palmolive* is under an obligation to demystify esoteric labelling in this way, or would you hold that *Colgate-Palmolive* has a right to use its package labelling to pass secret messages to a tiny minority of its consumers?

If you feel that the presence of the word "KOSHER" and of the Magen David would lower sales, then does it not follow that the public discovering that the COR acronym stands *Council of Orthodox Rabbis*, and that the COR 70 logo signifies kosher certification, would lower sales for the same reasons?

Is *Colgate-Palmolive* the victim of kosher fraud?

I first bring to your attention that the kosher certification of products that do not require kosher certification has been identified as one of the leading varieties of kosher fraud:

When a responsible Kashruth supervising agency such as the Union of Orthodox Jewish Congregations sells its *hechsher* to companies that actually do not require Kashruth supervision, it is the kind of abuse that degrades the prestige of Kashruth. To do so is to be on a par with those who fleece the innocent by persuading them to purchase home appliances they really do not need. And when such activities are perpetrated under the guise of religious observances, the crime is greatly compounded!

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 171-172.

There is also a more delicate form of extortion associated with Kashruth. [...] For example, a company will enquire about Kashruth supervision for its product. The truth of the matter is that this product would be acceptable even without supervision, as may be the case with window cleaning liquid, toothpicks, aspirin, corn starch, diaper detergents, etc. The company is not informed that they can sell their product in the Kosher market without supervision. Instead, the company is induced to purchase Kashruth supervision.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 170-171.

Awareness of the fraud of selling kosher certification of products that are exempt from kosher certification is particularly relevant to our discussion, as the kosher literature includes bleach among the products that are obviously exempt, and that may be susceptible to this variety of fraud:

After all [...] we don't look for Kosher diaper deodorants, or Kosher **bleaches** [...]. And tell me, isn't it ridiculous [...] for a group of people who want to promote Kashruth to certify salt and pepper and vinegar [...]?

Allen G. Feld, writing in the *Jewish Spectator*, in Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 171, blue emphasis added.

In view of the above, there can be little doubt that *Colgate-Palmolive* could find reputable authorities who would confirm that kosher certification of *Javex Bleach* is needless, and that the motives of those selling such certification are not religious, but mercenary.

How is *Javex Bleach* manufactured?

I expect that the *Javex Bleach* manufacturing process is an open one, explained in publications available to all, viewable in film documentaries, and accessible to

inspection, as for example in public tours of *Javex Bleach* plants. I wonder if *Colgate-Palmolive* will offer the same transparency with respect to the kosher-certification component of its manufacturing process?

Specifically, how has *Javex Bleach* production been modified so as to comply with Jewish religious laws? How frequent is rabbinical inspection of *Javex Bleach* plants, and of what does this inspection consist, and is the nature of this inspection available for viewing on videotape? What are the scientific or engineering qualifications of the rabbinical inspectors? Will anyone step forward to defend the proposition that as a result of rabbinical supervision, *Javex Bleach* has become purer or more hygienic or more effective? Is there anyone who will claim that *Javex Bleach* is in any detectable way different following kosher certification from what it was before?

How much does Colgate-Palmolive pay the Council of Orthodox Rabbis?

Could you inform consumers how much *Colgate-Palmolive* currently pays the *Council of Orthodox Rabbis* for the use of its logo on *Javex Bleach*, and how much it has paid over its entire period of kosher certification?

More information is available

For a more detailed discussion of the kosher-certification business, in which additional reasons are proposed for avoiding kosher certification, and in which *Javex Bleach* is mentioned in several documents, please consult the Ukrainian Archive at:

<http://www.ukar.org/tax.shtml>

Lubomyr Prytulak

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Kevin Michael Grace: Is this kosher?

"It's likely that most of the packaged foods in your fridge have a kosher symbol — go check!" — Lubavitch BC

Some ways you could give editor-publisher Link Byfield of *The Report Newsmagazine* feedback on the material on this page:

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08-May-2000**

Is this kosher?

**You probably don't know it,
but most of the food you eat
probably is**

by KEVIN MICHAEL GRACE

"Kosher" means "fit" – fit for Orthodox Jews to eat. The number of Jews in Canada is about 300,000 and Orthodox Jews are a small fraction of that. So why do so many food products sold in Canada bear kosher labels?

This is what Vancouverite Lubomyr Prytulak, a retired University of Western Ontario psychology professor, is asking. On his Ukrainian Archive website (www.ukar.org), he reports, "Had someone asked me a few days before 14Dec99 how many products I had in my house that bore a kosher label, I would have said none. At around that time, however, I learned something about kosher labelling and actually made a count and was astounded to discover that my count reached 90." The count has since risen to 155. It includes everything from food products to steel, and conveys only that a rabbi has declared them "fit."

A pamphlet, *Kosher Fitness: What a Concept!*, produced by Lubavitch BC explains, "Chances are, nine out of 10, that the cereal you ate this morning was kosher. As many as 65% of the foods in your supermarket are already kosher. It's likely that most of the packaged foods in your fridge have a kosher symbol – go check!"

The pamphlet promoted last month's "Week of Kosher Awareness." There were displays in several IGA supermarkets in Vancouver, including one at 41st and Dunbar. Its manager (who refused to be identified) says his display followed the visit "of one of the rabbis in the neighbourhood, who said it would be useful because people don't know how many different kosher labels there are." The manager referred further questions to the district manager of H.Y. Louie (which owns Vancouver's IGA stores), but calls to this woman and her assistant went unreturned.

Kosher Fitness claims, "If you're used to thinking of kosher as an antiquated health prescription, think again. Kosher guidelines are part of a conscientious, in-tune lifestyle." This trend was noted in 1970 by Seymour E. Freedman, whose *The Book of Kashruth: A Treasury of Kosher Fact and Frauds*, cites "the new image given Jewish foods by modern, aggressive advertising, which declares, 'You don't have to be Jewish to love Jewish foods.'" "This may be true," Mr. Freedman admits. "But Jewish cooking was traditionally prepared to *excite the soul!*". He explains that Kashruth (the kosher state) is a mitzvah (commandment) contained in the Torah (the first five books of the Bible) – and, like almost all mitzvahs, "is one of those commandments for whose observance no reason is given."

Kashruth forbids, among other things, the eating of pig, shellfish and scavenger animals, of meat from which the blood has not been drained, and the cooking of meat and dairy together. Kosher meat comes from animals ritually slaughtered in a single motion with a razor-sharp, unblemished knife.

Kosher Fitness enthuses, "It comes as no surprise that what's good for the soul turns out to be good for the body." This is not the majority view. Orthodox Rabbi Shulem Rubin, head of the kosher inspection division of the New York State Department of Agriculture, said in 1987, "Kosher doesn't taste any better; kosher isn't healthier; kosher doesn't have less salmonella."

Kosher labels, which are arcane and various, are authorized by various Jewish organizations. The costs to producers and consumers is largely secret, although a 1975 *New York Times* article cited by Mr. Prytulak claims that costs levied at that time ranged "from \$250 for 'mom-and-pop' operations to \$40,000 for a multi-plant corporation." Given that non-Jews consume most kosher food, Mr. Prytulak characterizes kosher labelling as a "Jewish tax." He adds, "I've got to admit that the kosher tax is unlike other taxes in more ways than one. For example, if the government levies a tax, then at least the consumer knows how large it is and can pretty much see what the tax revenue is being spent on, whereas he knows neither of these in the case of the kosher tax."

Mr. Prytulak has written of his concerns, including whether the Canadian Jewish Congress profits from kosher labelling, to CJC president Moshe Ronen. He has received no reply. Mr. Ronen was unavailable for comment, but CJC executive vice-president Jack Silverstone is unaware of the correspondence. He states that the CJC derives "no benefits" from kosher labelling and that labelling has "no effect" on products (except for those used in such religious observances as the Passover Seder).

Mr. Prytulak would be happy with what he calls "truth in labelling": "I simply advocate that the presently meaningless kosher labels be accompanied by the word 'KOSHER' and the Magen David or six-pointed star. Package labelling should inform all consumers, and not send a secret message to a small group."

Behind the Scenes

Below is an email interview conducted on 20-Apr-2000, with Kevin Michael Grace asking the questions, and Lubomyr Prytulak answering them.

Kevin Grace:

In case you haven't seen all my postings on the subject of kosher certification, they are at:

<http://www.ukar.org/tax.shtml>

I have answered your questions below. If you have other questions, or want to re-phrase a question because I failed to address the issue you were interested in, please go ahead and send me some more.

Regards,
Lubomyr Prytulak

1. Has [Moshe Ronen](#) answered your letter?

I've written Moshe Ronen nine letters asking about different aspects of kosher certification, and haven't received an answer to any of them.

2. Do you have any evidence to suggest the CJC profits from kosher labelling? If so, to what extent?

I only heard an unsubstantiated rumor that all Council of Orthodox Rabbis (COR) revenues go to the Canadian Jewish Congress (CJC), and saw no harm in asking Moshe Ronen if there was any truth in the allegation. Mr. Ronen has had about a month now to answer that particular question.

3. Do you have an estimate of what kosher labelling costs the consumer? If a kosher can of soup costs \$1, how much of that dollar is to make up the cost of labelling?

That's the sort of question I've been asking Moshe Ronen, and I'll be very interested to hear his answer. Typically, the kosher surcharge per item might be very small, but with a large number of items sold, the revenues to the kosher-certification business can be large. One might also keep in mind the possibilities that fees vary from product to product, might be negotiated without tying them to the number of items sold, and might escalate following initial kosher certification of a product.

4. You refer to a "Jewish tax." Why?

To call it a "tax" is only to follow common usage in the kosher literature. To consider a single sentence from the book "Fraud, Corruption, and Holiness" (p. 163) – not only do we see the author, Harold P. Gastwirt, himself employing the neutral term "tax," but also citing others who employed the more disparaging "racket" and "tribute": "The society apparently objected to the Kashruth Association as a mere 'racket' and was referring to its proposed monthly tax of six dollars as an annual tribute."

What words does English offer for that portion of a purchase price that goes toward defraying the manufacturer's kosher-certification fee? Assessment, charge, duty, excise, fee, levy, surcharge, tariff, tax, toll, tribute? Of all these, I can't do better than "tax" and "surcharge." Anyone who consults his dictionary will see that a tax does not have to be levied by a legislature or by a government – English words are blessed with that wonderful quality called polysemy, and "tax" can be applied to a diversity of situations. However, if somebody comes up with a better word, I'll switch.

And is it a "Jewish" tax? Well, if it can be said that the Boston Tea Party was provoked by a British tea tax, then we see the precedent of naming a tax by the recipients of its revenues, and as Jewish representatives receive the kosher-certification fees, I call it a "Jewish" tax. If some or all of the COR revenues go to the CJC, then as the CJC disburses funds to support a range of Jewish causes, it may all the more be called a "Jewish" tax. When we say that American taxes are lower than Canadian, as we so often do, aren't we following this well-worn precedent? An alternative might be to call it a kosher tax, or a kosher surcharge, which however may prove to be inaccurate if it turns out that the tax has little to do with kosher observance, and much to do with raising money for the CJC.

I've got to admit that the kosher tax is unlike other taxes in more ways than one. For example, if the government levies a tax, then at least the consumer knows how large it is, and can pretty much see what the tax revenue is being spent on, whereas he knows neither of these in the case of the kosher tax.

5. Why do you see this as a Church and State issue?

I don't believe that I do. It becomes a Church and State issue when the State is asked to supervise the kosher compliance of manufacturers carrying a kosher label, which happens in the U.S., and such State supervision has sometimes been ruled unconstitutional there, but I have not heard of Canadian governments supervising kosher compliance in Canada.

In Canada, I see two major issues: (1) that the consumer who objects to cruelty to animals is denied information concerning whether the meat he is eating originates from humane or inhumane slaughter – this because most Jewish-ritual-slaughtered meat is sold to the non-kosher consumer without being identified; and (2) that the consumer pays a surcharge to kosher certification agencies practically every time he goes to the supermarket, and is unaware that he is paying it, and if he becomes aware still does not know how large his payment is, and ultimately is not told what goals that surcharge is spent to promote.

6. How important do you believe kosher labelling to be to Jewish consumers?

It may be the case that the proportion of Jews who observe kosher dietary laws has been declining over the years, which would suggest that the motivation behind today's explosion of kosher-certification is not religious, but mercenary. And if there has been a decline in kosher observance, one reason might be the fraud and corruption which have historically tainted the kosher-certification business, as summed up by Kashruth scholar Seymour E. Freedman:

The knowledge that so much corruption exists in the Kashruth industry has been wielded like a two-edged sword against observance of the commandment. Those who wanted to rid themselves of Jewish rituals generally pointed to the abuses going on in Kashruth, the gangsterism that had become a part of it, saying, "Could this be what God wants ... a Jewish Mafia?" And those who wanted to extol it so that their children would accept it as a part of their Jewishness found it extremely difficult to do so when the corruption was known and ridiculed so openly. The result has been a loss of adherents to Kashruth over the years. This unfortunate condition was documented recently in a study by Dr. Marshall Sklare, the eminent sociologist, in his work entitled *Lakeville Jews*. He notes that the *mitzvah* of Kashruth, once held so dear by the older generation, has been rejected by a large number of younger Jews.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, pp. 167-168.

7. Do you have any evidence to suggest that manufacturers are coerced into kosher labelling? Could not kosher labelling be a market decision?

I think that acquiring kosher certification is mainly a market decision – a manufacturer hopes that kosher certification will increase sales to some small number of consumers who recognize the kosher label on the packaging, and the manufacturer hopes at the same time that the meaninglessness of the kosher label to the vast majority of consumers will prevent a decrease of sales to them. The manufacturer may also hope that kosher certification will increase his sales to other manufacturers who in order to keep their own kosher certification are required to buy only kosher ingredients or materials. Can it be called "economic coercion" to be made to fear being shut out of the circle of kosher-certified manufacturers who are permitted to buy only from each other?

8. At an IGA store (41st and Dunbar) two weeks ago, I came across a large display of kosher foodstuffs. Next to the display was a box containing pamphlets entitled "Kosher Fitness. What a concept!" The pamphlet was produced by Lubavitch BC. Do you know of this campaign? Do you know of any other stores or chains that have similar campaigns?

I haven't seen this pamphlet, and am not aware of any other campaigns. However, if the suggestion implicit in the word "fitness" is that kosher-certified foods are purer or more hygienic or more nutritious, then I would point out that most Kashruth authorities flatly deny that this is either intended or achieved, as in the following three quotations:

Kosher doesn't taste any better; kosher isn't healthier; kosher doesn't have less salmonella. Religion is not based on logic. You can eat a Holly Farm chicken and not know the difference. But a Holly Farm chicken sells for 39 cents a pound on sale. Kosher chicken, especially right before the holidays, can sell for \$1.69 a pound. There's a lot of money to be made.

Orthodox Rabbi Shulem Rubin, head of the kosher inspection division of the New York State Department of Agriculture and Markets, quoted in the *Washington Post* of 02Nov87, p. A3

There's one misconception I would like to clear up. There's a perception that the Jewish dietary laws are steeped in health considerations. That's not so at all. It is a commitment to a strict adherence to a tradition, a thread from one generation to another. I'm not kosher because it's healthier – I'm kosher because my parents were kosher and my grandparents were kosher. It's a commitment!

Rabbi Irving Silverman, *The Sun-Sentinel* (Chicago), 20Mar87.

The purpose and the goal of the Kosher laws is holiness, yet the most common misconception regarding Kashrut is that it is an ancient health measure.

The New York Beef Industry Council, Inc., online at www.nybic.org/kosher.htm.

9. Briefly explain your truth-in-labelling request and why you think it is important.

I simply advocate that the presently meaningless kosher labels be accompanied by the word "KOSHER" and the Magen David, or six-pointed star. Package labelling should inform all consumers, and not send a secret message to a small group. Consumers should be provided with information which will enable them to pay rabbinical surcharges on their grocery purchases if they so choose, or not to.

Melissa Radler: Canadian Mag's Unkosher Article

"If he was genuinely interesting to know about kosher labeling issues, he could have contacted us instead of putting insulting letters to our president on his web site." — Jack Silverstone, Executive Vice President of the CJC

Why New York City?

When Kevin Grace's [article on kosher certification](#) appears in a small-circulation, Western-Canadian biweekly – *The Report Newsmagazine* – why do the Jews who object to the article publish their criticism (the one written by Melissa Radler and reproduced at the bottom of this page) on the other side of the continent and in a different country?

But could they have done otherwise? – Yes, easily!

The author of the article, Melissa Radler, is daughter of F. David Radler, President and COO of Hollinger International Inc, largest newspaper company in the world, owner for example of the Jerusalem Post, and more relevant to the matter at hand, owner of the Southam newspaper chain in Canada, such that criticism of *The Report Newsmagazine* kosher article could not only have been published in Canada, but could readily have been published throughout Canada – but it was not. Why not? On top of that, Ezra Levant, mentioned by Melissa Radler below as leading the attack against *The Report Newsmagazine*, finds himself – inexplicably to my way of thinking – on the editorial board of one of Canada's leading newspapers – the *National Post* – to which I for the time being subscribe despite Mr. Levant's involvement. Coincidentally and cozily, David Radler's Hollinger also owns the *National Post*. The excitable Ezra Levant, in other words, works for puppet master David Radler, father of the obedient Melissa Radler. The *National Post* too would have been a more fitting, and far more effective, channel of rebuttal – but it too has not been deployed in this attack. Why not?

An answer which suggests itself is that opponents of *The*

Report Newsmagazine kosher article recognize the weakness of their criticism, and dare venture their objections only in front of the very sympathetic audience of the minority of New York City Jews who read *The Forward*. In short, they recognize that they have nothing to say that will stand up before any wider audience. They want to intimidate *The Report Newsmagazine* with the accusation of anti-Semitism, but dare do so only by demonstrating that the charge is circulated within one small circle of New York City Jews. Senior Jewish leadership which is opposed to *The Report Newsmagazine* kosher article, and to the *Ukrainian Archive* discussion of kosher certification, is strongly motivated to take repressive action, but finds itself paralyzed because it recognizes the danger that confrontation will result in wider discussion of kosher certification breaking out in the mainstream press, with the consequence that the public will turn to the *Ukrainian Archive* and find there the basic kosher facts of which they have to date been kept in ignorance. The only Jews venturing out to skirmish on the kosher front have been loose cannons such as Ezra Levant and Joseph Ben-Ami who seem unable to foresee the consequences of their actions, and young reporters like Melissa Radler who have been imprudently pushed into the line of fire by their elders.

Always with the psychiatric diagnoses!

To go over the Melissa Radler article line by line would be tedious. Suffice it to say that the *Ukrainian Archive* has given Jewish leaders ample opportunity to answer a number of questions concerning kosher certification, and these Jewish leaders have declined to make any comment. The Radler article avoids touching upon any of the main issues that have been raised. Instead, it tirelessly repeats the psychiatric diagnosis of anti-Semitism.

Psychiatric diagnosis! – What some stoop to when they run out of arguments, and judging by the frequency of stooping in the Radler article – eight accusations of anti-Semitism! – there must have been a dire shortage of arguments indeed. Psychiatric diagnosis! – A reflex developed by debaters who have become too lazy to think – and so what ample evidence of mental laziness in the Radler article! Just as there can be only shame in proclaiming, "I don't have to work; I'm on welfare!" so there should be only shame in proclaiming, "I don't have to think; I'm a Jew who can close down any argument by the accusation of anti-Semitism!" Psychiatric diagnosis is a form of intellectual welfare. The accusation of anti-Semitism is the taking of

intellectual welfare. Welfare of any kind destroys character. Economic welfare destroys the ability to work. Intellectual welfare destroys the ability to think.

Come, now, Melissa Radler – concentrate! The issues are simple. We can discuss them without calling each other crazy. We can even discuss them without quoting the nut cases who run around calling other people crazy. Oops! – There I see I've fallen into the same trap. I snap out of my own lapse into psychiatric diagnosis, and continue ...

Come, now, Melissa Radler, eight accusations of anti-Semitism in one short article begins to seem less like reporting than echolalia. Oops! – There I've done it again. Another psychiatric diagnosis. How hard not to give tit for tat! But let me have another go at it.

Come, now, Melissa Radler – I pick up again – concentrate! The issues are simple, and a journalist of competence and integrity must confront them. We start with the fundamental observation that the vast majority of consumers are unaware of how many of the products they buy – say their aluminum foil and their laundry bleach – come kosher-certified. So, is one afflicted with the psychiatric malady of anti-Semitism if one asks: (1) Why should aluminum foil and laundry bleach be kosher certified? and (2) Why is the public ignorant that its aluminum foil and laundry bleach are kosher certified? and (3) What is it costing the public to have its aluminum foil and laundry bleach kosher certified?

I would have liked to see you put these questions in your article on kosher certification, and I will look forward to seeing you put them in your future articles on kosher certification. If asking these three questions is all it takes to qualify someone as an eight-times-over anti-Semite (or self-hating Jew), then it follows that to be a journalist of competence and integrity necessitates that one be an eight-times-over anti-Semite (or self-hating Jew). My own view is that anyone who refuses to ask such questions is either a coward or a fool, probably a little of both, and should find a career other than journalism for which his talents may be better suited, and in fact some career in which intellectual requirements are less onerous.

Leaning toward totalitarianism

Although the Radler article makes some attempt to be fair to the *Ukrainian Archive* – more of an attempt than I expected – still, the *Forward* reader must rest content with

a largely negative characterization without being given the information – the URL www.ukar.org – which would allow him to visit the site and evaluate it for himself.

Your tactic, Melissa Radler, I view as totalitarian. It relies for its success on a misrepresentation of an opponent's position, together with a denial of access to the opponent's real arguments. I view this as related to the suppression of evidence in a court of law, perhaps because I have just completed writing a letter to [Martin Mendelsohn](#) on the topic of his suppressing evidence in the John Demjanjuk case, and I go on to wonder whether I am witness here to a subculture in which the suppression of evidence is commonly employed – in essence a subculture whose instincts lean toward [totalitarian thought control](#).

Come Melissa Radler – I do think I see a sympathy for totalitarian thought control on your part. Consider that I have no fear of reproducing your article below for my readers, but you are incapable of reproducing one of my kosher articles for your readers. I will gladly place the *Forward* URL on the *Ukrainian Archive* web site, but you do not dare to give the *Ukrainian Archive* URL in your article. In fact, I challenge you to a swap right now – I hereby invite my readers to visit the *Forward* web site at www.forward.com; and will you please now reciprocate by inviting your readers to visit the *Ukrainian Archive* at www.ukar.org? I expect not. I notice that your article avoided even mentioning the name of my site – *Ukrainian Archive* – which would have made it easier for your readers to locate it. One of us is afraid of what the other has to say, and it is not me.

What's wrong with *The Report Newsmagazine* kosher article?

Radler passes along the Link Byfield judgment that *The Report Newsmagazine*'s kosher article is "not well-reported" – and in my book his credibility runs high, as he is the editor-publisher of this same *The Report Newsmagazine* who at one time saw nothing wrong with the article, but once the Jewish heat was turned up, opted to save himself by means of appeasement – that is, by offering up Kevin Grace, the article's author, as a sacrifice to Jewish wrath. Rabbi Menachem Genack – whose credibility in my book runs very high from his Orthodox Union having given the world such wonders of Judaism as kosher aluminum foil, kosher plastic food wrap, kosher plastic snack bags, kosher

laundry detergent, kosher scouring pads, kosher dishwasher detergent, and kosher toilet bowl cleaner – is quoted as saying that *The Report Newsmagazine* article is "an anti-Semitic diatribe." Ezra Levant – whose credibility in my book runs particularly high from his having been fired as recently as 1997 by the *Edmonton Sun* for ethical violations – is quoted as saying that *The Report Newsmagazine* article "came close to anti-Semitism." Joseph Ben-Ami – whose credibility in my book shot way up when I found that the only figure he knew concerning the cost of kosher labeling came from me – is quoted as saying that the kosher tax theory is "just plain silly." Radler also passes along judgments that *The Report Newsmagazine* article is poorly researched, biased, written from hidden motives, and supportive of conspiracy theories.

What Radler never tells us, however, is exactly what is wrong with *The Report Newsmagazine* article. Not a single instance of error, inaccuracy, misrepresentation, distortion, or exaggeration is ever identified. No omission or incompleteness is ever specified. All we get is heavy condemnation based on no identifiable shortcoming.

The closest that we come to an identifiable shortcoming is a statement made by Kevin Grace, though not in his *The Report Newsmagazine* kosher article: "The cost [of kosher labeling] to producers and consumers is largely secret. This is a fact." But what is the Radler objection here? Kevin Grace did really discover that he couldn't find out what the cost of kosher labeling is. I myself have not been able to learn what this cost is. I have asked the president of the Canadian Jewish Congress, and he hasn't told me. I have asked several manufacturers, and they haven't told me. Joseph Ben-Ami has written a critique of *The Report Newsmagazine* kosher article, on the pages of *The Report Newsmagazine* itself as it happens, and there reveals that he knows less about it than I do. The Radler article below advances our knowledge of cost not one jot. So – yes, the cost of kosher labeling to producers and consumers is indeed largely secret. And yes, this is indeed a fact. I have trouble comprehending reporting which presents statements under the assumption that they will be accepted as false when nothing could be plainer than that they are true.

Of course *The Report Newsmagazine* kosher article must have something wrong with it, or else nobody would be complaining. That something wrong, however, is that the article does present a good introduction to kosher certification (which is a sin to those who want the public

kept in the dark), and worse than that broaches several of the key questions that consumers may reasonably want to hear answers to (which is the greatest of all sins to those who see their profits from the kosher certification racket threatened). In days to come, the author of *The Report Newsmagazine* article on kosher certification, Kevin Grace, will be winning awards for his courage in placing this story before the Canadian public, but until that day arrives he will have to endure an interval of hazing by the defenders of entrenched greed.

And always with the veiled threats!

Of course it is understood that the accusation of anti-Semitism is more than a psychiatric diagnosis – it is also a threat. A threat of loss of employment, a threat of being assaulted, a threat of having acid thrown in one's face, a threat of being fire bombed, a threat of being assassinated. Do you know, Melissa Radler, that that is what Jewish leaders sometimes do when they don't like what someone is saying? Do you want me to supply you with examples? Shall I send you photographs? Will you publish them in the *Forward*?

That, too, Melissa Radler, is what your article is – a threat. Jack Silverstone, who finds himself without arguments, menaces. Jack Silverstone has been sitting on my nine letters enquiring about kosher certification for two months now – yes, the hard copies of the earliest in this series of letters that I mailed to National President of the Canadian Jewish Congress, Moshe Ronen, were mailed around two months ago – and here Mr. Silverstone does not concern himself with answering these letters, or getting Moshe Ronen to answer them, or getting somebody on the Council of Orthodox Rabbis to answer them. He does not say "We're formulating the most effective replies we can make to the questions in these letters." No, he has no answers to these questions. He brushes the letters aside. They are irrelevant. What is relevant is to menace. He does not examine the contents of my letters, he examines me and he examines my web site – but with what purpose except to retaliate? With what purpose except to intimidate? With what purpose except to suppress? With what purpose except to impose totalitarian thought control?

Really, Melissa Radler – such tactics are beneath contempt. You had an obligation, and you did not fulfill it. You had an obligation to ask Jack Silverstone why he simply didn't answer my letters. You had an obligation to

ask him what might be the purpose behind examining me and examining my web site. You had an obligation to point out to Jack Silverstone the harm that comes to Jewish prestige when Jewish representatives lose the ability to think, and reflexively fall back on intimidation.

Melissa Radler interviews me

In preparation for her article below, Melissa Radler telephoned me on the afternoon of Tuesday 23-May-2000 to request an interview. I agreed to be interviewed by email. Below is that interview. I take it that my answers were not pleasing to Melissa Radler, as she quoted only a single sentence from my entire interview – the sentence emphasized in blue:

Hello Melissa Radler!

I'll just insert my answers below.

At 04:58 PM 23-05-2000 -0700, you wrote:

Dr. Prytulak,

This is Melissa Radler, (we just spoke moments ago), and I am a reporter for the Forward, which is a weekly magazine based in New York City. I am writing to you concerning your website, www.ukar.org. Could you tell me a bit of the background on the website –

1. What is the intent of the website?

It may answer your question to know that an alternative title that was at one time considered for the site was UADL, "Ukrainian Anti-Defamation League."

2. What kind of information are you attempting to bring to the public?

When I see Ukraine or Ukrainians being unfairly criticized, I jump to their defense, to the degree that my limited resources permit. (And incidentally, when I see Ukraine or Ukrainians being fairly criticized, I join in the attack – as can be seen by some of the harshest things that I have to say against anyone being directed against Ukrainian President Leonid Kuchma, whom I typically depict as a [gangster](#).)

3. Your information on kashruth provided to Kevin Grace for his Alberta Report article – where did you do your research? Could you cite publications and people?

This cannot be answered briefly, as I consulted books, newspaper articles, and web sites, and I made observations of my own. All the kashruth postings on the *Ukrainian Archive* document exactly where every piece of information came from, and so is a matter of public record. But let me ask how much research does one have to do before asking questions? The research I did did not make me a kashruth authority able to dispense generalizations concerning kosher certification – but it did qualify me to ask questions which I put to the highest Canadian authority that I knew of, Moshe Ronen, National President of the Canadian Jewish Congress, who if he didn't know the answers himself should at least have been able to direct my questions to someone who did know. Moshe Ronen did not answer any of my questions, or respond in any way. So, if I don't know as much as I should, it may be because those who do know aren't talking. Instead of asking me what justification I have for asking my questions, wouldn't it be better to ask what justification others have for not answering them?

4. Has your website been critiqued at all by any specific group or groups of people, for example, Jewish groups?

No Jewish group, or any group, has ever critiqued my web site, which is peculiar given that my many letters, most of them to Jewish leaders, request just such a critique. I have asked many individuals over and over again for information which might disconfirm my views, and I have not received any such information. I have pleaded with individuals to examine my web site for inaccuracy or bias – but I have never been informed of any, leading me to conclude that I might not be far off the mark. For example, fearing that I had made some mistake in doubting Morley Safer's 60 Minutes story that prior to the German occupation of Lviv, Ukrainians killed 5 to 6 thousand Jews, I wrote to Raul Hilberg himself asking if he knew of any such record-breaking pogrom, and [he replied](#), in essence, that he did not. So there you have an example of why the *Ukrainian Archive* exists – to refute this sort of calumny – and there you have a demonstration, if you care to read my letters to [Morley Safer](#), that I have more than once requested him to instruct me if my negative coverage of his [60 Minutes broadcast](#) contained inaccuracies or biases, and that I have received no answer.

I am looking forward to your response. My deadline is today – I'm sorry to contact you at the last minute!

I don't mind, and I would be happy, furthermore, to answer additional questions, or if my answers failed to address issues you were interested in, to answer re-phrased versions of any of your questions.

Sincerely,

Melissa Radler
radler@forward.com
212-447-6406 (fax)
212-889-8200, ext. 1-482 (phone)

Half an hour after the above interview, I emailed Melissa Radler the following request:

By the way, would I be able to get a hard copy of anything you may write on the topic?

Three days later, on Friday 26-May-2000, having received no reply to the above request, I emailed the following reminder:

P.S. You are going to send me a hard copy, right?

As of the morning of 25-Aug-2000, no reply to that either.

Why the Radler brush off? My guess is that I had supplied an interview that Melissa Radler had found herself unable to print, and the article she ended up affixing her name to she was ashamed of, and for those reasons didn't want me to see it.

In the meantime, of course, I received a copy of the Radler article from another source, and here it finally is:

Canadian Mag's Unkosher Article

By MELISSA RADLER

FORWARD STAFF

26-May-2000

NEW YORK—An article on kosher food that appeared earlier this month in a mainstream Canadian magazine is being

labeled an "anti-Semitic diatribe" by a leading rabbi.

In the May 8 issue of the Alberta Report, a biweekly newsmagazine based in Canada with a circulation of 50,000, an article titled "[Is This Kosher?](#)" quotes extensively – without irony – from claims on a Vancouver-based Ukrainian nationalist web site that kosher labeling is a "Jewish tax" and alleges that kosher labels "send a secret message to a small group."

The article is a stark reminder that Jewish conspiracy theories, however baseless, have not yet been put to rest. It's attracting unanimous condemnation from Jewish leaders in Canada and America, and even the publisher of the magazine, while stopping short of an apology, is now acknowledging that the story was not well-

Canadian 'Zine's 'Kosher Tax' Claim Irks Bigs

reported. The author of the article, Kevin Michael Grace, is a senior editor at *The Report*.

A rabbinic administrator for the Orthodox Union, Rabbi Menachem Genack, who characterized the article as an anti-Semitic diatribe, said, "The responsible press shouldn't have printed this in the first place. It doesn't speak well for the newspaper, but it's free press."

The executive vice president of B'nai Brith Canada, Frank Dimant, said, "Mr. Grace did not check his facts. Checking his facts – and reporting them in an unbiased manner – would have resulted in a very different article, perhaps one debunking the so-called kosher tax as the anti-Semitic hoax it is."

The assistant national director of the Anti-Defamation League, Kenneth Jacobson, expressed concern about Mr. Grace's article, saying, "I think it's troubling that someone is so concerned about this issue about kosher food, and I do agree that this concern usually reflects some other motivation. One doesn't have to seek a conspiracy theory in order to justify why companies sell kosher food." In 1991 the ADL's civil-rights division published an article condemning what they termed the "Kosher Tax Hoax" as "propaganda used by anti-Semites to trick the uninformed into accepting conspiracy charges and stereotypes about Jews."

The magazine's publisher refused to print a rebuttal of the article written by a member of the editorial board of the *National Post*, Ezra Levant, who alleges that the author of the piece "came close to anti-Semitism." *The Report* instead published a [rebuttal](#) that characterizes the kosher tax theory as "just plain silly."

The retired psychology professor who maintains the Ukrainian web site quoted in the original Albert Report article, Lubomyr Prytulak, described his web site in an e-mail to the *Forward* as follows: "When I see Ukraine or Ukrainians being unfairly criticized, I jump to their defense, to the degree that my limited resources permit." On the home page of the web site, Mr. Prytulak lists links to hundreds of letters written to a variety of individuals, some of whom are Holocaust survivors. The titles of the letters on the web site include, "[Elie Wiesel: A Cancer for Jews](#)," "[Elie Wiesel: Raping German Girls](#)," and "[Simon Wiesenthal: He Also Forges](#)." In the letters, Mr. Prytulak attempts to refute minor details in accounts of the Holocaust that have been published by survivors. Most of the letters remain unanswered.

The executive vice president of the Canadian Jewish Congress, Jack Silverstone, who was quoted in Mr. Grace's article as saying that the Canadian Jewish Congress "derives no benefits from kosher labeling," said, "We're examining both the web site and its author, because as far as we can determine upon first reading, it appears to be little more than an anti-Semitic initiative using, this time, the lever of kosher food labeling. If he was genuinely interesting to know about kosher labeling issues, he could have contacted us instead of putting [insulting letters](#) to our president on his web site."

Mr. Grace said in a letter that the Ukrainian web site contains no evidence of anti-Semitism. "The primary purpose of Dr. Prytulak's web site is to refute what he believes to be calumnies against the Ukrainian people, much as the Anti-Defamation League exists to refute what it regards as calumnies against the Jewish people," Mr. Grace said. In a letter written to Mr. Levant that was obtained by the *Forward*, Mr. Grace states, "The cost [of kosher labeling] to producers and consumers is largely secret. This is a fact."

The publisher of *The Report*, Link Byfield, said, "It occurred to me that it was not a well-reported story. It does not make my reporter out to be an anti-Semite."

[HOME](#) [DISINFORMATION](#) [PEOPLE](#) [RADLER](#) [RONEN](#) [JEWISH TAX](#) [RAMBAM](#) [KLAUSNER](#) [DUNN](#) [KUHL](#)
[DUKES](#) [LA JUSTICE](#)

Joseph Ben-Ami: Rebuttal

"I understand that retired psychologists have nothing better to do with their time, but if this is the burning issue that Mr. Prytulak would have us believe, then perhaps he might make his case a little more cogently." — Joseph Ben-Ami

Some ways you could give editor-publisher Link Byfield of *The Report Newsmagazine* your thoughts on the material on this page:

EMAIL ar@incentre.net

PHONE (780) 486-2277

FAX (780) 486-1690

MAIL 17327 106A Avenue NW, Edmonton, Alberta, Canada T5S 1M7

First — A Peek Behind the Scenes

Following publication of Kevin Michael Grace's *[Is this kosher?](#)* in *The Report Newsmagazine* of 08-May-2000 (but actually released more than a week before that date), I sent two emails to the editor-publisher, Link Byfield, as reproduced below, worrying that I was going to come under attack without being given a chance to reply. Link Byfield did not respond to either email.

Following the publication of a surprise attack upon me by Joseph Ben-Ami in his *Rebuttal* (which is reproduced at the bottom of the present page) in *The Report Newsmagazine* of 05-Jun-2000 (which I found online on 26-May-2000), I sent further emails to Link Byfield, which as of the evening of 03-Jun-2000 have also gone unanswered.

Updates to this affair will be published here as events unfold. I have as a first step enquired of the *Albert Press Council* whether it accepts complaints concerning *The Report Newsmagazine*, and was informed that it does not because *The Report Newsmagazine* is not a member of the *Albert Press Council*.

I respond to the Kevin Grace article *"Is it kosher?"*

Please allow me to defend myself
My email of 12-May-2000

Link Byfield
Editor-Publisher
Report Magazine
ar@incentre.net

Dear Mr. Byfield:

The normal course of events following Kevin Grace's kosher article (which, paradoxically, is both innocuous and courageous at the same time) would be for the appearance of a reaction condemning the article, condemning Kevin Grace, condemning the Report, condemning me, and condemning my *Ukrainian Archive* web site. If the Report is planning on publishing any such reaction, and if I am libelled in it, then I would think that the Report would be obligated to give me an opportunity to respond.

I don't care what attacks are published about me or about my *Ukrainian Archive* web site, so long as I am afforded the opportunity to defend myself. Such give and take are part of the exercise of free speech which we in Canada are for the time being still permitted to enjoy. However, in the event that misrepresentations are made about me or the *Ukrainian Archive* web site and I am not provided the opportunity to reply, then I would consider myself injured and the situation actionable. Furthermore, if any aspersions are cast upon the *Ukrainian Archive* web site, then an integral part of any defense would be my repeating

the address of the web site, www.ukar.org, so as to afford readers the opportunity to verify for themselves whether there was more merit in the criticisms or in my replies.

Therefore, if the Report plans to publish any reaction which reflects negatively upon me or upon the *Ukrainian Archive*, I would appreciate being supplied with a copy of this reaction so that I can provide my reply to be published alongside. My intention is not in any way to interfere with or suppress anything being said about me, but only to answer it. I expect that the Report would provide me with this opportunity not in order to avoid being sued, but in order to satisfy journalistic ethics. In preparing such a reply, I would be considerate of the reputations of both Kevin Grace and of the Report which have behaved admirably in writing and publishing the kosher article, and are deserving of no blame. Rather, in writing and publishing Kevin Grace's kosher article, both Kevin Grace and the Report have demonstrated remarkable courage and probity, and I have no doubt that in the end courage and probity will receive their reward.

Yours truly,
Lubomyr Prytulak
[\[email\]](#)

Am I to understand that there will be no attack? My email of 16-May-2000

Link Byfield:

I take it from your failure to reply to my email of 12-May-200, which I reproduce [\[above\]](#), that the Report does not plan to publish any further discussion of the Kevin Grace kosher article, and that therefore the question of my being afforded an opportunity to defend myself against libelous statements does not need to be discussed?

Lubomyr Prytulak
[\[email\]](#)

I respond to the Joseph Ben-Ami ambush *"Rebuttal"*

I am ambushed, and offer a brief reply
My email of 26-May-2000

Link Byfield:

Re: The Ben-Ami "Rebuttal" at:

<http://207.34.57.66/MAGAZINE/rebuttal.html>

The Ben-Ami rebuttal mentions "Prytulak" seven times and "Grace" four times, from which I infer that it is mainly an attack on me. As long as I am afforded an opportunity to defend myself, I take the Ben-Ami attack together with my defense as part of the normal and healthy give-and-take to be expected in a democratic society enjoying a free press.

Happily, I am not addicted as Ben-Ami is to pointless rambling, and can say everything that needs to be said in a fraction of the space that he occupied. I could certainly itemize each of Mr. Ben-Ami's errors and misrepresentations, and I will do so if you ask, but my preference is to be brief and to the point, and to not put my readers to sleep.

Although I am ready to listen to suggestions for revision, I do not agree to having my already-brief defense shortened or edited without my permission.

Regards,
Lubomyr Prytulak

Letter in reply to Mr. Ben-Ami:

Mr. Ben-Ami takes a great deal of space emoting his disagreement – but what exactly does he disagree with?

I am for demystifying kosher labelling. Is Mr. Ben-Ami, then, for maintaining the status quo in which almost all consumers are unaware that the majority of their supermarket purchases have been kosher-certified?

I am for informing the consumer what kosher certification costs him. Is Mr. Ben-Ami for maintaining the status quo in which the consumer does not know, and has no way of finding out?

I am for the consumer being informed which meat on his supermarket shelf originates from Jewish ritual slaughter. Is Mr. Ben-Ami for maintaining the status quo in which Jewish-ritual-slaughtered meat is sold alongside meat from conventional slaughter, with the consumer being given no way to distinguish the two?

I am for Mr. Ben-Ami making representations about the financial independence between the Council of Orthodox Rabbis and the Canadian Jewish Congress only if he can inform us that these organizations have authorized him to do so. Have they, or is Mr. Ben-Ami just guessing?

I am for the public learning my position by reading my own words on the *Ukrainian Archive* at www.ukar.org. Mr. Ben-Ami, I venture to guess, is more comfortable in a world in which the public learns of my views through his misrepresentations.

Lubomyr Prytulak

Hello! Anybody there?
P.S. to my email of 26-May-2000

P.S. I would appreciate being informed of whether you intend to publish my self-defense or not, because if you do not intend to publish it, I will want to immediately open up a discussion on the pages of the *Ukrainian Archive* of the question of why the Report allowed me to be attacked and yet is not allowing me to reply.

Please review my accuracy and fairness

My email of 28-May-2000

(The "web posting" alluded to below is the present page.)

Link Byfield <ar@incentre.net>
Editor-Publisher
The Report Newsmagazine

Link Byfield:

I invite you to review my web posting at <http://www.ukar.org/benami01.shtml> for accuracy and fairness. I will delay linking to this posting from the home page of the Ukrainian Archive until noon on Monday 29-May-2000 on the possibility that you will have something to offer which will require revision on my part. Rest assured that at the very least, any response you make will be posted on the Ukrainian Archive complete and unedited, regardless of its content or its length.

I bring to your attention that you have not afforded me the same consideration that I am affording you. That is, I asked you to inform me of any statements damaging to me that you intended to publish, so that I might be able to offer my defense to be published alongside – to which request you neglected to reply. Following your publication of Ben-Ami's defamatory article, occupying a full page and including his photograph in color, I asked you to publish my brief reply (expecting no photograph, it goes without saying), to which request you have similarly neglected to reply.

I find it most unfortunate that after you demonstrated exemplary courage and commitment to truth and regard for the public interest by

publishing the original Kevin Grace "Is this Kosher?" article, you have begun to behave so badly in three respects: (1) disparaging the Kevin Grace article as "not well-reported" when in fact no defect of this article has as yet been discovered; (2) publishing Ben-Ami's irresponsible statements seemingly without demands for relevance or logical consistency or corroboration of allegations, one might conjecture without serious editorial review; and (3) denying the target of Ben-Ami's attack, myself, the opportunity to defend myself.

I look forward to your reversing what appears to be your intention to give me no voice on the pages of *The Report Newsmagazine* so that my waning faith in the integrity of that magazine can be restored, and so that I am released from the burden of having to drain my meager resources in continuing requests for fair treatment.

Lubomyr Prytulak

Joseph Ben-Ami is one of the most ignorant, scatterbrained, and irresponsible writers that I have ever had the displeasure of reading. That editor-publisher Link Byfield of *The Report Newsmagazine* was persuaded to publish an article of such abysmal quality as Ben-Ami's will ever strike me as incredible to the end of my days. My attempt to understand such a marvel of bad judgment on Link Byfield's part leads me to suppose that he refused to disclose the Ben-Ami article to me prior to publication, and refused to allow me to respond, because although he was aware of the low quality of the piece, and although he had nothing to offer in its defense, and although he was at first ashamed of planning to publish it, and later more ashamed

of having published it — yet he had been so intimidated by Jewish demands that he believed the sky would come crashing down on his head if he did other than comply with them.

That the best response that opponents of an open discussion of kosher certification have been able to come up with is Mr. Ben-Ami's essay suggests less that Mr. Ben-Ami is inept at presenting a defense, and more that there is no defense that anybody could have presented any better. The realization that begins to dawn on us as we read Mr. Ben-Ami is that the debate is over, and the defenders of the kosher-certification scam have lost. The three responses they have made to the Ukrainian Archive artillery barrage have been firecrackers: (1) the deafening firecracker of [Moshe Ronen's](#) silence, (2) [Melissa Radler's](#) eight-firecracker accusation of anti-Semitism, and (3) Joseph Ben-Ami's firecracker below which smoked but never went off. The artillery barrage wins over the firecrackers. All that remains is to research the hidden details and to notify the public — and can Jewish control of the press be so absolute that this is far behind?

I began inserting some of my reactions in yellow boxes below, but quickly came to realize that almost everything Mr. Ben-Ami has to say is in some way erroneous or twisted or inappropriate or unfounded or irrelevant, such that there is no end to the commentary that one could write, and such that exhaustion begins to set in at the endlessness

of the task. For the time being, then, I have decided to stop adding yellow boxes to my existing critique. As things stand, I have covered the main points.



June 05, 2000 Issue Full Text

Rebuttal



Please do not represent kosher as some sort of Jewish conspiracy against the public

by *Joseph Ben-Ami*

Publication of the Ben-Ami article proves there's some sort of Jewish conspiracy

The fact that Joseph Ben-Ami was able to get a full page in *The Report Newsmagazine*, with color portrait, for his attack upon me, while I am denied the right to defend myself, and can't even get editor-publisher Link Byfield to reply to any of my emails, goes far toward strengthening my suspicion that:

(1) there is a Jewish conspiracy – a very successful one – against the public finding out the facts of kosher certification, and that

(2) Link Byfield has been bullied into joining that

Jewish conspiracy.

It goes without saying – or should, anyway – that such a conspiracy would be "Jewish" not because most Jews were involved in it, but rather because most of those involved in it were Jews.

In its May 8 edition, this magazine ran an article entitled "Is this kosher?" by Kevin Michael Grace, attempting to explain why food manufacturers produce a diverse range of kosher goods, how kosher certification is obtained, and what are the costs to the consumer. Unfortunately, your story might have led readers to believe that certain elements affiliated with the Jewish community were conspiring to bilk unsuspecting consumers of their hard-earned wages.

Nothing could be further from the truth.

The kosher consumer market, Jewish and non-Jewish, is a rapidly expanding one not unlike the market for "green" products, herbal remedies and sport utility vehicles.

Kosher expansion is not consumer-driven

Some expansions are not benign. Some are metastacizing cancers that go unperceived by the victim, and are quite unlike any expansion which is driven by awareness and choice. A better comparison, in more ways than one, would be to say that the rapid expansion of the kosher market is not unlike the rapid expansion of the ["Russian" mafia](#).

Free enterprise being what it is, many manufacturers are anxious to cater to this growing demand by offering consumers goods that satisfy all of the requirements to be certified as kosher.

There is no growing demand, only growing certification

Consumers cannot demand what they are unaware of. In fact, growing consumer awareness of kosher certification is a threat to the kosher industry because of the likelihood that aware consumers will begin to choose kosher-free products.

Manufacturers who desire kosher certification must enter into a

licence agreement with one of a handful of private, not-for-profit agencies which monitor their production on an ongoing basis to ensure full compliance with the terms of the licence agreement. Often these manufacturers discover, upon investigation, that their products already are kosher, or can easily be made so with some minor changes to ingredients or process. The manufacturer is then permitted to place the agency's seal on its product label.

To protect consumers from fraudulent claims regarding the kosher status of goods, these seals are registered as a trademark by the certifying agency. Use of the word "kosher" or simply the letter "K" on product labels cannot be restricted by law and these are therefore never used by themselves (although they might be included in a seal). Unfortunately, the result is that although these symbols are quite distinctive, their significance is not readily apparent to anyone who hasn't been told what they mean. For this reason certifying agencies, as well as promoters of kosher diet (manufacturers and retailers included), take great pains to publicize their meaning.

"Take great pains" — where?

Failing to provide corroboration is a habit with Mr. Ben-Ami. If the "great pains" refers not to anything Mr. Ben-Ami has ever beheld, but refers only to Kevin Grace's one brief experience (coming up below), then Mr. Ben-Ami's assertion that kosher certifiers take "great pains to publicize" the meaning of their logos is unwarranted.

This brings me to the specifics of the article in question, and to your less-than-sympathetic source, Lubomyr Prytulak. I understand that retired psychologists have nothing better to do with their time, but if this is the burning issue that Mr. Prytulak would have us believe, then perhaps he might make his case a little more cogently. His argument that kosher certification constitutes "a secret message to small groups" can hardly be taken seriously when certifying agencies regularly organize programs (such as the kosher awareness campaign Mr. Grace refers to in the article) for the sole purpose of educating the public on the meaning of kosher certification. More to the point, how could Mr. Grace have let such a blatant contradiction go unchallenged?

The public is kept from learning the meaning of kosher labels

A single small-scale and brief promotional campaign (which Mr. Ben-Ami learned of only through Kevin Grace's article on kosher, but has never seen the likes of himself) in the vicinity of Jewish neighborhoods in Vancouver does not demonstrate the desire of kosher certifiers to have their logos widely recognized. The evidence before us points to the superior generalization that kosher certifiers organize educational programs not "regularly" but rarely, and that these programs avoid targetting "the public," but rather target Jews. As to exactly what this singular program consisted of, Mr. Ben-Ami doesn't know, since he lives on the other side of the continent, and only read a brief reference to it in Kevin Grace's article. The main purpose of the campaign might have been not to promote the general public's ability to recognize kosher symbols, but rather to promote the notion that kosher products are healthier, a notion which is contradicted by kashruth authorities, as will be demonstrated below. The fact that none of the participants in this discussion reports any similar campaign being observed before or since suggests that it was experimental, and that the results were not wholly successful – promoters do not typically restrict their advertising to a few supermarkets within a single week once and never again.

If kosher-certification agencies did want kosher logos to be widely recognized, then they could simply add the word "KOSHER" and the Magen David to them, which would render their meaning so clear that no educational programs would ever be necessary. To even more fully guarantee the public's ability to identify kosher logos, however, kosher certifiers could also take the obvious step of running ads in mainstream newspapers and magazines or on radio or television, which I have never seen them do. The proof that kosher certifiers don't want their logos recognized is that the vast majority of consumers in fact are unaware of the existence of these logos, and when the logos are brought to their attention, do not know their meaning.

Regarding the cost to the consumer, it is true that manufacturers pay a licence fee to the certifying agency commensurate with the size and complexity of their manufacturing process to help offset the expense of providing ongoing inspection. I am tempted to liken this to the well-established practice of manufacturers to pay exorbitant fees for the right to put names like "Ralph Lauren" or "Disney" on their clothing, but the comparison would be unfair.

DISNEY is recognized by almost everybody, COR is recognized by almost nobody

The comparison would be unfair indeed, as "Ralph Lauren" and "Disney" names or logos are prominently displayed, and their significance widely understood by consumers. In contrast, kosher labels are tiny, are sometimes hidden, but most importantly are designed so as to have no meaning for the vast majority of consumers. I venture to predict that not one Gentile consumer out of a hundred knows that the tiny COR on his packaging stands for Council of Orthodox Rabbis. All kosher labels could come with the word "kosher" – but they do not because it is intended that they not be recognized for what they are. Consider, for example, the following admission:

One of the problems that had to be overcome was the possibility that the Gentile consumer would object to the word kosher that appeared on the label. This problem was raised by the H.J. Heinz Company when it was negotiating with the U.O.J.C. for supervision. An agreement was reached to drop the word kosher and to use, instead, the symbol of a capital U in a circle.

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington NY and London, 1974, p. 11.

So, Ralph Lauren and Disney make their names and logos prominent and recognizable because it helps sales, and kosher certifiers make their logos hidden and unrecognizable because they know that this is the only

way to avoid hurting sales. What kosher certifiers fear – and they are right to do so – is that when the public learns to identify kosher products, it will avoid them. There is no other explanation for keeping kosher logos hidden and their meaning secret.

Kosher certification provides a real service to consumers. Product-association with pop icons does nothing for consumers, while enriching the moguls of modern marketing.

Kosher certification benefits only a few Jews

Kosher certification provides a "real service" only to (1) that infinitesimal minority of Canadians who observe Jewish dietary laws, (2) those who profit from the collection of kosher certification fees, and (3) any Jews among whom kosher certification income may be distributed. No other benefit is derived by anyone. The rumor – encouraged by the kosher business – that kosher products are purer or more hygienic or more nutritious is false – Kashruth authorities flatly deny that health is either the intent of the Jewish dietary laws or the effect:

Kosher doesn't taste any better; kosher isn't healthier; kosher doesn't have less salmonella. Religion is not based on logic. You can eat a Holly Farm chicken and not know the difference. But a Holly Farm chicken sells for 39 cents a pound on sale. Kosher chicken, especially right before the holidays, can sell for \$1.69 a pound. There's a lot of money to be made.

Orthodox Rabbi Shulem Rubin, head of the kosher inspection division of the New York State Department of Agriculture and Markets, quoted in the *Washington Post* of 02Nov87, p. A3.

There's one misconception I would like to clear up. There's a perception that the Jewish dietary laws are steeped in health considerations. That's not so at all. It is a commitment to a strict adherence to a tradition, a thread from one generation to another. I'm not kosher because it's healthier – I'm kosher because my parents were kosher and my grandparents were kosher. It's a commitment!

Rabbi Irving Silverman, *The Sun-Sentinel* (Chicago), 20Mar87.

The purpose and the goal of the Kosher laws is holiness, yet the most common misconception regarding Kashrut is that it is an ancient health measure.

The New York Beef Industry Council, Inc., online at www.nybic.org/kosher.htm.

The great Maimonides was one of those who sought to provide a rationale for the observance of the Kashruth laws. His purpose was to draw the loyalty of those who had abandoned them back to observing them once again. However, even he had to admit that when he wrote of the Kashruth code as being a means to enhance human health, he was merely offering a possible explanation rather than an accepted official interpretation. For those students of Judaism whose knowledge was at the introductory level, the initial discussion of Kashruth might be based upon a reason of health. But when this initial stage had grown to a broader knowledge and a deeper faith, one that could accept the fact that some Laws are to be observed wholly on faith alone, then the truth that Kashruth is without logical explanation could and should be told.

Seymour E. Freedman, *The Book of Kashruth*:

A Treasury of Kosher Facts and Frauds,
Bloch Publishing Company, New York, 1970,
p. 3.

I prefer instead to focus attention on the economics of the issue.

I realize that Mr. Prytulak is a psychologist and not an economist, but even psychologists must possess a basic understanding of the effect of volume on the distribution of fixed costs in manufacturing. The good doctor cites cases where these licence fees have approached \$40,000.

Mr. Ben-Ami does no homework

I am flattered that the only estimate that Mr. Ben-Ami gives of the cost of kosher labelling comes from me, although I think it reflects somewhat poorly on his kashruth expertise that he is unable to cite any figures of his own. Come to think of it, this sum of \$40,000 that Mr. Ben-Ami gets from me is the only statistic that he cites in his entire article, casting even further doubt upon his expertise.

Had Mr. Ben-Ami been a little more assiduous in his research, he might have noted that the \$40,000 that [I cite](#) was quoted by Rabbi Bernard Levi who runs the OK certification service, and who thus might be expected to be downplaying his fees, and that furthermore this fee paid by a single manufacturer was in 1975, which at 10% increase per year would be equivalent to a fee of \$433,338 today. Had Mr. Ben-Ami been a little more assiduous still in his research, he might have allowed his eyes to scan down a few lines on that same page of mine, and there noted Rabbi Jonah Gewirtz planning to charge steel manufacturers \$700,000 in 1992, which at an annual increase of 10% would be equivalent to charging \$1,500,512 today. Had Mr. Ben-Ami not been as indolent in his research as he apparently was, he could have flipped open any book on kashruth, and there discovered sums more startling than either of the above, as for example that in New York City in 1934, "\$25 million were spent above the normal retail value because the product was believed to be kosher" (Harold P. Gastwirt, *Fraud, Corruption, and Holiness*, 1974, p. 9). Rather a lot of money, given only New York City, and given that long ago; and let us not

overlook that (the inseparable companion of kosher labelling being fraud) Gastwirt is careful to remind us that although the products may have been labelled as kosher, they possibly were not so in reality.

Mr. Ben-Ami – if Kosher labelling in New York City alone way back in 1934 grossed \$25 million in surcharges, don't you think that it is possible that it might gross considerably more than that in surcharges in all of Canada today? Mr. Ben-Ami – get off your butt, get some facts, and stop expecting your readers to be amused by your display of grasping at straws.

Probing deeper for any evidence whatever of Mr. Ben-Ami's expertise, or any evidence that Mr. Ben-Ami had ever gone to the trouble to do the slightest bit of reading in preparation for his article, we are disappointed – Mr. Ben-Ami not only offers no numbers beyond repeating my \$40,000, he also never offers a single quotation, never refers to any individual by name (except for Kevin Grace and myself), never cites a book or a newspaper or magazine article (except of course for Kevin Grace's *Is it kosher?*); in spite of directing his attack at me, never shows any indication of having visited my web site, or being aware of the accumulation of information on that site, or even being aware of its existence; never offers a single verifiable concrete detail which throws any light on the key questions, except in a few cases where he seems to have made up some detail whose truth ranges from dubious to plainly wrong.

Continuing to sift for some sign of Mr. Ben-Ami's expertise – we might expect that if he had ever published anything (not necessarily a book, but let us say even an article) on the subject of kosher certification, that he would have told us, which he does not. As Mr. Ben-Ami furthermore does not offer any credentials either of his accomplishments in kashruth studies, or credentials that he represents some Jewish group or some Kashruth organization, we are left with the overpowering impression that he is just a guy who wandered in off the street, figuratively speaking, and was given a full page in *The Report Newsmagazine*, color portrait included, merely out of consideration for his being Jewish. On that page, Mr. Ben-Ami bent his efforts to slandering me, and editor-publisher Link Byfield of *The Report Newsmagazine* denied me the opportunity to defend myself out of consideration for my being Ukrainian.

While this may be so, what of it? Such a sum is so small in relation to the huge volumes produced by the large manufacturers he refers to as to render it utterly meaningless to the consumer.

That's just what a bank robber would say

The bank robber who makes off with \$40,000 might also say, "What of it? Such a sum is so small in relation to the huge amounts handled by banks as to render the loss to the individual depositor negligible."

Can Mr. Ben-Ami be so naive as to not recognize that this one bank robber will rob another bank tomorrow, and another the day after that, and that his successes will encourage others to rob banks, and that their example will encourage crime of all sorts, and that the money that these many criminals accumulate can be used to stage still greater crimes, and that sums larger than \$40,000 will be lost, and so on, and so on, all working toward the destruction of the society?

Mr. Ben-Ami's argument that a \$40,000 loss to Canadian consumers is insignificant is analogous to the argument that three cancer cells discovered in a biopsy are too few to be a threat to the patient. The whole point is that the biopsy cancer cells are an indication that cancer exists in the body, and a warning that the cancer may have spread, and a threat that it will spread; and in the same way the existence of a single \$40,000 secret payment bringing no benefit to the general consumer is an indication that the economy is being parasitized, and a warning that the parasitization may have spread, and a threat that it will spread.

In fact, most kosher products are significantly less expensive than their non-kosher alternatives.

Mr. Ben-Ami's Orwellian reversal of the truth

Of course Mr. Ben-Ami does not tell us how he arrived at his remarkable conclusion that kosher products are cheaper. He is blessed with the gift of pulling facts that suit him out of thin air, and he is blessed with the even greater gift of hypnotizing editor-publisher Link Byfield into not requesting corroboration.

However, the kosher literature swamps us with evidence to the contrary. You will recollect Rabbi Shulem Rubin above telling us that Holly Farm chicken may sell for 39 cents a pound, while indistinguishable kosher chicken sells for \$1.69 a pound. I find such statements that kosher is more expensive abounding in the kosher literature, and I find statements supportive of Ben-Ami's contrary assertion totally absent. Here are two quotes that I am readily able to lay hands on:

Where a particular product is marketed in both kosher and nonkosher form, e.g., meat, the kosher brand often will demand a higher price. *Kashrut* observers have been willing to pay the extra money on the assumption that additional expenses are involved in processing kosher food. This assumption often has been used to dupe and defraud customers.

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington NY and London, 1974, p. 2.

"Why do the prices of meats, poultry and certain fish skyrocket to double the regular price, or more, just before the Jewish holidays?", asks a Jewish housewife in dismay. Each year, a few weeks before Rosh Hashanah and Passover especially, the prices of these food items double and even triple. [...] Why, then, is the observant Kosher housewife punished because of her devotion to Judaism? [...] The perpetrators of this abuse have heard the protest, but have gone along as before.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts and Frauds*, Bloch Publishing Company, New York, 1970, pp. 186-187.

To make matters worse, after wrongly, and I must say offensively, characterizing these licensing fees as a "Jewish tax," Mr. Prytulak then claims that "if the government levies a tax, then at least the consumer can see how large it is." This begs the question: has Mr. Prytulak – or Mr. Grace – been to the gas station lately?

Mr. Ben-Ami thinks consumers can't find out the gasoline tax

I do not linger over Mr. Ben-Ami misquoting me – his error doesn't change my meaning, but it does fortify the image of slovenliness that the rest of his article has been building up. I also do not linger over the abomination of not knowing what "to beg the question" means, and incorrectly guessing that it means "to call to mind the question" – though at least here Mr. Ben-Ami can offer the defense that he is merely following the recent lead of others whose education has been as defective as his own.

More to the point – I can readily find out what the government tax is on gasoline – I can telephone the Canadian Automobile Association (CAA) or any gasoline retailer, or I can email a business reporter at a newspaper, or I can write my member of parliament, or I can ask the manager at a gas station – and any of

these will give me the answer, and they won't call the thought police, and they won't question my sanity, and they won't try to get me fired, and they won't menace me, and they won't have me investigated.

I can do even better than that – I just did an Alta Vista Canada search for "gasoline tax" on the Internet. Item number three looked promising – a CAA site – and so I clicked on it first, and the very first sentence told me that the federal tax on gasoline was ten cents per liter. Of course more detailed information is available only a few mouse clicks away, as for example the following fuel taxes in New Brunswick:

Gasoline tax	10.7 cents per liter
Motive fuel (diesel) tax	13.7 cents per liter
Propane tax	6.7 cents per liter
Aviation fuel tax	2.5 cents per liter
Locomotive fuel tax	4.3 cents per liter

Any degree of detail is available – that Alta Vista Canada search for "gasoline tax" netted me 62,570 pages of information.

In contrast, there is no way to readily find out the magnitude of the Jewish supermarket tax, and when I try, Jews as far away as Ottawa and New York City (good thing I'm not paranoid, or I'd suspect a conspiracy) write articles hassling me, but not giving me the answer.

There is, in short, a stunningly-obvious difference in the availability of information regarding the government gasoline tax and the Jewish supermarket tax, and for Mr. Ben-Ami to pretend not to see this stunningly-obvious difference indicates a willful blindness which sends his already-shaky credibility crashing to the ground.

Finally, Mr. Prytulak's musings about a possible relationship between kosher labelling and the Canadian Jewish Congress are just plain silly. The Canadian Jewish community is not a monolithic entity represented by the CJC, nor are Canadian Jewish institutions arranged in a hierarchy with the CJC at the top. Quite the contrary, the Canadian Jewish community is as socially and politically diverse as the rest of Canadian society, and its many movements and organizations reflect that diversity. The Canadian Jewish Congress is only one of these organizations, primarily dedicated to political action, and having no more of a stake in kosher certification than

Mr. Prytulak has himself.

Mr. Ben-Ami should stop pronouncing upon things he does not know

Has either the Council of Orthodox Rabbis (COR) or the Canadian Jewish Congress (CJC) authorized Mr. Ben-Ami to describe their business relationship? If so, then Mr. Ben-Ami should announce this, and then as a recognized spokesman of these organizations, his words might carry some weight. If not, then Mr. Ben-Ami should disclose the alternative source of his information. In the absence of either of these, he may be suspected of additional fabrication.

I found your story ill-researched, unbalanced and disturbing in tone. Quite frankly, I had come to expect better of you.

Thank you, Mr. Ben-Ami, for staying awake long enough to write your essay

You can go back to sleep now.

Joseph Ben-Ami is an engineering project consultant in Ottawa.

Which happens to not be the qualification that got him a page in *The Report* *Newsmagazine*

If you want to know what qualification did get Mr. Ben-Ami a page in *The Report Newsmagazine*, please ask editor-publisher Link Byfield through any of the channels given at the top of the present page, as for example by emailing him at ar@incentre.net.

Moshe Ronen Letter 5 25-Mar-2000 The fallacy that higher volume lowers costs

There can be no mistaking that the increased cost of kosher certification does not vanish, but must ultimately be entered on somebody's balance sheet as a loss.

March 25, 2000

Moshe Ronen
National President
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Moshe Ronen:

Does the kosher business answer the objection of higher cost to the consumer by means of a fallacy?

The kosher-certification business answers the criticism that kosher certification raises prices by means of the widely-repeated argument exemplified in the two instances below:

Some criticism has been raised that the expense of kosher certification – plus the cost of running a plant partially or completely in keeping with the dietary laws – adds to the price of the certified foods paid by all consumers.

The response from marketers of these products is that certification, like advertising, increases sales, lowers the manufacturing cost per unit and thereby reduces prices.

Leonard Sloane, "Calling It Kosher: How to and Why," *The New York Times*, 18May75, p. F3.

Must a food manufacturer charge more money for his product to cover the cost of Kosher supervision?

Almost never. The actual cost of supervision is generally minimal. The increased sales which are generated by the Kosher certification program more than compensate for the additional Kosher related costs.

Union of Orthodox Jewish Congregations (OU) web site at
<http://www.ou.org/kosher/kosherqa/supervis.htm#6>

However, if adding kosher certification to, say, the aluminum foil of Manufacturer A raises sales of Aluminum Foil A (a supposition that I make for the sake of argument, implausible and close to unprovable though it is), then surely this will mean reduced sales of non-kosher Aluminum Foil B, and thus increased cost per roll of Aluminum Foil B. The aluminum-foil purchasing public taken collectively, then, is not benefitted, but rather is burdened by having to bear the cost of kosher certification. Furthermore – paradoxically and inequitably – the burden of higher cost falls upon the shoulders not of the kosher consumer, but of the non-kosher.

If, furthermore, Manufacturer B, in order to maintain competitive pricing, fails to pass along his increased costs to his consumers, then he must take these costs out of the salaries of his employees, or out of their benefits, or out of company profits – but there can be no mistaking that the increased costs of kosher certification do not vanish, but must ultimately be entered on somebody's balance sheet as a

loss.

Should Manufacturers A and B (assuming that they are equivalent in size and together monopolize the aluminum-foil market) both pay for kosher certification, then the surcharge imposed upon the aluminum-foil purchasing public doubles, neither manufacturer is able to use kosher certification to lure customers away from the other, and so no alteration in sales volumes from pre-kosher-certification days seems possible. If it were to be argued that kosher certification of all aluminum foil would increase the public's use of aluminum foil (and in this way produce the higher-volume-lowers-costs effect), then it could be answered that the public would have less money to pay for other products, say non-kosher paper towels, such that reduced sales of non-kosher paper towels would lead to higher prices for them. Again, we note that it would be the purchasers of non-kosher products that would end up subsidizing purchasers of kosher products.

The negative impression that your answer might try to correct here is that there is no escaping the conclusion that when kosher certification siphons money out of the economy, it truly does come out of somebody's pocket, most likely the consumer's, and cannot be compensated by the higher-volume-lowers-costs effect except in circumscribed cases, but not when bringing the larger economy into the equation.

Lubomyr Prytulak

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Moshe Ronen Letter 2 22Mar00 Is Jewish ritual slaughter inhumane?

"We are united against the slaughter of conscious animals, consider it a horror in itself, and an abomination when coupled with the vicious devices used to restrain conscious livestock. We have nothing to gain, neither on earth nor in heaven, by slaughtering God's creatures while they are conscious." — Rabbi Dr. Eugen Kullman

The Jews for Animal Rights (JAR) web page contains little information, but might provide a means to reach people with interests in this area:
www.micahbooks.com/JAR.html

March 22, 2000

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Moshe Ronen:

In advancing our discussion of kosher accreditation, I bring to your attention an advertisement placed in the *New York Times* of 17Mar67, p. 29, titled "THIS IS SLAUGHTER OF CONSCIOUS ANIMALS."

Who placed this advertisement?

The *New York Times* advertisement, "THIS IS SLAUGHTER OF CONSCIOUS ANIMALS," is credited to the

COMMITTEE FOR HUMANE LEGISLATION, INC.
17 West 60 St.,
New York, N.Y. 10023

Listed underneath this committee's banner are the following members:

H.R.H. The Duke and Duchess of Windsor

Alice Herrington
Executive Director, and
President, Friends of Animals, Inc.

Dr. John Boland
Chief of Radiotherapy
Mt. Sinai Hospital

Dr. Irving Graef
Consultant Physician
Lenox Hill Hospital

Dr. David Gurevitch
Clinical Professor of Rehabilitation
Columbia Presbyterian Medical Center and
Medical Director of Blythdale Children's Hospital,
Valhalla, N.Y.

Dr. Maria Morgenstern
Psychiatrist

Dr. Juan Negrin
Attending Neuro-Surgeon
Lenox Hill Hospital
New York Metropolitan Medical Center

Dr. Saul K. Padover
Chairman, Department of Political Science
Graduate School
New School for Social Research

Dr. Henry Schwab
Senior Assistant Physician
Metabolic Division
St. Clare's Hospital
Instructor in Medicine
New York Medical College

A box of text within this advertisement, which will be reproduced farther below, is signed by

Rabbi Dr. Eugen Kullman
Department of Religion and Philosophy
New School for Social Research
Vice-President, Friends of Animals, Inc.

Other names that are listed without specification of affiliation appear in what is labelled as a "partial listing":

Elmer and Ruth Berger, Irene Balletta, Gordon and Isabel Brooks, Shepard Coleman, John Cram, Rosita Diaz, Constance Fisher, Regina Frankenberg, Alan Goldberg, Rabbi David Goldberg, John T. Gorman, Dr. and Mrs. L. Gottesman, Gretchen Graef, Fannie Hurst, Mrs. W. E. Josten, Helen Lehman, Alexander and Ellsabeth Lewy, Jacques and Vera Lindon, James A. MacIntosh, Marjorie Mitchell, Juliet Pitt, Theodor Primack, Gene and Helen Rayburn, Wells Richardson, Remi Saunder, Frank Shoenborn, Dorothy Stein, Carole Tauber, Lawrence and Trudy Wilkinson, Gretchen Wyler, and John Zanetti.

What does the advertisement advocate?

(1) The advertisement advocates the signing of a petition

The advertisement asks the reader to sign a petition advocating the humane slaughter of animals and advocating the passage of the Hudson-Adams-Lis-Emery bill:

GOVERNOR ROCKEFELLER, State Capitol, Albany,
New York

I insist that all the animals be humanely rendered unconscious and insensible to pain before being shackled, hoisted, cast, thrown, or cut. I request that you apply the full power of your high office to ensure that A5425-S2333 is passed into law. **I want the meat I buy to come from this modern slaughter.**

signature

address

(2) The advertisement advocates support for the Hudson-Adams-Lis-Emery bill

The Hudson-Adams-Lis-Emery bill sounds innocuous enough, merely advocating that kosher-slaughtered meat be labelled as kosher, and non-kosher be labelled as non-kosher. One would imagine all might find such a bill harmless and inoffensive, which however proves to be very far from the case, as we shall learn below. The bill reads as follows:

Sale of meat. To ensure the right of each citizen to purchase meat slaughtered in accordance with his belief, all meat sold for human consumption, designated as kosher, shall be the product of a ritual method of slaughtering, and all meat sold for human consumption, not designated as kosher, shall be the product of modern slaughter. Each slaughterer, packer and stockyard operator shall certify to the commissioner that his method of slaughter conforms with the provisions of this act and shall sell his product for human consumption, in whole or in part, only in accordance with this act.

What occasioned the placing of such an advertisement?

There appear to be two reasons why this advertisement was placed:

(1) The advertisement was placed because Jewish ritual slaughter tends to be inhumane

It would appear that Jewish ritual slaughter tends to be inhumane, as demonstrated in the following excerpt from the advertisement. (All ellipses and all insertions within square brackets in this passage appeared in the original advertisement with one exception – the material shown between square brackets in a blue font had been deleted from the *New York Times* advertisement, and has been put back in by myself. I found the deleted material in Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 43.)

U.S.A. 1961

"A number of years ago the Federal inspectors ruled that no animal is to be slaughtered with its head resting on the floor probably for sanitary reasons. Therefore the animal is slaughtered while hanging in the air suspended by its hind legs with the head at the right height for the shochet [Jewish slaughterer] to reach it. In order to do this properly it must be forced to remain perfectly still during the time of slaughter. To render it incapable of movement, a rope is attached to one of its front legs, then tied securely to the wall by means of pulley and hooks while the head is made secure and immobile.... A plier with an iron hook at either end is inserted in the animal's nostril [and] tightened.... The plier is then pulled by a rope and secured to the opposite wall so that the front leg is pulled to one wall while the head with the help of the hooks is pulled to the other wall, thus subjecting it to the most excruciating pain imaginable.... The animal generally screams and bellows with agonizing pain until the shochet cuts its throat thus putting it out of its misery." Excerpts from a shochet's report, *Jewish Press*. Jan. 13, 1961.

U.S.A. 1967

"In a Kosher plant I recently visited, the hoist was operated until the steer was hanging suspended by the leg with its face partly on the floor. The slaughterhouse worker then turned the hose on the animal's face and neck so that the animal got the full force of the water[, and then I witnessed something I had read about as occurring in Kosher plants, that I could scarcely believe when I read it. The packing-house employee deliberately plunged both his hands into the steer's eyes until the eyes were displaced by being pushed back into the head.] He then grasped the sides of the eye sockets and held the animal that way while the shochet, the man who performs the kosher slaughter, stepped forward to cut the steer's throat. The hoist was then operated again until the animal's head was several feet from the floor and the animal was moved along the motor driven line, hanging head downward, its full body weight suspended by the shackled hind leg, ... every part of the body quivering.... While the struggling was going on, the shackle was released and the steer was dumped

on the floor, still ... moving convulsively. These, in my judgment, were not post-mortem reflexes. They were too violent. This entire procedure ... was routinely and systematically carried out on all of the animals I watched being slaughtered." Excerpts from a statement by the president of a national humane society at a public meeting of Friends of Animals, Inc., Feb. 5, 1967.

Two photographs accompany the New York Times advertisement, which given that my copy of the advertisement was made from microfilm, I have only extremely poor copies of – nevertheless, I reproduce a small version of one of these photographs which shows a cow hanging by one hind leg, with its neck and head resting on the floor – who knows for what reason? Maybe this cow is already dead; but maybe it is alive and conscious, and ready to have an assistant hold its head from within its eye sockets so as to prevent its struggling to escape during the work of the Jewish ritual slaughterer.



In connection with the shackling and hoisting depicted above, a source other than the *New York Times* advertisement that we are discussing offers the following observation:

For while the act of *shechita* [ritual slaughter] itself is humane, the method of restraining the animal prior to the slaughter (as has been practiced in the past and even today) is generally recognized as far from perfect. The *shochet* [ritual slaughterer] is the first to admit this. The method (known as "shackling and hoisting") currently employed in most abattoirs consists of shackling the back feet of the animal with chains, and then hoisting it off the floor so that its head hangs down awaiting the *shochet's* knife. It is presumed (with some justification) that hanging an animal of eight to fifteen hundred pounds from the

ceiling by its hind legs is a painful, frightening experience for the animal.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 33.

To Freedman's statement, we might feel an obligation to add several qualifications: (1) that the act of *shechita* (ritual slaughter) itself is humane is capable of being doubted, as will be discussed below; (2) shackling and hoisting alone do not produce the degree of immobilization that the Jewish ritual slaughterer requires, which may call for some further measure to be taken prior to throat slitting, such as an assistant thrusting his fingers into the animal's eye sockets, as described above; (3) if shackling and hoisting a cow by both hind legs can be assumed to be painful, then shackling and hoisting the cow by one hind leg, as pictured above, must be assumed to be even more painful.

(2) The advertisement was placed because the non-kosher public unwittingly eats meat that comes from Jewish ritual slaughter

KOSHER OR NON-KOSHER — THE MEAT YOU NOW BUY IS RITUALLY SLAUGHTERED. About 90% of all ritual slaughter is sold without the kosher designation. The cruelty, then, continues largely because the non-kosher consumer unknowingly pays for it through his meat purchases.

We understand, of course, that 90% of ritual-slaughtered meat being purchased by non-kosher consumers is not at all the same as 90% of meat purchased by non-kosher consumers coming from ritual slaughtering.

The goal of the *New York Times* advertisement, then, can be reformulated as (1) to halt inhumane slaughter, and (2) to propose the means by which this halt can be achieved — which is by identifying for consumers meat that originates from ritual slaughter, which will cause them to avoid it, and which in turn will bring economic pressure to halt the practice:

The kosher consumer has already obtained the full protection of the state: When he buys kosher meat the law assures him that it is the product of ritual slaughter. The state owes the non-kosher consumer equal protection in the law: You have a right to know that the meat you buy has been slaughtered by modern methods. The section of the bill reprinted below protects you – and the animals as well, because this law will force the slaughterhouses, through economic necessity, to modernize the ritual.

***The New York Times*
advertisement further
instructs us that humane
slaughtering methods are
available, and that there is
nothing in Jewish
religious law that stands
in the way of Jews
adopting such methods**

THE COMPASSIONATE CIVILIZATION

One cannot claim to be a civilized people while maltreating animals, by killing them without first making them insensible to pain. Methods used in modern slaughter render animals unconscious rapidly and effectively, after which they can be shackled, hoisted, cut and bled.

In New York, Friends of Animals, Inc., has asked the legislature to pass into law a measure to alleviate the extremes of fear and pain to which animals are subjected. Please help pass this law – you owe it to the animals and to your conscience.

This is slaughter of conscious animals. Several European countries have banned it. In America it continues with the full approval of the religious officials who work in the slaughterhouses.

CRUELTY KNOWS NO RELIGION AND RELIGION MUST KNOW NO CRUELTY

There is, in fact, no sentence in the Bible, and no injunction in the Talmudical treatise on slaughtering (Chullin) against making the animal unconscious.

We are united against the slaughter of conscious animals, consider it a horror in itself, and an abomination when coupled with the vicious devices used to restrain conscious livestock. We have nothing to gain, neither on earth nor in heaven, by slaughtering God's creatures while they are conscious.

[signature]

Rabbi Dr. Eugen Kullman
Department of Religion and Philosophy
New School for Social Research
Vice-President, Friends of Animals, Inc.

So, what's the problem?

Given that the above information in the *New York Times* advertisement is more than three decades old, and from another country, it may be expected that it has no application to Canada today, where humane methods of slaughter may be expected to have been adopted long ago. However, this is far from a certainty, and deserves investigation.

(1) One problem is that Jewish ritual slaughter has historically been allied with inhumane methods of immobilization:

Jewish ritual slaughter has employed several procedures for immobilizing the animal prior to its having its throat slit by the Jewish ritual slaughterer, all of the procedures being cruel. Above, we have already seen two of these procedures:

(1) the animal is hung by a hind leg, then has one of its forelegs pulled toward one wall, and by means of an iron hook inserted into its nostril, has its nose pulled toward the opposite wall;

(2) an assistant immobilizes the animal's head by forcing his fingers into the animal's eye sockets. And below, we see a third variation – which is

(3) ramming a long, heavy stick into the animal's rectum, and pressing upward against the spine:

Even for Kosher slaughtering, shackling and hoisting is a major correction over previously employed methods of positioning the animal for slaughter. One *shochet*, whose soul could not be at peace until he rid his abattoir of its "practical brutalities," described his shock at the inhumaneness he witnessed. [...] When a cattle driver has difficulties with a steer, he pushes the rod against its hind part, including the rectum if necessary, and opens the switch, thus giving the steer a painful electric shock. The steer was then made to face the wall. Since normally an animal wouldn't stand in this position, another very painful device was used to make him obey. A long

heavy stick was forced into its rectum by one of the employees and pressed upward. This immobilized the animal to the spot. His entire spine arched and his body quivered with pain.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 34.

(2) A second problem is that Jewish ritual slaughter may remain inhumane even if humane methods of immobilization were adopted

We saw above testimony that the animal appeared to retain consciousness even after its throat had been slit and it had been dumped on the floor. Do we have reason to believe that throat slitting produces instantaneous death such that we should disbelieve this testimony of prolonged suffering? In an attempt to answer this question, I consulted a description of the throat slitting employed in Jewish ritual slaughter:

Shehitah (Heb.), the Jewish method of slaughtering [of] permitted animals or birds for food. Spotlessly clean sharp knife is drawn quickly and uninterruptedly across throat, severing windpipe, esophagus, jugular veins, and carotid arteries, causing immediate unconsciousness and death.

Geoffrey Wigoder (editor), *Encyclopedic Dictionary of Judaica*, Leon Amiel Publisher, New York-Paris, and Keter Publishing House, Jerusalem, 1974, p. 548. A diacritic dot underneath the middle "h" in *shehitah* was present in the original, but was not reproduced above.

However, the above description fell short of dispelling my doubts. For one thing, the severing of the windpipe, perhaps, does not lead to death, as air might continue to be inhaled into the lungs whether it entered through the mouth or through the opened throat at the level of the severed windpipe. Death might more plausibly come from the severing of throat arteries which supply oxygen to the brain. However, such a severing possibly does not cause an instantaneous loss of consciousness either, as consciousness continues for some moments even after the flow of fresh blood to the brain has been halted, and in any case, vertebral arteries which are not mentioned as being severed by throat slitting might continue to supply some oxygen to the brain.

Therefore, it may be hypothesized that Jewish ritual slaughter produces loss of consciousness more slowly than does the shooting of a prong gun, otherwise known as a bolt gun, into the animal's brain, such that it is possible that Jewish ritual slaughter must always be less humane than modern methods, no matter what improved immobilization technique it adopts.

(3) A third remaining problem is that Jewish groups have reliably, and often successfully, opposed the introduction of humane methods to Jewish ritual slaughter

Jews regularly resist the imposition of methods which render the animal insensitive to pain, under the rabbinical objection that stunning the animal prior to shackling and hoisting renders it *trayfe*, or unfit for consumption.

Worth noting in the following passage is that Jewish religious leaders reject every method of rendering the animal unconscious which injures the brain, and yet do not propose any alternative method of rendering the animal unconscious, which reduces to Jewish opposition to rendering the animal unconscious:

In September 1893, Switzerland became the first government to introduce humane slaughter legislation. It passed a law requiring that the animal be stunned and made insensible to pain before being slaughtered. The stunning device used was a hammer with which the animal was hit over the head. Later on, a bolt pistol was employed, which had the same effect of stunning the animal, but refined the procedure somewhat.

The Swiss move to insure humane slaughter was first introduced in the Canton of Aragon, in Switzerland. The Jewish Community accepted the humane intent of the proposed legislation, but not the procedure of stunning the animal. In most instances the inaccuracy of the stunning procedure broke the skull of the animal and pierced the membrane protecting the brain. This damage to the brain was sufficient to make the animal *trayfe*, as would any fatal accident.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 35.

Immediately below, one might wonder what religious principle dictates that damage to the animal's brain during slaughter

renders it unfit for consumption, but damage to the animal's throat, windpipe, esophagus, jugular veins, carotid arteries, and neck musculature does not render the animal unfit for consumption:

In Norway, in June 1929, a law was effected which required stunning before *shechita*, but which, as in the Swiss instance, rendered the animal *trayfe* because of damage to the brain, and thus in effect outlawed *shechita*.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 38.

The following two passages suggest a widespread and long-standing effort to win Jewish ritual slaughter exemption from humane-slaughtering laws:

Humane-slaughter legislation first appeared in the United States in 1958 in a federal bill which outlawed the shackling-and-hoisting preparations of conscious animals. The intent of this legislation was to reduce the potential of suffering for the animal. The animal was to be stunned by a hammer or bolt pistol prior to being hoisted. Senators Jacob Javits and Clifford P. Case introduced an amendment to this bill which limited its power to non-Kosher killing. Kosher-slaughtered animals were to be shackled and hoisted as before.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 40.

Other legislation introduced into state legislatures has followed this pattern of exempting Kosher slaughtering from any limitations or controls. In 1967, for example, bills were introduced in the New York State Legislature which aroused strong emotion and debate in the Jewish communities throughout the state. One such bill, sponsored by The Friends of Animals, Inc., [...] required that non-Kosher slaughter be performed on animals that were rendered insensible to pain because this is humane. The wording of the bill, while conceding to *shechita* the privilege of continuing its method without change, implied that *shechita* is not humane slaughter because it does not permit stunning the animal prior to slaughter.

The Mason bill added further consternation by requiring the meat packer to label meats either "Kosher" or "humane," creating an obvious division between the Kosher and non-Kosher slaughtered animals which was uncomplimentary to Jews.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts & Frauds*, Bloch Publishing Company, New York, 1970, p. 41.

In summary, given that cruelty has been involved in several immobilization techniques employed in Jewish ritual slaughter in the past, and given that even if humane immobilization were adopted, throat-slitting may leave an animal conscious for some unacceptable interval, and given that Jews have often opposed, and won exemption from, humane-slaughter laws in the past, and on top of that given the disproportionate influence Jews have over the Canadian government and the Canadian press – given all that, the Canadian consumer or animal-rights sympathizer may be excused for questioning the degree to which Jewish ritual slaughter in Canada today has met contemporary standards for the humane treatment of animals, and may be excused for thinking it prudent to ask for evidence that Jewish ritual slaughter has abandoned its historical cruelty, rather than merely assuming that it has.

Do we see Jewish resistance to humane slaughter continuing to more recent times?

The *Jewish Telegraph Agency* report of July 1992 below leaves the impression that instead of defending Jewish ritual slaughter by demonstrating that it has become humane, the Jewish response is to continue to deny consumers information that they are eating Jewish-ritual-slaughtered meat. But if Jewish ritual slaughter has become humane, then there should be no loss to Jewish income from allowing the consumer to know whether the meat he is about to purchase originates from Jewish ritual slaughter or not. Surely the Jewish practice of denying the consumer information

concerning the origin of his meat invites the hypothesis that Jewish ritual slaughter does continue to be inhumane. ("Are currently said" below should probably read "are currently sold.")

FROM THE JTA NEWSWIRE

Decision by European Parliament could raise cost of kosher food

The European Parliament has backed a move that, if implemented, could send the cost of kosher meat in Britain skyrocketing. Members of the European Parliament, the legislative branch of the European Community, declared that consumers must be told if they are buying meat produced by religious slaughter.

But despite the politician's vote, an official at the European Commission, the E.C.'s administrative body, said the proposal was unlikely to become European law. David Massel, executive director at the Board of Deputies of British Jews, described the vote as an "unwelcome development."

The proposed labeling of religiously slaughtered meat "stigmatizes shechitah as something which is cruel," he said, using the Hebrew word for ritual slaughter. "The Ministry of Agriculture has rejected such a move in Britain, and we hope that view will prevail." Dayan Berel Berkovits of the Federation of Synagogues Beth Din said he was "extremely perturbed."

Labeling implies shechitah is less humane than other slaughter methods, he said, and there would be serious economic repercussions for the kosher trade. The back parts of animals killed by shechitah are currently said to the non-Jewish market because they are not kosher. But if shops were to start turning down labeled meat, the cost would have to be passed on to the kosher consumer.

"If the man in the street reads a label saying that

the meat has been produced by ritual slaughter, his automatic reaction would be there is something wrong with it, therefore it should be avoided," Berkovits said. "The hindquarters, which are now sold to the general market, would no longer be acceptable, and therefore the price of kosher meat would double or treble."

The proposal, put forward by David Morris, a British member of the European Parliament, still must be approved by the E.C. Council of Ministers. But since Britain, which is opposed to the labeling, holds the presidency of the council, there are strong hopes here it will ultimately be rejected. But Berkovits warned that until the right to shechitah is guaranteed in European law, "there will always be a danger of amendments to interfere with or ban it."

The Midwest Jewish Week, 17Jul92, p. 4.

I trust that you will agree that Dayan Berel Berkovits's statement in the final sentence above irrationally confuses two things: (1) the right of the consumer to know the origin of his meat, his right to boycott meat products that involve needless cruelty, and his right to terminate his hidden subsidizing of needless cruelty; (2) the banning of Jewish ritual slaughter through legislation. Only the first was proposed by the European Parliament legislation, not the second. According to the proposed legislation, Jews would enjoy the freedom to continue Jewish ritual slaughter employing any degree of cruelty that they chose, and the general public would enjoy the freedom to terminate their hidden subsidy of cruel slaughter if they so chose. In Berkovits's egocentric and garbled logic, if the public were to choose not to subsidize cruel slaughter, then this would constitute an infringement on his right to practice his religion.

Does cruelty in Jewish ritual slaughter encourage the blood libel?



15th-cent. German woodcut showing Jews extracting blood from Simon of Trent, subject of Italian blood libel 1475

ing Jews extracting blood from Simon of Trent, subject of Italian blood libel, 1475.

The above illustration and caption accompany the "Blood Libel" entry in Geoffrey Wigoder (editor), *Encyclopedic Dictionary of Judaica*, Leon Amiel Publisher, New York-Paris, and Keter Publishing House, Jerusalem, 1974, p. 95. The entry itself is:

Blood Libel, allegation that Jews murder non-Jews, esp. Christians, in order to obtain blood for Passover or other rituals. Led to many trials and massacres of Jews in the Middle Ages and early Moslem times. Tiszaeszlar (1881) and Beilis trial (1911) among most notorious accusations. Revived by Nazis.

A table titled "NOTED BLOOD LIBELS" lists 21 incidents, starting from the year

1144, Norwich, England, Canonization of "martyr child": first recorded blood libel in Europe;

continuing through the instance illustrated above

1475, Trent, Italy, Canonization of "martyr child"; 9 Jews died;

and ending with

1911-1913, Kiev, Russia, Beilis case evoked worldwide reaction.

The final entry above, of course, refers to the trial of Mendel Beilis in Kyiv Ukraine, on which Bernard Malamud loosely based his novel, *The Fixer*. In the Beilis trial, the Ukrainian jury concluded that a ritual murder had indeed taken place, but that insufficient evidence had been brought forward to prove that the accused Beilis had been involved – an outcome that you will get no inkling of from *The Fixer*, in which, if I remember correctly, the accused "fixer" is not only convicted, but is executed as well, thus demonstrating for us how Jewish art is able to improve upon Ukrainian reality.

Summing the total number executed or killed in these 21 incidents gives 307 Jews, plus 2 conversos. That the harm to the Jews greatly exceeded the number of their fatalities is evidenced by such entries as, "Jews expelled," "Led to large-scale emigration," "Ruin of the Jewish community," and "Anti-Jewish riots."

In addition to the interpretation offered in the accusation itself – that the victim was killed by Jews for ritualistic purposes – one can imagine many other possible interpretations of such incidents. For example, the victim may have been murdered

for reasons unrelated to Jews or Judaism, and then the murder interpreted by authorities as a Jewish ritual murder for political purposes. Or, perhaps the murderer recognized that by giving his victim the appearance of having been killed in a Jewish ritual murder, he could throw investigators off the track. Or, one can imagine that the victim was murdered by non-Jews in a simulation of Jewish ritual murder in order to incite animosity toward Jews. Such a simulation by non-Jews could be made by established non-Jewish leaders, or it could be the deranged act of some lone crackpot who wished to incite hostility against Jews for personal reasons, or perhaps wished to implement some scheme by which the blood libel would raise him to leadership. Or, one can imagine that the victim was murdered by Jewish leaders in a simulation of Jewish ritual murder in order to increase Jewish cohesion and control of these Jewish leaders over their coreligionists. Here too, such a simulation of a Jewish ritual murder could be a political decision on the part of established Jewish leaders, or it could be the act of a lone, crackpot Jew in some desperate attempt to augment his power. A large number of scenarios can be imagined along these lines, the plausibility of each depending upon the particulars of any given case.

In illustrating the breadth of viable hypotheses as to what may be the truth underlying any particular instance of a blood libel must be the recognition that whatever the loss to Jews as a whole, there comes also the understandable and inevitable incitement of Jewish fear and hatred against non-Jews, and a resulting heightened group cohesion among Jews, and a resulting heightened submission of Jews to their Jewish leadership. Thus, for some Jewish leaders, the occurrence of a blood libel will be welcomed because of the increase it brings to their power.

But if the blood libel is of occasional use to Jewish leaders, then the question arises of whether these leaders might not encourage it, and how. Under normal circumstances, the accusation of ritual murder carries low plausibility, and is rarely brought forward. The best defense that Jews would be able to make against such an accusation is that their religion eschews all cruelty. Perhaps such a defense would give the accusation a *prima facie* implausibility, and the attempt to win backers for the accusation would miscarry. In fact, against almost every group that readily comes to mind, the accusation appears to never have been made with the same prominence that it has repeatedly been made against Jews. Catholics, Buddhists, Hindus, Muslims, Zoroastrians, Presbyterians – none of these, as far as I know, have been prominently accused of ritual murder. Ukrainians, the favorite whipping boys of the Jews, are accused of many things, but never of ritual murder. So, why are other groups exempt from the charge of ritual murder? Why is it only Jews who are the targets of this accusation? Why do Jewish encyclopedias carry tables of blood libels against Jews, but Ukrainian encyclopedias do not carry tables of blood libels against Ukrainians?

And the answer – one of the answers – might be that Jews alone

out of all the major groups one can imagine are the ones who practice cruelty in their religion. The existence of cruelty in Jewish ritual slaughter does not permit Jews the defense that their religion eschews all cruelty. The existence of cruelty in Jewish ritual slaughter does not permit Jews the defense that among them there is none capable of a deed as sanguinary as ritual murder. Quite the opposite – the existence of cruelty within Jewish ritual slaughter builds within non-Jews an image of Judaism as a religion that harbors a sadistic streak – and thus lends some plausibility to any particular accusation of ritual murder. To consider an extreme contrast – where Hindus refuse to kill a cow no matter how humane such a killing would be, Jews insist on killing cows only after subjecting them to extreme pain – which quite simply demonstrates why Hindus are exempt from the charge of ritual murder and Jews are not. Even if no instance of Jewish ritual murder had ever taken place in the whole history of the earth, suspicions that it had would be encouraged and strengthened by the existence of Jewish ritual slaughter. In short, the fact that Jews regularly practice Jewish ritual slaughter makes more plausible in the public mind the possibility that Jews also may occasionally practice Jewish ritual murder.

I propose such hypotheses in order to explain a colossal incongruity – that even while some Jewish religious leaders and scholars argue that nothing in Jewish religious law prevents Jews from adopting humane methods of slaughter, and that even while the world looks upon the cruelty of Jewish ritual slaughter with repugnance, and that even while Jews are threatened with economic losses for continuing to practice cruelty within Jewish ritual slaughter – even with all these forces pressing toward the abandonment of cruelty within Jewish ritual slaughter, Jews still cling to this cruelty. How to explain such a vast incongruity, unless cruelty within Jewish ritual slaughter brings with it some concealed benefit? And what might this concealed benefit of cruelty be? In its extreme, episodic manifestation, the benefit of cruelty within Jewish ritual slaughter might be the outbreak of the blood libel. And in its more moderate, chronic manifestation, the benefit might be a strengthening of the aversion to Jews and to the Jewish religion which Jewish leaders can interpret for their followers as the psychiatric disorder of gratuitous anti-Semitism.

To summarize – it is a viable hypothesis that cries out for confirmation or disconfirmation by the historical record that Jewish leaders value the cruelty of Jewish ritual slaughter because it helps incite the chronic antagonism toward Jews which goes under the name of "anti-Semitism," and helps particularly to incite the episodic antagonism toward Jews which goes under the name of the "blood libel," and in either case helps strengthen Jewish cohesion and support for the Jewish leadership. Indeed, a variation of this interpretation might hold that whereas it is only a chronic, low-level "anti-Semitism" that is of use to the Jewish leadership, this leadership is not always able to apply exactly enough heat to keep this "anti-Semitism" only at a simmer, such that periodically too much heat is applied and an

unwanted and unlooked-for boiling-over occurs – the boiling-over of the blood libel. Or, the cutting-point between desirable and undesirable outcomes might lie a notch higher – that is, perhaps it is the case that a blood libel leading to "Evoked worldwide reaction" as in Kyiv Ukraine in 1913 is desirable, whereas a blood libel leading to "Ruin of the Jewish community" as in Xanten Germany in 1892 is undesirable – and Jewish leaders sometimes apply too much heat to accomplish the former while avoiding the latter.

Some questions for you

(1) How do Jewish ritual slaughterers in Canada conduct themselves today?

How humane is Jewish ritual slaughter in Canada today? Has Jewish ritual slaughter in Canada won exemption from humane-slaughtering legislation the way that it has won exemption in jurisdictions outside Canada? Has any Jewish ritual slaughtering in Canada today taken steps in the direction of adopting humane practices?

(2) Should Jews be allowed to continue strangling the flow of information?

Do Jews have the right to deny the consumer information as to whether his meat has been slaughtered using inhumane methods? Surely you will have to answer, No, Jews do not have that right. Rather, it is the public which has a right to know the origin of the meat that it consumes. Given that 90% of all kosher-slaughtered meat goes to the non-kosher public, it follows that this public has a right to demand labels informing it when meat has been kosher-slaughtered, and when humane-slaughtered. Or in the alternative, if some kosher slaughtering conducted in Canada today is humane, then the public has a right to the humane vs. inhumane information, with some meat being labelled "humane-slaughtered" and the rest labelled "inhumane-slaughtered." Optimally, of course, the consumer should not be denied any information at all – his meat should be fully categorized as kosher-humane, kosher-inhumane, or non-kosher, assuming that all non-kosher meat must be humane by law, and so does not require further sub-categorization.

(3) Shouldn't Jewish ritual slaughterhouses open

themselves up to inspection?

If any effort is made by Jewish groups to win acceptance for the proposition that their slaughtering today has become humane, would you issue an invitation to all interested parties to inspect and to photograph any kosher-slaughtering facility at any time and without prior notice? Nothing short of this will win relief from the suspicion that even in the twenty-first century, Jewish ritual slaughter has refused to divorce itself from its atavistic cruelty.

(4) Does Jewish ritual slaughter create monsters of depravity?

Is not one of the effects of cruel methods of slaughter the degradation of those who engage in it? Can a man spend his day stretching suspended animals by dragging their forelimbs in one direction, and dragging a hook through their nostrils in the other direction; or plunging his fingers into their eye sockets; or jabbing their spines by means of sticks rammed into their rectums; or slitting their throats with a knife – all with the animals struggling and bellowing and screaming – can such a man long retain his humanity? In the knowledge that this suffering was avoidable, who but a brute would continue in such an occupation? Or what normal man could long continue in such an occupation without becoming brutalized? Who would associate with such a man, knowing that the screams of tortured animals still echo in his ears, and that the images of torn nostrils or crushed eyeballs still float before his vision, and that the spurting of hot blood still tingles on his skin? Surely any modern religion must view the creation of such a human monster as intolerable.

One wonders if there have not been studies of the incidence of psychiatric disorders among individuals put to such work. One wonders if there have not been studies of outbreaks of sadism and killing among them, not only directed at the animals around them, but also at the people. One wonders if such individuals were not the first to be recruited into the services of the [Cheka-GPU-NKVD](#) to exercise upon humans the skills which they had become inured to exercising upon animals. One wonders if in today's litigious world, whether such a slaughterer or slaughterer's assistant could not sue his synagogue for the devastation to his mental well-being that years of being forced to practice gratuitous cruelty had wrought.

(5) Have monsters of depravity proven useful to Jewish leaders?

Again we are confronted with an enormous incongruity – that it obviously is the case that only some unfortunate Jew denied other opportunities will take the job of slaughterer, or of slaughterer's assistant; and it is obvious as well that the

effect of such work on such an unfortunate Jew will be degrading and brutalizing and dehumanizing. Why then would Jewish leaders permit any Jew to be subjected to such degradation? How could they give up one of their congregation to the hell of making animals bellow and scream with pain all day long, day in and day out? Would any respectable Jew allow his son or daughter to witness such a horror even once, let alone to witness it from a distance of a few inches for hours, for days, for years – with the probability of emotional twisting increasing with the duration of exposure? And if these scenes of horror are ones that one protects one's family from, then how to justify sacrificing any coreligionist to being immersed in them?

I can imagine only one answer to this question, which is that the product of the corrupting experience was not without his utility. That is, in the Eastern Europe of old, in Ukraine perhaps, Jewish leaders found it useful to be able to call upon the services of a torturer, or an executioner, or an assassin, and that the only Jew who could be counted upon to torture a human, or to take a human life, competently and coolly is one who tortured and took the lives of animals on a daily basis competently and coolly, who was used to being covered with spurting blood, who was at home with the sensations coming from a knife severing windpipe and throat muscles, and who more importantly had grown unresponsive to the struggle of the victims to live, and to their bellowing and screaming, and to the pain that they needlessly endured, who had grown used, in short, to inflicting suffering and death in the service of his religion.

If you can think of any other explanation for this incongruity of a religion that creates monsters, that defends its right to create monsters, I will be most interested to hear it.

(6) Doesn't the cruelty of Jewish ritual slaughter enhance Jewish cohesion?

Given that humane methods of slaughter have long been available, and given that some Jewish scholars have long argued that nothing in Jewish religious law opposes the adoption of such humane methods, and given that the world looks upon cruelty within Jewish ritual slaughter with repugnance, and given that Jews are threatened with economic losses for continuing cruelty within Jewish ritual slaughter, how are we to explain the widespread use of inhumane methods, and the widespread resistance to abandoning them? I can think of only one other answer that can be added to the utility of creating a Jewish torturer-killer discussed immediately above. The only other explanation that I can imagine for this incongruity, and I think a much more important explanation, is that the essence of Judaism lies in the incitement of anti-Semitism by Jewish leaders so as to increase group cohesion among Jews, and thus to tighten the control of Jewish leaders over Jews. Among the victims of Jewish ritual slaughter, then, may be the Jewish people themselves,

collectively, both those who favor ritual slaughter and those who oppose it.

And here we arrive at a possible explanation for both of the two outstanding characteristics of Judaism – endless persecution together with resistance to assimilation – that is, Jews are endlessly persecuted because their leaders engineer endless persecution, and Jews resist assimilation because of the fear and hatred of non-Jews that their leaders have inculcated in them. The Jewish people, in short, are the victims of their leaders.

If you have an explanation better than this one for the colossal incongruity of Jewish leaders clinging to gratuitous and barbaric practices, I invite you to share it with me.

(7) Isn't Jewish ritual slaughter a method by which Jewish leaders invite the blood libel?

Most typically, the blood libel is discussed from the point of view of the mental pathology of the people who bring the accusation of ritual murder. However, it is also possible to discuss the blood libel from the point of view of the utility to the Jewish leaders who may benefit from the accusation of ritual murder, as has been outlined above. The blood libel, then, may be only in part – perhaps in insubstantial part – the responsibility of the non-Jews who utter it; and may also be in part – perhaps in large part – the responsibility of the Jewish leaders who engineer it.

Lubomyr Prytulak

Moshe Ronen Letter 1 15-Mar-2000 Three questions concerning kosher labelling

"The impression that your answer would be attempting to correct here is that the promotional claims of increased purchasing by the general public following kosher certification is palpably false, as kosher certification is kept secret from all but a select group." — Lubomyr Prytulak

March 15, 2000

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Moshe Ronen:

I wonder if you would care to make an attempt to dispel some negative impressions having to do with kosher labelling by answering the following three questions.

(1) Does the Canadian Jewish Congress (CJC) own the Council of Orthodox Rabbis (COR)?

Is the Council of Orthodox Rabbis (COR) a wholly-owned subsidiary of the Canadian Jewish Congress (CJC), and do all COR revenues go to the CJC? And if not all, then what proportion of COR revenues does the CJC pocket?

And what proportion of all CJC income comes from kosher labelling?

On the CJC web site under *Our Aims and Objectives* is listed the aim of raising funds, but kosher certification is not included among the means of raising funds, suggesting either that the CJC does not receive funds from kosher certification, or else that the funds received from kosher certification are too trivial to mention, or else that the CJC wishes to conceal this source of income from public view:

TO RAISE FUNDS, to collect and receive monies and property, by contribution, subscriptions, gifts, legacies and grants for the objects of Canadian Jewish Congress or for any special purpose it may determine or as may be directed by donors, consistent with its aforesaid objects.

Canadian Jewish Congress web site, under *Our Aims and Objectives*, at
www.cjc.ca/cjcaims.htm

Using the CJC search engine to search for "kosher" or for "COR" or for "Council of Orthodox Rabbis" turns up no acknowledgement of a connection between the Canadian Jewish Congress and the Council of Orthodox Rabbis.

The impression that it would be in CJC interests to dispel here is that the CJC is less a body representing Jews and deriving its support from Jews, than it is a

body which taxes the unwitting Canadian public and represents hidden interests, projecting the appearance of representing Jews only to bolster its perceived legitimacy.

(2) How remunerative is kosher certification to the CJC, and how burdensome to Canadians?

The Canadian public might be interested to know how much kosher-licensing grosses the CJC each year, and how much all kosher licensing (supervised not only by the CJC, but by all other kosher groups, whether these groups are in Canada or outside) costs the average Canadian household each year. Keeping the license fees secret, or merely alluding to them by means of impressionistic generalizations, only encourages speculation that the fees are being concealed because they are unconscionably high. For example, let us consider the following statement:

When a company calls on Rabbi **[Bernard]** Levy's committee, through its O.K. Laboratories **[which licenses the circle-K symbol]**, or on the Orthodox Union, through its Kosher Certification Service **[which licenses the circle-U symbol]**, it incurs a charge for the services of the inspecting rabbis. Neither group will disclose what the charge is or what gross revenues are, nor are corporations anxious to make their own payments public.

Rabbi Levy observed, however, that the average annual cost to a concern for kosher inspections is about \$1,000 with a range from \$250 for "mom-and-pop" operations to \$40,000 for a multi-plant corporation. All charges,

he said, are keyed to the frequency of inspection, which could be on a continuous, daily, weekly, monthly or quarterly basis.

Leonard Sloane, "Calling It Kosher: How to and Why," *The New York Times*, 18May75, p. F3.

Rabbi Levy's ball-park estimates above of kosher-licensing fees only pour fuel on the fire of our curiosity. Can any business be found that really pays only \$250 annually? Is the highest amount paid really only \$40,000? If rabbi Levy's estimates are accurate, then what harm would be done in disclosing, by mutual consent of all parties, what the fees actually are in many different cases?

And let us not overlook that the estimates cited above are twenty-five years old. If since 1975 kosher fees have been climbing 5% annually, then the 1975 fee of \$40,000 would become today's fee of \$135,454; and if climbing 10% annually, then the 1975 fee of \$40,000 would become today's \$433,388; and if climbing 15% annually, then the 1975 fee of \$40,000 would become today's fee of \$1,316,758.

Examining a more recent mention of a certification fee, we note that in 1992, Maryland rabbi Jonah Gewirtz projected extracting \$700,000 in one year from steel manufacturers alone:

How do steel companies get certified? Easy. Gewirtz and his colleagues formed a nonprofit Maryland company that will charge steelmakers a fee for kosher certification. Gewirtz, who is president, estimates annual revenues of up to \$700,000. "Nobody gets rich," he says, and adds that he's reminded of a Talmudic saying: "They who do something for the glory of God find their work being done by angels."

Newsweek, [23Mar92](#), p. 49.

It is curious to those of us to whom annual revenues of \$700,000 from a single source alone would seem like wealth, that to rabbi Gewirtz they do not. And we note also that this more recent citation is still eight years

old, which invites the computation that if kosher-certification fees levied upon steel manufacturers rose, say, ten percent annually for eight years, then that anticipated annual revenue of \$700,000 would today become an anticipated annual revenue of \$1,500,512.

The impression that the CJC would be trying to dispel here is that kosher licensing brings income in sinful volume, and imposes upon the Canadian consumer a substantial burden. Veiling the magnitude of kosher-certification fees under a cloud of secrecy gives the impression of protecting the public from the shock of discovering how high kosher-certification fees really are, an impression not dispelled by the tacit admission by the *Kosher Overseers Associates of America* at <http://www.kosher.org> that fees generally are skyrocketing, which tacit admission is carried in their claim that they themselves are "Foremost in combatting skyrocketing Kosher Fees."

(3) Is the CJC on the side of truth in labelling?

On the one hand, a sales pitch advocating kosher labelling claims that kosher certification offers a sales advantage – that consumers, both Jewish and non-Jewish, prefer products that are kosher-certified:

HOW TO CHOOSE A KOSHER CERTIFICATION

**by Dr. Avrom Pollak, President, STAR-K KOSHER
CERTIFICATION,**

**11 Warren Road, Baltimore, Maryland 21208 USA
Tel. 410-484-4110, Fax: 410-653-9294, E-mail: StarK11@aol.com**

Many of you here this afternoon are already fully aware that kosher certification can offer your company a distinct sales advantage. Numerous market studies have demonstrated that consumers will most often select a product with a kosher certification over a similar item that is not

certified. Furthermore, these same studies reveal that kosher certification is considered a plus among a wide spectrum of consumers both Jewish and non-Jewish.

Opening of an address available online at http://www.kashrut.com/trade/trade_links/hechsher.

On the other hand, however, there looms an enormous incongruity – which is that kosher labelling is deliberately secret. To take me as an example – whereas in December of 1999 I would have estimated that the number of kosher-labelled products in my house was zero, a count revealed that it in fact considerably exceeded 100 – a rather astonishing discrepancy. From my own experience, and from the experience of others I have spoken to, I would venture to hypothesize that something like 9 out of 10 Canadians are unaware that their food and household products come with kosher labels, and perhaps even 99 out of 100. The average consumer who takes the trouble to read package labels will not recognize the esoteric kosher symbols that he encounters there.

We are left, then, with two questions: (1) Might the claim that kosher labelling will increase sales be disingenuous? (2) Are we to continue in our present state of conspiratorial, secret labelling, or enter into a new era of truth in labelling?

Such truth in labelling can easily be realized by legislating that kosher identification always start with the word "KOSHER," that a Magen David be placed immediately below, and beneath that any further information which may be of use to the kosher-certification agency, or to the consumer. (Of course nothing prevents the CJC from adopting truth-in-labelling practices even before they are imposed by legislation.) The contrast between the old way of doing it and the new way is illustrated below:

**OLD WAY:
Secrecy in
Labelling**

**NEW WAY:
Truth in
Labelling**

COR 10



Of course the legislation could stipulate that the new, informative label be enclosed in a circle rather than a rectangle, if continuity with current COR graphics were desired. The location of the kosher label should also be standardized, either close to the product name, or else close to the bar code – as things are done today, the kosher label is sometimes prominent, but at other times hidden. (One imagines that if kosher labelling is thought to improve sales, then manufacturers will prefer to display it prominently beside the product name rather than hiding it away near the bar code.) And of course, somewhere should be readily available to the consumer the expansion of acronyms, as for example that COR stands for Council of Orthodox Rabbis.

The impression that your answer would be attempting to correct here is that the promotional claims of increased purchasing by the general public following kosher certification is palpably false, as kosher certification is kept secret from all but a select group. This negative impression is bolstered by such observations as the objection of Jewish groups to being required by the European Parliament to [label kosher meat as kosher](#), which requirement was expected by Jewish representatives to decrease sales, leading to a doubling or tripling of kosher meat prices.

To put it another way, the impression that your answer would be attempting to correct here is that the CJC knows that public recognition that COR stands for Council of Orthodox Rabbis, and that it constitutes kosher certification, would lead to a drop in sales to the general public of products bearing the COR label.

To put it still another way, the impression that your answer would be attempting to correct here is that the CJC promotes the use of a label whose significance must be kept secret in order to avoid causing a collapse in sales.

I have further questions that I will be wanting to put to you

concerning kosher certification, but these can be left for future letters.

Lubomyr Prytulak

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Moshe Ronen Letter 6 26Mar00 Does kosher certification promote industrial espionage?

"Kosher supervision today is rather complicated," said Rabbi Levy. "We must know the highly secret formulas of synthetic flavorings, as well as who is selling and buying from whom."

March 26, 2000

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Moshe Ronen:

What guarantee does the Council of Orthodox Rabbis give that it does not engage in industrial espionage?

"Kosher supervision today is rather complicated," said Rabbi Levy. "We must know the highly secret formulas of synthetic flavorings, as well as who is selling and buying from whom."

Leonard Sloane, "Calling It Kosher: How to and Why," *The New York Times*, 18May75, p. F3.

The impression that your answer might attempt to dispel here is that secret formulas and the contents of supply contracts can be sold to competitors, which invites the corruption of those who are granted access to such information.

The question of industrial espionage is particularly apt given that the kosher certification business has historically been troubled by corruption and fraud, as you cannot have escaped noticing. To outline the depth and breadth of this corruption and fraud here would be to digress from the one simple question that I am asking, but this corruption and fraud can be found documented in several sources, as indicated, for example, by the observation that of the two books that I have purchased on the subject of kosher, one contains the word "corruption" in the title, and both contain the word "fraud" in the title:

Harold P. Gastwirt, *Fraud, Corruption, and Holiness: The Controversy Over the Supervision of Jewish Dietary Practice in New York City 1881-1940*, Kennikat Press, Port Washington N.Y. and London, 1974.

Seymour E. Freedman, *The Book of Kashruth: A Treasury of Kosher Facts and Frauds*, Block Publishing Company, New York, 1970,

Lubomyr Prytulak

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Moshe Ronen Letter 3 23-Mar-2000 Is kosher labelling a variant of a pyramid scheme?

Whereas in the classical case, a pyramid scheme is inexorably pushed toward collapse, in the kosher labelling variation, it may tend toward attaching itself parasitically to the entire economy.

March 23, 2000

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Moshe Ronen:

Is kosher labelling a variant of a pyramid scheme?

It is my understanding that kosher certification cannot be granted merely upon an inspection of a manufacturer's premises and methods, but requires as well the certification as kosher of all materials that might be used in the manufacturing process, most notably, ingredients.

For example, a baker cannot receive kosher certification unless his supplier of flour receives certification first, and his supplier of salt, and of sugar, and of yeast, and of milk, and of butter, and so on, and so on. (On top of that, one imagines that materials that are not ingredients and not even edible would first have to be kosher-certified as well, such as the cellophane wrapping for bread, or the dish soap used in the kitchen.) Thus, in order to receive kosher certification, the baker might find himself pressuring ten or twenty or more suppliers to themselves seek kosher certification. However, for each such supplier of materials or ingredients to receive certification would require that *his* suppliers in turn receive

certification as well, and so on without end. Thus, if a single candidate for kosher certification has to pressure 20 suppliers, and each of these 20 has to pressure 20 that supply *them*, then 400 more are being pressured; and if these 400 have to each pressure 20 of *their* suppliers, then 8,000 more are being pressured; and so on exponentially – all triggered by a single kosher-certification candidacy.

As the supplier of an ingredient may be located at some distance (perhaps even in a different country, or on a different continent) from the manufacturer currently seeking kosher certification, the kosher-certification of ingredients suppliers can require travel by the local rabbinical inspectors, thus driving up costs:

If information regarding the kosher status of an ingredient sourced from a distant location needs verification does the agency have experts in kashruth all over the world who can easily do a plant inspection? Or do they always seem to demand, at considerable expense and delay in time, to visit the distant manufacturing plant themselves?

Dr. Avrom Pollak, President, STAR-K KOSHER CERTIFICATION, from his address *How to Choose a Kosher Certification*, available online at http://www.kashrut.com/trade/trade_links/hechsher.

Furthermore, Dr. Avrom Pollak reveals that it may sometimes happen that an ingredient supplier's kosher certification from one agency may not be accepted by another agency, thus requiring duplicate certification and overlapping fees:

One issue which may not be so obvious when first negotiating terms of kosher certification, but can be a very serious concern later on, is your need to know in advance if your raw ingredient suppliers will require kosher certification, and if they do, will their present certification that they may already have, be acceptable. Although in most instances reputable agencies accept the certifications of other reputable agencies there are a disturbing number of exceptions to this rule and you should be forewarned if one of your suppliers is going to present a problem.

Dr. Avrom Pollak, President, STAR-K KOSHER CERTIFICATION, from his address *How to Choose a Kosher Certification*, available online at http://www.kashrut.com/trade/trade_links/hechsher.

Your answer here would attempt to dispel the impression that the kosher certification business might be pyramidal in that each candidate finds himself forced to sign up a large number of other candidates. Whereas in the classical case, a pyramid scheme is inexorably pushed toward collapse, in the kosher labelling variation, it may tend toward attaching itself parasitically to the entire economy. As suppliers can be international, the entire economy that is vulnerable to parasitization is the entire world economy.

Lubomyr Prytulak

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Moshe Ronen Letter 4 24Mar00 Selling pie in the sky when you die, and other methodological weaknesses

In other words, the impression that your answer would be trying to correct here is that a CJC promotional staff promise of increased sales following kosher certification finds no better empirical backing than does the promise of pie in the sky when you die.

March 24, 2000

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Moshe Ronen:

**First methodological weakness — no evidence of effect:
Is the CJC selling pie in the sky when
you die?**

As a student of research methodology, I think it implausible that Canadian Jewish Congress (CJC) salesmen can demonstrate to manufacturers that the adoption of kosher labelling will increase sales, or that it has increased sales.

The reason is that the sales volume of any given product will fluctuate both before and after kosher certification, making any small change in volume caused by certification – assuming for the sake of argument that one existed – impossible to detect above the background noise. Furthermore, the CJC sales

staff could offer the interpretation that any increase in sales that took place prior to kosher certification was caused by the anticipation of certification; and that any increase in sales that lagged certification was caused by consumers slowly learning of the certification or using up their stocks of the old uncertified product before purchasing the new certified product. As there is bound to be some upward blip in sales in the months before or in the months after certification, CJC sales representatives could point to this blip as the beneficial effect of the certification.

In the case of an utter absence of any upward blip, CJC sales personnel could point to an increase in sales compared to the same time last year. In case that sales were lower than last year, CJC sales staff could argue that kosher certification kept sales from falling as much as they had for other manufacturers.

In other words, CJC salesmen could offer a number of suggestive pieces of data which might succeed in convincing naive manufacturers that kosher certification of their product had increased sales. What CJC salesmen would typically be unable to offer, however, is evidence that would convince someone knowledgeable in the area of research methodology and data interpretation that kosher accreditation had increased sales. Such convincing evidence could only come from an experiment, and an experiment would be impractical to run in this context, requiring as it would that the product be given kosher certification in several randomly-chosen areas (the experimental areas) but not in others (the control areas), and that the consumers in experimental and control areas remain unaware of the different treatment being accorded elsewhere – requirements that would be so difficult to satisfy, that I doubt if they have ever been so much as attempted.

Second methodological weakness — the independent variable is confounded:

Announcement in the Jewish press is not the same as package labelling

Kosher certification impinges on the public in at least two major ways – (1) the announcement of the certification in the Jewish press, and (2) the appearance of kosher labels on the product packaging. Although it is possible that these two have equivalent effects, it is also possible that the effect of one considerably outweighs the other. For example, it is possible that the announcement in the Jewish press produces a

one-time upsurge in purchasing on the part of loyal Jews, but that the number of consumers who actually check product labels when they shop, and actually go to the trouble to locate and to purchase kosher-certified alternatives is infinitesimal, and of no economic significance.

It is even possible that the two components have opposite effects – as for example, that the announcement in the Jewish press leads to a one-time surge in buying, but that the presence of the kosher label on the product leads to a prolonged, low-scale boycott on the part of consumers who, for example, object to the cruelty of Jewish ritual slaughter, or who wish to avoid supporting, however indirectly, Israeli war crimes against Palestinians, or who wish to avoid supporting, however indirectly, Jewish show trials whether these are conducted in Israel or in Canada or in the United States. Actually, the last of these possibilities (that announcement in the Jewish press leads to buying, but labelling on the product package leads to boycott) is the most plausible, as it would serve to explain why it is that the meaning of kosher labels is in effect a secret that is kept from the general public, as I noted in my Ukrainian Archive posting of 14Dec99, [What I found in my pantry](#), and as I discussed in my letter to you of 15Mar00, [Three questions concerning kosher labelling](#).

Thus, for CJC promotional staff to speak of an effect of kosher certification without breaking down kosher certification into at least its two manifestations testifies perhaps to the dubious competence, or perhaps to the lax integrity, of this staff in properly evaluating the effect of kosher certification.

Third methodological weakness — ignoring interactions: Do Arabs really imitate Orthodox Jewish purchasing patterns?

The discussion immediately above will remind every student of scientific method that there can be no single effect of kosher certification, but rather that the effect will depend upon other factors, such as the characteristics of the consumers, a phenomenon which goes under the technical designation of an "interaction."

Thus, in an Orthodox Jewish neighborhood, consumers might indeed prefer the kosher-certified product. However, in an Arab neighborhood, consumers might prefer to boycott any product whose purchase put money into Jewish pockets.

Similarly, in any population harboring animal-rights sensitivities, the purchase of a kosher-certified product might be avoided because it entailed indirect support of inhumane [Jewish ritual slaughter](#). Similarly, any people who had been the targets of Jewish show trials might prefer products that had not been kosher certified.

Thus, for CJC promotional staff to speak of, or to assume or to imply, a single effect of kosher certification without acknowledging the presence of such interactions would also testify to the low competence, or lax integrity, of this CJC promotional staff in evaluating the effect of kosher certification.

Negative impressions which you might try to correct

The impression that your answer would be trying to correct here is that CJC promotional staff are able to offer a manufacturer no creditable evidence that kosher labelling will increase sales of his product, or that it has increased sales. In other words, the impression that your answer would be trying to correct here is that a CJC promotional staff promise of increased sales following kosher certification finds no better empirical backing than does the promise of pie in the sky when you die.

Furthermore, another impression that your answer would be trying to correct here is that CJC promotional staff are at best too naive to understand that an empirical substantiation of the claim that kosher certification increases sales necessitates the separation of the independent variable into its components (such as announcement in the Jewish press as opposed to package labelling), and necessitates the measuring of interactions (such as preference for kosher products by one group and boycott by another).

Lubomyr Prytulak

Lubomyr Prytulak UKAR editorial 21-Oct-1998 Reflections on anti-Semitism

If anyone has an explanation of how such a low quality of reasoning, and such a high level of duplicity, is possible within such prominent Jewish representatives other than as a result of a unique Jewish protection from criticism, I would like to hear it.

Several uses for "anti-Semitism"

Already discussed on the Ukrainian Archive have been two major uses of the accusation of anti-Semitism. One of these is to increase the [flow of scientists and engineers](#) from the Former Soviet Union to Israel. Another is to render incredible the charge that Ukrainians have been among the foremost [victims of Jews](#). Below is discussed still another use which is to silence opposition and more importantly is discussed the destructive effect this third use has on the quality of Jewish thinking.

Welfare destroys economic productivity

What is a sure way to destroy a people economically? One answer is to put them on welfare. On welfare, with the passage of time, an increasing proportion of them are seduced into passivity. Not forced to work, they stop working, and soon develop an aversion to work. Their leaders orient themselves not toward increasing the productivity and strength of their people, but toward augmenting welfare benefits. The best among these people, those who want to work, for whom welfare is not enough, abandon their community. Those who remain behind tend to be the ones who would have the hardest time succeeding economically in the working world, and who as a result have most quickly succumbed to dependence on welfare. The degeneration of the group demonstrates that a soft life is a destructive life, that constant challenge is needed to provoke the energy that leads to economic success.

Protection from criticism destroys intellectual excellence

A similar phenomenon exists in the intellectual realm. What is a sure way to destroy a people intellectually? Give them protection from criticism. Allow them to speak inaccuracies, and praise them when they do so. The result will be the same as in the case of welfare. An increasing proportion will be seduced into intellectual lethargy. Not forced to think, they will stop thinking, and soon develop an aversion to thinking. Once freed from the threat of being challenged,

they will begin by dabbling in exaggeration and will end by wallowing in fantasy. Their leaders, increasingly, will orient themselves not toward upgrading the intellectual productivity and merit of their people, but toward increasing protection from criticism, from challenge, from open debate. The best of these people, the ones who strive for genuine intellectual merit, abandon their community. Those who remain behind tend to be the ones who would have the hardest time succeeding intellectually in an unprotected world, and who as a result have most completely succumbed to dependence upon protection from criticism. Their intellectual degeneration demonstrates that immunity from criticism is destructive of the quality of intellectual output, that constant challenge is a precondition of intellectual excellence.

Reliance on the accusation of anti-Semitism undermines Jewish intellectual excellence

To get specific, perhaps the above principle helps explain a phenomenon documented at length on the Ukrainian Archive, and which deserves further efforts at explanation. The phenomenon is that lies are told about Ukrainians and about Ukraine, and winning any correction or retraction of these lies is discovered to be well-nigh impossible. Documented on the Ukrainian Archive have been the lies, or the unsupported and untrue statements, of [Yaakov Bleich](#), [Alan Dershowitz](#), [Morley Safer](#), [Neal Sher](#), [Elie Wiesel](#), and [Simon Wiesenthal](#). Related are the lies of [Jerzy Kosinski](#). We notice that these calumniators of Ukrainians specifically, or of Slavs generally if we include Kosinski are all Jewish. We notice too that their lies are hard enough to split rocks. And we notice, finally, that the lies are *mostly* protected by the charge of anti-Semitism. That is, the lies are rarely challenged because the potential challengers fear being labelled as anti-Semites, and the few challengers who do come forward can be written off as anti-Semites. The meaning of "anti-Semite," then, extends to cover all those who make themselves in some way irritating to some Jews, and in daily use, this becomes its predominant application.

I said "*mostly* covered" above because the lies of Jerzy Kosinski were exposed, and he committed suicide, which is to say he did lose his protective cover, and today no longer has it or needs it.

The devastating effect of immunity from criticism

Thus are the Jews degraded intellectually. Thus it happens that Jews bring down on themselves the second-greatest calamity to befall them in this century. The greatest calamity was the Jewish Holocaust, and the second greatest is fantasizing about the Jewish Holocaust to a degree that the fantasizing has become, in Israeli journalist Boaz Evron's words, "a cancer for Jews and for the State of Israel":

Two terrible things happened to the Jewish people during this century: [**First**, t]he Holocaust and the lessons drawn from it. [**Second**, t]he non-historical and easily refutable commentaries on the Holocaust made either deliberately or through simple ignorance and their use for propaganda purposes among non-Jews or Jews both in Israel and the diaspora constitute a cancer for Jews and for the State of Israel.

Boaz Evron, *Holocaust, a Danger for the Jewish People*, published in the Hebrew journal *Yiton* 77, May-June 1980.

Thus it comes to pass that when one picks up a history dealing with some aspect of the Second World War, or a comment on Canadian war crimes proceedings, and notices that its author is Jewish, one expects on the basis of past experience that the treatment will range from distorted to fantastic, and one repeatedly has such an expectation confirmed upon a reading of that history or that comment. Of course what is meant by this is that the expectation amounts to a subjective probability which however falls short of a certainty, and of course occasionally the expectation proves to be inaccurate, and the Jewish history or comment proves to be remarkably honest and accurate.

Protection from criticism degrades only certain areas

Of course, too, the protection afforded by the accusation of anti-Semitism is restricted to certain areas. If Jewish mathematicians do not cry "anti-Semitism" when errors are discovered in their proofs, then Jewish mathematicians do not degenerate, and no rational person expects that the quality of a mathematical paper will prove to be low because its author is Jewish. If Jewish tailors do not cry "anti-Semitism" when their customers complain about suits falling apart, then Jewish tailors do not degenerate, and no rational person expects that the quality of a suit will prove to be low because its tailor was Jewish. But if Jewish historians or Nazi hunters do cry "anti-Semitism" when their errors are discovered or if they silently think "anti-Semitism" and use this excuse to blind themselves to their own errors then Jewish historians and Nazi hunters do degenerate, and every rational person will sooner or later learn to expect that the quality of a statement concerning history or Nazi hunting might be lower because its author was Jewish.

Who is unafraid of the accusation of anti-Semitism?

There is one category of people to whom the charge of anti-Semitism does not stick. These people are Jews themselves. If a Jew criticizes some other Jew, or criticizes some action of the State of Israel, then it is not completely credible that he does so on account of his own anti-Semitism. The derogatory label for such a person is more likely to be "self-hating Jew" rather than "anti-Semite," but "self-hating Jew" does not carry the same power to intimidate and to silence. For this reason, perhaps that is, because they are uniquely not susceptible to being intimidated by the accusation of anti-Semitism some of the most vocal and uninhibited critics of positions taken by particular Jews and or by the State of Israel have been Jews themselves, as for example Noam Chomsky, Boaz Evron,

Norman Finkelstein, Akiva Orr, Philip Roth, John Sack, Israel Shahak, Yoram Sheftel, or William Wolf.

Take your choice

A people cannot have it both ways. They cannot accept welfare and hope to be economically productive, and they cannot shelter under the umbrella of intellectual impunity and hope to be intellectually excellent, or even intellectually respectable. They must choose one or the other; they cannot have both. If a people set intellectual excellence as their goal, then they should seek the opposite of immunity from criticism, they should seek to attract upon themselves more criticism than is common, and should learn to respond to that increased criticism without resorting to *ad hominem* attacks upon the sanity of their critics.

Dabbling in psychiatry

Yes, that is what the accusation of anti-Semitism is – an *ad hominem* attack questioning the sanity of the critic. Anti-Semitism is a diagnosis of mental illness because anti-Semitism is defined as an irrational, all-consuming, reason-distorting hatred, and if that is not a variety of mental illness, then I do not know what is. The diagnosis differs from other psychiatric diagnoses in one major respect – the belief that the people best qualified to perform the diagnosis are not psychiatrists, but Jews. Thus, when someone tells a Jewish historian or Nazi hunter that an event did not take place, and the Jewish historian or Nazi hunter replies – whether euphemistically or bluntly – with the accusation of anti-Semitism, then the Jewish historian says, in effect, "You're nuts!" He says "I'm Jewish, I'm qualified to say you're nuts, I say you're nuts, so you're nuts!" Case closed. Conversation over. The Jewish historian or Nazi hunter – turned Jewish psychiatric diagnostician – thus invokes protection from challenge, society grants him the protection he invokes, and he wins. His victory is an effortless one. He does not need to grapple with the content of the criticism. The content is brushed aside. His victory, rather, consists of offering his critic a psychiatric diagnosis, along with the implication that anyone suffering from the disorder diagnosed does not need to be taken seriously, and in fact would do the world a favor by crawling into a hole somewhere and hiding his shame. The accusation of anti-Semitism is the universal rebuttal, good at all times and in all places and in response to all opposition. Once memorized – which is not hard – it needs to be varied hardly at all from one situation to the next. Once practiced, it becomes reflexive, and renders painful thinking unnecessary.

Euphemistic diagnosis

When Canadian Federal Court judge William McKeown decided a few weeks ago that 83-year-old Latvian Arvids Vitols did not misrepresent his wartime record to Canadian authorities, [Sol Littman](#) responded by recommending that McKeown should go for sensitivity training. What was this but an *ad hominem* attack? What was this but a delicate and euphemistic variation of the blunter, "You're an anti-Semite and should seek psychiatric help"? What was this but a shot across the bow, a gentle reminder of the harsher expressions of the same diagnosis that might be forthcoming should judge McKeown hand down similar decisions in the future? And let us not forget – what was this but a signal to all Jews that in certain situations they are exempted from having to think as hard as other people, and a signal to those other people to decrease their respect for the quality of Jewish thought?

Cheap victories have hidden costs

Such victories, as I have been saying, come with a hidden cost. The quality of Jewish history declines, as does the quality of Jewish Nazi hunting, and of Jewish legal and political commentary. Each such win for an individual Jew is a loss for the intellectual vitality of all Jews, and a decrement to the prestige of Jewish thought. Whenever Sol Littman knee-jerks his accusation of anti-Semitism, whether he does so euphemistically or bluntly, his own intellectual acumen dulls, and he invites a fall in the quality of Jewish thought and a reduction in admiration for Jewish reasoning.

That price is degradation into childish reasoning and into fantasy

It is no exaggeration to say that the eventual result of prolonged protection from criticism is that even highly placed Jews become capable of reasoning that is childish, and become capable of mistaking fantasy for reality. Take, for example, the [reasoning of three Israeli judges](#) on the question of the authenticity of the "Demjanjuk" signature on the [Demjanjuk Trawniki ID card](#), in which the judges conclude that this signature failing to resemble all known signatures of John Demjanjuk proves that it is genuine. Or take, for another example, the letter written by Deputy Speaker of the Israeli Knesset [Dov B. Ben-Meir](#) in which he recommends that all Ukrainians go to church and kneel there "until bleeding at the knees" to atone for the sins of [Bohdan Khmelnytsky](#) 350 years ago. Or take, as a third example, the hypothesis proposed by [Morley Safer](#) that Ukrainians may be genetically predisposed to anti-Semitism (once in the linked article, hit CTRL+F and search for "genetically"). Or take the [creation by Neal Sher](#) of a palpably mythical "Ivan the Terrible of Treblinka" so as to make possible his attempt to murder John Demjanjuk. Or note that [Elie Wiesel](#) seems to be unaware that the chief method of execution at Auschwitz is widely thought to be gassing, and instead describes leaping into pits of fire; and can't remain consistent from one recounting to the next whether the supposedly murderous Germans indulged him with a two-week stay in a hospital to operate on the sole of his foot or on his knee. Or remember that [Simon Wiesenthal](#), to take a final example from the vast assortment available, proclaims on *60 Minutes* that Ukrainians in Lviv committed the biggest pogrom of World War II prior to occupation by German forces, but is contradicted by reputable Jewish historians who conclude that no such pogrom took place (once in the linked article, click "What happened in Lviv?" in the yellow CONTENTS box).

If anyone has an explanation of how such a low quality of reasoning, and such a high level of duplicity, is possible within such prominent Jewish representatives other than as a result of a unique Jewish protection from criticism, I would like to hear it. If anyone can propose a means for redeeming the quality of Jewish thinking other than by their renouncing the protection from opposition afforded by their charge of anti-Semitism, then let him come forward and divulge this alternative means. If anyone knows of a calamity to the Jews which deserves second place after the Jewish Holocaust instead of the calamity noted by Boaz Evron namely, the calamity of fantasizing about the Holocaust let him propose it.

Prytulak Cheka-GPU-NKVD in Ukraine 25-May-1998 Jewish conquest of the Slavs

The Shapoval volume, then, provides us with one such reason why some Ukrainian anti-Semitism might exist. The reason is that Ukrainians have been aware of the Jewish domination of the experiment in government through mass murder which went under the name of "Communism," and in which experiment Ukrainians more than any other peoples have been conscripted into playing the role of guinea pigs.

What to do about wide tables. Because they are so wide, some of the tables in the document below may lose formatting either on screen or in being printed as hard copy. This section details some solutions to this problem.

On screen. The on screen solution is simple: reduce font size. In Netscape, this can be done by hitting CTRL+[on your keyboard (where CTRL+] will increase font size again). In Internet Explorer, click on View, Fonts, then click on an option smaller than the one presently checked, this from among: Largest, Large, Medium, Smaller, and Smallest.

A more permanent solution is to increase screen resolution, which I assume almost nobody will want to do because of their particular hardware limitations, but which if they did, would be accomplished by clicking on Control Panel on the Windows desktop, then clicking on Display, then on Settings, then with respect to Desktop Area, moving the slide one notch toward More. I use a resolution of 1024 by 768 pixels; any resolution lower than this could give bad results.

Hard copy. First, before printing, reduce the side margins. In either Netscape or Internet Explorer, click on File, Page Setup, then set Left and Right Margins to zero. Internet Explorer will probably insist on 0.25" as the minimum, which will have to be good enough. In the case of Internet Explorer, choosing a smaller font for screen viewing will also produce a smaller font for the hard copy printout, whereas there does not appear to be any way to reduce font size when printing from Netscape.

Jewish Conquest of the Slavs

The Shapoval volume. The analyses that I present below are based on information in the following book written in Ukrainian, with some of its documentation presented in Russian:

**Yuri Shapoval, Volodymyr Prystaiko, and Vadym Zolotariov,
Cheka-GPU-NKVD in Ukraine: People, Facts, Documents,
Abris, Kyiv, 1997.**

For the sake of brevity, I will refer to the above book as "the Shapoval volume."

Sponsorship. It is possibly highly significant that this book was sponsored by the following:

**National Academy of Sciences of Ukraine
M. S. Hrushevsky Institute**

of Ukrainian Archaeography and Fontology Security Service of Ukraine

The SBU. The Security Service of Ukraine mentioned above is none other than the Sluzhba Bezpeky Ukrainy (SBU), the Ukrainian successor to the Soviet KGB. Without the cooperation of the SBU and the opening to the authors of the SBU archives, the above book could not have been written. The contribution of the SBU toward the writing of an accurate history of Ukraine speaks well of its intentions and gives promise that it has broken with the past and is in no way a successor to the Cheka-GPU-NKVD.

My work is based on 183 Shapoval biographies. Of relevance here is that on pp. 429-581, the authors present biographical outlines of 183 leading officials of the Cheka, the GPU, and the NKVD in Ukraine. In 160 of these outlines, the nationality of the official is mentioned. My contribution to this large and excellent work was to go through these biographical outlines and compile a few descriptive statistics.

Nationalities in the Cheka-GPU-NKVD. One may summarize my chief finding with this succinct approximation:

**Out of every 10 senior members
of the Cheka-GPU-NKVD in Ukraine:
6 were Jewish,
2 were Russian,
1 was Ukrainian, and
1 was other.**

Latvians. Latvians led in the "other" category. More specifically:

Jewish=92 + Father Jewish=1	93	58.1%
Russian	34	21.3%
Ukrainian	15	9.4%
Latvian (M)=6 + (F)=1	7	4.4%
Belarusian	3	1.9%
Polish	2	1.3%
Polish/German	1	0.6%
Armenian	1	0.6%
Georgian	1	0.6%
German	1	0.6%
Lithuanian	1	0.6%
Moldovan	1	0.6%
Total known nationality	160	100%
Unknown nationality	23	
Total	183	

Almost no mixed parentage. Given that the authors noted the instance in which only the father was Jewish, it would appear that there are no other instances of known mixed parentage in this sample.

Almost no females. In Ukrainian, the word for "a Latvian person" comes in masculine and feminine versions, and thus it was possible to note upon no more than seeing their nationality stated that six of the Latvians were male and one female. But as all the other nationality names also come in two versions, then it would also have been possible to note the presence of a female in them as well, which however I failed to do. Thus, in the sample of 160 for which nationalities were specified, there appears to be only a single female. The Cheka-GPU-NKVD in Ukraine, then, appears to have been a male-dominated occupation.

Possible under-estimate of Jewish participation. The "Polish/German" above refers to a single official who was inconsistent in identifying his nationality on various documents, sometimes stating Polish and sometimes German. Two possibilities come to mind: first, that neither of these is his true nationality; second, that other officials may have misrepresented their nationality more consistently and thus avoided detection. More specifically, as Jews commonly assumed non-Jewish names and concealed their Jewish identity, it is possible that the above statistics constitute an under-estimate of Jewish presence in the Ukrainian Cheka-GPU-NKVD.

The Shapoval volume offers some evidence in confirmation of this hypothesis. That is, in listing the names of the 183 Cheka-GPU-NKVD officials, when the official used more than one name or changed his name, Shapoval included the aliases in parentheses. The number of names containing parentheses was 20. Of these, 14 were Jewish, 3 Latvian, 1 Russian, 1 German, and 1 unknown. Thus, it would appear that the changing of names was overwhelmingly a Jewish phenomenon. Furthermore, my impression is that the name changes tended to be in the direction of making the names less Jewish and more Slavic, though as this conclusion requires the exercise of judgment, and as in several cases I did not trust my judgment, I do not here quantify the direction of the name changes. Four examples of names that seemed to go from Jewish to Slavic were:

EARLIER JEWISH NAME	LATER SLAVIC NAME
Holovanivskyi Bernard Volfovykh	Kozelskyi Borys Volodymyrovych
Podolsky Davyd Vulfovych	Orlov Danylo Volodymyrovych
Izrail Moiseiovych	Radzivilovskyi Oleksandr Pavlovych
Rosenbardt Abram Borysovych	Rozanov Oleksandr Borysovych

Declining to guess nationality from name? Among the 23 for whom nationality was not specified, I noticed a few cases in which nationality might be inferred from the name alone. For example, although no nationality was specified for Solomon Isaakovych Goldman, one might venture to guess that he is more likely Jewish than Russian or Ukrainian. I conclude that either the authors had independent evidence concerning Goldman's nationality but failed to specify it as an oversight, or else that they had insufficient biographical data to infer nationality, and followed the general rule of declining to do so from name only. Of course if the Shapoval authors declined to guess that Solomon Isaakovych Goldman was Jewish, then I decline to do so as well, leaving Goldman uncategorized with respect to nationality, and likely lowering estimates of Jewish participation in the Ukrainian Cheka-GPU-NKVD.

How unfounded was the CCCP joke? In Morley Safer's *60 Minutes* broadcast [The Ugly Face of Freedom](#) of 23Oct94, the editor of the Lviv newspaper *Za Vilnu Ukrainu (For a Free Ukraine)* was shown relating the joke that CCCP (the Cyrillic version of USSR) stood for three Jews and a Russian (where "C" is the first Cyrillic letter of a slang word for "Jew," and "P" is the first Cyrillic letter of the Ukrainian word for "Russian"). To the *60 Minutes* audience, this joke must have seemed not only in bad taste, but more importantly must have seemed unfounded and inaccurate, and thus little better than an expression of anti-Semitism. When compared to the Shapoval Cheka-GPU-NKVD statistics above, however, this 75% Jewish and 25% Russian attribution of responsibility for Communism is revealed as only a small exaggeration.

Did some nationalities dominate the higher ranks? But from the above it is possible to imagine that the 6 Jews in every group of 10 were subordinate, and that the 2 Russians and 1 Ukrainian were of higher rank, so that it was the Slavs who controlled the Cheka-GPU-NKVD, and the more numerous Jews were merely underlings who followed orders. To test this hypothesis, let us examine the highest ranks achieved within the security service on or before 1941. In categorizing ranks, I am following the table on Shapoval's p. 340, which rendered from Russian into English gives the following:

1	Commissar, First class
2	Commissar, Second class
3	Commissar, Third class
4	Major, Senior
5	Major
6	Captain
7	Lieutenant, Senior
8	Lieutenant
9	Lieutenant, Junior
10	Sergeant

Scaling. The numbers in the above table are my own, and I will use them below in referring to the various ranks and in performing computations. Note that a smaller number indicates a senior rank. Of course the assignment of alternative numbers to designate each rank will produce different results. For example, one might know that the difference between some ranks was more important than between others, as for example the difference between a Lieutenant and a Senior Lieutenant might carry less significance than the difference between a Senior Major and a Third Class Commissar, in which case the representation of each rank by a number could be made to reflect the lesser difference in the former comparison and the greater difference in the latter comparison. This invites us into the thorny area of scaling, which it would be a digression to enter.

Ranks after 1941 ignored. It appears that the ranking system began to be altered some time in the early 1940s, with alternative ranks being introduced, such as "pidpolkovnyk" and "polkovnyk." However, as ranks achieved after 1941 were ignored, ranks within the revised system were ignored.

NATIONALITY	Military Rank								Number Having Known Rank	Mean Rank	Median Rank	Mode Rank	Number Having Unknown Rank	Grand Total
	1	2	3	4	5	6	7	8						
Jewish	1	3	7	11	19	31	11	2	85	5.25	6.0	6.0	8	93
Russian			2	4	10	8	4		28	5.29	5.0	5.0	6	34
Ukrainian	1		1	1		7	2	2	14	5.71	6.0	6.0	1	15
Latvian	1		2		1	1			5	3.60	3.0	3.0	2	7
Belarusian				1	1				2	4.50	4.5	4.5	1	3
Polish					1	1			2	5.50	5.5	5.5	0	2
Polish/German	1								1	1.00	1.0	1.0	0	1

Armenian					1					1	5.00	5.0	5.0	0	1
Georgian				1						1	4.00	4.0	4.0	0	1
German					1					1	5.00	5.0	5.0	0	1
Lithuanian										0				1	1
Moldovan					1					1	5.00	5.0	5.0	0	1
Known Nation	4	3	12	18	35	48	17	4		141	5.19	5.0	6.0	19	160
Unknown Nation			1	1	6	5	3	2		18	5.78	6.0	5.0	5	23
ALL	4	3	13	19	41	53	20	6		159	5.26	5.0	6.0	24	183

Military rank of Jews, Russians, Ukrainians. What does the above table tell us? That of the three nationalities that have sufficient representation to make their means worth looking at – Jews, Russians, and Ukrainians – the mean rank of Jews and Russians was equivalent, with Russians standing inappreciably (0.04 units) below Jews; the Ukrainians stood almost half a rank (0.46 units) lower than Jews.

The few Latvians rank high. The means corresponding to the other nationalities are not worth looking at because they are based on such small numbers of cases. Salient among these, however, might be the mean for the 5 out of 7 Latvians for whom rank was known – these five produced a mean military rank of 3.60, thus standing as a group appreciably above Jews, Russians, and Ukrainians, though of course the small number of Latvians could not have given them great influence within the security service.

The military rank of nationalities in the Cheka-GPU-NKVD. The chief conclusion to emerge from the above figures, then, is the following:

**Of the three chief nationalities
comprising the Cheka-GPU-NKVD in Ukraine
Jews, Russians, and Ukrainians
Russians equalled Jews in military rank,
and Ukrainians averaged almost half a rank lower.**

Age characteristics of the sample. Shapoval provides the year of birth for most of the officials in the sample. The detailed statistics are provided below:

NATIONALITY	YEAR OF BIRTH																				N	Mean year of birth			
	1881	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906			1907	1908	1909
Jewish		2	2		1	4	1	7	4	9	8	7	8	11	3	11	3	5	5	1			1	93	1898.5
Russian			1		1			3	1	4		6	3	5	1	4	3	1					1	34	1898.7
Ukrainian						1		1		2	1		2	2	1		3		1					14	1899.1
Latvian		1			1		1	1	1	1	1													7	1893.4
Belarusian											1	1		1										3	1898.3
Polish								1				1												2	1896.0
Polish/German						1																		1	1892.0
Armenian																				1				1	1906.0

**Out of every 10 senior members
of the Cheka-GPU-NKVD in Ukraine
who were shot during the Great Purge:
7 were Jewish,
2 were Russian,
1 was other.**

The details are as follows:

NATIONALITY	Year of shooting						Percent of shot who were of each nationality	Percent of each nationality that was shot	Mean year shot	Percent of unshot who were of each nationality
	1936	1937	1938	1939	1940	1941				
Jewish	1	14	19	4	10		48/72 = 66.7%	48/93 = 51.6%	1938.2	45/88 = 51.1%
Russian			3	2	6	2	13/72 = 18.1%	13/34 = 38.2%	1939.5	21/88 = 23.9%
Ukrainian		1			1		2/72 = 2.8%	2/15 = 13.3%	1938.5	13/88 = 14.8%
Latvian		1	4				5/72 = 6.9%	5/7 = 71.4%	1937.8	2/88 = 2.3%
Belarusian					2		2/72 = 2.8%	2/3 = 66.7%	1940.0	1/88 = 1.1%
Polish		1					1/72 = 1.4%	1/2 = 50.0%	1937.0	1/88 = 1.1%
Polish/German					1		1/72 = 1.4%	1/1 = 100.0%	1940.0	0/88 = 0.0%
Armenian										1/88 = 1.1%
Georgian										1/88 = 1.1%
German										1/88 = 1.1%
Lithuanian										1/88 = 1.1%
Moldovan										1/88 = 1.1%
Known nation	1	17	26	6	20	2	72/72 = 100.0%	72/160 = 45.0%	1938.4	88/88 = 100.0%
Unknown nation		1		2	3	1	7	7/23 = 30.4%	1939.4	16
TOTAL	1	18	26	8	23	3	79	79/183 = 43.2%	1938.5	104

Other observations:

Jews were disproportionately targetted during the first wave. The shootings seem to have come in two waves, with the main peak in 1938 and a secondary peak in 1940, with the intervening 1939 bringing a lull. During the 1938 peak, 19/26 = 73.1% of those shot were Jewish; however, during the 1940 peak, only 10/20 = 50% of those shot were Jewish.

Jews were shot earlier than Russians. The only two groups among whom there were sufficient executions to merit paying attention to the average year of execution are Jews and Russians, and from these it is clear that the executions of Jews took place earlier – the average year of execution for the 48 shot Jews being 1938.2 and for the 13 shot Russians being 1.3 years later, or 1939.5. The very first execution in this sample was that of a Jew in 1936, and at least 15 Jews had been executed before the first Russian was executed.

Latvians were shot even earlier than Jews. If we wanted to credit the mean year of execution for the 5 Latvians who are known to have been executed, we would say that their mean of 1937.8 antedated the mean

for Jews by 0.4 years.

Proportion lost from greatest to least: Latvians, Jews, Russians, Ukrainians. If we examine the four most numerous nationalities within the Cheka-GPU-NKVD in Ukraine, we find that the Latvians fared worst, losing 71.4% (5/7) of their members; Jews fared next worst, losing 51.6% (48/93); Russians next with 38.2% (13/34); and Ukrainians best with 13.3% (2/15).

**Among the four most numerous nationalities
within the Cheka-GPU-NKVD in Ukraine,
the proportion shot during the Great Purge was:
7 out of every ten Latvians,
5 out of every ten Jews,
4 out of every ten Russians,
1 out of every ten Ukrainians.**

Jewish preponderance just slightly weakened. Despite the fact that of the three leading nationalities, Jews were shot earliest and in the largest numbers, the hierarchy of the Cheka-GPU-NKVD experienced only a slight quantitative shift as a result of the shootings, with the rank ordering of nationalities according to prevalence remaining what it had been — namely Jews, Russians, Ukrainians, Latvians. Whereas in the absence of the shootings, we summarized the ratios among every 10 members as 6 Jews, 2 Russians, 1 Ukrainian, and 1 other, the result of the shootings, rounded to the nearest digit out of 10, gives us 5 Jews, 2 Russians, 1 Ukrainian, and 2 others — in other words, Jews lost 1/10 and others gained 1/10 — such was the small quantitative shift which the Great Purge brought about in the nationalities distribution of the Cheka-GPU-NKVD. The rough approximation:

**Of every 10 senior members
of the Cheka-GPU-NKVD in Ukraine
who remained unshot during the Great Purge:
5 were Jewish,
2 were Russian,
1 was Ukrainian, and
2 were other.**

Remaining Conclusions

The Latvians stand out. Although the group characteristics of Jews, Russians, and Ukrainians within the Cheka-GPU-NKVD differ little (except for the size of the groups, of course, and except for statistics concerning purging), there is one group that does stand out on several measures, although the small size of this group in the Shapoval volume makes us wary of attributing great significance to its differences. That is, compared to Jews, Russians, and Ukrainians, the Latvians — on the average — were older, held more senior

ranks, were more likely to be purged, and were purged earlier. Also, the only female in the Shapoval sample of 183 was a Latvian.

The first head of the Ukrainian Cheka was a Latvian. The salience of the Latvians in the Shapoval statistics reminds us that the first head of the Ukrainian Cheka was the Latvian, Martin Latsis or Latsis (real name, Jan Sudrabs), who has been described as "particularly ruthless" (Sergey Petrovich Melgunov, *The Red Terror in Russia*, London, 1925, p. 23). It is surprising to not find Latsis under any of his names in the Shapoval volume.

Melgunov's comment on the Latvians. The salience of Latvians in the Shapoval volume reminds us as well of Melgunov's statement concerning the particular concentration of Latvians in the Russian Cheka (the "Extraordinary Commission" referred to is the same as the "Cheka" or "Che-Ka" as Melgunov's translator writes it, and "Letts" are "Latvians"):

As early as the year 1919 the All-Russian Che-Ka had come to have 2000 persons on its personal staff, with three-fourths of them natives of Latvia. Indeed, Letts, from the beginning, obtained, and retained, a special position in this regard, and would be engaged by Che-Kas in batches of whole families, and render those Che-Kas faithful service. Thus our modern Letts might be likened to the ancient mercenaries. So much was this the case that the Muscovite Che-Ka came to be known as "the Lettish Colony." *A propos* of the attraction which the institutions of Moscow had for Latvia's population, the *Bulletin* of the Left Social Revolutionary Party remarked: "Letts flock to the Extraordinary Commission of Moscow as folk emigrate to America, and for the same reason — to make their fortunes." And the fact that very few Letts knew a single word of Russian was in no way held to disqualify those immigrants from being entrusted with inquisitions and domiciliary searches, or even with the filling in of returns. Whence arose amusing anecdotes not wholly amusing to the victims.

Sergey Petrovich Melgunov, *The Red Terror in Russia*, London, 1925, pp. 248-249

The Shapoval biographies are not encyclopedic. One might hope that coming across the name of a prominent member of the NKVD somewhere in Ukraine, one would be able to find that name in the Shapoval sample of 183. Here, for example, is a mention of one such prominent member of the NKVD:

"We know from Stalin on down who ordered the action and who carried it out," Mr. Snieszko said. Among those directly responsible for the murders were about 200 NKVD operatives. An NKVD officer named Syromiatnikov, stationed in Kharkiv, was identified as a particularly bloody-handed officially sanctioned serial killer. He is thought to have died in the late 1940s.

Andrij Wynnyckyj, *Ukrainian Weekly*, 3Dec95

An attempt to find "Syromiatnikov" among the Shapoval biographies, however, fails. What is needed from the SBU, then, is work that is more thorough, biographies that are more exhaustive, more encyclopedic, more comprehensive.

Jewish conquest of the Slavs. If similar statistics apply to Russia, then it would appear that the depiction of the Russian Revolution as the Jewish conquest of Russia may have some basis in fact, and if similar statistics apply to the rest of the Slavic world (that is, not only to the Russians and Ukrainians, but also to the Belarusians, the Poles, Czechs, Slovaks, Serbs, Croats, Bulgarians, and so on) then the Communist Revolution in the Slavic lands might be most succinctly summed up as the Jewish conquest of the Slavs. The Great Purge, in turn, was not an overthrow by the Slavs of the Jews, but a more random blood bath whose incidental effect was only the most modest of weakenings of the Jewish hold over the Slavs, at least if the

above statistics concerning the Ukrainian Cheka-GPU-NKVD are representative both of other ruling bodies and of other locations.

Contribution of Jewish ideology to Jewish history? Knowing the leading role played by Jews in the [bloodthirsty crimes of the Cheka-GPU-NKVD](#), in the torture and genocide committed [after the Second World War](#) in Poland against Germans, and in the bloodletting being committed today [in the Middle East](#) (as exemplified further in the [shooting of reporters](#) and the murder of POWs, the latter documented on the UKAR site both in my [Letter 12 to Anne McLellan](#) and in an [article by Martin Cohn](#)) to mention just three categories of crimes the question has to arise of whether there is not some ideology inculcated by Judaism that predisposes its followers to participate in movements marked by oppression, ruthlessness, and sadism. I do not know enough about either Judaism or history to venture such a hypothesis on my own initiative, but as creditable students of Judaism and of history have already suggested exactly this hypothesis, I do feel bold enough merely to recommend that it not be discarded as an impossibility out of hand. Readers interested in pursuing this topic can consult [my summary](#) of some of these ideological tenets of Judaism as they have been earlier discussed by Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years*, Pluto Press, London and Boulder Colorado, 1994, and as well my broaching of the topic to Rabbi Yaakov Dov Bleich of Kyiv in my [Letter 5](#) to him of 29Sep97. Also relevant may be the acknowledgement that Jewish culture legitimizes and even commands [revenge](#).

A minor paradox resolved. It should go without saying that even if the Communist Revolution was controlled mostly by Jews, it does not follow that most Jews were either Communists or revolutionaries. Rather, many writers go out of their way to comment that only a minority of Jews supported Bolshevism, most were indifferent, and some opposed it. Thus, although in the first of the pair of quotations below, we see [Hilaire Belloc](#) unequivocally placing responsibility for the Russian Revolution at the feet of the Jews, yet in the second of the pair of quotations we find him unequivocally exonerating Jews in general from blame a seeming paradox which a little thought demonstrates contains no contradiction:

It was the pure despotism of a clique, the leaders of which had been specially launched upon Russia under German direction in order to break down any chance of a revival of Russian military power, and all those leaders, without exception, were Jews, or held by the Jews through their domestic relations, and all that followed was done directly under the orders of Jews, the most prominent of whom was one Braunstein, who disguised himself under the assumed name of Trotsky. A terror was set up, under which were massacred innumerable Russians of the governing classes, so that the whole framework of the Russian State disappeared. Among these, of course, must specially be noted great numbers of the clergy, against whom the Jewish revolutionaries had a particular grudge. A clean sweep was made of all the old social organization, and under the despotism of this Jewish clique the old economic order was reversed.

(Hilaire Belloc, *The Jews*, 1937, p. 58)

For the Bolshevik movement, or rather explosion, was Jewish.

That truth may be so easily confused with a falsehood that I must, at the outset, make it exact and clear.

The Bolshevik Movement was *a* Jewish movement, but not a movement of the Jewish race as a whole. Most Jews were quite extraneous to it; very many indeed, and those of the most typical, abhor it; many actively combat it. The imputation of its evils to the Jews as a whole is a grave injustice and proceeds from a confusion of thought whereof I, at any rate, am free.

(Hilaire Belloc, *The Jews*, 1937, p. 55)

Jews present obstacle to the rule of law in Ukraine. One of Ukraine's most pressing needs today is to demonstrate the rule of law by punishing the most egregious violations of the law namely torture, murder, genocide. To the degree that the number of the guilty and the weakness of the law make this unfeasible, Ukraine then needs more than anything else to at least implement a [Truth and Reconciliation Commission](#) paralleling the Truth and Reconciliation Commission so wisely instituted in South Africa. However, there is one huge obstacle standing in the way either of the punishment of the guilty or of inducing them to confess. That obstacle is that a disproportionate number of the accused, or of those revealed to have committed crimes, might turn out to be Jews, with the result that Ukraine would be portrayed by a mindless world press as having gone on an anti-Semitic rampage. Thus, one way that Jews continue to harm Ukraine today is by standing in the way of Ukraine demonstrating the power of its law to bring its torturers and its butchers to account, or the power of its righteousness to command its torturers and its butchers to at least confess.

Another motive for the Jewish calumny of Ukraine. There has been widely and repeatedly observed by Ukrainians in recent years and has been amply but only partially documented within the Ukrainian Archive the frequency, ferocity, and irrationality of the calumny heaped by Jews upon Ukrainians. In the majority of cases, Ukrainians are stung, but fail to appreciate the underlying motivation. The Ukrainians, expecting that their protests and corrective information have guaranteed that a similar attack will not recur, are lulled into a false sense of security, oblivious to the fact that the motivation behind the attack persists and rather guarantees a series of similar attacks stretching into the indefinite future. And so when another attack does recur, the Ukrainians are just as astonished and uncomprehending as in the earlier attacks, just as busily mount their protests and issue their corrective information, and just as predictably achieve no security from future attack because they have just as blindly failed to understand the motivation behind the attack.

Discussed at length within the Ukrainian archive has been one such motive the [plundering of Ukrainian brains](#) is promoted by the anxiety within Ukrainian Jews that the portrayal of Ukrainians as anti-Semites evokes. However, the Shapoval statistics above suggest to us a second motive behind the Jewish calumny that it is an attempt to discredit a weak victim before he becomes strong enough to point an accusing finger. In other words, one possible reason that Jews incessantly paint the false image of themselves as victims of Ukrainians is because of the reality that Ukrainians have been among the foremost victims of Jews. The Jewish hope may be that if the image of the Ukrainian as pogromist and sadistic camp guard is inculcated deeply enough, the accusation that the historical reality is one of Jews oppressing and murdering Ukrainians will seem mad, and will serve only to confirm the Jewish diagnosis of genetic anti-Semitism among Ukrainians. And so as long as there is a Ukrainian memory of the horrors inflicted upon them and of who the perpetrators of those horrors were, it becomes in Jewish interests to undermine Ukraine, to keep it weak, to keep it poor, to keep it despised because all of these militate against Ukraine's voice becoming strong enough to be heard and to be believed.

Is anti-Semitism gratuitous? Anti-Semitism is a topic that not only arises often in the Western media, but one may say is pressed incessantly into our consciousness, and one of the conclusions concerning anti-Semitism that is repeatedly proposed, particularly by Jewish sources, is that it is and always has been gratuitous, that from the Jewish point of view it is an antagonism based not on "what we have done" but on "who we are." What the Western media inculcates us to believe is that anti-Semitism is a variety of [mental illness](#), and not a natural and understandable reaction to demonstrable provocation. The closest that this view comes to identifying a cause is to point to Jewish success, particularly Jewish economic success, and to portray anti-Semitism as grounded in an envy of such success.

However, a more thoughtful examination of the phenomenon of anti-Semitism reveals many reasons for viewing it at least in some of its manifestations not as an irrational and unexplainable and gratuitous hatred, but as a natural and understandable antipathy arising from an acquaintance with Jewish misbehavior. The Shapoval volume, then, provides us with one such reason why some Ukrainian anti-Semitism might exist. The reason is that Ukrainians have been aware of the Jewish domination of the experiment in government through mass murder which went under the name of "Communism," and in which experiment Ukrainians more than any other peoples have been conscripted into playing the role of guinea pigs.

Relevant to the question of the degree to which anti-Semitism may be based on rational considerations is the Ukrainian Archive discussion of Warsaw's [Alphonsenpogrom](#) of May, 1905.

Terms of a truce. Were I authorized to represent the Ukrainian position in negotiating with Jews a cessation of verbal hostilities, I might open with "If you stop fabricating lies about us, we will stop disclosing the truth about you."

Correspondence with Moshe Ronen, National President of the Canadian Jewish Congress



Neal Sher (centre), recently appointed special advisor to the Canadian War Crimes Unit, gave a briefing at the February CJC Regional Officers meeting. The former director of the U.S. Office of Special Investigations got together prior to the meeting with CJC Ontario Region Chair Moshe Ronen (left) and CJC National War Crimes Committee Chair Prof. Irving Abella. (Daniel Fine Photo)

Photograph and caption available on the CJC web site at www.cjc.ca/Ontario/contact-text-vol-1-number-3.htm
The photograph was apparently taken February 1998.

[Moshe Ronen](#)

[Neal Sher](#)

[Irving Abella](#)

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Documents relating to F. David Radler:

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