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Earth and high heaven, 1945.

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"EARTH AND HIGH HEAVEN"

The problem of intermarriage as reflected in the
interesting novel by Gwethalyn Graham

By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, February 4, 1945

The problem of intermarriage is an old problem and it has been a favorite theme of many a writer. This most recent treatment of the subject by way of the novel, "Earth and High Heaven," by Gwethalyn Graham, is a very sympathetic and understanding treatment of the subject by a broad-minded and talented writer who has a cosmopolitan and emancipated view on life, impatient of intolerance, bigotry and convention which deny ^{the} individual full freedom to choose his way of life. The author seems to grasp rather fully all the difficulties involved in this problem which fairly bristles with difficulties. But she believes that faith, courage, high resolve on the part of those who are involved in such a problem may succeed in surmounting them. As one reads the book, one seems to be driven to the conclusion that her description of the difficulties are more convincing than her solution. One can not but be deeply touched by the fine human idealism and the boundless good will behind the author and the final disposal of the problem but one is left wondering when one finishes the book whether the last few pages of the book are the logical sequence to all that was said with such keen insight in the earlier few hundred pages.

The story is a very simple one. Erica Drake is a young woman, daughter of a well known Protestant Christian family living in Montreal. She falls in love with a Jewish lawyer by the name of Mark Reiser. She is 28 and he is 33. Erica is a lovely young woman, generous of heart, possessed of a good brain, editor of the Woman's Section of a Montreal newspaper. She is perfectly at home in her world and in her social group. She is loved by her family and adored by her doting father.

Marc Reiser is a native-born Canadian, the son of parents who had migrated from Austria. He was a sensitive, very intelligent, physically graceful man, a man who loved books, music and was interested in his profession. Marc was no money grubber. He had social ideals.

Marc had been made aware, good and aware, as a student in college, and later on in the business world that he was a Jew. He was not ashamed of the fact, nor

apologetic for it. But Marc had no strong religious convictions, nor was he in any way actively identified with organized Jewish life. But he was aware of the label which the world was determined to affix to him, and this fact made him sensitive in all his relations with non-Jews.

Erica and Mark fall in love almost at first sight. And the trouble begins.

Erica's father, Charles Drane, is a cultured man, kind and chivalrous, an aristocrat, something of an aesthete. He played at being liberal and broad-minded, but was very set nevertheless in the conventions and prejudices of his social set. He doesn't want a Jewish lawyer for his son-in-law.

When Erica wishes to introduce Marc to him, at her own home at a cocktail party, the father cuts Marc dead. He doesn't acknowledge the introduction. A bitter scene ensues between father and daughter, one of many. The daughter tries to reason her father out of his anti-Jewish prejudices. She maintains that Marc should be treated as an individual, not damn him with a label. He is a specific human being, not a category. But she argues without success. "Charles Dranke was not going to have his favorite daughter getting mixed up with a Jewish lawyer."

Marc, thus rebuffed, keeps away. But Erica fell into the habit of looking for him. They meet again by chance in the Railroad station. They go for a long walk. Marc is now in uniform, a captain. They get to talking, about the war, about themselves, about their backgrounds. She tries to apologize for her father. Marc understands. "I don't fit into your particular social set-up", he says. He doesn't blame her father. He cautions Erica: "It's a lot more comfortable to be on one side or the other than out in the middle where you get it both ways."

Erica reacts against this acceptance of fate. They have a lover's quarrel. It looks as if there is danger of a break-off in their relations, but as it always happens in such cases, or we wouldn't have novels, Erica has dinner with him the next Tuesday.

Erica's father, in the meantime, is plotting to disrupt their love affair. Erica's mother too has objections, but not so violent. Both father and mother state their objections to Erica. Erica asks her father:

"Charles, I want to know why."

"Why?" he repeated, looking at her. "All right, I'll tell you why. I don't want my daughter to go through life neither flesh, fowl, nor good red herring, living in a kind of no man's land where half the people you know will never accept him, and half the people he knows will never accept you. I don't want a son-in-law who can't be put up at my club and who can't go with us to places where we've gone all our loves. I don't want a son-in-law whom I'll have to apologize for, and explain, and have to hear insulted indirectly unless I can remember to warn people off first!"...

"We want you to marry someone -- someone like us. Someone who'll fit in and whom we can..." Margaret Drake caught her breath, then managed to say, "...can all be proud of,"

But these debates keep on becoming ^{more} frequent and more violent and bitter. The whole atmosphere of the home begins to change. There is strain and tension. Her parents will not have Marc come to their home!

Erica bitterly resents this and has to meet him away from home, at the park, at a cafe.. The gulf between Erica and her parents widen and widen. They will not have Marc in their home but they will have Max Eliot, more or less of a cad who was married to their other daughter Miriam and who finally breaks the heart of this daughter. This Max is welcomed in their home because he is not a Jew.

Erica's mother asks Erica to stop meeting Marc. She says: "Our life seems to be falling apart." But Erica is determined that her parents shall not run her life for her. And what seems terrible to them is not so at all to her.

"What I do have to do is balance Marc, and what he's worth to me, against the general situation and decide for myself whether I'm going to gain more than I lose. Nobody else can decide that for me. I haven't lived your sort of life, you

were born in 1890 and I was born in 1914, and obviously what matters most to me isn't what matters most to you. Our whole scale of values is different. What would 'ruin' your life wouldn't necessarily ruin mine, and anyhow, I don't think it's a question of ruining my life at the moment, so much as a question of who's going to run it. Obviously, if I were to stop seeing Marc purely because you wanted me to and for a set of reasons which I don't agree with, then it would be you and Charles who were running it, not I."

Erica wants her mother to see Marc. She wouldn't be so worried if she got to know him. The mother refuses. "Liking him," she says, "would make everything that much more complicated."

Erica hopes that she will be able to persuade her parents.

The Father, almost beside himself in an effort to separate them, begins to attack all Jews, begins to introduce every conversation at home with some libelous, anti-Semitic remark in an effort to poison the daughter's mind against the Jew, Marc. But he doesn't succeed. Miriam, Erica's sister, alone backs her up. She has met Marc. Marc tries to explain to her why he should not marry Erica.

"You're quite right," said Marc, "I don't know enough about Erica, but she doesn't know enough about what she would have to deal with either. It's not just marrying into a set of social restrictions -- like not being able to go to some beach to swim or to some hotel in the Laurentians to ski, unless she goes without me and carefully explains that although her name is Reiser, she herself isn't Jewish. It isn't even knowing that there are certain things I can't do, like going to the Bench or the board of directors of a bank or something. The big restrictions aren't so important, there aren't an awful lot of them, and they're not what gets you down. What does get you down, particularly when it's not you but someone you're fond of, are the intangibles -- the negatives, the endless little problems in human relationships which you never think of until you come up against them and which are so small that you hardly notice them until they start to pile up and eventually amount to a staggering total."

"Don't be so vague," said Miriam.

"All right, then. Erica was born on top. She's been on top all her life. She's part of a complicated social system where she has a place, where she can go anywhere and do anything on a basis of complete equality with anyone, and it's simply up to her. If she marries me, she'll lose all that overnight. Where there was certainty, there'll be doubt -- nothing definite, just doubt. She'll lose some of her friends who simply won't take to the idea of always having to invite a Jew along with Erica; she'll keep others. Maybe she'll keep most of the others, but she'll never again be sure. She'll never be sure of anyone the first time she meets. She won't even be sure of people she's known all her life until she's had a chance to re-examine every last one of them and find out where they stand. She's never before had to pick her friends on the basis of whether they liked Jews or not, Miriam."

"And what about you?" asked Miriam. "Would you be willing to go through life waiting for the verdict of one person after another?"

"I have to anyhow," he said quietly.

Miriam tells him to try, not to be so fatalistic! She tries to build up courage, as it were, in him.

Yet, with all these doubts in Marc's mind, he is in love with Erica. And when he learns that he is to leave soon for camp, prior to embarkation, he asks Erica to go away with him for a week end -- in modern novels it seems to be fashionable to have a pre-nuptial week-end before being married.

So they go away for a week end. But even there something comes between them. Being together, he nevertheless seems to be alone. Erica tries to persuade him: "I am not afraid of other people, nothing they say or do can get inside me where it really hurts. I'm only afraid of being shut out. Please start by assuming that I can understand."

Erica's hostility deepens. The mother relents somewhat. Then Marc gets his final leave before embarkation. He asks Erica to spend a few days with him

in the Laurentians. Her father hears of it and asks her not to. He wants her to stay home and behave like any decent girl who values her self respect. He threatens her. We will even consent now, if she will only not go out with him to having Marc come to the home.

Erica turns against her father and denounces and upbraids him. "She is leaving and never coming back again."

During the three days in the Laurentians, Marc realizes what a mess he has led Erica into. He has taken her away from her family. They spend a great deal of time debating all these problems over and over again.

"All your father wants, said Marc is to get rid of me."

"What my father wants is unconditional surrender to a set of prejudices and a bunch of filthy conventions which are hopelessly out of date!"

"They're not out of date, Eric. The moment you'll married me, you'd find that out. The prejudices are still there, working overtime as a result of war conditions," he added a little ironically.

"Not with us."

"Us?# he repeated. "You mean people of our generation? Don't be silly. I live and eat and sleep with people of our generation; I happen to be the only Jewish officer in our particular outfit at the moment, and although most of my brother officers are thoroughly decent and do their damndest to make me feel as though I belong, they have to make an effort, and I know they have to make it, and I think it's probably just as difficult for them to get used to the idea of always having a Jew in the room as it was for their fathers in the last war. Even when people don't dislike you, even when they really like you, you still make them feel slightly self-conscious, I don't know why. Maybe it's just because they've been brought up to regard Jews as 'different.'"

"Except for a very few people," he continued, "so few they hardly count, that self-consciousness so far as I'm concerned would be about the best you could hope for. What you could actually expect, as opposed to just hoping, is usually something a lot worse." "You've got to see it, Eric," he said.

"Yes," said Erica. "Well, go on. We might just as well get it over with."

"It's not your father and your friends, it's not even just us and what we can take -- if we were married, it would be our children -- your children -- who'd have to take it. First you'd suffer through me and then you'd start getting it through them, only what came to you through them would hit you far harder because I'm grown up and more or less used to it, and anyhow you didn't bring me into the world, your're not responsible for me. But to have to watch your children go through school tagged as 'Jews' as outsiders -- that's not so easy."

"The outlook, my darling, is not very bright," he continued, and just why you should be dragged into it when you don't have to be, I can't quite see."

"Can't you? I should think it would be fairly obvious. "Before he could say anything she asked, "Isn't it easier for children who are half-Jewish?"

"No, Most Gentiles regard half-Jews as Jews -- look at the refugees -- particularly if the father's Jewish, regardless of whether they've been brought up as Christians or not, and if they have, then the Jews won't accept them, so they end up by not really belonging anywhere."

"Would you want our children to be brought up as Jews?"

"Yes, of course."

"Why?" asked Erica in amazement.

"Why?" he repeated, looking surprised. "Well, apart from the fact that I'm Jewish, simply because it's easier for them in the long run. It's much easier to grow up knowing your're Jewish from the time your're old enough to know anything than to have it suddenly thrown in your face when you're twenty or twenty-five. That was what happened to God knows how many people in Austria and Germany who'd gone through life under the impression that they were Catholics or Protestants who'd been 'assimilated.' Assimilated," he said derisively, "I wonder who invented that word."

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"I don't see what Germany and Austria have to do with it. Naturally the Nazis..."

"Do you mean to say you've never heard a good Canadian Gentile say about some

refugee or other, 'yes, I know he's supposed to be a good Catholic but he's really Jewish...'"

"She could not deny it; she had had heard plenty of good Canadian Gentiles say that, sometimes even about refugees who were racially or whatever you could call it, even less than half Jewish."

"Erica opened her mouth to say something else, and then thought better of it. She knew now that unless there were a miracle, she would never marry Marc, but sometimes miracles happened and there was still one day left."

"No," said Erica. The idea that if they were married their children would be brought up as Jews had come as a shock, the worst shock Marc had given her so far, she realized. At the moment it did not seem to her to make much sense, and it was certainly going to take some getting used to, but to argue about it now struck her as just about as futile as stopping a film in the middle and proceeding to quarrel over what took place in the part neither of them had yet seen. She said suddenly a moment later, "These children of ours would be brought up as both anyhow."

"Why?"

"Because, darling," she said patiently, "whether we like it or not, We're both."

"Oh," said Marc. "I guess that stops me."

That answer would stop anyone because really that is no answer at all.

Erica continues to urge Marc to climb out of his groove. "The people who play safe don't change anything." She knows very well that she cannot change Marc.

Then the miracle she has been waiting for happens. "Her brother Anthony is reported missing in action. That seems to have a tremendous effect on her father. About that I will speak in a moment.

The second half of his leave Marc spends with his parents in Manchester, Ontario. He arrives on Yom Kippur. The author is evidently familiar with Jewish worship. She paints a very fine and sensitive picture of the services attended by Marc and his parents. Marc listens to the liturgy. He is himself deeply moved. He has a sense of the continuity of Jewish history - its grandeur.

But for his own personal problem he cannot find the answer. He speaks to his parents about Erica and about his love for her. This what his father says to him:

♦ "You're not thinking of marrying her, are you?"

"I don't know."

"There was a pause and then his father said, "That's the second time, isn't it?"

"What do you mean?" (Mark sort of had a weakness for non-Jewish girls.)

"That other girl - the one you knew in college - she wasn't Jewish either."

He knocked his pipe against the heavy brass ash-tray standing beside his chair and asked, "What's her family like?"

"They're - well, they're the Drankes, that's all. They're pretty well-known."

"What do they think of you?"

"He had known that he was going to be asked that question, he had known it ever since he had realized that he was going to have to talk to his mother and father about Erica. He said, "I've never met them."

"You.." his father began incredulously, and stopped."

"His mother ~~gr~~ glanced at him quickly and said nothing at all."

"He waited for a moment and then burst out, "I wish you could meet her! You'd both like her, I know you would. She's so straight. She even knows how to think straight. She knows exactly what matters..."

"Does she?" asked his father."

"His mother said quietly, "Then she must know that her family matters, Marc."

"You aren't going to do her any good by marrying her," said his father.

"But she feels just the same about me..."

"Maybe she does now."

"His father's rather heavy face was out of range of the light from the lamp on the table behind the sofa, but even in the dimness and from the fireplace some distance away, Marc could see his expression. His father was not going to change his mind. Nothing would make him change his mind. He said, "It won't work."

"Why can't we make it work?"

"Because you're too different, and because other people won't let you."

"Her face changed and she said unhappily, "I don't know, Marc."

"Then his father's voice cut across the room saying grimly, "We wouldn't behave like the Drakes, if that's what you mean!"

"He glanced at his wife and sank heavily back into his chair again muttering, "All right, Maria, all right," and then said in a ~~in~~ different tone, "You're a Jew, Marc. You ought to know we can't afford to lose anyone we don't have to lose. There aren't so many of us now as there were before Hitler and his friends got going on us."

"I'm not going to stop being a Jew."

"You wouldn't be able to help it. You'd be neither one thing nor the other, and that goes for your wife and children too, particularly your children. You's just be.." he spread out his hands and said, "..nothing. It's like mixing oil and water. You can't do it, it doesn't work."

"He paused again, looking up at Marc, and then with his voice still pitched low but speaking with profound conviction, as though this were a summing up of his sixty-five years of living experience, he went on, "You think you could compromise and somehow you'd manage, but sooner or later you'd find out that you can go just so far and no farther. You'd get sick of compromising, and so would she, and some day you'd wake up and realize that it wasN't a question of compromising on little things any more, but of compromising yourself. And you couldn't do it, neither of you could do it. Nobody can do it. You've got to be yourself, otherwise you're better off dead." He said with a sudden unde current of violence, "For God's sake, Marc, you're a Jew. You ought to know that!"

"The violence died away again and he said, "'t isn't just a question of conventions; it's five thousand years which have made you and her hopelessly different. You don't know how different you are yet."

"I've had a pretty good chance to find out, since I left home sixteen years ago!"

"Find out," he repeated. "You haven't even begun to find out. Getting yourself kicked out of a hotel is the worst thing that's ever happened to you! You've had a

pretty easy time of it, don't fool yourself. It would probably be better for you if you hadn't. You don't yet know how Jewish you are, otherwise you wouldn't be talking about marrying a Gentile; you'd realize that no matter how much you have in common, it doesn't make up for that one fundamental difference between you. Nothing can make up for that. What counts in the long run isn't whether or not you and your wife like the same books or like to do the same things -- it's whether or not, down underneath, you're the same kind of person. Whether you have the same attitude toward things, the same outlook on life -- the same background, and heredity and the same traditions."

"He paused again and then finished it. He said, "And if there's one thing that's dead certain, it is that no Jew and no Gentile that ever lived have the same outlook on life." "

The mother less stern and more concerned with the happiness of her child said to Marc: "Marc, I want you to be happy! I don't care about anything else."

"I know you don't Mother."

"I wish I could see that girl of yours. You're thirty-three and you've never really been in love with anyone else. I'm sure she must be fine too, because you wouldn't be in love with her if ~~it~~ she wasn't. And though everything your father said tonight was true, there's no getting around ~~it~~ it, still I kept thinking all the time he was talking that she should have been there to speak for herself."

"You're the first person who's thought that. I don't know whether even I have, really..."

"He stopped and she said, letting out her breath in a long sigh, "Of course she doesn't know what it's like." In a different tone she added after a pause, "And you don't really, either."

"Yes, I do."

"No."

She was still sitting in the same position but her hands were clasped tightly together now, and her whole body had stiffened. She said, "You don't know what happens

to people when they live together year after year. They get angry sometimes, and they say things that they couldn't have imagined themselves saying before they were married, and that they wouldn't dream of saying to anyone else. That's what I'm afraid of, and I simply couldn't bear to have it happen to you."

"What are you afraid of?" he asked after waiting for her to go on.

"She had begun to rock in a slight back and forth movement. He never forgot the way she looked or the tone of her voice as she said despairingly, "I'm afraid that sometime when she was very angry, she would round on you and blame you for being a Jew."

There is the problem and that brings us up to within fifteen or twenty pages of the end of the book. She could not stop there. There must be a solution and there must be a happy solution. And so the solution is found by introducing Marc's brother, David, who also comes to Manchester for his holidays. David talks to Marc and makes him understand that he is walking out on Erica and to make an exit would be no solution. Furthermore Erica should be permitted to make her own decision. But Marc is really to blame for much of her ~~unhappy~~ unhappiness. Marc has led Erica down, while she was fighting her folks. "If you and Erica are really in love with each other," said David, "then all you have to do is figure out what matters most to you -- whether you'd rather be out of line with Erica, or stay in line without her."

Marc has been allowing other people to make decisions for him. He had also seen Erica when he was in Montreal. She was ill and seemed to have cracked up. David had seen her father and the opposition of Marc seems to have collapsed the day after he had heard that his own son was missing. David got along rather well with him and rather liked him. The last thing the father had said was that he hoped he would have a chance to meet Marc in Montreal on the way to his point of embarkation.

Marc learns that he has been granted an extra week's leave. He telephones Erica and asks her to marry him. He begs David to talk to his folks and to try and persuade them. After he finishes his telephone conversation he finds his mother and father standing there. He looks from one to the other and finally the words came

out, wrung from his heart: "Please give us a break."

His father was the first to answer. He said: "Don't worry, Marc, we'll give you a break."

So Marc returns to Montreal and to Erica. Presumably they marry and so the book ends.

Perhaps a word or two ought to be said at this time about the attitude of Judaism on intermarriage. Jewish ^{law} is opposed to intermarriage between Jew and non-Jew, between a Jew and an unconverted non-Jew. This opposition has nothing to do with race or with any concept of race superiority or race purity. The original prohibition against the seven nations of Canaan clearly states the reason. It was based on hatred of idolatry and the fear that Jews were marrying the heathen and would be led into idolatrous practices. "Thou shalt not marry them. Thou shalt not have her take away the heart of thy son and worship strange gods nor shalt thou give thy daughter to his son.".. And the later extension of prohibition of Ezra and Nehemiah to include all the nations of the land were similarly motivated. The Jewish people waged for over a thousand years a war against paganism and immorality, licentiousness, against the low standard of morals of all the people about them. Their refusal to marry them had absolutely nothing to do with any false concept of race superiority.

Non-Jews today, Christians Moslems were never regarded by Jewish law as idolators or heathen. Thus marriage with a non-Jew who is converted to Judaism is considered a valid Jewish marriage in every respect. It has the same status as any other Jewish marriage.

Jewish law does not sanction marriage between Jews and unconverted non-Jews, as contrary to Jewish tradition, as endangering the survival of the Jewish people and thus of Judaism itself. It is not a sacred marriage according to Jewish law.

However, the children of such a marriage, contracted according to civil law and not Jewish law are regarded as legitimate from the point of view of Judaism. Their marriage is regarded as valid, even though it lacks the consecration of the Jewish religion. The children may marry into the Jewish fold, if the mother is a Jewess; and

when the mother is not a Jewish, the child may upon conversion marry any Jew. The child following the status of the mother at all times. The objection of Judaism to intermarriage where there is no conversion is due to a desire simply for the people and its faith to survive, because of the people being a minority. Should it sanction intermarriage between Jews and unconverted non-Jews it would be equivalent to race suicide, for if the children of such a marriage are not raised as Jews - Jews and Judaism would diminish.

There is no solution for anti-Semitism in inter-marriage between Jew and non-Jew. Such marriages do not necessarily make for better understanding between Jews and non-Jews. In a country in Europe where incident of intermarriage was perhaps the greatest -- in Germany -- at the beginning of the 20th century 9 percent of Jewish men and $7\frac{1}{2}$ percent of its Jewish women married out of their faith. By 1933 it was raised to 35 percent for the men and 18 percent for the women - and yet that did not in any way lessen anti-Semitism or create better understand between the Jewish group in Germany and the non-Jewish group. It ended with the expulsion of all the Jews from Germany.

~~Neither~~ Neither inter-marriage nor conversion nor assimilation are in any way to be looked upon as the solution as a proper solution of the problem of good relationship between Jew and non-Jew. These things have absolutely nothing with the solution of the problem of race relationship. It is only the forthright recognition of the differences, and the forthright respect of these differences and the recognition of the principles of equality of people and groups in spite of their differences -- it is only that which can become the permanent and full basis for a right relationship between people.

The Jew cannot escape into freedom through the door of inter-marriage and assimilation. He tried that over and over again. The Jew can achieve freedom as a Jew along with all other people and minorities by fighting for it and not on the basis of seeking to obliterate his identity or his self.

The problem of inter-marriage ought not to be confused with the problem of tolerance, good relationship between people. It should be looked upon exclusively from

two points of view -- the Jewish people and its historic religion -- there can be no intermarriage between Jew and unconverted non-Jew as it would under-write its destruction. No people and no religion can be expected to do that.

From the point of view of the individual the problem of intermarriage is a problem fraught with considerable difficulties and is clearly illustrated in this interesting novel and the individuals ought to take these difficulties into consideration very seriously. Marriage is always a matter of adjustment, sometimes a serious problem of adjustment between two people ^{due} to family issues, to different background, differences in up-bringing. There are many serious problems of adjustment in any marriage. The additional problem such as is illustrated in this book, the problem based ~~on~~ on racial backgrounds makes the problem so much more difficult. Our young people ought to take these matters into consideration. When all is said and done that is practically all you can say about this problem.

It is good to know, however that non-Jewish writers like Miss Graham can handle this rather delicate subject with such tact, such insight and such splendid good will.

Dur - old picture - favorite there

1/ Problem treated with sympathy & understanding by a broad-minded & tolerant writer, who has a comprehensive & emancipated view on life, is impatient of intolerance, bigotry, & conventions which deny individual full freedom to choose his way in life. He fully grasps all the difficulties involved in this problem where family battles with difficulties - but he believes that high faith & courage can surmount them.

Her description, the difficulties, I am afraid, are far more convincing than her solution. One cannot but be deeply touched by the fine human idealism & the boundless good will behind the author & the final disposal, the problem but one is left wondering whether the last few pages of the book are the logical sequencer to all that was said with such keen insight in the earlier few hundred pages.

David, the hero's brother, appears in the last 15 pages of the book, like the "dove ex machina", & with a few good talks, resolves all the hero's doubts and apprehensions - makes him feel that he was ~~a coward~~ ^{suffering from an imaginary complex} and ~~was in danger~~ ^{of talking the people to death} referring to making the gentle sci, and in letting her down while she was helping her family who were opposed to the marriage. He reports that the family phantoms had collapsed & he. a son had been spoken meaning in action, and succeeds also in reconciling the hero's own parents. And all is well!

Story is a simple one! ^{a young woman 28 yrs. old} Erica Drake, the daughter of a well-known
Protestant family of Montreal, ^{Canada} falls in love with a Jewish lawyer,
Marc Reiser, April 33.

Erica ~~was~~ is a lovely young woman, generous heart, possessed
of a good brain, — ~~was~~ editor, the heiress of a Montreal
manufacturer — she ~~was~~ perfectly at home in her world — speaks
several ~~languages~~ — loved by her family — adored by her doting
father —

Marc, ^{was} a native-born Canadian, son of parents who had emigrated
from Austria, — a sensitive, very intelligent, physically perfect
~~but~~ ~~was~~ man. He loves books, music, was interested in his
profession. Was no money grubber. Had social ideals.

He had been made aware from young, in school, in
college, later on in the big world that he was a Jew!
He was not ashamed of the fact. He rather prided himself on it.
He had no deep f. ul. convictions — was was he in any way
actively identified with org. of J. life. — But he was aware, the
label which the world was determined to affix to him, and
this fact made him sensitive in all his relations to non-J.
world.

Erica + Marc fall in love almost at first sight — and
their troubles begin.

Erica's father, ^{Charles Drake — kind & cheerful} is a ~~very~~ cultured man, an aristocrat,
something of an aesthete. Pleased at being liberal & broad-minded
but very set, in his ~~views~~ ^{convictions} the ~~social~~ ^{convictions} ~~convictions~~ & prejudices
of his ~~social~~ ^{social} set. He doesn't want a J. lawyer for
a son-in-law —

(2)

And when Erica ^{who ~~was~~ later found by a friend for a secret party,} ~~comes~~ to introduce Mare, her father, he cuts him dead.

A bitter scene, even her father & daughter - one / many! She tries to reason him out / his Anti J. prejudice without success. Should treat him as indiv. - not damn him with a label. He is a specific human being - not a category - "Charles Dath would never to have his favorite daughter getting mixed up with a J. lawyer."

- Mare, reluctant, left away. Erica fell into the habit of looking for him ^{at the R.R. station} ~~but they meet again by chance in the~~ ^{her 94th or 95th} ~~R.R. station~~ ^{there is now in our form - a causation}

They get to talking, about the war, about themselves, about their book pounds. ~~He~~ She tries to apologize for her father. Mare understands. "I don't fit into your particular social set-up" He does not blame him. He cautions her. "You

don't know what you're letting yourself in for" ^{It's a lot more comfortable to be on one side or the other than out in the middle, when you sit at both ways!}

Erica reacts against this acceptance of fate. They have a loved grand - ~~these are the 94th or 95th~~ ^{It looks like the 94th or 95th} ~~break-off~~. But - he asks her to have dinner with them some way at next week -

Erica's father, in the mean time, is plotting to disrupt this love affair. Her mother has objections, too, tho not so violent. ^{They} ~~Erica~~ states their objections (109). The whole atmosphere of the home changes - Strain, Tension - They will not have Mare come to their home! Erica bitterly resents it - has to wait him away from home - Grief under her but her & her parents. Map Elost - cad - shill - Miner is reluctant.

Mother asks her to stop seeing Marc. "Our life seems to be falling apart!" ^{for her has no reasonable chance for happiness} Will not have them mess her life! And what seems trouble to them is not so at all to her (119)

Wants her mother to see Marc - wouldn't be so unusual if she really knew him... Refuses

"Warning him would just make everything that much more complicated"

Still hopes to persuade them.

2/ Father ^{almost bends himself} begins to attack all Jews - Anti. charges Jews - Enter "I would like to let you think" children - Marc leaves family

Did not succeed. Miriam also backs her up.

Marc tries to explain to ^{his mother} ~~her~~ (167-8)

She tells him to stop not to be so fatalistic!

3/ And yet - with all these doubts - he was in love.

Seems he is to have soon for camp - prior to emulation

Asks her to go away with him for a week-end ^{He seems to be alone - even with her.} Even there ^{the shadows} come between them. Fashoda

She tries to persuade him "I am not afraid of other people, nothing they say or ~~can~~ do can get inside me when it really hurts. I'm only afraid of being shut out. Please stay by assuring that I can understand!" you might work and

(4) Father's hostility deepens. Mother retreats somewhat.

When Marc gets his final leave before emulation - he asks Eviea to spend a few days with him in the

(4)

Laurentians; Her father has 9 of it. Asks her not to.
Wants her to stay home & behave like any decent girl who values
her self respect. Threatens - She will never be just the same
to them, would even allow Marc to come to home - if she
will not go to him.

Enica turns upon her father. Denounces him. "She is
having & never coming back again".

5/ The 3 day in the Laurentians - as a farline.
Marc realizes wrong & has wrote - Took her away from
her family.

Debate further (241-3)

She urges him - check out, the proof!

"The people who play safe don't change anything." The End!

Murder! "Anthony is reported missing!"

6/ Manchester Ontario - Marc's folks.

Youn Kipper - Marc listens to liturgy - Is moved.

Feels his own Jewishness in his very bones - but cannot
find answer to his problem.

His Father speaks - (264-267)

His Mother " - (269-270)

7/ David - To make an exit - not solution. Would not do her
damage by
walking out on her.

- She - should be allowed to make that decision

- No, Marc, is to blame! He hit her down - while
she was following her folks -

15
"If you and Erica are really in love with each other, then all you have to do is figure out what matters most to you - whether you'd rather be out living with Erica, or stay in her without her. - Allow other people -

- David had seen Erica - she was ill - ^{seems to have} ~~cried~~ ^{cried} ~~up~~ ^{up}
He had seen her father - Stephen had collapsed the day after he heard that his son was missing.

Got along very well - He rather liked him.

The last thing he said to him was that he hoped he'd have a chance to see meeting more when he was in Montreal on his way to point / Embarkation

8). Imma learns that he has been granted extra weeks leave. Telephones Erica to ask her to marry him and Asks David to talk to them fellows

As he finishes telephoning, he turned & found his mother & father standing. He looked from one to the other & finally the words came out, coming from his heart "Please... give us a break"
His father was the first to answer. He said; "Don't worry more, we'll give you a break"

9). And so he returns, to Montreal, to Erica, to marriage and to —

1) J. law is opposed to inter. bet Jew non-Jew - (unconverted).
Unconverted gentiles.

Nothing to do with Race.

orig. prohibition of seven Nations, Canaan - based on
hatred of idolatry - & fear that J. marrying heathen - would be
led into idolatrous practices.

Deut. 7:4 אל תתן בנך לאשה כננית - אל תתן בנך לאשה חיותית
אל תתן בנך לאשה עמיתית ... אל תתן בנך לאשה כננית

So even the later extended prohibition of Ezra & Nehem. - to in-
clude all the nations the land - similarly motivated.

Jews waged a bitter, unending warfare - pagans -
- idol - life & death - venues - universality -

beauties - cruelty

Nothing to do with concepts, Race Purity & Supremacy

2) Non-Jews to-day - Christians & Muslims - were never
regarded by J. law as idolaters - as heathen.

- Thus marriage with a non-Jew who is converted to
Jrd. is considered a valid J. marriage in every respect.
It has the same status as any other J. marriage.

3) J. law does not sanction marriage bet. Jews and
unconverted non-Jews - as contrary to J. faith,
as endangering the survival, the J. people and thus
of J. itself. It is not sacred marriage according to J. law
- disallowed.

4) However - the children of such a marriage - unconverted
according to civil law & not J. law are legitimate

← Marrano is regarded as valued, even tho it looks conservative,
from the point of view of Judaism. ~~It~~ may marry into
the f. fold, if the mother is a Jewess; and when the ^{mother} father
is not Jewish, the child may after conversion marry any Jew.
- The child following in m. m. the status, the mother.

3) Children raised as non-Jews - Sverige.

6) No solution; Antisemitism - Does not work for better under-
~~stand~~ standing but: Jew turn-Jew.

Germany - at beg. 20th C. 9% of Jews by 1933. 35%
7 1/2% of women - " " 1870

- Further inhumanity - no conversion - hazis

- Marranos in Spain - (Christians) - conversion names
given to the descendants of Jews - Baleary islands
Christ. 1391 and 1435 - Until 1782 compelled to
live in a separate quarter - ostracized

- It has nothing to do with solving problem of Jews
or race relationships -

- Recognition of difference + respect for them!

- Equality in spite of differences!

- Jew cannot escape into freedom thru door of antisemitism

- Believe freedom as Jew - fighting for it -

7/ Marrano adjustment