



'The Jewish Wedding'

"Behold, thou art sanctified to me by this ring, in accordance with the laws of Moses and of Israel."

These words, uttered by the Jewish bridegroom to his bride have remained unchanged since ancient times.

"The basic structure of the wedding ceremony itself has remained the same," explains Rabbi Hayim Donin of Congregation B'nai David of Southfield.

Today, as in Medieval times, marriage takes place under a canopy or "chupa," which can be a simple canvas covering or an elaborate decoration wreathed with fresh flowers meant to symbolize the home and Divine Providence.

Wine, sipped by both bride and groom, is a part of all joyous Jewish celebrations, and the seven traditional

blessings given by the rabbi over the wine express hope and happiness for the coming marriage.

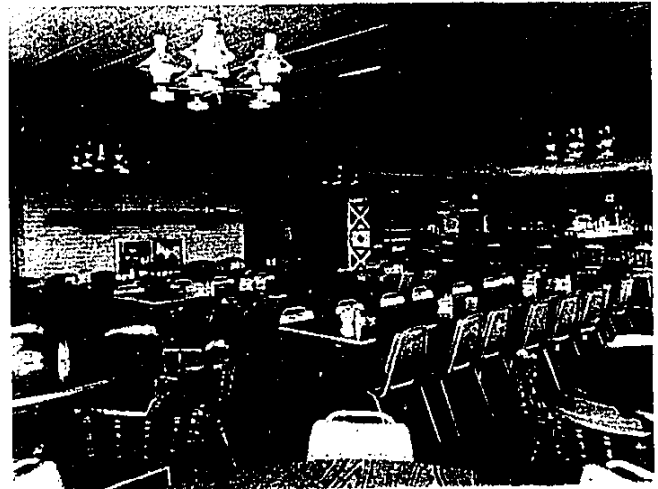
The crushing of a glass under the bridegroom's foot to symbolize the destruction of the Temple of Jerusalem and the beginning of the Jewish Diaspora marks the end of the ceremony. In Biblical times it was thrown against the synagogue wall and was followed then, as it is now, by smiles, radiance and expressions of "Mazel tov" or "Congratulations."

Today, such Medieval Jewish characters as the matchmaker and the "bodkhan," who presided over the wedding festivities like a court jester, have disappeared, but most Jewish weddings remain events of great joy, emphasized by food, music and high-spirited dancing.

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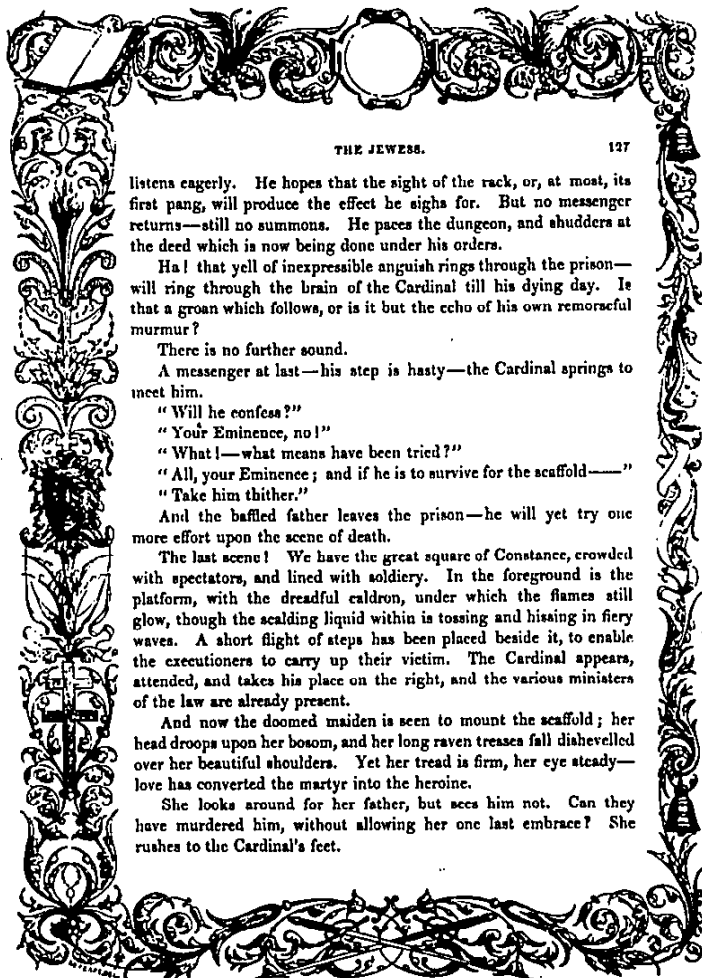


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THE JEWESS.

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listens eagerly. He hopes that the sight of the rack, or, at most, its first pang, will produce the effect he sighs for. But no messenger returns—still no summons. He paces the dungeon, and shudders at the deed which is now being done under his orders.

Ha! that yell of inexpressible anguish rings through the prison—will ring through the brain of the Cardinal till his dying day. Is that a groan which follows, or is it but the echo of his own remorseful murmur?

There is no further sound.

A messenger at last—his step is hasty—the Cardinal springs to meet him.

"Will he confess?"

"Your Eminence, no!"

"What!—what means have been tried?"

"All, your Eminence; and if he is to survive for the scaffold—"

"Take him thither."

And the baffled father leaves the prison—he will yet try one more effort upon the scene of death.

The last scene! We have the great square of Constance, crowded with spectators, and lined with soldiery. In the foreground is the platform, with the dreadful caldron, under which the flames still glow, though the scalding liquid within is tossing and hissing in fiery waves. A short flight of steps has been placed beside it, to enable the executioners to carry up their victim. The Cardinal appears, attended, and takes his place on the right, and the various ministers of the law are already present.

And now the doomed maiden is seen to mount the scaffold; her head droops upon her bosom, and her long raven tresses fall dishevelled over her beautiful shoulders. Yet her tread is firm, her eye steady—love has converted the martyr into the heroine.

She looks around for her father, but sees him not. Can they have murdered him, without allowing her one last embrace? She rushes to the Cardinal's feet.

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