

## HAFRASHAS CHALLAH NOTE

### TO THE EDITOR:

Your challah recipe in the *Parashas Ki Savo*/September 17 issue stated, "This is the measurement of flour needed for *hafrashas challah* according to all *poskim*." It should have added "with a *brachah*." Much smaller measurements of flour require *hafrashas challah*, only without a *brachah*.

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## CORRECTION ON ARTICLE ABOUT REB SHRAGA FEIVEL, zt"l

### TO THE EDITOR:

Thank you very much for your informative article on Reb Shraga Feivel Mendlowitz, zt"l, in the *Parashas Shoftim*/September 3 issue. I feel obligated to point out an inaccuracy. On page 20 the article states, "Having established the first mesivta and then the first *beis medrash* in the United States, [Reb Shraga Feivel] feared that the two months of summer vacation were liable to destroy his work."

Rav Mendlowitz did not establish the first mesivta and *beis medrash* in the U.S. He came to Williamsburg in 1921 and became a *rebbe* in Yeshiva Torah Vodaas in 1923. Shortly after he was hired as a *rebbe*, the principal of YTV left and Rav Mendlowitz replaced him (see pp. 72-74 of *Reb Shraga Feivel*, the biography by Yonason Rosenblum).

RIETS (Yeshiva Rabbi Yitzchok Elchanan) merged with Etz Chaim in 1915, and Dr. Revel established a high school shortly thereafter that was indeed a mesivta, as we use the word today. Also, RIETS was a *beis medrash* that was founded in 1887 (see "Rabbi Moshe Meir Matlin, Torah Education Pioneer in America," *The Jewish Press*, April 4, 2008, pp. 42 and 91). Furthermore, Rabbi Yehuda Levenberg started Beis Medrash L'Rabbanim in New Haven, Conn. in 1923 (see pp. 38-39 and p. 44 of *The World That Was: America 1900-1945*). All of this occurred before Rav Mendlowitz started a mesivta and *beis medrash*.

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## FREEDOM OF CHOICE IN EDUCATION

### TO THE EDITOR:

I found your article "The Law of the Land" (*Rosh Hashanah*/September 29) to be most comprehensive, informative and educational. Thank you for this great article among many others.

With regard to expanding our religious freedom, the most powerful means we have to influence government policy is the power of our vote. This was never as crucial to religious freedom as it is now, when the Culture War is a central, highly divisive issue.

The most flagrant violation of our religious and individual freedom is the double taxation placed upon parents who seek private school education for their children. Furthermore, the monopolistic control of the left over education eventually leads to further violations. True freedom, as recognized by all free countries, and the United Nation's Universal Declaration of Human Rights, requires *parental choice in education*. A free government may not usurp the right of parents to raise their children as they see fit.

All religious parents yearn for the opportunity to provide their children with the best education available, without having to suffer terrible debt and poverty. This is truly possible - if we vote for candidates who support school choice as a civil right - just as we have federal legislation mandating equal opportunity in housing, employment, travel and entertainment.

Voters ought to know which candidates oppose and which candidates support this right and base their voting decisions accordingly.

During the 53 years since the late, great Milton Friedman first proposed school vouchers as the means for applying the principles of free enterprise to education, there has never been a more opportune time than now for voters to leverage their votes for school choice candidates in Congress and the White House.

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