


**The pretty little box charles todd**

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A crochet museum in Joshua Tree, California presents countless crochet animals appearing in airport ads worldwide. The National Mustard Museum in Wisconsin was founded by a Jewish condiment aficionado. In February 2019, another niche museum opened about 90 miles east of mustard mecca: the National Bobblehead Hall of Fame and Museum, located in Milwaukee. Co-founded by Phil Sklar, a native of Jewish Illinois, and his friend Brad Novak, the institution is the only museum in the world dedicated to bobbleheads. Its collection contains 7,000 unique bobbleheads, including some products from Sklar and Novak. Bobbleheads date back to the end of 1700, Sklar explained in an interview with the Jewish Telegraphic Agency. A famous painting of Queen Charlotte — a replica of which hangs in the bobblehead museum — shows two figurines behind the monarch, with heads bobble. Fast forward until 2021, when the museum unveiled its first Chanukah objects: a Menorah Bobble that presents nine “flami” rolled (the real fire of Sans, of course) and comes in three color patterns, and a Bobble Dreidel on a gelt-shaped base. “Having the candles with the flame bobbling and the dreidel on a spring, we thought it was quite unique,” Sklar said. “It was something that was of good taste and that people would enjoy exhibiting on Chanukah, or with their Judaic collection.” We talked to Sklar about how a unique collection has turned into a unique museum-of-a-type, as he uses bobbleheads for a good cause and, of course, what famous Jews have their dickheads. This interview was modified and condensed. JTA. With a collection like this, the first question must be: How did you get in the head? My dad collected baseball cards and collected me when I grew up. Brad was working for a minor league baseball team in the early 2000s, and gave away a bobblehead head for the first time in 2003. We decided that the bobblehead was some kind of cool, and the [Milwaukee] Brewers and Bucks and the local football and hockey teams were giving out bobbleheads. So we started to circle the bobblehead dates on the calendar, since we were already going to different games a year anyway as great sports fans. The collection has grown. How did this interest turn into the only bobblehead museum in the world? The collection has grown from traveling. We went on a trip to try to go to all major league baseball stadiums, and while traveling we went to several museums in the local places. Several times we would go to the shops of the stadium area, or in ancient shopping centers, and we will take bobbleheads from the area to bring back. Before we knew, we were making some purchases, trading and sale on eBay, in our spare time.In 2013 we gave us a bobblehead for the first time, of one of our friend who was a manager for the sports teams of the Wisconsin-Milwaukee university, and also a special Olympian. We thought it would be a nice way to honor it. During this process we realized that there was there à the need on the market, the opportunity to produce bobbleheads à people or things that otherwise have not had bobbleheads produced à and market them. At that time, our collection numbered 3,000. I don’t even know how we have so many. We were running out of room for them. It is much easier to store 3,000 baseball cards à you can get a box and store them. But 3,000 cabbage heads take up a lot more space. We started brainstorming, and we realized there’s no museum in the world dedicated to bobbleheads. There are museums dedicated to mustard and spam, and a lot of other random things. So we started doing market research on the side of the museum, and in November 2014 it was when we announced the idea for the museum. Tell me about the collection. How many dickheads do you have now, and what are some of the highlights? We have 7,000 unique bobbleheads on display in the museum. The collection itself is now numbering in the range 10,000-11,000. We are entering new bobbleheads practically every day. There are teams sending them, organizations, people all over the country. It’s really everything from sports to pop culture, politics, music, movies, TV, comics. Really anything and everything that can be turned into a bobble head, including the menorah and the dreidel. 0 comments In Hebrew there is a saying that “M’at min ha’ohr dochoh harbay min ha’choshech”, a little bit of light dissipates a large amount of darkness. Anyone who has experienced a blackout in the middle of the night knows that this is true: The light of a small candle makes a big difference when it is completely dark. Emotionally this idea is true is good. A little light, a flash of brightness, can bring a large amount of clarity in the darkest of times. Every Friday, 52 weeks a year, women from all over the world welcome on Shabbat with a little light. A flame is lit, the candles are lit, a blessing and prayer are whispered, and suddenly it is no longer Friday. Now it is Shabbat, and with G-d. Using light to welcome on Shabbat actually makes a lot of sense. All week we’re busy running and doing. We spend so much time taking care of physical needs. Shabbat’s job is to remind us why we’re here. What is the purpose of all this fatigue? What is the purpose of my existence? All week long we are human beings; on Shabbat we can be human beings. Shabbat is greeted with light because Shabbat is the day that gives clarity to the rest of our week. The flames of Shabbat illuminate our neshamas, souls and remind us of the purpose of all this. Chanukah is also greeted with light. For 8 nights we celebrate illuminating the menorah, adding more light every additional night. Just like the Shabbat candles, the light of the menorah also brings clarity. The times of the miracle of were very dark for the Jews. basic mitzvah observance was outlaw and there was a pervasive spiritual bass, when the miracle miraclemenorah occurred in the temple Jews were filled with clarity that things would turn and be all right. for this day we celebrate that clarity on chanukah with light, recognizing that although Jews are widespread throughout the world, and we lack the connection and spirituality we had as a unified nation, regardless of what a Jew is still connected to the light of the torah and gd, we all know how women are connected to shabbat candles, the habit for thousands of years was for the woman of the house to light the flames that lead to Shabbat.À What is less known is the connection that women have the lights of menorah. The torah tells us that for the first half an hour the menorah is on, women should not work, sit on the couch, play dreidel, relax and let someone else fun dinner, enjoy the menorah light for a few minutes, and here is my favorite part: à after telling women does not work for the first half an hour, the next words n the torah is, “vein l’hakel” - take this seriously! Don’t pretend you’re too busy! This is your time! 0 comments the photographer Justin bettman has recently finished a series of portraits that focuses on New York’s hasidic Jews, an ultra-orthodox sect of Judaism that is generally held socially and rarely was photographed by those outside his community. The essential Jews are known for their religious and social conservatism and general social and social self-relief. New Yorkers often live in their communities tightly knitted and out of the working environments, generally keep themselves, second bettman, who grew up in what he described as a Jewish family of reform in the north of California, the initial perception of the Hashebic community when he moved to New York was that almost looked like a completely separate religion, differences he perceived, bettman was more curious about what he and the Hashebic community had in common. “in this series of portraits, I wanted to bridge the gap between the Jewish community of reform that I grew up and the Hashebic fame I lived adjacent to New York,” he says. 0 comments nosson zand is an American musician, specialized in rap jewish hasidic-style of his own innovation. Although his education in massacrechoets was non-religious, he adopted the way of living Hasidic later. published two eps in 2008 and 2017, his album believers was released in 2013, along with seven singles ranging from 2006 to 2020. His music emphasizes positive and edifying messages. in light of his upcoming chanukah concert in winter park, he sat down with sandspur to discuss his style of music, creative process, achievements and goals. What led you to incorporate a lifestyle with your music? I was making music long beforebecame more involved in the type of Hashebic tradition and Jewish observance. I began to realize even before I had an observer [à ] if and when I have children [à ] I am notto feel comfortable playing 97% of this music for [they] in the future. So I think the type of set the tone moving forward. A When I became observant, I was informed about a particular teaching by Lubavitcher Rebbe, Chabad’s leader. That teaching basically said that those who become more attentive later in life should not completely divorce from their previous lifestyle. It means, in essence, to start using your talents for a good and positive and spiritual purpose to elevate the world around you. How do these teachings help you reach your audience? I would not have met Matsiyahu, the former Hasidic reggae artist [à] [or made a tour] with him throughout the country [à]. if I hadn’t come across this kind more than Jewish experience. There are people who spread terrible messages and are quite “successful” in doing so. I think the more a person does the right thing spiritually, the more he has in life. And that doesn’t necessarily mean a success in the advertising billboard charts. But I think we can redefine success and what it means to have a successful life, a meaningful and meaningful life. [à] I think that at one level success could be measured in monetary terms and how many units are sold. But I think there is a deeper aspect of success that is measured on more spiritual lines. What is your creative process in writing music? Typically, I am more inspired by listening to a particular instrumental composition. [à] I think I’ve always found it more exciting to find the song and start writing. What was the impact of COVID-19 on your career? Since I had my first son and now I have a second I have focused more on my family, and I also got a master’s degree in clinical social care. I’m a therapist. I’m addicted and healing. I think even though COVIDs never existed, I would still be more focused on that work today, even though music is still the love of my life. Where are you going with your musical career? I would still like to record and publish a bit of music, but I have seen in the first person how tricky can balance a spiritual existence and a family life with life on the road as a traveling musician. I’m not 100% sure that it’s possible to be really present for your family and be a traveling musician. I’ve become more and more skeptical. And when I say itinerant musician, I mean someone who is out there for three months at a time and on a journey. Especially when you perform in places like the House of Blues or very lay places, contrary to a more Jewish audience, which I have never strictly followed. My music has always been for everyone. And this is part of my goal, which is to reach where your typical musical experiencePositive or powerful, would not typically reach. I would not call my typically Jewish music in any sense, apart from the moral and mystical infusion that I was lucky enough to have, to have. Is this the result you are most proud of in your musical career?To still be a practicing Hasidic Jew despite all the challenges that it entails or entails being an entertainer. [À] And be able to have a positive impact on people in a non-trivial way. But I think it’s important to use my skills to try to leave the world in better conditions than I would have had my music never existed.In a more practical sense, I’d say I was lucky enough to have traveled the world doing concerts, which I love to do, and staying true to my values. I think it’s very important for music to be honest, vulnerable and real, and to touch on real topics, painful topics, challenges, and overcome them. I think it’s very important to be honest and authentic about the subject matter of your music. I am also glad that this is the path I have taken, that I can touch on subjects that might make others uncomfortable. That kind of thing seems to me to be a success too.What do you hope to get from your next concert at Winter Park?I hope to inspire the community with my music that I have worked very hard on. I put my blood, sweat and tears in it. And my goal, I would say, is to inspire the crowd and the listeners and myself. 0 comments After voters refused to sell the city’s golf course to a local builder, Supervisor Jim Monaghan said Wednesday that he believes any deal is out of the question and blamed the false fears. High-density housing for scaring off the support. Sale of Patriot Hills Golf Course and 26 acres former Letchworth Village on Tuesday by 113 votes 2,265 to 2,147, according to unofficial results of the Elections Council. Monaghan said he spoke with the contractor, Raja Amar, and Amar told him that he and his associates are not interested in renegotiating or renting the property from the city “I think we missed a great opportunity to revitalize the property and the Letchworth Golf Course”. Monagh Monaghan said that People believe false claims that the property could be used for high-density dwellings linked to Hasidic Jewish builders. He said the property is not intended for high-density housing and that Amar had no intention of reselling the land. “How do you change this perception?” he said. Democratic candidate Michael Diederich, who opposed the terms of sale but lost to Monaghan on Tuesday, said that people “intuitively knew that selling to Raj on his terms was not a good deal, so the “no” vote could be given to builders trying to sell the property to Raj on his terms, using, increasing the spectrum of Hasidic Jewish builders He criticized the development of Hasidic Jews. 0 comments Wednesday’s police were looking for the remains of a boy who disappeared in the 1980s, he said during a hearing for suspects that investigators know who killed Nissim Shitrit.Developments have confirmed that the disappearance of seventeen-year-old Shitrit has been considered a murder. The case is linked to Rabbi Eliezer Berland, leader of the Hasidic sect, convicted of sex crimes and fraud, who was also arrested for the death of the teenager.Searches of Shitrit’s remains were reportedly carried out on Wednesday near Jerusalem. One of the suspects was held for another eight days and the other, a woman, was released under house arrest.At the hearing, police said the male suspect was directly involved in the kidnapping and murder and that there is evidence implicating Shitrit’s murder. The suspect was interrogated jointly with other suspects in the case to compare their accounts, and admitted to acting on behalf of Berland to lure Shitrit to a location, police told the court. The woman also told investigators that she spoke to Shitrit the day he disappeared.Several people have been arrested recently for the death of Shitrit and the unsolved murder of 41-year-old Avi Edri in the 1990s. A restraining order restricts many details of the investigation, including the names of the suspects, many of whom are in their 60s and 70s. The suspects are linked to the ultra-orthodox Shvuv Bonim sect led by Berland.On Tuesday, 63-year-old Berland, previously detained for fraud, was remanded in custody for nine days to allow the interrogation to continue. Judge Elad Lang said of Berland that “there was a reasonable suspicion that he had committed crimes. During the interrogation, Berland came face-to-face with Meir, Shitrit’s brother.Meir Shitrit asked the rabbi if he should begin traditional Jewish mourning rituals, including the week-long shiva and the Kaddish recitation, a prayer that mourners recite for treason. Berland then replied: “You can sit down Shiva and say Kaddish, I’m sorry I didn’t tell you 35 years ago”, said the public broadcaster Kan. 0 comments Michael and Calev Isaacson have performed Jewish sacred rites including marriages, scrolls and conversions for about 12 years, years. But the father-son duo that reside in Phoenix, Arizona, presumably not even Jewish. It was according to an investigation conducted by Beymeynu, a group that fights missionary influence in Israel, who believes that men have changed their family name from Dawson to Isaacson. The group said that neither man is Jewish, doing the rituals that took part in invalid. An additional investigation of the Hebrew chronicle found that the Father, Michael, grew up in a Lutheran house, and was married in 1995 in a Lutheran church in Michigan. So they would get a Jewish marriage certificate in 2013 from a rich rabbi of Dallas, having said they became religious after their non-Jewish marriage. Rich RABBI said by investigators that he was not aware of their true background and would promptly renounce his signature “.Marlene Gruenfelder, Michael’s 65-year-old aunt, said that he had been relieved Lutheran, confirming “No, my family is not Jews. Also the aunt denied the claims made by Michael that his mother side had Jewish roots, and that they spoke Swedish, not Yiddish as he said. Michael’s revenge made by Michael’s wife was also crushed by investigators, who found a family relationship showing a series of Christian baptisms and marriages in his family. Yet Father and son, wearing the surname Isaacson, were accepted and welcomed to Seve The Orthodox Jewish communities of RAL cross different states including Texas, Oregon, Wisconsin and now Arizona. Investigators with Beymeynu claim the family move in front of suspicious rabbis or community members in fear they would be found. The family are Messianic Jews, who live as Orthodox Jews but maintain a belief that Jesus is the Messiah. Members of this group want to convert Jews to Christianity in the belief that it will bring the second arrival. Nor investigation concluded that the family attempted to convert Jews to Christianity. In the e-mails displayed by the chronicle, the family also said that they “refuse missionary tactics and do not support any person or organization trying to direct or convert Jews away from the Jewish faith, heritage and night birth. The family was unable to be the family reached for comment. 0 comments The three-bedroom colonial-style house where Jessica Stephenson lived in Milwaukee in the last six years celebrates the activity on any given day of the week, full of children’s chat in the day centre, runs out of her house. The Bureau census says no one lives there. “They should come see him for themselves,” said Mrs Stephenson. From its majority-black neighborhood in Wisconsin to a community of Hasidic Jews in the mountains of Catskill in New York to a park outside Tampa, Fla. , aused by the Census Office for the first time to protect the confidentiality in the 2020 census made people and the occupied houses fade - at least on paper àc “when they exist all over the world. It is not a magic trick but rather a newmethod the office is using the differential privacy call, which involves intentionally adding errors to the data to obscure the identity of any participating data. Bureau officials say privacy needs to be protected at a time of increasingly sophisticated data mining, as technological innovations magnify the threat of “re-identified” people by using powerful computers to match census information with other public databases. By law, census responses should be confidential. But some city officials and demographers think it strays too far from reality à and could cause errors in the data used for the design of political districts and the distribution of federal funds. At least one analysis suggests that differential privacy could penalize minority communities, revealing areas that are racially and ethnically mixed. Researchers at Harvard University have found that the method has made it harder to create equal-populated political districts and could lead to fewer majority-minority districts. The Census Bureau argues that the data are all as good as in past censuses and that low-level inaccuracies are not a large-scale problem. What is certain is that the method can produce strange, contradictory and false results at smaller geographical levels, such as neighborhood blocks. For example, the official results of the 2020 census say that 54 people live in Ms. Stephenson’s Milwaukee census block, but also that there are no occupied houses. In fact, almost two dozen houses occupy the framed streets, some dating back more than a century. Forty-eight of the residents living in the block are black, according to the census, although it’s hard to know for sure, given the whimsical nature of differential privacy. In another case, the census does not list people living in the Flatwoods Conservation Park outside Tampa, although it says there is a house occupied by people. According to Hillsborough County spokesperson Todd Pratt, two county employees live there keeping the park safe. And in an enclave of Hasidic Jews located in Lake Kiamesha, N.Y., 81 people are registered as residents, but the census officially says there are no occupied houses. Sullivan County real estate records show almost a dozen homes whose residents have ties to the community of Vizhnitzer Hasidic. The unreliable data has created headaches for city officials and small community planners who worry that it may not be valid for decision-making. Eric. Guthrie, a senior demographer at the Minnesota State Demographic Center, said he was contacted by a center of half a dozen city directors from across the state who were concerned about potential for state and federal funding. “I explain that there is no method to correct it, which is not a mistake in the traditional sense,” said Mr. Guthrie. “The bug is there by drawing.” 0 comments During the worst of the COVID-19 pandemic, there was a short time when thousands of people fled to New York City, and andThe forces have pushed the rentals and prices of apartment sales, at least at the end of the market luxury. But it didn’t last. A pandemic who got sick on a million New Yorkers and killed over 34,000 could only keep rentals already for so long. The future post-covida of the city will probably seem very similar to its recent past. It is probably not the most synonymous district of New York post-industrial crime-driven metropolis in a high-rise playground compared to Williamsburg, Brooklyn. The historians Nathaniel Deutsch and Michael Casper offer a new grip: Williamsburg’s transformation seen through the Hasidic Jewish experience. A fortress to Brooklyn arrives on shelves while the pandemic seems to decrease, but begins with another dark chapter - the survivor remains of the Satombar Hasidim of Hungary that settles to Williamsburg after the Holocaust. Dry in Deutsch and Casper, they only expected to stay in Viloamsburg for a short time, as America was a “crazy country” full of similar Jews - they said that the best profession had to be a painter, because “in America” À c

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