

WED UNDER A CHUPA

Young Jewish Couple United
According to the Ancient
Hebrew Ceremony.

QUITE AN UNUSUAL EVENT

Miss Lillie Cohen of this City Mar-
ried to Samuel Blasberg in a
Most Impressive Way.

A Jewish marriage ceremony of the orthodox kind was celebrated in Duluth yesterday when Miss Lillie Cohen, daughter of N. Cohen, a confectioner, and Samuel Blasberg, a business man at Minneapolis, were united in the bonds of wedlock. The ceremony was performed at Odd Fellows hall on Lake avenue north at 6 o'clock last evening by Rabbi Alperin of this city in the presence of about 400 guests, including many from West Superior, Virginia, Ely, and Minneapolis. After the ceremony the entire party assembled in the large room in the basement where the wedding supper was served. The entire proceedings from the inception were religiously observed that there should be no departure, so far as circumstances would permit, from the old orthodox ceremony of the Hebrew faith.

The bride looked very pretty in a dress of white silk with jet ornaments, diamonds and orange blossoms. The groom wore the conventional dress suit. The bridesmaids, Misses Sadie Cohen, Mary Shaw, Mary Polinski and Sadie Polinski, were dressed in white silk with Spanish lace trimmings. Miss Shaw is from Cleveland and accompanied Mrs. Blasberg, the mother of the groom from that city to attend the wedding. The groomsmen were M. Rose, business partner of the groom, of Minneapolis; Alex Polinski and A. Cohen of St. Paul, and David Casmer of Duluth.

The ceremony was performed in the center of the hall and the spectators were grouped around, some of them standing on chairs to gain points of vantage. To one that has never witnessed a marriage of this description the detail is very interesting. Just before the ceremony is to take place the parents of the bride or her closest relations approach the bride to be and place a veil, usually of exquisite texture, over her face. This means that she is no longer a girl and that from then forward she will depart from the freedom of girlhood to adopt the more serious affairs of life that fall to the wife. While this proceeding is going on the parents, or the next nearest relatives of the groom, approach the groom and lead him to the center of the room where a canopy, or chupa, as it is called, has been erected and under which the marriage ceremony is performed. The chupa signifies a house, figuratively the new house of the bride and groom. In the old days the Jewish marriages were performed in the open air and the chupa was provided to screen the couple from the sun. The chupa is made of fine silk, square of shape, and supported by four poles, one at each of the corners. After being led to the chupa the groom is led around underneath it three times. Then the leaders of the bride come and the latter is led three times around the groom and placed at his right hand. The parents, or near relatives, who lead the groom and the bride to the chupa are supposed never to have been divorced and always to have lived happily in the married state.

After the bride and groom are stationed under the chupa the rabbi approaches. He prays and blesses them. He then hands to the groom a gold ring and the latter places it upon the index finger of the right hand of the bride at the same time saying: "Behold you are with that ring bound to me according to the law of Moses given to the children of Israel." The rabbi thereupon pours out a glass of wine, tells a prayer upon it and puts it to the lips of the bride and groom, according to the Jewish custom of the high priests of the ancient temple of Jerusalem. The rabbi then reads the marriage license of the state of Minnesota and then the Jewish marriage contract which makes liberal provision for the bride in case of separation. The wine glass is then taken up by the rabbi who renders a blessing to God, to all mankind and then to the couple in particular. He finishes by saying that he hopes the time will come when, as promised by the prophets, the Jewish people will be restored to their land again. The rabbi hands the glass of wine to the groom who lifts it to the lips of the bride. She sips the wine and he also tastes of the ruby fluid and then dashes the glass to the floor breaking it in pieces. This glass breaking feature has a somewhat mournful significance, it being intended to typify the destruction of the temple at Jerusalem.

The bride and groom fast the day of the marriage. It is to them a day of atonement, and their past sins, if they have any that have not been atoned for, are forgiven. After the ceremony comes the feast, in which the newly wedded and their friends participate. During the marriage ceremony the rabbi, the groom and all of the men, in fact, wear their hats. They also wore them at the table.

The wedding feast yesterday was gotten up in the true orthodox style. The meat was chicken, which had been killed by the rabbi. There was no butter and no milk, and no other article of food upon the table into which butter or milk had entered. Even the cake was prepared without either butter or milk.

Mr. and Mrs. Blasberg will leave for the East today, and will make their home in Minneapolis in the future. Among the guests from out of town were Alderman Solomon Sax of Virginia, Sam Sax of Ely and M. E. Levi of Virginia. After the wedding feast, dancing began in the hall, and was continued until an early hour this morning.