



Maud Hart and Delos Wheeler
Lovelace Family Papers.

Copyright Notice:

This material may be protected by copyright law (U.S. Code, Title 17). Researchers are liable for any infringement. For more information, visit www.mnhs.org/copyright.

3-27-68

Dearest Mama,

This letter is going to be mostly about the book, and I want a carbon copy of that part of it, so I will get the book stuff over with first and tell you about our doings at the end.

One thing I want to get settled with you is whether or not I should present you with the more important problems that arise. I would very much like to, frankly, because you worked with Daddy all the way and know what he was thinking and, perhaps, why he reached some of the conclusions he did reach. I really don't want to change Daddy's interpretation of the events of the period any more than I absolutely have to, but - as you will soon see - I have come to the conclusion that some pretty drastic reinterpretation is necessary. And I would rather have your advice and approval on this reinterpretation as it proceeds. I hate to think I'm taking your time and attention from your book...and if you tell me you really don't want to know what I'm going and give me absolute carte blanche, then I will of course proceed without consulting you. But I'm warning you, in that case you will be in for an awful lot of surprises when you read the final draft! And, I would think, I would have to send or give you at the end several ~~XXXXXX~~ reams of notes explaining why I did everything I will have done.

If you decide to let me consult you as I go along, then you may (I'm not sure yet) even get the final draft to read chapter by chapter rather than all at once.

The thing is...to make a long story short...that the book is simply chock full ~~XXXXXX~~ of out-and-out historical inaccuracies, major and minor, from beginning to end. Please don't let this upset you, it is still a marvelous book, and I am positive that everything can be fixed without hurting it. The fixing may, I make bold to say, even improve it.

But the discovery of how many inaccuracies there are was, I must ~~XXXXXX~~ admit, pretty upsetting to me as ~~XXXXXXXXXXXXXXXX~~ I began to make it. During my sporadic bouts of research over the winter, I found myself sort of averting my eyes from every reference that differed from Daddy's version of the story, saying oh no, it simply cannot be!

Even as late as when you were here last November, I was ~~XXXXXX~~ going

2-2-2
1

on the assumption that most of what had to be done was cutting, polishing, developing character and motivation and maybe jazzing up the plot a little here and there. And I was and am quite confident of my ability to handle all this without bothering you much. Don't know why I should be, when I haven't taken any serious stab at fiction for about a million years, but I just feel good about it...~~instinct~~ instinct, maybe...and you and I have been ~~instinct~~ in such complete agreement, in all our conversations, about everything that needs to be done along these lines.

You did keep telling me that a lot of research had to be done, and thank goodness you were aware of the fact. But I'm afraid I kept minimizing this part of it in my own mind. I really thought that when Daddy had gotten himself so totally immersed in the period, he simply couldn't have gone far wrong. And when I found out how many inaccuracies there really were, I was sort of staggered. I haven't done more than hint around at this problem with you until now, because I didn't want to upset you. But now that I am, as I scribbled on my postcard, finally getting a pretty firm grasp on the real historical events of the period, I really have to tell you.

I will interpolate here something that's probably quite unnecessary...I don't want to sound critical of Daddy, when he worked so hard on the book for so long and produced something so wonderful. And it may be that in many instances when he distorted actual events, he knew perfectly well what he was doing and considered it quite legitimate...in which case, even if I disagreed strongly with him, I would hate to tamper with his interpretation. But I can't help suspecting that in some cases, he didn't know what he was doing.

What I really want to ask you in this connection, I guess, is, how good a scholar was he, in the sense of doing thorough, careful, exhaustive research on his period? You will know about this not only from Scrolls, but also from the historical novels you and he did together.

I have been back over your notes on the sources you know he used, and the reading he did on the Scrolls was certainly ~~adequate~~ adequate. You mention several of the books that I know, from the reading I've been doing, are the best-thought of. And as far as the customs, dress, food, etc., etc., of the period, I am inclined to trust Daddy's knowledge absolutely and do very little supplemental research. After all, he had written three novels, counting this one, on the First Century A.D.

But, when it comes to the actual, factual history of the Jewish-Roman War and related events in the history of the Roman Empire and of Palestine, and the people involved, he seems to have read nothing but Josephus. And now that I have read Josephus (I will know the man by heart before I'm done, and I must admit that he will never rate as one of my favorite writers!) I find that Daddy seems actually to have misread him (though I can hardly

believe that). If not, then he took the most drastic liberties with the facts as recounted by Josephus.

Another thing I want to ask you at this point is, or a sort of general opinion on how far from the historical facts a good historical novel can and should stray. I'm not a big reader of historical novels, and I find myself feeling rather uncertain on this point.

It seems to me that one can certainly, where there is any possible doubt about what actually happened, make something happen that fits in with one's story. Also that one can allow one's self very broad latitude in interpreting the character of a historical figure. But, on the other hand, I don't see how one can play too fast and loose with actual, known events, or how one can assign to an actual historical figure a role in ~~the~~ the events of his time quite different from the role recorded in history. Would you say those are OK general guidelines, and/or do you have anything to add to them?

Well, I guess that's all I have to say in a general way.

Specifically, of course, our biggest problem is with the Zealots in general and with Simon of Giora in particular. Absolutely major and drastic revisions are going to be required here. I'm not going to discuss them with you now because I still don't know quite all that I want to know, and also because it's just too long a story for what is going to be a long letter anyway. But unless you tell me you think it better for me not to discuss all these problems with you, I will put you in the picture in a week or two.

All the other points that have cropped up are rather minor in comparison, it's just that there are so many of them.

One thing I want to mention I am quite sure that Daddy was aware of, and you probably are too, and as far as I'm concerned, it doesn't matter - being an example of the kind of legitimate liberty with history that a historical novel can take. This is that the archaeological ~~evidence~~ evidence indicates very ~~strongly~~ strongly that the Dead Sea community was destroyed by the Romans in the year 68, two years before the fall of Jerusalem. This evidence...just in case you weren't aware of it...is based largely on the absence in the ruins of any coins dated 69 or 70. There are coins from 68, and then none until the decade of the 130's, when the ruined monastery was used as a fortress in the second Jewish-Roman war. Well, obviously, if we had to accept the sacking of the community in the year 68, we just wouldn't have a story. But I most assuredly do not think we do have to. What the experts are saying is simply that it seems most likely that it happened in 68, and I don't think anybody except the worst kind of pedant would begrudge us those two years for fictional purposes! I can think of lots of reasons why no coins from 69 and 70 survived, assuming that our

wouldn't have changed Titus' conduct of the war, or the outcome thereof, he (Agrippa) wasn't all that important. And that scene where he's writing to Vespasian is just too good to lose if it can possibly be saved.

On the other hand, though, it seems wildly unlikely that Agrippa would have been in Jerusalem at any time in the year 69. I'll be writing you more about ~~XXXXXXXXXXXX~~ chronology in later letters (unless you tell me to dry up!), but briefly, Jerusalem in 69 was already in the hands of the Zealots and their supporters, and all the pro-Roman Jews had fled. Agrippa's palace had been burned, and his life wouldn't have been worth a plugged nickel if he'd entered the city. So we will have to have Jared meet his party on the highway, either before Jerusalem or after it on the way to Jamnia.

By the way, I will have to plot all the routes of all the trips everybody takes very carefully. You refer to this problem in one of the letters you wrote me while you were working on the manuscript. I do hope I didn't just dream that map in Daddy's study, and that you will send it to me, but in the meantime I am digging around in the Map Room in the public library. A marvelous room, I wonder if you ever had to use it when you were researching there? As I said on my card, a lot of the books I have at home have little maps, but I really need a big one.

The real reason for my discovery of the ~~XXXXXX~~ map room at this point, however, was Jamnia itself. I was really afraid we had a problem with that town. As you'll remember, it's supposed to be a seaport, and there is that wonderful scene where Jared and Amos see the sailor being taken off by the soldiers. Well, on all my maps, including the one in our Times Atlas, which is the best atlas in the world, Jamnia is shown comfortably inland. And this, it seemed to me, was the kind of liberty that can't be taken. I mean, if you use the real name of a real place, you can't pretend it's on the coast if it's not on the coast. I just didn't know how to solve the problem. The scene with the sailor simply had to be saved, it's the first time ~~XXX~~ Jared sees Cotta, and all the seaport atmosphere was so good, and there I was up against what seemed to be a hard, geographical fact! I scrounged through all Daddy's original notes and found a little paragraph on Jamnia which actually said that it was four miles inland, but also that it was on a river. Hooray, I thought, if it's a navigable river the problem is solved...although it did not seem very likely that the Roman galleys could have sailed four miles up a river so small that the Atlas doesn't even show it.

So...at the same time I was trying to figure out what to do about Johanan Ben Zakkai (you'll remember you wrote me a lot about him) and the Jamnia School. And I found a whole book-length biography of him in the library, which of course also described Jamnia, and said that it consisted of two parts - a port and an inland borough! You simply cannot imagine - or maybe you can, having

done so much historical research by myself - how pleased and relieved I was. However, I still wanted to find out how far it would have been from the inland town to the port town, so I dug up a 19th century French book called Geographie du Talmud. No illustrations and not helpful at all on this point, but it did tell me something useful in connection with the school. So next I went down to the Map Room and found a big old map of Roman Palestine - I will use it constantly from now on unless I can turn up a better one - and sure enough, there was the little port (designated on the map as a "village" only), connected by a road with the ~~XXXXXX~~ inland town (designated a ~~XXXX~~ "city").

I'm ~~XXXXXXXX~~ afraid it's a bit more than four miles by the road shown on the map, and of course now Jared and Amos will have to take an afternoon stroll from the school (which would undoubtedly be in the ~~XX~~ inland part) down to the coastal port. But it's not so far that they couldn't do it.

I don't think the port of Jamnia could ever have been very big or important...not with the major ports of Askalon to the south and Jaffa to the north. But at least it was really there, and certainly might have been in use by the Romans at that time when they would have been pouring supplies in at such a great rate. I guess over the centuries it has simply fallen into disuse and vanished, since it's not on the modern map of Israel although the inland Jamnia is still there. And because it was so small, it would show up only on the biggest and most detailed historical ~~XXXX~~ map.

Now about Johanan and the school. I think I will put him back in. Daddy may have taken him out because he felt that Amos was actually filling the role of Johanan in a fictional way, but that doesn't quite work, for several reasons.

Johanan was given the freedom of Jamnia by Vespasian, not Titus... at least, almost certainly, and it doesn't much matter, because the date is clear. The man who wrote the book I found...a very scholarly rabbi, who gives a marvelous bibliography!...places the time of Johanan's departure from Jerusalem, with what seems like very convincing ~~XXXXXX~~ evidence, in ~~XX~~ the spring of ~~XX~~ 68. Of the various rabbinical sources that tell the story, the majority say it was Vespasian he went to see, not Titus, ~~XXX~~. They all give slightly different versions of exactly how the meeting went, but that doesn't matter at all for our purposes. (You see - I think this is the point you missed when you were trying to reconstruct the story - Vespasian and Titus were in Palestine together in 67 and 68, a father-and-son team. Vespasian didn't leave for Rome until 69, when he got the word that he had been proclaimed Emperor.)

Now, the only problem ~~XXX~~ this might create for us is that it means Johanan's school was ~~XXXXXXXXXX~~ less than a year old at the time of Jared's first trip to Jamnia, which is definitely, simply has to be, at Passover 69. Whereas Amos

has, one gets the distinct impression, spent his whole life in Jamnia.

I think this is OK, though. Jamnia was plenty big enough to have supported a scholar like Amos with a little school of his own...and it would have been a very fine and exciting thing for him to have Johanan, the greatest ~~XXXX~~ scholar of the day, come to settle there...and he might certainly have become affiliated with Johanan's school when it arrived. So we'll make it all have happened that way.

The thing is, the school at Jamnia has to be a big and important one, or it wouldn't have the big warehouse with the extra supplies. And if it is to be made a big and important one, then I think it had better be the real one - that is, ~~XXXX~~ Johanan's. If we just have a big, important school at ~~JAMNIA~~ Jamnia run by our fictional Amos, then I really think we should throw out all the references to that school's having been founded with the ~~XXXX~~ special permission of Vespasian and all that, because, as I just said, Amos has certainly been teaching in Jamnia for more than a year. Also, the transfer of the national center of learning from Jerusalem to Jamnia was an important development of the war years, and I don't see why we shouldn't bring it out in the book, although ~~XXXX~~ you're quite right and we don't have to tell Johanan's personal story in any detail.

The nice thing I found in the French geography book I mentioned earlier is that Jamnia seems always to have been quite a center of scholarship, even before Johanan arrived. (Probably why Johanan chose it when he was looking for a new home for his school). And this lends verisimilitude, I think, to Amos' having been there all along. (Both books...the geography and the Johanan biography)...make Jamnia sound like a lovely place, ~~which~~ which is nice.)

When I'd worked all this out, I was left with only one problem. Amos and his little school would not, it doesn't seem very likely, have been a prime source of writing supplies for the Brothers from the Community or anybody else. Oh, he might have had a couple sheets of parchment or papyrus to give a fellow scholar who had run short, but I can't make it seem very convincing that the Overseer would have taken an overnight trip from Jerusalem to Jamnia to get supplies from Amos at any time before Johanan arrived and the big school was founded. However, if Johanan left Jerusalem in spring 68, the Overseer could have made at least one trip, say in fall 68, so that he and Amos could have met on at least one occasion. (It's important that they should have met, because it's nice for Amos to have liked him and be sorry about his death.)

So...the story of Johanan will be in the book, though he will never appear personally, of course, and it can all be worked in very nicely and naturally, first when the ~~XXXX~~ Priest of Aaron ~~XXXXXXXXXXXX~~ tells Jared to go on to Jamnia if he

can't get what he wants in Jerusalem and again in Jamnia when Amos and Jared are talking. I mean, the story can be told very naturally in those two conversations.

The reason I don't want it to seem that we are letting the fictional Amos play ~~the~~ the role of the historical Johanan is not only the business about the length of time Amos has been in Jamnia, but also because Johanan was such a frightfully distinguished and important scholar, and Amos does not emerge in quite that light...and ~~in~~ in addition, because ~~Jeh~~ a man of Johanan's ~~own~~ stature, really the religious leader of the nation, might simply have felt, however regretfully, that he could not possibly let his daughter marry a Christian.

Good heavens, ~~this~~ this is going on even longer than I thought it would.

One other point I have come up against, and here again, I'm wondering if ~~you~~ considered it, is that Eben's joining in the battle for Jerusalem makes him truly exceptional. Most of the Christian community - several of my sources have made this point - left the war zone in 68 and settled in Transjordania. But I think we can safely and honestly make ~~it~~ give Eben an exceptional attitude in this matter...he feels that Palestine is his country and the Jews are his people and he wants to stand and fight with them even though he is a follower of the Anointed. After all, people were people even way back then, and some of them non-conformist... and can you imagine Eben, the way his whole character is drawn, not wanting to be in the fight? But for the sake of the historically knowledgeable reader, I think we had better put in a brief reference to the departure of the Christians and the fact that Eben was doing something exceptional by staying.

Well, I think all this has been worth writing, ~~if~~ if only to give you an idea of the way I am working and the kind of checking I'm doing. If you think I am being overly meticulous, nit-picking, etc., etc., please say so! I think it's all worth doing, but as I said at the beginning, I don't know much about what makes a historical novel tick. (I am certainly learning...would you believe I have had the thought creeping into my mind that maybe it would be fun to write a sequel, about Jared's triumphs in the arena?)

Also, this letter will make a valuable addition to my own notes, since I've worked out some of my ideas in considerable detail.

~~Now~~ If you'd rather I laid off in future, though, just say so, and I will go ahead with the Zealots, Simon and the siege of Jerusalem just using my best judgement.

One thing that must have become clear to you by now is that I am

To be read after you have read Scrolls from beginning to end. Summary it may be helpful - but probably most is unnecessary. Remember the book is yours now.

final
You will notice that when Daddy started working on the/revision, cutting etc of the last half of the book, the Short Novel, (beginning with the walk to Herod's tower), he threw overboard the plan he had insisted upon in the new part; that is, using nothing but "He said" or "she said", even when somebody was asking. I hated this, and when we were working on the first part of the book together, used to speak against it vigorously. Good verbs could help so much. "He muttered" "He shouted" "He whispered" etc. He only laughed at me and said to humor him. So of course I did. And used every conceivable device, you will note, all through the book, to show that the character was shouting, or whispering, or muttering, without actually saying so. Then when I got to work on the Short Novel revision, and found that either he had forgotten all about the earlier plan or had changed his mind, for here were all the glorious verbs used freely. To make the two parts of the book jibe, and not to change horses in mid-stream, so to say, I put in "he said" and "she said" all through the second half, hating them every moment.

Now I dump this all in your lap. If you find the "he said" and "she said" colorless, and prefer to use other verbs, he has certainly given us a way out by going back to them himself in the Short Novel revision! And since you have the Short Novel now, you can note what helpful good verbs he used before I changed them. And go back to them if you see fit. And in that case use good strong verbs whenever you care to all through the book. What he wants, of course, is a good book. And we have to be consistent.

In any case I would use, I think, "he asked" or "she asked" with a question. My devices for getting around not doing so, were ludicrous at times, and often required an extra line.

I gave the library attendant my great grandfather's name (your great great) because it came from the Bible. Bezaleel.

(Family pronounced a Bezaleel)
I think look up "Druvi" & "druvi"

Did I say that section on fall of Jerusalem must be carefully read?

The asterisks and divisions into parts are put in without much plan. I see to remember that I had thought roughly of the parts included - The Community, The Wild West etc, The War and After the War - not for sub-titles, just guide lines.

The matter of Johanan ben Zakki.

When Delosy first wrote this book, ~~xxxxxx~~ in describing the school at Jamnia, he said it had been founded by the famous Jewish scholar Johanan ben Zakki, and there were numerous references to him scattered through the book.

Then he took him out, I never knew why.

When I started going over the newer part, I found the numerous references to Johanan ben Zakki, but remembering the new policy I cut them out, until I found so many that I thought perhaps he ~~really wished to~~ ^{had} really wished to bring him back, ~~in~~. After that, in some cases, I left him in.

But you must think through whether you wish to use him or not. This is what the Encyclopedia says about him: there are several references.

I. Johanan ben Zakki, leaving the beleaguered Jerusalem, founded a school at Jamnia and saved Jerusalem from perishing with the Temple.

(Me speaking now. This was not the ~~time~~ beleaguered Jerusalem in which Jared fought. It was earlier, in the time of Titus's father, Vespasian.)

2/ JBZ, Palestinian rabbi, contemporary of the Apostles. Disciple of Hillel. After the destruction of the Temple by Titus, he was the main instrument in preservation of the Jewish religion. Reported to have been head of a great school in Jerusalem. In the War with Rome, he belonged to the Peace Party. When he saw that the Zealots were resolved to carry on, he had himself conveyed out of Jerusalem in a coffin. Was courteously received by Roman camp and Vespasian (M to M, this would indicate it was ^{still} the earlier attack on Jerusalem, not Jared's) permitted him to found a

or not is on Page 137. I have another idea on this which I'll
tell you about ~~at the end of this page~~ ~~at the end of this page~~ end of this page.

Another item, not relevant but interesting, from
the Encyclopedia, "Christians took no part in this war." That
doesn't matter because ~~we~~ ^{we}kos has made Eben, like Jared, something
of a curiosity ^{in the army}.

Another thing I ran across in my sketchy reading Re:

Jamnia.

Jared and Meth start off together and page 108 says
their path "led to Emmaus and beyond, toward Jamnia." This gives
the impression that one went to Emmaus and then ^{on} to Jamnia, as
Jared, Eben and the Women did later. ^{The implication seems all along to be that they'll go together} ~~Let~~ on Page 9-II4, ~~Even~~ ^{He} Meth
speaks of ~~xxxx~~ Eben going Jared's way, and leaves ^{the two of} them without
giving any directions. Maybe I missed something earlier in that
section. If not, this ~~xxxxxxxxxx~~ needs some fixing up.

In the old SHOrt Novel book of which you have a ^{complete}
copy now, I hope, you will find references to the ^{Johanen's} school. Some
of which I cut for reasons stated above. You decide whether you
want to bring him in or not. It does ~~not~~ rather strengthen
the story for the few students who know that there really was
a famous school at Jamnia. On the other hand, ~~xxxxxxxxxx~~
I'd go easy about giving many details, or you might run into
trouble.

Vespasian's interest in Jamnia works excellently into the story
in Agrippa chapter, page 142 and on. Agrippa is struggling with
a letter to Vespasian. He wants to have some important news to tell
him. He does....page 144 mention (line 4 from end) 'The successful
unloading of supplies at Jamnia. (An earlier version says "bulging
supply ships" instead of just "supplies." If Agrippa remembers that
this school at Jamnia and the resulting peace with that city, had

6
Been Vespasian's idea, he could here praise Vespasian's foresight and the rest of the paragraph thrown out? I am pleased with this idea because it makes it a little more possible that he, Agrippa, could refrain from revealing the bit news about the imminent attack on Jerusalem.

I haven't read the entire book through since I was in New York, and may not have a chance to do so before I go away, but my general impression was, you may recall, that Daddy's having taken over the typing of it was a great mistake. For he had started out with a version that was polished to the hilt but in typing he changed, amplified, cut, and I was terribly distressed. Maybe if I read it now I would find places he had actually improved, and I hope so.

At this stage I'll only go into detail on one chapter, or perhaps two. The more important one is his meeting with Tamar, I feel almost sure you'll do a lot with that chapter...and as it stands now, greatly improve it. In fact, do a fine job.

I don't think Delosy brings out a real picture of her. He was still fumbling. Trying to change the Great Lady of his first version of the book to someone more human. He brings it off, I think, in the later scene where Tamar ~~is~~ meets Cotta while she's on horseback. I really studied that, when working on the later scenes. And in any of the later scenes she is better than she is in this one/^{where they meet}but he never quite makes up his mind about her. Sometimes her hair is black, sometimes brown, sometimes she is ~~is~~ desert brown, sometimes golden.

I'll tell you some of the things I don't like and if you do like them, don't let me influence you. You stick to your own reaction.

I don't like her being introduced sitting in the big old chair. In the first place, I don't think they even used chairs but I haven't looked that up.^{Maybe they were not common.} In the second place, he ~~makks~~ seems to be trying to make her childishly appealing by sitting there. Later, and quite properly, she isn't childish at all and doesn't try to act that way. In the third place, I don't think she should

be sitting when she is expecting the visit of an elderly and respected priest...or any guest, for that matter. I think she should be standing. The chair, by the way, was a recent innovation. Daddy might not have liked it either if he had had a chance to reread it.

One thing he did like but I never did, although I don't believe I ever told him so. I ~~don't~~ seem to find her habit of pressing her hands against her cheeks very attractive. I can't seem to visualize it. ^{But don't let me influence you.} He forgot where he first describes ^{here} her that her green eyes were heavily lashed. ^{did put it in} She may be a little too dressed up; I'm not sure. I like the little bells. ^{See the good descriptive line about her, page 9 of this letter.} The conversation was changed and he forgot to have her say ^{specifically that} he must ~~come~~ come back to tell her about Jerusalem, but you'll ~~change~~ change it, I know, to make it fit the memory of her saying it which Jared has later.

Page 69, I have cut out the last three lines. And I8d also probably cut lines 2,3, 4 on page 70.

The truth of the matter is that if I were working on this chapter I'd make a lot of changes. One ~~in~~ which, I think, and you and I agreed on comes on page 75. I would eliminate ~~xxxxxx~~ ^{from} ~~xxxxxx~~/the paragraph which follows the asterisks ~~xxxxxx~~ everything ^{after} the word "refreshed." (Also earlier take out the advice from the Chaste One ~~xxxxxx~~.) It seems forced and Jared never thinks of it at any other point in the story. In the following paragraph on that page, I would jump from "world outside" to "The woman seen close." But probably you'll rewrite it a lot through here. Page 81, I would cut everything after "first light", 4 lines from end. And top paragraph page 82, I would cut "for an instant."

wrote for 8 a

I like the second meeting, Page I37 and 8, much better.

9 lines II to I9

On page I39 you have a very good cut/for, ~~inexplic~~ altho
of the king
~~explaining this in the~~ the story/amused ~~him~~, Daddy, ^{he} finally
gave up and let Jared have a beard. In the war he just had to.
this makes possible at least one other good cut.
and ~~xx~~ back on page 27.

~~xx~~

Page 67, line 5 from end, is the only place in the book, I think that Jared gives his full name. And probably not necessary for Brothers use usually only the first one; don't they?

The other chapter which I think I mentioned to you as not being as good as the one I remembered is the one on Agrippa. In looking ~~it~~ over what ~~Makariakxxxxxxxx~~ old versions I have, I don't find anything any better. I think you will find small cuts that will help it. In my copy/^{page}line I3 from end I ~~put~~ restored "suspicious" after lonely, but I don't know quite why. Line 7 I have ^{changed back to} read "Rome, an honor he mentioned often." I do think the chapter will be strengthened by ~~the~~ making his news about/^{Jamnia} ~~vespasian~~ something that will really please the Emperor. And cut the first paragraph I45 but all this is up to you.

Page I46 and on, you say you are going to give Jared some remorse. An idea I greatly approve.

I hope that sometime before I go I can find time to read the book through, but I doubt it. My virus sort of put a stop to that plan. But I'll attach now a few notes of things to remind you, that I ^{wrote} read while rereading various chapters. I'm

a

sorry to say they won't be in order.

Remember ~~xxxxxxx~~ when Jared/^{first} goes to war, to have somebody give him the Brother's Balsam, or else cut later references to it.

I now come to a pile of papers on which I scribbled things at random while going through those copies of Old Version and Cut Version, I clipped together for you. On many of them I scribbled the same things I'm giving you now but some of them were very hurried and faint. If I am repeating, please forgive.

On page 375, Eben was trying to think where to take Elias's manuscript and decides ~~on~~ that Antioch is the best place. I think

this is wrong, because ^{so give to Amos the honor a pick-out (I have made that change)} Amos ~~also~~ picks Antioch; and he is ^{but not this}

supposed to be so well versed in the ~~situation~~ conditions of these various towns. I'd have ^{Eben, 375, think a then in a different order} ~~him shuffled them around~~ and decide temporarily on Alexandria, and then go on just as on page

375 I will do just what Elian planned. I'll ask advice of Amos.

Then on 499 Amos has really helped him.

You may find more on some ~~sixxxxxx~~ about some of these cities if you look over the older version. I think muvh was cut and it's pretty interesting stuff.

One thing that was cut should be restored to your page I-II6

Line II from end. After the word nickname, ^{||} add They called

me Little Bones. Paragraph Heth and Jared laughed. (And go on

"Just the same" etc. Since ^{Eben remembers} ~~Jared thinks~~ that on page 499,

it should really be in the story.

P. 373. If you compare that with the old version you will see that

I ~~missed~~ omitted a scene about Rhoda objecting to ^{then walk walking} ~~pairin~~ in couples.

My reason for doing so was partly that they had already been pairing in couples somewhat, and also had had a long talk, before Jared came, about how it was safest to walk. So to me this seemed wrongly placed.

References to those who fought on in the Holy Upper City, page s 27I and ~~one~~ 4I4. Will you check to make sure that history agrees with this very unfavorable description of the fighters there?

Something I am very anxious to have your reaction to is Jared's praying, 486A. Delossy had him pray kneeling, but not prostrate, because ~~of~~ he was no longer under the Discipline. His version was very good, and makes it more impressive when Jared prays again, with the Chaste One, 492, for probably that was the first time he had prostrated himself since he was expelled. It could be interpreted as a final acceptance of the Community. I made the change I did because I felt that ^{his praying 486A} since ~~this~~ was obviously, an impulsive act, Jared would involuntarily prostrate himself as he had been accustomed to do since childhood. ~~My~~ My version was hurriedly written and not very good but you get the idea. If you agree with me, you can improve what I've done, and also think of a twist to give the Chaste One's prayer. You will find Daddy's version on an old brownish sheet of the cut version; numbered both 66I and 2I. Please ~~xxxxxxx~~ use what you think is most valid.

Page 464. Tamar "shook back her showering hair in a gesture he had always loved." I love it, too, and feel it should be ^{used} ~~used~~ once or twice earlier in the story, to make Jared's feeling more poignant, Don't you? Perhaps it could worked into that, to me, unsatisfying First Meeting?

~~In this section~~ remember to give him a small wound.*

In the ~~xxxxx~~ scene where Jared is directing the hiding of the Scrolls, I put Scarface in. I am positive Daddy would approve. But did I ~~xxxxx~~ then do enough with him?

I know I've said before that Simon must be thoroughly researched. Josephus, who was Delossy's great authority, ~~was~~ ~~a~~ course

2. fight with Carter

defected from the Jews.

A very small matter, ^{II3} Heth says, "All Emmaus knows where I live. Rhoda says, ~~xxxx~~ It's only a little town."

Rhoda says, 379 "All Emmaus knows Heth." ~~xxxx~~

When Jared is there, ^{disguised} he mentions it being such a little town.

Maybe this is good, or maybe it gets monotonous.

Since trips are taken to Jamnia and back, ^{and others to} to Emmaus and to Bethel, it might be a good idea to study that old Jerusalem road to the sea. I believe Daddy discovered that Emmaus and Bethel were slightly off trail but I'm not sure.

Daddy's Jared's cut version of the parting with Tamar was far, far too short but had some good lines.

I ~~don't~~ believe I have mentioned what I'm going to mention now.

If so, please forgive. That ^{concerns} is the chapter where Amos reads the Writing.

~~xxxxxxxx~~ I wonder whether orthodox Jews will be offended by his high opinion of the manuscript, especially by ^{his} comparing it to "the Book." Do you suppose that should be toned down a bit? Also is the Writing too definitely linked with St Marks Gospel? I'm thinking of orthodox Christians now. Virginia, my typist, (her husband a vestryman) was thrilled to death by it, and I like it myself. Do you? I suppose we might see whether publisher objects before making this change. I am more worried about what I mentioned first. For Amos has gone pretty far in letting a Christian marry his daughter, and tying the Book up with the Writing does trouble me? ^{A LITTLE.} Again, DO AS YOU THINK BEST.

Also on page 385 and other places, is Rhoda too casual about Eben being a Christian? Considering her husband's position.

What they are wearing.

~~named differently.~~ For example ~~xxxxxx~~ I think Eben
(or what did he have in
started his trip ~~xxxxxx~~ in loin cloth; ~~xxxxxx~~
Jericho?)
Heth gives him a cloak. ~~xxx~~ In the caves he tears a strip from
his robe to tie the cylinder. But he did not have both a tunic
and a cloak.

Perhaps I told you that Daddy did a lot of cutting on both the
fight and ^{Jared's} ~~the~~ meeting with Tamar afterwards but these, like
Cotta's visit, should be written to the hilt. I ~~xxxxxx~~
went back to old versions somewhat as you know.

I have always mourned the change of Candlestick to ^{Moose} Toady which
Daddy called him for a while (but that's all been cut out I
think) ~~the~~ The name Candlestick was so perfect! ~~But~~ Daddy felt
it absolutely had to be changed, for the Temple candlesticks
were so big, and although I don't care at all for the Golden
Vine which he substituted he assured me that all Jews would
know about the Golden vine. Now I find in his notes that before
he settled on the Golden Vine he had considered a cherub. ~~He~~
He never mentioned that to me. I would like cherub better than
golden vine, wouldn't you? Or would you! Anyway I don't dare
to restore Candlestick for Daddy would be distressed. I'll try to find
the note on cherubs and clip it in there.

Remember in going through the story that Jared liked angels. Angels
are so lovely; maybe there are ^{more} places where they could be used?

I notice that in Daddy's revision he goes back strongly to "With
nothing but the will of God shall a man be concerned." Originally
it was introduced, when ~~xxxxx~~ the Community ^{xxxxx} was introduced,
when Jared went back to the Community from the Compound. The

turn over please.

one thing I forgot.

Page 521 - next to last

page.

one Section deals with Co Ha.

I cut out a paragraph there

for it contained Co Ha's

thought that soon might win

in the area and recuse his

freedom as some mighty fighter

did. You can find it in the

old (short) version I thought it

I cut it because I thought it

lessened the impact of the

gain ending to much.

Look it up, dear, and if you

like it, restore it. As if you too

think it introduces too cheerful a
note, put somewhere earlier in the book
the fact that such freedom was sometimes
won by great-fighters

Chaste One was just working on it then and there was a lovely conversation about it. Now I haven't been able to reread the first section but I remember vaguely that ^{in the new version} it was introduced and ^{was} mentioned so often that I began ^{changing} ~~cutting~~ it for it seemed to be the only thing the Chaste One ever worked at. And it never was introduced so effectively as it had been originally. The reader almost ^{grows} ~~grew~~ tired of it, and I ^{feel} felt that the Chaste One should be allowed to refer, now and then, to something else.

And also not be always ^{on} his rock.

In your revision of the story do ~~xxxxxxxx~~ introduce this ^{"With Nothing but the Will of God"} effectively ^{not} too often, but in the right places.

Also I felt that the Chaste Ones blessing of Jared was much more effective the first time, and Daddy may have cut them out in later times. I'm not sure. But they are much more effective when used more sparingly.

I'm sure you'll do it just right.

And another big job is to find ^{where} when "With Nothing but the Will of God" comes from! And ^{then} get permission to use it.

I know that whenever I read the ~~old~~ ^{from the beginning} book I'll find many things I'd like to call your attention, but likely you'll have found them and all will be well. One thing I have always wished, ~~for that~~ that the supper, the ceremonial meal, should be introduced once in direct action (it is mentioned and described) before the fatal dinner at which Jared is cursed out. If that ~~xxxxxxxxxxxxxxxx~~ ^(early in the book) nice description of it, could just be ^{put into} ~~made~~ a direct scene ^{added early} ~~somewhere early in the book, xxxxxx~~ it would be more effective ~~xxxxxx~~ as a background for his cursing out.

You'll want to curse me out, if I don't stop but I will. U've come to the end of my list and my strength. No, did I ever bring up the question of whether Amos would offer a horse to get to Antioch.

Lots of love
 M.E.
 you'd reach by sea? in
 mine of it!
 show,
 or is it a place
 one best's maps would

August 5.

Merian darling,-

As you know, the copy of the ~~xxxxxx~~ early part of the book which you have was my copy; and the one I now have was Daddy's copy.

I noticed that he had done quite a bit of work ^{first} on the/Coming of the Romans ~~xxxxxx~~ section. I ~~thought that~~ am sending it to you, ^{here with it} which seems simpler than trying to give you pages and lines of the changes.

I have made a few changes on it myself, ~~xxxxxx~~ making ~~xxxx~~ cutting the beard story out of page 27. Daddy had agreed to that, as I've told you.

The copy you are working with was my copy and you may find some suggestions of mine in the margins or pencilled in anywhere.

In getting this together I saw that the first place, in this version, where "With nothing but the will of God" has been used is page 47. And it seems to me not a bad place. Perhaps you have thought of a better. However, I would like to see it, ^{if} ~~you~~ ^{you leave it as it is} fattened a little bit. As ~~xxxxxx~~ you ~~recall~~ ^{recall} in the old short version, ^{quotation} this was introduced first when Jared returns to the Community (to be cursed out.) He finds the Chaste One ~~saxix~~ by his rock, ^{and} in that version it is the reader's first introduction to the Chaste One/ If I am not mistaken (I believe you have all that old Short Version now, there were two or three lovely lines about "With nothing but the will of God"; perhaps they would fit in here. IF YOU LIKE THE IDEA, of having this the first place in the new book these words are said.)

To my great joy I found a dupe of the Old Short Novel, ^{!!!} perhaps not complete, but I have taken out the conversation

I had in mind for you to use a few lines from ~~here~~.

Calvin attached them. p. 47

Memo to Merian.

The word dowry used in this section and in ~~anxnarix~~ various other places in the book may seem wrong for in our usage ~~that~~ a dowry is what the bride brings. But in Palestine mohar is what is given by the groom or his father and is translated "dowry." I believe that word ~~ixxuxndxixxRax~~ mohar is used even today. What the bride's father gives has a different but rather similar name. (The two fathers handled the transactions, in most cases.)

Regarding "lamp" in last paragraph, ^{wedding chapter.} Eben blows it out which in these circumstances is probably all right. But it was customary under usual conditions to keep a lamp burning all night. Only the very poor extinguished them.

I got all the above from the indispensable Dictionary of the Bible.

wedding chapter

Darling,-

I have just finished burning all the oldest versions, the ones I have had stashed away in a huge carton for over a year. It was a mighty big burning. I had to wait for a cool day to do it.

The newer stuff I am sending is also old ^{— though slightly less so —} and much worked over, and ~~xxxxxxx~~ you look over or not as you like, and throw all away when you are through with it. It's hard for me to throw it away when I occasionally see marginal notes which ~~ixxxxx~~ might interest you. But I doubt you'll find much that is helpful in any of it.

The page I am attaching is ~~xxxxxxx~~ something ~~ixxx~~ I'd like to have you ~~read~~ read.

Page 29, my note says. "I would be glad to have the Saturnalia references cut, or played down, unless you think they really contribute to the scene. I like them but ~~I think~~ believe ^{used} he/~~used~~ the same idea very effectively in "Flight". The whole conversation sounds like 'Flight.' I remember that I told Daddy that and he responded, 'Never mind! Let's get this book published ~~fixxxx~~ before we start worrying about 'Flight.'" So you do as you like.

I also find a note of mine pertaining to Page 36. It says, "Word 'aggression is all right here." You may recall that in many cases he ~~used~~ that word confusingly. For you will find in your research that the Romans, and I believe historians, when they call this war an "aggression, mean a Jewish aggression for the Romans earlier that taken a lot of Jewish territory and the Jews were now trying to get it back.

Page 74, ~~since~~ perhaps cut "imperial Romans" for ^{later} she told Cotta/that no Romans had come.

Page 147, If "banquet" is always used for the evening meal, we should use the same word in earlier reference to it.

Page 151, lines 14, 15 and 16, I cut some of that because Eben is the one who is good at slings.

Memo to Merian. Things to remember.

Page 301. Elia gets a spear, Jared a sword and Elou a dagger.

Page 330. Elou also gets a sword.

Page 338. Jared gets a light breast plate, a shield and a dagger.

Page 342. Jared gets 2

guidelines.

Also: ~~P~~

The way Jared kills the last Roman is too much like the way he earlier killed Black Sabines. Can

you invent another way for him to kill that Roman? I'm no good at such things.

Memo to Menau. To
be inserted before asterisk
in page 372.

MRS. DELOS W. LOVELACE
774 West Eighth Street Claremont, California

July 25.

Dearest Mamas, —

Here are the ~~manuscripts~~
Endpapers, ^{final pages of} ~~Daddy's~~ ~~left~~ ~~of~~ his book
which Daddy left as various drafts.
I am sending ^{you} in a hip box
the old Short Novel version,
and also the cut version, but I
thought these precious endpapers might
be safer ~~to~~ sent first class
mail so I could register them.

When all is finished, please save
that ^{page of the} endpaper marked O.V., the most
fattered me of all. Unless you
want to keep it yourself, send
it to me when you are all

through with the book
and throwing out the various
drafts. (about a ton of
paper.) I don't necessarily
think it's the best; it
just touches me because it
seems to represent Daddy's toil
on this book. I may paste it
in ~~the~~ my copy of the published
book some day, & keep it as
a treasure, in any case. But
if you feel the same, I'd be
just as happy to have you
transmit it. I'll write another
letter ~~telling you~~ relative
to the hip box, which may
arrive with this. ~~It~~ I may send
it Railway Express — it's so
very heavy. Much love,
Mother.

Maud to Merian and Bert -

You will find references to
a Brother's balsam which

Jared used to heal wounds

But there was no ^{earlier} reference to
such balsam being given to him.

~~possibility~~. Should we write it
in earlier ~~at cut~~ ~~such~~ ~~write it~~
him? or cut such ~~write it~~

References? - You will find them
scattered thru the pages ~~of~~ ~~the~~ ~~highly~~

Merian - You have said you
like the balsam. I will
sketch it in (in ~~clark~~)
~~at~~ probably when he says
his reference to the bottles. Or
would you like to?

Mélan.

GILBERT

Supercare

25% COTTON

been used very effectively in the chapter where Jared and Eben see the Jewish prisoners being treated so cruelly ~~at~~ ^{at} the time they ~~haxx~~ are hiding in the Roman camp, trying to steal the crew chief. (Page 207 and on. It could be used both there and in 270.)

If you could make those insertions it would strengthen the book a lot, I think.

Also in this section, perhaps because he is with another Christian, ~~xxxx~~ Eben says and does many things that bring in Christianity and Jesus's teachings. I believe he does all through ^{old} this/book. In that case, ~~some~~ ^{more} of it should certainly be inserted here and there in the first 276 pages. I hate to interrupt my present job to look for the spots. But it will be too noticeable if Eben all of a sudden begins to have these thoughts.

If we weren't going to work ^{Jared's work} ~~to~~ into the first part of the book I'd cut it here but it's really too effective to cut.

Lots of love, Mother.

P.S. I'll send this along with the leaflet about last week modern ~~xxxx~~ mass at St Ambrose. I wanted you to see how the Flowers ~~are~~ gone etc was used there

M

DELOS W. LOVELACE

774 West Eighth Street

Claremont, California

letter
he says:
tion in "Flight from Herod", but ~~not~~ such permission for anything in "Scrolls" and he would be apt to keep such permissions together, I do find, however, the dupe of a letter to Nannine, ..rather what seems to be a draft ~~for~~ *of a* ~~one~~....in which he says that he would need to get author's permission to use "With nothing but the will of God shall a man be concerned" and ~~xxxx~~ for another psalm beginning "Rise, mighty one," These are respectively on pages 384 and 398 of The Dead Sea Scrolls by Millar Burrows." He comments that no two translators had given the same translation of "will of God" but ~~xxxxxxx~~ "hasn't Burrows come up with a marvellous line?"

So we must remember this when the book is finished. I don't recall the "Rise mighty one" at all. Perhaps he decided not to use it. *> think that perhaps the permissions will be just routine, & authorship is well known, etc.*

I found copies of the two ~~xxxx~~ rejections of the earlier "Scrolls", from McKay, and Simon and Schuster. The latter said it might sell a hundred thousand copies. I did not find the letter which came from the friend of Nannine in the publishing business.. the one which appraised his work in the very earliest draft. ...the one you mentioned to me.

Daddy
Although he was never a saver, he did save a copy of the talk he gave at the University Club after he returned from Israel. Maybe you'd like to see it.

new
I am having a/copy of Josephus ~~xxxxxx~~ mailed to you, via our local bookstore. The old one is a real antique, and so frail it is almost falling to pieces and also may not belong to us. I trust Burrows reached you safely.

Lots more to say but this is strictly business. *lots 2 w/z, matter.*

P.S. Darling, as soon as you type the pages I typed so roughly at the hotel, will you send me my dupes? (I believe you planned to take two, one for me and one for the No.1 copy at the bank.) I think I would find it easier to get rolling if I could read over the pages that precede what I am writing. At least, that is the way I usually operate, And soon I'll be sending some pages to you.

DELOS W. LOVELACE

774 West Eighth Street

Claremont, California

Dearest Merian,-

Written late^{at night} so it may not be too clear.

You recall that I knew that something beginning "Wide to the right and left" was missing, and I left a spare page or so, for it. It took more pages than I thought and may confuse your numbering if you have already gone beyond this with your typing.

I found among Daddy's pages ^{quite similar} several/versions of this section but ~~no~~ ^{complete one} ~~sure~~ ^{and no} ~~indication~~ ^{as to which} ~~one~~ ^{he} considered the final ~~one~~. So I have picked and chosen ~~xxxxxx~~ paragraphs from each. I am enclosing all those pages so you can look them over and if you prefer some of the versions I discarded please use them. I hate the brutality ^{that} in this so/I can hardly judge it.

I've brought up a few matters in the margins of these pages which are ~~xxxxxx~~ pretty clear, I guess.

I have two dupes....one for the copy I am using and one ~~xxxx~~ for our spare at the bank.

Lots of love

DL

PS I often change the words "lier-in-wait" here and also in other ~~xxxx~~ sections. Do you like it? I dont even know exactly what it means, and I think he uses it too often. I can't find the ~~word~~ phrase in the dictionary. The word lier is there: "one who waits in ambush." ~~xxxx~~ If it is a vivid phrase for you, please reinststate it as much as you wish to. Delosy adored it

over

One thing I forgot to take up because I was sleepy:

In the ^{pages} ~~copy~~ you have...which follows this.... you may

find I have ~~xxxxxxx~~ ^{inserted explanations} ~~xxxxxxx~~ explained too much
~~xxxxxxx~~ ~~xxxxxxx~~ ~~xxxxxxx~~ know about the man on the cross

and the men with their hands cut off. I know I did not
remember the missing ^{pages} ~~copy~~ clearly and I may not have

recalled that in ^{these} pages there was ^{such a} ~~the~~ full account
of the matter ~~and~~ I may have tried to ~~xxxxxxx~~ ^{be too} give a

~~more~~ explicit ~~account~~ not realizing that the reader
knew all about what figures the Romans had sent and all

that was needed was the Jewish reaction to it. If you
find I duplicated anything just fix it up. I recall

vaguely having thought that Delossy had not made it very
clear (in the scene where the mangled prisoners appear ^{to them}

^{errands} and I may have tried wrongly to fix it up.

this is a masterpiece of report writing

Pages 236 and 248 attached,

DELOS W. LOVELACE

774 West Eighth Street

Claremont, California

September 7, 1967.

Dearest Merian,-

I am right, am I not, in thinking that you have ^{your own} a copy of the book? And that you have added to it, ^{duplicate of} the pages you have just mailed to me? I think so, but want to be sure.

In my copy I have pages 201, 202 and 203 missing. Probably ^{they are around somewhere. also they may be} there are ~~doubles~~ in the bank copy which I'm visiting tomorrow... ^{add to it} (to ~~xxxxxxx~~ the new pages you have sent)... ~~xxxxxx~~ If they aren't, it's good to know that you have a ~~xxxxxx~~ complete copy... at least, I think you have.

To get back to what you just sent me:

When I tried to add it to my copy I seemed to have no page ²³⁶ ~~237~~. But I had it in a very good old version, so I copied it and made a copy for you, in case you were missing that page, too. If you already have this page, use whichever you think better. (Or they may be just the same.) If you have one and it's better than this one, won't you make this one conform to yours and return it to me, please. ^{otherwise, no need to return.}

Your copy is fine and I am delighted to have it. All you did is fine, too. There were a few mistakes you'll wish to correct on your copy. The only one of real importance is on page 245, line 9 from end, where you omitted "Is he drunk?" someone said. (follows 'advanced') ^{used} ~~varied.~~ And ~~fixxxxxxxx~~ page 249, second line where you ^{used}

DELOS W. LOVELACE

774 West Eighth Street

Claremont, California

"target" for "priest". Isn't that funny?

There were a few small typographical errors and I made a few changes. I'll list all. Might save you time.

Page 241. Line 4 mere handful

Line 10 from end. "With Cotta on his left" I cut that "with" since there is another "with" on next line, and it makes sense without this one

Line 17 from top. "Standards"

Line 4 from end, Jews.

Last Line ~~xxxxxx~~ I substituted 'Tiberius'

for 'he'

Page 245. (Same page where 'Is he drunk' is missing) on ~~xxxxx~~ first line after asterisks, said 'the Jewish catapult. Because we had just been with the Romans. Perhaps unnecessary. ~~xxx~~ Do as you please.

Page 247. Lines 2 and 3 both had 'so many'. I've left in the first one, line 2, but have changed line 3 to read, flew on, And many found the uplifted torso, and all of a

Page 249. I've mentioned above, the priest....

If you don't agree with any change I've made, dear, change it back/.

I am enclosing the missing page 248.

Doubtless the old one was left on the floor of the Fifth Avenue Hotel. I found a good old copy of that page.

I am so, so pleased, darling, that you think it is so good! Oh, what that would mean to your father! When I try to read it through, I am constantly harrassed ~~xxxx~~ by old paragraphs or maybe just words having been changed (in an off-hand way, I think) while he was typing. I keep longing to dip into my carton ~~xxx~~ of old versions to find the originals of the pages

DELOS W. LOVELACE

774 West Eighth Street

Claremont, California

in question. Where I think Daddy changed with real intent, I shouldn't want to touch it, but so many times when I told him my dismay about the changes~~h~~ made as he typed, he'd say "Oh, go back to the old version. I must stop that habit of spur of the moment changes/." Then, as I know I've told you, we couldn't find the old version in his waste basket and what I've saved is chiefly the working versions which happily, often have the stuff I liked.

But I realize that now, with my eyes so tricky and not getting any better, I must ~~not~~ forget for the time being what has already been typed and get ahead with finishing ^{to the end} some sort of a ^{readable} copy for you. I can understand that you prefer not to cut or change until you have read it ^{beginning to} ~~end for~~ end. But when I have finished, I may ~~xxxxxxxxxxxx~~ ~~xxxxxxxx~~ go through ^{the} ~~my~~ version ^{I am using,} making all the changes back to the original that ^{wish to and} I can remember or dig up. Or if my eyes are too bad for that, I'll find ~~the~~ old pages which apply to ^{each} ~~the~~ chapter ~~xxxxxx~~ and attached them to it, clip them to it, and you can look them through before you do a final version. *use for what you prefer.*

One last thing I may have told you before but have no record of it. Daddy's authority was always Josephus, and I think we have to remember that, after all, Josephus defected and may ~~xxxxxx~~ be speaking ~~xxxx~~ ~~defensxxxix~~ defensively sometimes. ~~xxxxxxx~~

MRS. DELOS W. LOVELACE

774 West Eighth Street

Claremont, California

I do n't think Daddy ~~went~~ wrong when he gave so much blame to the "bad Jews" like Simon (whom he epitomized in Simon); that was probably true. And perhaps Josephus can be believed ~~xxxxxDaddy~~ in the matter of the utter lack of leadership among the Jews. But ~~xxxxxxx~~ ^{the} ~~xxxxxxx~~ ^{the} ~~xxxxxxx~~ changes of mood, ~~xxxx~~ seeming ~~ir~~responsibility and going off on tangents of the Jewish soldiers may be overdone sometimes. (Daddy softened a lot of that to please me as the story progressed.) ~~xxxxxxx~~

~~xxx~~ And of course it's fine for Jared ^{to} have to assume leadership. But I ^{think} think that if Daddy had been alive through this last Jewish war, he would ^{be absolutely thrilled but also would} have a slightly different opinion of the Jewish fighting man. Do you remember the cover picture of Life on June 23, 1943? It shows this absolutely ecstatic Jewish soldier and the captian reads: "Israeli soldier cools off in the Suez Canal." I saved that issue and I also have their Special issue on the war. I think that whole thing would have been very helpful to him in giving him a basis, an authority, to make the Jewish soldiers superb. Take this for what it's worth from me, dear. I ^{just} wish you would put this letter with your papers and consider it when you and (perhaps, I hope, Bert) really get to work after you have the complete book.

Lots of love and many thanks from me and,
I am very sure, your Daddy.

Mother.

MRS. DELOS W. LOVELACE

774 West Eighth Street

Claremont, California

June 7, 1967

Dearest Merian,-

I am waiting for it to stop raining...yes, raining; it's doing it again~~%%%~~ so I can go to the bank and get out that page which was lost from your copy and copy it out for you. It will be enclosed ~~xxxxxxx~~ with this. So I'll spend the time putting down a few things re: the book which I have been meaning to tell you.

and also the name Candlestick was so good.

First, when you ^{are reading} ~~got to~~ the old ~~draft~~ part of the book, the part which made the original book, you will note that the character now called Mouse was then called Candlestick. That is because he was trying to carry away as ~~loot~~ one of the Temple candlesticks. Delossy changed this to his carrying away something else because he discovered how large those candlesticks really were, I felt badly about it, (although it couldn't be ~~he~~ helped) because the ~~candlestick~~ holiness of the candlestick could be understood by the reader with so little explanation. Anyway, in the original book part which you will soon be reading, Candlestick becomes a most appealing figure. Delossy kept, ~~I~~ have discovered, a very few notes from his talk with Scott. One was that "Candlestick is magnificent". I mention this because I don't ~~xxxx~~ feel sure Mouse, in this early part which didn't exist in the original book, comes out well enough. I hope you will feel I'm mistaken. But ~~xxxxx~~ this may ~~xxxxxxxixvxxxixmxx~~ make you want to build him up a little.

I believe he just forgot about it.

Second,

~~First~~, there is the quotation, "With nothing but the will of God shall a man be concerned." In the original book that was used most effectively as a sort of ~~#~~ theme song. I have just realized how very little it is used in this new opening. Again, if you see a place to work it in, do so.

I believe I told you that I thought Daddy had received permission to use that quote but now I don't think he had, for I have found the permission he received from some Englishman to use a certain quote

sure whether this was the fourth, fifth --- tenth day. He and Jared had stood against so many assaults and gone out on so many sorties ^{that} he had lost count. Remembering these results of these he could, however, nod with some satisfaction. The Romans were less five rams and catapults and not a few legionnaires and horsemen.

He took another slow breath while Jared was badgering and cajoling

STUBERT

Superase

against the Simonite's mouth. Ask Bert if that would be impossible, or something. And I so much prefer his telling Eben not to fight on account of his leg. Also glad to see Shilohite/~~xxxxxxxxxxxx~~^{used} in the place of the overworked Galilean. However, I suppose it's possible that he had not authenticated Shilohite. Would you look that up in some of the books? Do you prefer this version of the section too. [?] If so, just throw out the old one.

3. When Delossy read me this Black Roman section, I assumed that the champion-fighting business must have been common in those days. When I asked him about it, however, he told me gleefully that he had made the whole thing up. I was worried, and thought at first that perhaps it would have to be thrown out, much as I liked it. But as I read it now it sounds so authentic, and so much in line with the times, that I believe we might risk it. What do you think? I admit that ~~xxx~~ it sounds more in line with Jewish temperament than Roman. but it's so interesting. I remember too that I asked him whether the Black Roman was an historical figure (aside from the duelling.) I can't recall his answer but my guess is that he ran across the information that negro slaves were sometimes made Romans as a reward for heroic conduct and then he invented Sabinus. To go back for a moment to the Shilohite. I still think that some mention should have been made of ^{the 4} ~~them~~ earlier. Perhaps that Simon had scared them off. What do you think? It could be easily worked in.

4. I know I told you that I invented ~~xxx~~ Jared's ruminations about the Community at the end of the Black Roman section. And I believe I suggested that you might think of something better. I felt strongly, and still feel that such a good incident needs some sort of good finale. Perhaps I wondered by typewriter before whether this was a spot where we could use "With nothing but the will of ~~God~~ should a man be concerned." But that doesn't seem ~~at all~~ a propos.

5. Have I ever told you that I found among Daddy's papers a letter from ~~xxxx~~ a British author giving him permission to quote a poem he had quoted ~~from~~ in "Flight from Herod." But about "Keeper of the

Scrolls " ~~xxxxxxx~~ there was only an unfinished letter to Nannine ~~xxxxxx~~ reminding her that when the book was done we should get some permissions from the author of that good book on the Scrolls I sent to you. As I recall a conversation I had with eloe he thought he owed the litany with which Jared is cursed out of the Community to that book but checking it in the index or skipping through it, he couldn't find it and wondered where the dickens he had turned it up. ^{the litany of cursing, I mean} I remember that he changed words here and there so that it wouldnt be too similar to the originals wherever he had found them.

6. Merian: Perhaps you would prefer to stop reading now unless you have already read the latest section which is enclosed with this.

When he finished the Black Roman's story, ~~xxxx~~ Daddy plunged at once into the news that the crack had ~~broken~~, ^{the} wall fallen, etc. He didnt even put in the asterisks which I have now put in. I ~~didn't~~ disliked this. I felt that so good a yarn as the Black Roman duel deserved a finish of its own and, as you know, I put one in. It was my intention to do what Daddy hadn't done, let a ~~xxxxday~~ day or so pass, or at least a day, and then bring in the tragic news of the crack, the wall and the Temple. But this was easier said than written and ^{for} I discovered that it wasn't so simple (at least for me) to get the messenger up to the terrace while fighting was in progress. I decided that Daddy had probably/^{or perhaps}planned it the way he did because the terrace was now empty and silent and a messenger could come. If you feel as I do, and if you see any way to get the news to the terrace, I'd be glad to have you rewrite it. I found, not in Daddy's typed version but in some old miscellaneous papers, one in which they had felt a shock on the terrace, the shock ^{of} course of the wall cracking. I'll try to remember to clip it to this sheet. ^{Did so!} If I dont you will find it in the papers I am sending today and I called your attention to it specifically on the margin. ^{But perhaps he cut it out because it didn't seem likely. However, I think he felt such a vibration}

7. We are now approaching the ~~xxxx~~ point where the old novel began and as you may remember, ~~xxxxxxx~~ moving description of

The terrace grew quiet,

Man'an. Do you like this old version better? It is not D's last version. So, perhaps he is right.

Except for a few half hearted shouts, and the snarls of the frustrated Simonites, the terrace grew quiet. Next, the Simonites, as usual, edged away, the ^{now} toady last.

Then all who remained became aware that the ram, whose booming had filled their ears for days, was no longer booming

"And down on the ground ~~all~~ the siege sounds are stopped,"

Eban said.

They all rushed to look down and ~~then two or three quick to put two and two together turned.~~ ^{cried out in dismay}

"The Romans have broken through!"

"They are pouring into the Fortress!"

"The crack did not hold!"

They looked at one another, in consternation.

"Nor Simon's wall," ~~one said:~~

"Simon did not build well enough."

"So, now, what of the Temple?"

~~In silence that became heavy with foreboding, they pondered.~~ ^{The fall into a silence}

If the crack had ^{not held} been broken? If the Romans had poured through?

If Simon's wall had not held? Then, indeed, what of the Temple?

As though the gloomy questions had exercised an answerer,

a postern guard came, pelting up from below.

"The Temple has fallen," he shouted. "Sacrifices have stopped."

The foreboding silence became appalled. Sacrifices had not been stopped since a Selucid king had taken Jerusalem. He had sent a trampling host through the holy courts. ^{... had that was a hundred years ago} ~~This, he had said, was to make sure that his mightiness would be remembered. It had been. In a hundred years it, and he, had never been forgotten, but had been cursed daily.~~

"It was Simon who stopped the sacrifices," the guard

I have had to do some working over of that. For one thing, in the old novel, I feel a little more time had been allowed ~~xxxxxxxxxxxx~~ between the capture of pf Jared and Eben ~~and~~ the Roman occupation ~~and~~. In this version Jared and Eben run to the colonnade and the Temple is burning ~~and~~ but the city hadn't had much time yet to take on the new appearance. Also in the novel this ^{description} was just after dawn and there were some very nice ^{lines} ~~lines~~ describing ^{dawn} ~~it~~ on Kidron, the Mount of Olives etc. But this can't be dawn. There has been at least a morning of fighting ^{behind them,} when you include the Black Roman duel. And looking ahead to all the things that have to happen before that day ends for Jared and Eben I realize that Delossy stretched this into a very long day. Perhaps you will have a suggestion, or want to rewrite what I have done, or ~~xxxxxxxxxxxx~~ be able to ~~xxxxxxxxxxxx~~ manoeuvre so that things happen a little more slowly after the Black Roman episode. Study it, dear.

8. This description of the city, which Daddy took over from the old novel, ^{he has} used ~~it~~ to lead up to Jared's putting all the blame on Simon and wanting to kill Simon. Well, at least in this version, it is a false lead. Within a few pages, Jared and Eben are with Simon and Eben has a dagger at his throat, but he doesn't kill him. ^{They never} Their motive ^{has} ~~isn't~~ ^{really} to kill Simon but to get away and rescue Amos's women as they have promised to do. ^{So} I rewrote the ending of the walk through the city so they would be anxious to get away in order to keep the promise to Amos. (In any case the reader must know by now that Jared hates Simon and that he felt Simon was the cause of the downfall.)

I have ^{given} ~~changed~~ the description of the ~~xxxxxxxxxxxx~~ misery of the City a different situation in the section too. ~~xxxxxxxxxxxx~~ It seemed very awkward to have no description, the streets empty, in fact, on their walk down to Dung Gate and pages full of ^{people} ~~and~~ of such terrible interest on their return. So I have put it all in (what I could use) on the walk down. When you study the different versions, you will understand my motives in changing.

And I'll be very glad to have you study it, for ~~xxx~~ it was a pretty wonderful section in the old novel but simply has to be made to conform now to the time element and the other things I've mentioned.

9. Top page 250 I have asterisks; have you? Also on end page 253.

10. I am enclosing a newspaper account of the Rosh Hashana. I was charmed by it and wondered whether rams horns were anything we could use. Do you know anything about that tradition?

11. Here is a general comment on the whole book which I have been wanting to discuss. It's unfortunate in a way (but can't be changed of course) that Jared, Eben and Elias are, none of them, orthodox Jews. The other defenders were, presumably, orthodox Jews. Daddy based his book so much on Josephus, the best authority, I believe, but still a traitor, and that led him to make much of what perhaps was really the case, the complete or almost complete lack of leadership among the Jews. I have softened that a little, as you will realize if you have read the ~~xxxxxxxxxxxx~~ original pages, as well as the finished ones I've sent you; and I have cut many of the taunting remarks the Jews made to Jared and Eben; and while I have tried to retain all the Jewish characteristic emotional excitement about things, and yet cutting it when it seemed to be too inexpedient and almost ridiculous. We both know how much Delossy admired the Jews, but sometimes he is so bent on giving Josephus's explanations that he does make them seem unbelievably naive.

I understand that there is at least one and I believe two very fine new histories of the Jewish people. I shouldn't use my eyes on researching but I wish you could tell me whether or not modern authorities say, ~~xxxxxx~~ as Josephus does, that the Jews did not accept leadership etc. I am sure Delossy would have read those new fine histories if they had been available to him and would wish us ~~xxx~~ to make any necessary changes to make his book conform to the truth. It would be more a matter of cutting than anything else. And perhaps building up, ~~xxxxxxxxxxxx~~ in off-the-scene events,

some of the other fine ^{orthodox} ~~Jewish~~ leaders who ~~also~~ organized the rank and file, as ^{you} ~~had~~ did, and ~~were orthodox~~. (I mean, that would ~~be assumed~~) ~~unlike~~. I haven't tied up the beginning and the end of this, but my point is that the author having made all three of his ^{main} characters non-orthodox should be particularly careful, in all fairness, to give all due credit to the orthodox majority who so heroically defended the city for so many days. Here is a change I made on present copy. D had said (~~xxxx~~ (you'll find ^{it} in the pages from which I copied this) That "the defenders of Antonia, with nothing to defend, had straggled ~~off~~ ^a few to Simon, some to the Upper City Remnant (which was still ~~xxxx~~ fighting, Me) and ~~most~~ to the open country." You will see on page ~~27x~~ 271 that I make it read "The heroic defenders of Antonia, with nothing left to defend, ~~had~~ had straggled off, some to the Upper City Remnant, but most to the open country." You'll note that I put in "heroic" and cut "a few to Simon" for it's hard to believe that, after the temple was set on fire by Simon, even a few orthodox Jews would have joined him.

Where you see chances that I have missed, I hope you won't be afraid to call these defenders heroic, magnificent, etc, it was certainly true. And I wish I could use my eyes to look up some ~~author~~ ^{authorities} other than Josephus but I simply don't dare to, although I do intend ^{at least} to scan the new history Hokensons are telling me about.

Well, a long business letter but perhaps nice to get it out of the way before I see you (cheers, cheers) because ^{when we talk,} you will have digested some of these things, as I have by writing them down, and perhaps we can ~~xxxx~~ do a better job on "addy's" book.

Lots of love,

M/E

MRS. DELOS W. LOVELACE
774 West Eighth Street Claremont, California

Something Estlin Swirey
said last night, indicated
that "the Circus (Maximes)
was used, ^{chiefly} for the famous
chariot races.

Note D's reference to it on

Page 5 281 + 291 etc.

Does that fit in? Daddy did
a heap research on this subject
of brass ~~knives~~ ^{knives} ~~tortured~~ ^{tortured and} ~~by~~
the Romans as fighters -
and I would swear he knew
what was right, I looked Circus

^{maximes}
1 up in Every Britannia ^{and} 289
fight wasn't mentioned. It just
said "for chariot races and
other amusements" maybe that
would cover it as you may want
to go to (over)

little ^{bread}, yourself. Was the
lives another Coliseum?

→ ~~and~~ know, so pass it

to you.

RELIGION

JUDAISM

The Temple Scroll

Since the first discovery of the Dead Sea Scrolls in 1947, the faded parchments of Qumran have provided extraordinary insights into the nature of Judaism at the time when Christianity was born. Now, Israeli Archaeologist Yigael Yadin has announced the discovery of a new scroll. Not only is it the longest so far discovered, but it may well prove to be the most important. Unlike the other parchments, which are either copies of Biblical texts or accounts of the history and practices of the Qumran community, the new scroll is a prophetic message, claiming to speak for God himself, that was clearly intended by its author to be incorporated into the Bible.

According to Israeli sources, the scroll was in the possession of a Bethlehem antique dealer for seven years and was seized by the Israeli government after the occupation of the Jordanian city last June. Less than one-tenth of a millimeter thick, the parchment is in extremely fragile condition; insects had begun to gnaw at its fringes, and the outer portion, said Yadin, looked like "melted chocolate." Unrolled, the scroll measures 28 ft. 3 in. in length, more than four feet longer than Qumran's complete scroll of *Isaiah*.

Law of God. Yadin dates the scroll from 50 B.C. to the beginning of the 1st century A.D., but adds that it might be a copy of a work written earlier during the Second Temple period. "From the external evidence," he says, "it is apparent that the author definitely wanted his scroll to be taken as the law of God." Unlike all other apocryphal writings of the time, the new scroll is writ-



YADIN WITH SCROLL FACSIMILE
Commands on spies and toilets.

LEE JOHNSON



THE REV. SCHULLER IN GARDEN GROVE PULPIT
With plug-in speakers and snack-bar doughnuts.

ten as though the Creator himself is speaking. In other Qumran texts, the word God is written in a distinctive script, a reminder that the sacred name is too holy to pronounce; in the new scroll, the letters for Yahweh are written in the style of the rest of the text.

The new scroll is a series of commands to the people of Israel. Since nearly half of them deal with detailed instructions on the building and ritual maintenance of the temple, Yadin has tentatively named the document the "Temple Scroll." The minute specifications call for the construction of three courts in the form of concentric squares; the two outer courts must each have twelve gates, named for the twelve tribes of Israel. Curiously, it also requires that public toilets should be constructed 1,400 meters northwest of the temple—which, notes Yadin slyly, would situate the lavatories today somewhere near the old Mandelbaum Gate leading to what was Arab Jerusalem.

Wine & Olives. Also contained in the scroll are lengthy statements of halakoth, or religious laws—many of which are found in the Pentateuch, but some new to Biblical scholars. One such regulation, for example, provides for the death penalty for traitors caught spying against the people of Israel. In addition to the annual feast of grains, or *Shavuot*, the scroll summons the Jewish people to celebrate hitherto unknown feasts of wine and oil following the grape and olive harvests. There are also many sentences insisting upon the need for ritual purity.

Yadin believes that the Temple Scroll was considered part of the Bible by Qumran. The parchment reinforces the scholarly conviction that the Qumran community consisted of ascetic, apocalyptically minded Jews who withdrew from the turmoil of Jerusalem to await the end of the world, and whose zeal to purify their faith in some sense foreshadowed that of Jesus and the early Christians.

CHURCHES

Drive-In Devotion

As the choir sang *Holy, Holy, Holy*, the Rev. Robert H. Schuller mounted the pulpit of his new \$3,000,000 church in Garden Grove, Calif., and pushed a button. Two 25-ft.-high sections of the glass wall before him separated slowly, leaving only open air between the preacher and nearly 1,500 worshipers in 500 cars parked below him. Schuller's nondenominational Protestant parish, as its newspaper advertisements state, is a "walk-in, drive-in" church—one of more than 70 now operating across the nation.

Pew on Wheels. Most such churches begin by taking over a drive-in theater on Sunday morning. Minister, choir and organ perch atop the projection booth or a makeshift stage, and the sermon is piped into cars through window speakers. Among the most impressive of several new churches specially built for drive-in congregations are Schuller's Garden Grove Community Church (designed by Richard Neutra) and the glass-walled Trinity Reformed Church in Kent, Wash., which will accommodate up to 300 people in cars parked outside. Both Garden Grove and Trinity Reformed also serve worshipers seated in the nave.

Except in Florida and Southern California, drive-in churches generally function only in the summer or for Easter sunrise services. They particularly attract vacationers who, as one minister puts it, suffer from "normal protestantitis"—the feeling that summer is the time to take a holiday from church. Many worshipers are attracted by the lack of usual Sunday formality, show up in everything from bathing suits to pajamas. The church lots are invariably packed with cars carrying rooftop boats, surfboards, golf clubs and picnic hampers. But the convenience of drive-in services also attracts the sick and disabled, parents with small children who

Important Arthritis Information

"If there is any possibility that you have a rheumatic disease [including arthritis], see your physician. Don't delay. Early treatment can prevent crippling."

Your doctor will probably recommend aspirin in his treatment, because:

"Aspirin is the most reliable and least toxic of all arthritic drugs. It is the one that is most likely to provide sustained control of symptoms." —*The quotations are from the folder, "Arthritis & Rheumatism," recently published by the U.S. Department of Health, Education and Welfare.*

The makers of Bayer Aspirin urge you to remember this: *Bayer is pure aspirin.* Many of the other products that advertise arthritis benefits are *part* aspirin, but Bayer is *pure* aspirin, and aspirin is the drug doctors recommend for hours of continuous relief from arthritis pain, swelling and stiffness, so you can work, play and sleep in greater comfort.

If you suffer from arthritis, see your doctor at once.

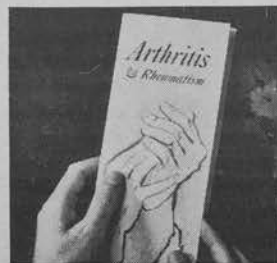
When he recommends aspirin, take Bayer.

*Pure aspirin,
not just part aspirin.*



HOW TO GET COMPLETE FOLDER

You owe it to yourself to read the complete folder, "Arthritis & Rheumatism," published by the U.S. Department of Health, Education and Welfare. It is for sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D. C. 20402—Price 5 cents each or \$3 per 100 copies.



cannot be left home alone, celebrities trying to shun crowds, and many unchurched Christians who just like to meditate by themselves.

Honk for Service. Whether fancy or plain, the mechanics of most drive-in churches are similar. Ushers distribute printed hymns as the cars roll in, help plug in speakers, take car-to-car collections during the service or request worshipers to place donations in a bin on the way out. Some drive-ins also pass out car-to-car wafers and grape juice for Communion. At many drive-in churches, worshipers roll down their windows and sing hymns together, get out of their cars after services for coffee and doughnuts at the snack bar. Some pastors try to talk briefly with churchgoers as they roll out through the gates; the Rev. James Wallace Hamilton of Pasadena Community Church in St. Petersburg, Fla., even encourages his mobile congregation to greet visiting preachers with "a gentle, dignified horn toot."

Though some churchgoers are perturbed by the secular surroundings of many drive-in services, most of the ministers who have tried preaching to a congregation of cars generally like the idea. They do, however, concede that there are certain inevitable dangers. Half-jokingly, the Rev. John Muller of Bethel Reformed Church, a South Miami drive-in, worries that he will one day mount the pulpit and absent-mindedly intone: "Will the autos of the congregation please rise?"

ECUMENISM

Reunion in Rome

For the first time in Christian history, the Orthodox Patriarch of Constantinople last week set foot in Rome. Accompanied by four of his Metropolitans, Athenagoras I, the spiritual primate of Orthodoxy, arrived by jet for the third of his historic, symbolic encounters with Pope Paul VI. The three-day visit was, in a sense, a return engagement, inspired by the Pope's trip to Istanbul last July.

Since the Patriarch has no jurisdictional authority over most of Orthodoxy's autonomous branches, the meeting could not in itself produce any decision that might lead to union between the two churches. Nonetheless, Pope and Patriarch twice spoke with each other about such common problems as secularization, peace and war for more than an hour—the longest length of time they have had together. Once again, the two churchmen made it clear that they are uncommonly eager for unity.

At a joint prayer service in St. Peter's Basilica, Paul expressed sorrow that "we cannot have that complete communion among ourselves which would be a sign to the world." Athenagoras agreed that they should "exhaust all means to accomplish the union of the divided church of Christ."

Jews Congregate at Wailing Wall for Rosh Hashana

BY DAVID LARSEN
Times Staff Writer

JERUSALEM—A din of voices, punctuated by the bleats of rams' horns, filled the air in front of the Wailing Wall, as Jews from everywhere gathered Thursday at their holiest shrine to usher in their New Year with prayers.

Packed 30 deep, they stood in white shawls in front of the limestone enclosure, their covered heads bobbing as they participated in Rosh Hashana services.

Some danced. Some slipped notes or money between the cracks of the great stones. Some kissed the wall or leaned their heads against it as they prayed.

Thus did the Jewish year 5728 begin. The holy days will continue until the fast of Yom Kippur on Oct. 14.

All Thoughts on Wall

Although Rosh Hashana services were held throughout Israel, all thoughts were of the Wailing Wall in Old Jerusalem. Few Jews ever expected to worship at it again in their lifetime.

During the reign of King Solomon, in the 10th century B.C., a magnificent temple was constructed to contain the chest which Moses had built to hold the tablets of the law. In 586 B.C. the Babylonian King Nebuchadnezzar destroyed the temple. But King Cyrus of Persia, who later conquered the Babylonians, permitted the Jews to rebuild the temple 48 years later.

Seventy years after the birth of Christ, however, the Romans destroyed the second temple, leaving only the western wall—the Wailing Wall.

During the days of the Palestine mandate the Jews were permitted

Please Turn to Page 14, Col. 3

ROSH HASHANA

Continued from Second Page by the British to visit the wall, but no blowing of the shofar (ram's horn) was allowed.

Every year somebody became a hero for attempting it. After the war of independence in 1948, the Jordanians denied the Jews any access to the wall.

Every year somebody became a hero for attempting it. After the war of independence in 1948, the Jordanians denied the Jews any access to the wall.

Create Plaza

But Old Jerusalem is in the hands of the Israelis now. One of the first things they did after capturing the city was to bulldoze about 60 Arab dwellings in the vicinity of the Wailing Wall, to create a plaza.

A sloping approach was dug toward the 35 foot wall, giving worshipers a sense of intimacy. Onlookers stand on a bank to the rear.

Recent excavations have deepened the wall by about nine feet, exposing hitherto-covered ashlar-hewn or squared stones.

The government has ap-

proved a \$200,000 budget for development of a compound in the vicinity.

Worshipers on the first day of the two-day sacred observance found things well arranged at the wall. The Ministry for Religious Affairs provided shofars, Torah scrolls, prayer books and other appurtenances, which were available on tables.

There were no massive organized services. Rather, numerous congregations came and went, intermingling with each other. Cantor singing was done simultaneously for each group.

Still in effect was the segregation of men and women worshipers, which is at the insistence of the Orthodox Jews. There is a controversy raging over this, as many husbands and wives wish to pray together.

One of the effects of the free access to the wall this year has been to increase the demand for rams' horns. Meir Bar-sheshet of

Haifa, scion of a North African shofar-making family, said he has sold 400 since the war, a record sales volume.

They were much in evidence Thursday, as thousands of Jews showed up at the wall.

In Jericho the shofar was sounded for what may have been the first time since the walls came tumbling down in biblical days.

Today, when the ancient ceremony of tashlich is held at any scene of running waters, the Jews will have a new location. Soldiers on duty in the Sinai, will for the first time, have the opportunity to symbolically cast their sins into the Suez Canal.

rams horns - shofar

Wailing wall - western wall

Meir please

save

and find place for

rams horns if they

should be in.

RELIGION

JUDAISM

Should the Temple Be Rebuilt?

Israel's conquest of Jordanian Jerusalem, which sent thousands of devout Jews to pray in freedom before the historic Wailing Wall for the first time in centuries, has raised an interesting theological conundrum. Assuming that Israel keeps the Wall, which is one of the few remaining ruins of Judaism's Second Temple, has the time now come for the erection of the Third Temple?

Since the destruction of Jerusalem by the Romans, in A.D. 70, Conservative and Orthodox Jews have beseeched God four times a week to "renew our days as they once were"—a plea for the restoration of the Temple. Although Zionism was largely a secular movement, one of its sources was the prayers of Jews for a return to Palestine so that they could build a new Temple.

Holocaust & Diaspora. The First Temple was built by King Solomon as a dwelling place for God on Mount Moriah in Jerusalem around 966 B.C. It was destroyed by the Babylonians in the 6th century B.C., but a Second Temple was erected upon the same site in 515 B.C., after the return from exile. This Temple, in turn, was destroyed by the Romans when they turned Jerusalem into a flaming holocaust and sent its inhabitants into the Diaspora. Although most Jews fled the city, a few remained to bewail the fate of God's people at the Temple site; the principal ruin ultimately became known as the Wailing Wall.

Learned Jewish opinion has long debated when and how the Temple can be rebuilt. The great medieval philosopher Maimonides, in his Code of Jew-

ish Law, argued that every generation of Jews was obliged to rebuild the Temple if its site was ever retaken, if a leader descended from David could be found, and if the enemies of Judaism were destroyed. Since Maimonides' time, however, most rabbis have gloomily concluded that the restoration of the Temple would have to wait until the coming of the Messiah. In line with that reasoning, the chief rabbinate of Israel issued a warning after the capture of Jordanian Jerusalem that no Jew should step inside the Temple area.

Real Cohens. Whether or not the building of a new Temple should wait until the Messiah arrives, Jewish theology presents several obstacles to its construction. For one thing, the Law requires that the Temple be administered by Cohens (priests), who are the descendants of Moses' brother Aaron. Yet so many nonpriestly Jews have assumed the name Cohen that rabbinical experts would face a legal nightmare in trying to trace authentic genealogies. For another, the Torah specifies that Temple ritual include daily animal sacrifices—a concept alien to the humane sensitivities of most modern Jews. An even greater obstacle is that the Temple must be constructed on its original site; this could only be done by demolishing Islam's sacred Dome of the Rock, the spot from which Mohammed ascended into heaven. Despite their enmity with Arab nations, devout Jews would be reluctant to destroy the shrine of another faith.

Nonetheless, such is Israel's euphoria today that some Jews see plausible theological grounds for discussing reconstruction. They base their argument on the contention that Israel has already en-

tered its "Messianic era." In 1948, they note, Israel's chief rabbis ruled that with the establishment of the Jewish state and the "ingathering of the exiles," the age of redemption had begun. Today, many of Israel's religious leaders are convinced that the Jews' victory over the Arabs has taken Judaism well beyond that point. Says Historian Israel Eldad: "We are at the stage where David was when he liberated Jerusalem. From that time until the construction of the Temple by Solomon, only one generation passed. So will it be with us." And what about that Moslem shrine? Answers Eldad: "It is of course an open question. Who knows? Perhaps there will be an earthquake."

ROMAN CATHOLICS

Celibacy Confirmed

Pope Paul last week closed the doors on any hopes that the Roman Catholic Church might soon relax its insistence on celibacy for priests. In a 12,500-word encyclical called *Sacerdotalis Caelibatus* (Priestly Celibacy), the Pope decreed that the present ban on marriage "should today continue to be firmly linked to the ecclesiastical ministry."

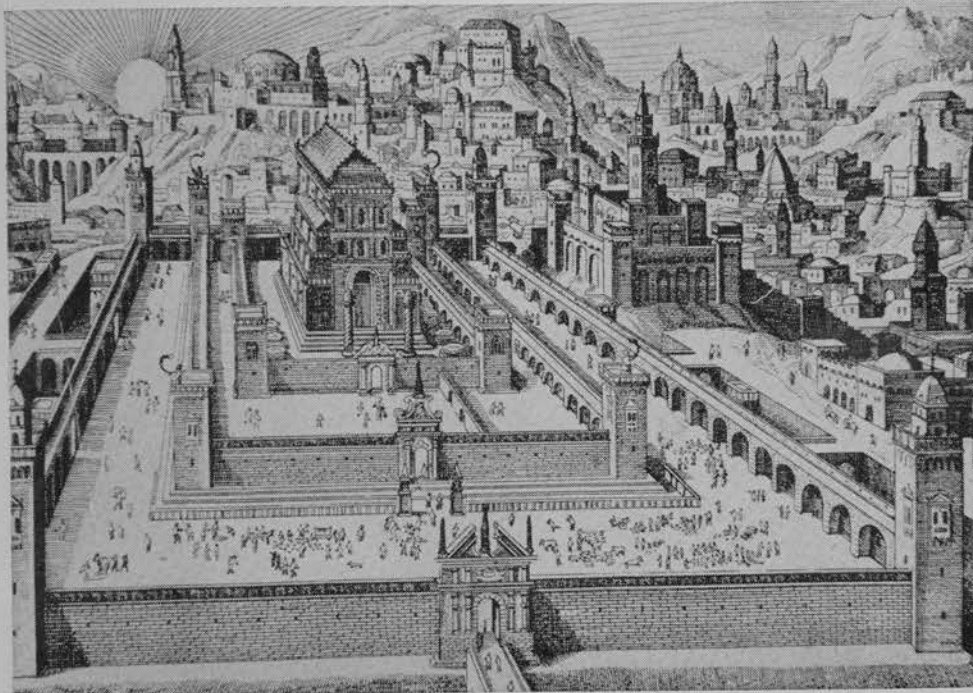
One by one, the Pope took up the objections to celibacy—that it is contrary to human nature, that there is no Scriptural basis for it, that its observance has become almost impossible—and rejected them all. On the practical level, he answered, celibacy "gives to the priest the maximum efficiency." He described "the heavy and sweet burden" of chastity for priests as "the total and generous gift of themselves" to Christ. "Priestly celibacy," he declared, "has been guarded by the church for centuries as a brilliant jewel, and retains its value undiminished even in our time."

The encyclical referred to the recent wave of priests who have left the church to marry as "lamentable," and proposed rigorous new methods of choosing and training candidates for the cassock, including more psychological guidance. For the moment at least, the encyclical would still public argument within the church on the issue, but it was unlikely to change the feeling of clerics who regard celibacy as a burden that is heavy without being sweet. Within the past three years, no fewer than 4,000 priests have asked Rome to release them from their vows in order to marry. A poll conducted last year by Jesuit Sociologist Joseph Fichter indicated that 62% of U.S. priests favored a relaxation in the ban against marriage.

ECUMENISM

Talk Within the Club

In Chicago last week, 145 theologians, church historians, priests and ministers gathered for the organizational meeting of the brand-new North American Academy of Ecumenists. For most of the participants, it was like a college reunion. Many had spent the previous



SECOND TEMPLE

"Renew our days as they once were."

I think this is an interesting picture. There were many important hillsides outside the outer wall. would you like to have a map of it?



CEPEDA AFTER GAME-WINNING HOMER
So much for mathematics.

ing opposing pitchers for 92 hits and 48 runs, the Cardinals won nine of the ten games—six of them in a row.

Nearly everyone in the line-up had a hand in the St. Louis assault and battery. Catcher Tim McCarver, whose lifetime average is only .278, banged out 16 hits in 36 trips to the plate to raise his 1967 average to over .330. There he found himself battling for third place in the standings with Cardinal First Baseman Orlando Cepeda, who won one game with a two-run homer—and clinched another with a three-run blast. Rightfielder Roger Maris, batting a solid .302, contributed an eleventh-inning double that drove in a winning run against the Houston Astros and an eighth-inning homer that beat the Philadelphia Phillies 3-2. Two other Cards—Centerfielder Curt Flood and Leftfielder Lou Brock—were batting well over .300 last week, and even Shortstop Dal Maxvill, the worst hitter (at .224) among the St. Louis regulars, did his bit with a tie-breaking single against the Los Angeles Dodgers. Pitching? 90%? Tell it to the rest of the National League.

TENNIS

Anyone?

There are twice as many tennis players in the U.S. (10 million) as there are people in Ecuador, (5,000,000), and the list of participants on a Sunday at the courts in Manhattan's Central Park is longer than the membership rolls (500) at all of Ecuador's five tennis clubs combined. But the U.S. Davis Cup team, which in eight years has managed to lose to Mexico, Italy (twice), Spain and Brazil, was not about to let statistics stand in the way. In Guayaquil last week, a four-man U.S. squad headed by Arthur Ashe—ranked the No. 1 amateur in the U.S. and No. 4 in the world—was upset by a couple

of Ecuadorians who had never won a major tournament in their lives.

The son of a poor rice farmer in Urbina Jado, 260 miles southwest of Quito, Miguel Olvera, 27, works as an administrative assistant at the Guayaquil Tennis Club—a job that pays him \$200 a month. Francisco ("Pancho") Guzman, 21, is the son of a Guayaquil businessman and a dues-paying member of the club. Neither is particularly well known outside the country. Olvera was eliminated in the first round at Wimbledon last year, and Guzman's best showing abroad came in 1964, when he was beaten in three sets by somebody named Bill Harris in the semifinals of Miami's Orange Bowl junior tournament.

Double Fault. Not even a home-court advantage figured to be much help to Olvera and Guzman when it came to playing the likes of Ashe, Cliff Richey and the U.S. doubles team of Marty Riessen and Clark Graebner—all of whom are veterans of the international circuit. Richey got the U.S. off to a 1-0 lead in the best-of-five series by beating Guzman, 6-2, 2-6, 8-6, 6-4. But what happened after that was incredible. Ashe, who had not lost a single set in Davis Cup play this year, lost three in a row—and the second match—to Olvera. Riessen and Graebner, after winning the first set of the doubles at love, lost, 6-0, 7-9, 3-6, 6-4, 6-8. Finally, Ashe added irony to injury by losing to Guzman, 6-0, 4-6, 2-6, 6-0, 3-6—double-faulting away the match point that gave Ecuador an unassailable 3-1 lead.

Rushing pell-mell onto the court to congratulate his players, Ecuador's non-playing Team Captain Danilo Carrera tried to hurdle the net, tripped, fell and gloriously snapped an ankle. The victory was so unexpected that Ecuadorian tennis officials had no funds set aside to send Olvera and Guzman to next month's interzone semifinals in Europe. They immediately began taking up a collection—and U.S. Captain George MacCall contributed \$50. For the losers, there was one final humiliation. From London came word that for the first time in memory no American player would be seeded in the men's championships this week at Wimbledon.

AUTO RACING

All-American Success

The first time a U.S. car won a Grand Prix race was in 1921, when Jimmy Murphy of Vernon, Calif., drove a Duesenberg to victory at Le Mans at an average speed of 78.1 m.p.h. in the French Grand Prix. The second time was last week—in the fastest Grand Prix ever run. At Spa-Francorchamps, deep in the Ardennes Forest of eastern Belgium, *The Star-Spangled Banner* blared out over loudspeakers after California's Dan Gurney, 36, in a Formula I American Eagle, averaged 145.67 m.p.h. to win the Belgian Grand Prix.

The victory could hardly have been more timely; American Eagle was on the verge of extinction. The bird was

hatched less than three years ago in a London taxicab, shared by Texas' Carroll Shelby—best known as the designer of the Ford Cobra—and Gurney, who had dreams of driving a U.S. Formula I car ever since he began racing for Italy's Enzo Ferrari in 1958. Shelby and Gurney pooled their savings, founded a firm called All American Racers Inc., opened a factory in Santa Ana, Calif. Working with Britain's Weslake Development Co., they produced a brand-new, three-liter engine—a tiny 400-h.p. V-12—and a chassis to match. Built largely of magnesium and titanium, the whole car weighed only 1,185 lbs. The project, of course, was painfully expensive. In all, Gurney and Shelby built four Formula I American Eagles in Santa Ana, at an average cost of \$50,000. To help cover the costs, they signed contracts with two commercial sponsors—Goodyear Tire & Rubber Co. and Mobil Oil Corp. This year Mobil pulled out, leaving A.A.R. short the \$300,000 it needed to mount a full-scale effort on the Grand Prix circuit.

Gurney's answer was to go public. Forming the "All American Racers Eagle Club," he peddled memberships at \$15 apiece, by this month had raised \$13,000—and entered one car at Spa. One was enough. Starting in the middle of the first row, he trailed Jimmy Clark's Lotus-Ford and Jackie Stewart's B.R.M. through the first 20 laps, then roared into the lead and pulled away to win by 63 sec. despite a balky, smoking engine. The victory earned Dan nine points toward the Grand Prix championship that he has never managed to win although he has tied for third and placed fourth in the final standings driving foreign cars. "It's a long season, and I don't want to make any predictions," said Gurney. "But this win was no fluke."



GURNEY & WINNING EAGLE
Hatched in a cab.

If you think the nice keep,
be sure to get it and tell me
what it costs.

Timely Histories for the Holidays

By PAUL KRESH

THE CONSCIENTIOUS shopper in search of books as gifts that are really appropriate to the religious and historical associations of the holiday season will find a number of handsome volumes on hand this year. Some are reprints, some are new, and all are suitable, in varying degrees, either as Yuletide or Chanukah presents. For the fact is that the eight-day Festival of Chanukah, once a minor holiday celebrating the rededication of the Temple in Jerusalem in 165 B.C., has been built up in recent years to provide popular ecclesiastical competition for Christmas. Both observances are rooted in ancient rites connected with the winter solstice, and while Chanukah is determined by the lunar calendar and Christmas by the Gregorian, the dates of the two frequently intersect. (This year, for example, the Chanukah celebrations begin on the evening of December 26.) Gift-giving was not associated with Chanukah until the fifteenth century, when Jews in Germany began giving their children coins and modest presents on the fourth night of the holiday to sustain their interest. Today, in some affluent American Jewish homes, parents ply their offspring with a different gift on every one of the eight nights in the hope of luring their affection back from the lights of the Christmas tree to those of the Chanukah menorah. If this custom spreads to the adult world, the books mentioned here could easily provide six of the eight presents.

Of the most universal interest in this mixed lot is *Jerusalem: A History* (Putnam, \$19.95). Edited by Jacques Boudet, it is a handsome and colorful volume teeming with information and pictures. Anyone who has ever walked through the stone cityscape of Jerusalem or even dreamed of doing so will be thrilled by the story of that indestructible town, the birthplace of three major religions and battleground for power since ancient times. The book is divided into six sections, covering the 5,000 years of the city's history from the age of Abraham to the days of the Essenes, the Jerusalem of Christ, the city under Roman rule from Titus



to Constantine, the years under the Turks and under divided rule by the Israelis and the Jordanians. The tale is not brought down as far as last June's Middle East crisis and the conquest of the old city by Israel, but it provides an excellent background for understanding these developments. The 294 pages are laid out in the pictorial, journalistic style of a *Life* color feature, and are a bit too crowded with headlines, reproductions of paintings, maps, and photographs, but the 470 illustrations are so cleverly distributed, so many are in color, and the prose is so clear, succinct, and forthright that the total effect is illuminating—and overpowering. A handsome and timely gift.

A less hectic trip to Jerusalem is provided in the *The Jerusalem Windows by Marc Chagall* (Braziller, \$7.95). Other books reproducing the dazzling stained-glass windows that Chagall created for the Hadassah-Hebrew Medical Center in Jerusalem have been appearing over the past five years, the most sumptuous being the original edition by Braziller issued in 1962 at \$35, and now a collector's item. The new book is a scaled-down version of that one, but is luxurious enough in its own right, and quite a bargain at the new low price. Thousands stood in line to get a glimpse of these fiery murals in glass—each representing one of the twelve tribes of Israel—when they were exhibited in 1961 in Paris and in 1962 at the Museum of Modern Art in New York. The lucky recipient of the book has only to turn its pages to see reproductions not only of the windows, all in full color, but of the original sketches and preparatory drawings, tracing for each window the breathtaking metamorphosis from a few pen strokes to the final blazing realization in glass. Brief, lucidly written descriptive essays by Jean Leymarie explain the Biblical references, religious symbolism, and iconographic intent of each of these “jewels of translucent fire.”

Israel's own contributions to the vis-

ual arts are examined in *Art in Israel*, edited by Benjamin Tammuz and Max Wykes-Joyce (Chilton, \$22.50.) Painting, sculpture, architecture, and crafts and design are discussed in turn by an art critic and author, a museum curator, a dean in the faculty of architecture at the Haifa Technion, and the director of the Israel Institute of Packaging and Industrial Design. There are 288 pictures, seventy of them in color, and even the most casual scanning of these beautifully reproduced pages illuminates the efforts of the Palestinians since the 1880s, and later of the independent Israelis, to evolve an art style they could call their own. Although much is eclectic in the painting, clumsy in the sculpture, compromised in the architecture, and self-consciously picturesque in the crafts, one is struck by the adeptness of the country's pioneer artists and artisans in achieving enormous technical proficiency in their quest—unrealized as yet—for artistic identity. The introduction by Benjamin Tammuz, and the individual chapters that follow, are remarkably free of the self-congratulatory, defensive tone which frequently hampers this kind of writing, and the book is put together with much taste and care.

A History of Jewish Costume (Funk & Wagnalls, \$10) is an even more ambitious survey, and in some ways a more fascinating and rewarding one, although the book as a production is a good deal plainer and the writing more conventional and old-fashioned. But the author, Alfred Rubens (a fellow of the Society of Antiquaries of London and of the Royal Historical Society), is nothing if not thorough as he traces the sources of Jewish dress from Ur of the Chaldees, more than 4,000 years back, through the Assyrian, Persian, and Hellenistic periods, early Christian times and finally as far as the twentieth century. Aside from being a treasure-house of factual and anecdotal detail offering insights into the age-old struggle of the Jews to preserve their uniqueness as revealed in the clothes they wore, the book is enhanced by pictures of costumes and by every sort of unexpected reproduction of old paintings, woodcuts, and drawings, facsimiles of documents, and photographs, including reliefs and artifacts unearthed only recently which often reconcile old religious beliefs with the latest archeological discoveries.

Of less general appeal but of special interest to religious scholars or any members of the clergy who might be on your list is the reprint of *The Pentateuch of William Tyndale* (Southern Illinois Classics, \$22.50). Tyndale was an English religious reformer of the sixteenth century who went to the Conti-

Paul Kresh, vice-president of Spoken Arts, Inc., edited the recently published *American Judaism Reader*.

European Literary Scene

Chronicling the entire literary history of a nation is a crushing task, especially when the literature summarized dates back to the Middle Ages and retains its variety and breadth to the present day. Too often the historian is a specialist in one period, or follows slavishly the classification and emphases of his predecessors, or buckles under the enormity of his task and samples too sparsely the minor works he must inevitably include. Finally there is the brevity imposed upon literary histories in one, two, or three volumes; the author is seldom able to capture in the proverbial nutshell the plot and spirit of an *Iliad*, or establish in a verbal daguerreotype the personality of a Mallarmé.

So crowded are the shelves with histories of French literature that it seems unlikely a new one would cause much stir. Yet, precisely because Paul Guth has mastered the arts of meaningful selection and outline portraiture, the first and second volumes of his *Histoire de la littérature française* (Editions Fayard) are being universally welcomed by France's hardbitten confraternity of critics.

Note how much one can learn from M. Guth of the inner and exterior Mallarmé, in fewer than 200 well-chosen words:

Spectacular martyrs, Nerval, Verlaine, Rimbaud succumb to poverty, alcohol, madness. They provide the Pharisees with agonizing occasions for remorse or pity. As for Mallarmé, he exhibits none of these scourges by which, since Romanticism, the middle classes recognize poets. He withdraws within himself to the point of ridiculousness. He dies of neither hunger, alcohol, nor genius. He is a professor. Not even of French—of English. He moves up through a paltry pedagogical hierarchy: the *collège* of Tournon, *lycées* of Besançon, of Avignon. Like all teachers he is aiming at Paris. He makes it at the age of twenty-nine (1871): *lycées* Condorcet, Janson de Sailly, Rollin. Tuesdays he holds open house in his Rue de Rome flat. He serves grog and petty-functionary tobacco. He offers conversation, or rather a monologue. Frail, drawn into himself, as Manet painted him, with a sidelong glance, the hollow cheeks of a Don Quixote, hair fluttering windblown from secret afflatuses, the unkempt mustache of a fireman. . . . "Aboli bibelot d'inanité sonore" [Away with the trinkets of sonorous inanity]; Such is the purpose of Mallarmé in his work, his word, and his life.

This gets at the essential Mallarmé just as surely as the splendid volumes of his *Correspondance* which Henri Mondor and James Lloyd Austin are editing for Gallimard. To my generation, raised on Lanson and Tuffrau's "official" history of French literature, Guth's lively and perceptive panorama is a delightful discovery.

Germany's new theatrical season boasts of plays by Peter Handke, Martin Sperr, Tankred Dorst, Heinar Kipphardt, and Peter Weiss. Even if Kipphardt repeats the success of *Der Fall Oppenheimer* and Weiss that of *Marat/Sade*, they face formidable opposition from Rolf Hochhuth, thirty-six years old but already a veteran audience-rouser. A month ago his new hit, *The Soldiers*, was already attracting critics from all over Europe to Berlin's Volksbuehne Theater. As in *The Deputy*, Hochhuth draws his theme from the political expediencies of World War II. The Swiss-born dramatist now suggests that Winston Churchill plotted the death of a wartime ally, Poland's General Sikorski.

A quick summary for those who missed the first headlines from West Berlin: *The Soldiers* dramatizes the understandable indignation of Sikorski when Russia undercuts his London government-in-exile, annexes the Baltic states, mas-

sacres his 15,000 Polish officers at Katyn, and sets up a puppet government in Warsaw. His protests make him a nuisance to Churchill at a time when the British are worrying about a possible separate armistice between Russia and Germany. In scenes set in Downing Street it is decided that the melancholy Pole is expendable. To placate Stalin, Churchill plans his carpet-bombing of German cities, and stages a plane accident for Sikorski over Montreal. That one misfires, and another is arranged off Gibraltar. "This time they didn't miss," Roosevelt actually said to Sumner Welles. A satisfied Stalin cautioned Tito to avoid British planes, "lest you end up like Sikorski."

Again we face the question of the documentary or journalistic theater. Can a playwright, utilizing trial transcripts, letters, or memoranda on conversations, reproduce portions of them judiciously enough to arrive at truth? Records of the Sacco-Vanzetti trial, the Oppenheimer hearings, and the Nuremberg inquest are three sources exploited recently by European dramatists. If their goal of objectivity is futile in view of the fact that any selection of detail is in itself personal and subjective, Hochhuth's "objectivity" is even more assailable since his sources are limited to a few statements made by responsible parties and to the dispatches in respectable newspapers. All the rest he must fill in himself.

Hochhuth maintains: "It was to save the coalition for reasons of state that Churchill sacrificed Sikorski and I don't condemn him. If he hadn't given Stalin this token of good will, the Allied victory could perhaps have been compromised.

(Continued on page 44)

Your Literary I. Q.

Conducted by John T. Winterich and David M. Glixon

RUSSIANS OF NOTE

Will the music class please come to order? Today's guest conductor is Edward A. Schmerler of Huntington Beach, Cal., who asks the audience to assign to each of these Russian composers his correct given name and patronymic, and one composition. Program notes are on page 38.

Alexander Constantinovich ()	1. Borodin	<i>Age of Gold</i> ()
Alexander Nikolaievich ()	2. Glazounov	<i>Alexander Nevsky</i> ()
Alexander Porfirievich ()	3. Glière	<i>Francesca da Rimini</i> ()
Dmitri Dmitrievich ()	4. Glinka	<i>In the Steppes of Central Asia</i> ()
Igor Fedorovich ()	5. Moussorgsky	<i>The Isle of the Dead</i> ()
Mikhail Ivanovich ()	6. Prokofiev	<i>Khovantchina</i> ()
Modest Petrovich ()	7. Rachmaninoff	<i>A Life for the Tsar</i> ()
Nikolai Andreevich ()	8. Rimski-Korsakov	<i>Poem of Ecstasy</i> ()
Peter Ilyich ()	9. Scriabin	<i>The Red Poppy</i> ()
Reinhold Moritzovich ()	10. Shostakovich	<i>Sadko</i> ()
Sergei Sergeevich ()	11. Stravinsky	<i>The Seasons</i> ()
Sergei Vassilievich ()	12. Tchaikovsky	<i>Symphony of Psalms</i> ()

ment to consult Martin Luther over the biblical translations from original sources to which he dedicated his days. He brought back a whole new version, including this one of the Pentateuch (the Five Books of Moses) translated directly from old Hebrew texts, but the thanks he got for it was to be sentenced to death for heresy in Antwerp in 1535. Tyndale's translation is a good deal flatter and prosier than the King James version that came out in 1611, but enormously instructive by its very literalness. Lay readers, however, are likely to be put off by the ancient spelling of the text, as well as the stodginess of the solemn introduction by Professor F. F. Bruce of the University of Manchester, and the general clutter of historical tables and footnotes.

Another reprint of special interest to religionists is Simon Dubnov's *History of the Jews, Vol. I* (Yoseloff, \$12). This is the first of five volumes to be devoted to Dubnov's narrative account of the history of the Jewish people. The work

was originally written in Russian but has been translated into Hebrew, German, Yiddish, French, and Spanish, as well as into Mr. Spiegel's own simple declarative English. The book is considered an indispensable source by Jewish historians because it treats the Jews as a living people rather than a curious tribe of mystics with an unfathomable superhuman mission. The first volume brings us "from the beginning" ("At the dawn of world history, in the region along the Mediterranean Sea where Asia and Africa met and where the most ancient Eastern civilizations originated from among a group of nomadic tribes of the Semitic race, the tribe of Israel, with its peculiar destiny, gradually emerged. . .") up to the early Christian era. There's a foreword by Oscar Handlin, explaining the usefulness of the book, and forty-four pages by way of introduction and explanation before the history even begins, but not a single picture, not even in black-and-white. This one is *not* for the coffee table.

stantly from one to another of various sources of understanding; biographical, psychological, formalistic, philosophical. At first one finds this undogmatic, receptive approach pleasing; the author has reached an eminence which permits him to indulge his and our interests without appealing or deferring to some special doctrine. And yet, the reader has an impression of bumping along from well-known biographical details to philosophical statements to brief descriptions of certain works and back again, with no sense of a sequential progression. The transitions are awkward; and all sustained inquiry of a psychoanalytical, iconographical, or generally documentary kind is left to the experts. (Generously cited: Charles de Tolnay and Wilhelm Fränger on Bosch, Alfred Barr on Matisse, Will Grohmann on Kandinsky, etc. A long statement by Henri Focillon is even quoted twice within five pages.) Read continually falls back on a vague philosophical premise about the way the artist felt while conceiving his work, emotions far too common and unvaried to be worth puzzling over. They involve the discovery of a universal symbolic world and the means to communicate it. But the more interesting questions of how to ascertain the universality of a work of art and how to assure its shared communication by a number of viewers remain unanswered in any convincing manner, as do the evaluative questions raised along the way concerning Matisse's sculpture, Kandinsky, and Nicholson.

The insights provided for a study of Henry Moore, for instance, do not help to evaluate. When does a mother and child become The Archetypal Mother and Child? Read's criterion for judg-

Solitary Metaphysicians

Art and Alienation: The Role of the Artist in Society, by Herbert Read (*Horizon*, 176 pp. \$7.50), is concerned, among other topics, with the nondirected, low-keyed art of the present. John K. Simon is associate professor of French and English at the University of Illinois.

By JOHN K. SIMON

FOR SIR HERBERT READ art begins with an artist's belief in some basic universal force, the conception of the world as a vital whole; and then a concrete symbolism, a material and organic form, must be found to communicate the humanistic vision. Read, like his ideal viewer, identifies with the artist in the act of creation. His kind of painter or sculptor—meditative, philosophical—is able to articulate these thoughts and speak of his esthetic experience in a spiritual way. Does this old scheme of a tragic world where the artist, in a prophetic role, provides "creative therapy" continue to be valid and applicable in our contemporary culture? Read thinks so, but has a hard time proving it.

This volume consists almost entirely of speeches, articles, and prefaces composed since 1959 and arranged in two groups: four on general themes, followed by eight devoted to specific artists—Bosch, Vermeer, Van Gogh, Matisse, Henry Moore, Kandinsky, Ben

Nicholson, and Gabo. A strange representation, whether of alienation or anything else, one might say; but the structure of the volume is characteristic of Read's sequence of thought: primary attention given to ideas, these then applied unsystematically to a series of artists.

Sir Herbert's analysis, which follows heterogeneous methods, switches con-



"Is it my fault you were born too late for the sexual revolution?"

M & M. This is of the greatest interest to us. D told me the story several times. Was always trying to work it into the novel but he would have had to juggle dates too much. The article has some valuable dates for us.

The words Jewish revolt, Jewish uprising, may help us avoid the word aggression which is tricky since the Romans called it that.

ARCHAEOLOGY

Out of Israel comes new testimony about



Potsherd apparently used as a lot bears patronymic of Zealot leader, Eleazar ben Ya'ir. Archaeologists found it with 10 similar inscribed pottery chips near two main buildings.

It hardly seemed a dramatic discovery: a fragment of dun-colored pottery, brushed in black with five Hebrew letters that spelled "ben Ya'ir." Yet it was a find of the sort that archaeologists dream about. For almost 1,900 years it had lain untouched within the citadel of Masada, in the Judean wilderness in what is now Israel. Four years ago Archaeologist Yigael Yadin of Jerusalem's Hebrew University began work at Masada (right). This potsherd was among his discoveries. This fall, along with other artifacts from Masada, it went on display at New York's Jewish Museum as part of a U.S. tour.

It was on the night of April 15, 73 A.D. that a group of nearly 1,000 Jewish Zealots, besieged by Roman troops, found their position in Masada hopeless. Men, women and children, they had taken refuge in the remote frontier when the widespread Jewish uprisings against Roman rule failed. Now, realizing that they were about to be overwhelmed, they decided to kill each other, drawing lots to determine which among them should do the killing. The lots were bits of dun-colored pottery. The name of the Zealot leader was ben Ya'ir.

A Chip



At the edge of barren mountains near the Dead Sea, the rock of Masada (right) rises to height of 1,300 feet. At right is earthen ramp the Romans built when they besieged fortress in

72-73 A.D. Archaeologist Yadin came across jumble of Zealot skeletons (above)—15 men, 6 women, 4 children — where Roman soldiers had probably piled them in one of Masada's caves.

CONTINUED

quests of a material nature and therefore have become very rich in the material sense. But we are poor spiritually.

I think it may be time to turn back in that direction, towards religion. I don't mean going to church and reciting certain creeds, the outward form of religion. For the last century or two organized religion has come to mean less and less and because we are alienated from organized religion, we turn to political ideologies as substitutes. I think they are very unsatisfying substitutes. I don't think the future lies with these ideologies, really.

By religion, I mean the inward, spiritual form of religion. That is something which—unlike great ability in art, science and technology—is found in every human being, if you can only draw it out. It is part of being human, but usually it only comes out in times of great crises.

I picked up a hippie newspaper in San Francisco. I was surprised to find how religious it was. Not in the conventional sense, at all, but the articles were religious in the broadest sense of the word. "Love" is their watchword, isn't it? Well, God is Love.

The early Christians. Look at the early Christians. Look at the early chapters of the Acts of the Apostles. On the Day of Pentecost the apostles seemed to go barmy. They spoke in tongues. People said, are these men drunk? Peter said, well, it's only nine o'clock in the morning. We could hardly be drunk yet, even if we were drunkards.

And they all stopped working. Those that owned property sold it and divided up the money among the community. This is all rather hippie. Then the apostles said, we can't be bothered with administering this stuff. We'll appoint some diggers to take care of it. They called them deacons.

Afterwards the Christians turned around—by the time they were capturing the Roman Empire, say, the second or third centuries. They were still Christians, but they were no longer speaking in tongues or living without working. That was only temporary. They had a hippie start but they turned into something positive—and of course also more worldly. If we had been alive then and contemplated those early Christians, we might have said: "Well, this is very hippie. It won't come to anything." And we would have been wrong.



Toynbee and his wife Veronica stroll on their North of England farm

Now, pudding is people.



Jell-O® Pudding Ginger Men



Made lickety-split with Jell-O Pudding & Pie Filling. Then dressed in the best of taste for the holidays. Make up a batch. You'll be more popular than Santa Claus.

1 pkg. (4 oz.) Jell-O Butterscotch Pudding & Pie Filling
½ cup butter or other shortening
½ cup firmly packed brown sugar
1 egg
1½ cups unsifted all-purpose flour
1½ teaspoons ginger
½ teaspoon cinnamon
½ teaspoon baking soda

Combine Jell-O pudding mix, butter and sugar; cream thoroughly. Blend in egg. Combine remaining ingredients; thoroughly blend into creamed mixture. Chill until firm. Roll on floured board to about ⅛-inch thickness; cut with cookie cutter. Bake on greased baking sheets at 350° for 10 to 12 minutes. Decorate cookies with white or tinted frosting and small candies. Makes about 2½ dozen ginger men.

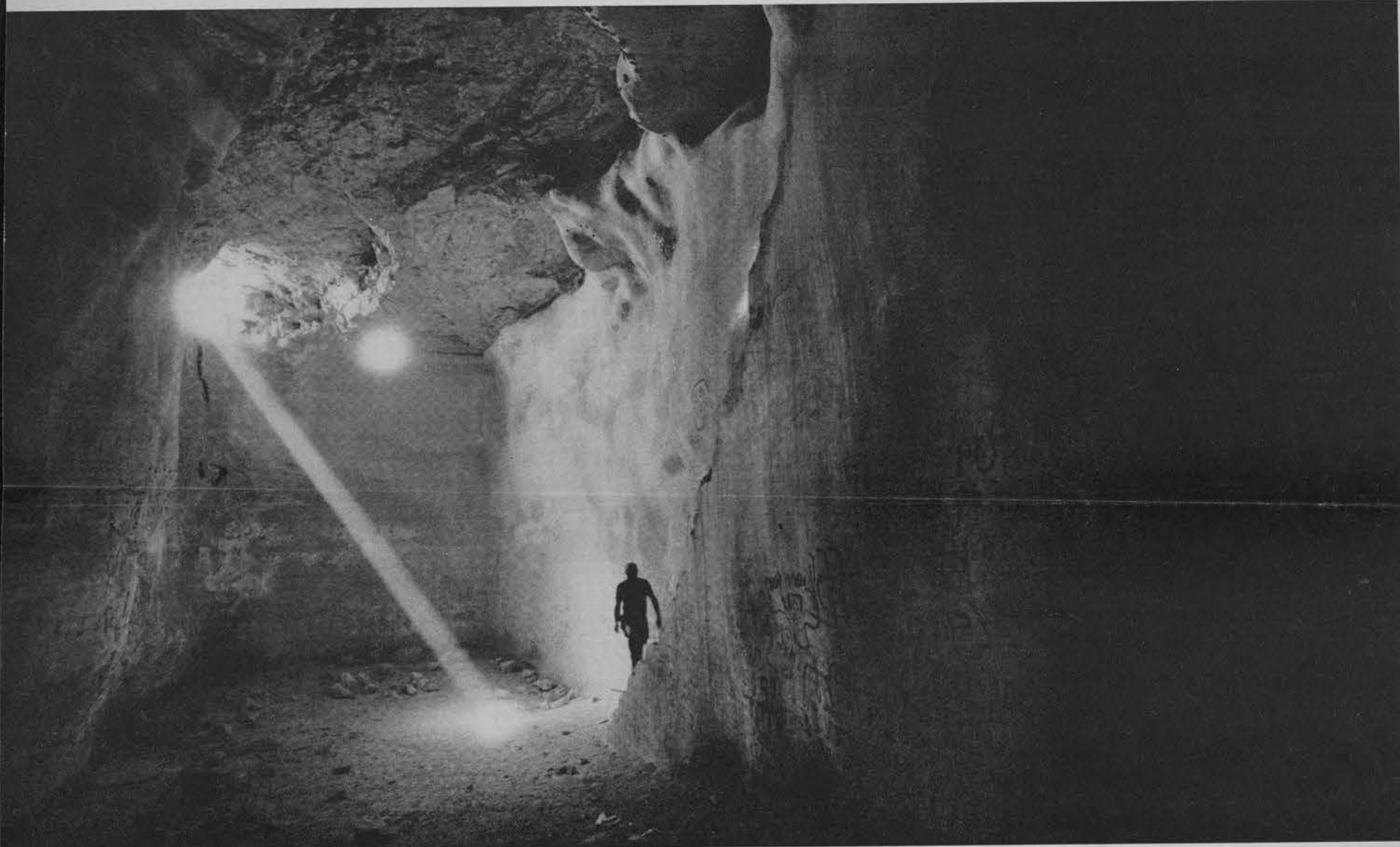
Jell-O is a registered trademark of General Foods Corp.



How Herod's royal castle became a Zealot stronghold



Ruins of Herod's terraced villa have frescoed panels and Corinthian columns



Eleazar ben Ya'ir and his followers took refuge at Masada during the Jewish revolt which began there in 66 A.D. and was officially put down by the Romans in 70 A.D. Herod the Great, king of Judea, had fortified the place about 100 years earlier, building himself an elegant villa (*upper right*) on terraces against the rock. But the Zealots were more grateful for the careful siege preparations Herod had made. Masada has no natural water supply, but his engineers had ingeniously dammed two nearby *wadis* and constructed aqueducts which carried the occasional flash floods into vast underground cisterns (*above*). Herod's storerooms were still bountifully stocked with food (wine, oil, grain, dates), weapons of every type and unworked iron, bronze and lead. A double wall ran around the plateau's entire perimeter. When Yadin excavated it, he came across dozens of Roman catapult balls (*right*), the size of grapefruit, still lying where the Zealots had left them during the siege.

Herod's engineers carved water cisterns (*above*) out of living rock. When infrequent rains came, water poured into the cistern through the hole which here lets in a shaft of sun-

light. In one of the rooms between Masada's double walls, Israeli archaeologists found a number of stone balls (*below*) which had been fired at the Zealot defenders by Roman catapults.



2

an ancient night of terror

of History from Masada



For a
brighter Christmas
get the best ...
get
General
Electric!



Flashing action . . .



Beautiful . . . night and day



Brilliant see-through color



The industry standard



Bright color . . . outdoor tough



Sparkling color, action



Like lighted ornaments



In series sets

Your decorations *can* have a new look: Just change to different bulb types and colors. Whether you use fancy bulbs or standard, get General Electric . . . always dependable.

GENERAL  ELECTRIC



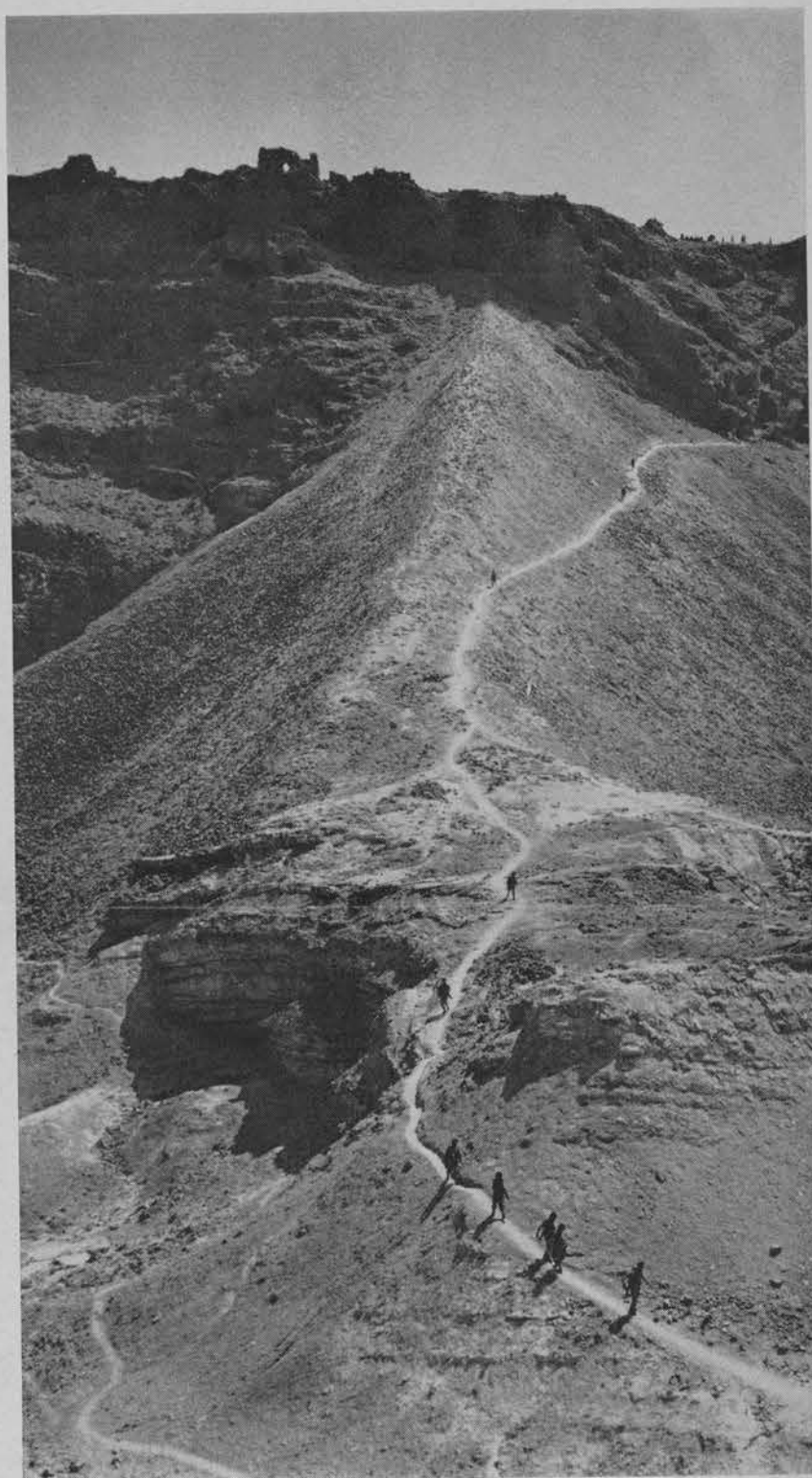
A Handful of Jews vs. 10,000 Romans

Judea had been ruled directly by Roman governors ever since 6 A.D., ten years after the death of Herod. When the Jews revolted in 66 A.D., they invoked the full wrath of Rome. In a four-year war the Romans sacked Jerusalem, destroyed the Temple and took thousands of slaves. To celebrate their victory they issued coins (above) with the boasting legend *Judaea capta* (Judea seized). But three years later there were still nearly 1,000 Zealots at Masada stubbornly holding out against the might of Rome.

The archaeologists were not the first to reveal what happened during the Zealots' last days. Joseph ben Matthias, a leading Jewish general in the war of resistance, defected in 67 A.D., took the name Flavius Josephus, went to Rome and wrote a classic history, *The Jewish War*. Josephus' account of Masada is confirmed and given dramatic depth by Yadin's discoveries.

In the fall of 72 the Roman procurator of Judea, Flavius Silva, decided to wipe out the Zealots. Using his Tenth Legion, he built a two-mile siege wall around the base of Masada and put eight camps at key points to make sure no Jews escaped. Thanks to Herod, the Zealots in the citadel were still well supplied, but they had only a few hundred fighting men. The Romans had at least 10,000.

Silva began his assault by building an enormous ramp (right), piling earth atop a natural ridge of rock until the head of the ramp was only 150 feet short of the citadel. There he built a 75-foot-high stone platform to support his siege tower, which Josephus tells us was "90 feet high and covered with iron plates." From the tower heavy *ballistae* catapulted stones at the Zealots, who fought back with bow and arrow. From the protection of their tower, the Romans "pelted the defenders, driving them from the



battlements and forcing them to keep under cover." Silva's great battering ram pounded against Masada's stone wall until at last a small section collapsed.

But behind the stone wall, the Zealots had built another wall, of wood and earth, which was able to withstand the blows of the ram. Silva had his men throw burning torches at this second wall, and it soon was a mass of flames.

During the next few minutes the weight of battle shifted from

Romans issued *Judaea capta* coins (upper left) celebrating victory several years before fall of Masada. Siege ramp (above) built by Romans today provides a main access route for visitors.

Romans to Zealots as if Jove and Jehovah were personally contending Masada's fate. When the Romans set fire to the wooden wall, the wind apparently had been blowing steadily from the south, away from the Romans, toward Masada. Just as the wall flared

CONTINUED

Is someone in your family too thin? Nutrament[®] can help him gain weight.

Nutrament, nutritious liquid food, is rich in protein with balanced amounts of fat and carbohydrate, plus essential vitamins and minerals. It supplies all the nutrients known to be necessary for strength and energy.

To help build up weight or to provide extra nourishment for active, growing children, serve Nutrament for—

- Between meal snacks
- A mealtime drink
- A cereal topping
- An after school refreshment
- A bedtime treat

It's delicious . . . tastes like a milkshake. In four tasty flavors—chocolate, vanilla, cherry and rich Dutch chocolate. At food and drug stores.



© 1967 M. J. & Co.



4 'Not a man failed in his terrible resolve'

MASADA CONTINUED

up, the wind suddenly veered around to the north. The Romans were alarmed. The fickle wind "blew back the flames and drove it in their faces, and their engines seemed on the point of being consumed in the blaze." Then, just as suddenly, the wind shifted again and "blowing strongly in the reverse direction, flung the flames against the wall, turning it into one solid blazing mass." It was now near nightfall. The Romans returned to their camps, sure they would take Masada in the morning.

Inside the citadel that night, the Zealots were despondent. The incident of the changing wind had convinced Eleazar ben Ya'ir that God had abandoned them. He saw only one possible course of action—self-slaughter. "Long ago we resolved to serve neither the Romans nor anyone else but only God," he declared, according to Josephus. "We must not choose slavery now. . . . Daybreak will end our resistance, but we are free to choose an honorable death." At first, not all the Zealots were persuaded. Some of the men were "moved by pity for their wives and families and by the prospect of their own end. As they exchanged glances the tears in their eyes" betrayed their reluctance. Eleazar kept on with his oration, evoking vivid images of their fate as Roman captives. "A man will see his wife violently carried off. He will hear the voice of his child crying, 'Daddy!' when his own hands are fettered. Come! While our hands are free and can hold a sword . . . let us die unenslaved by our enemies."

While Eleazar was still talking, "his listeners cut him short and full of uncontrollable enthusiasm made haste to do the deed." Each man took responsibility for killing his own family. "With streaming eyes they embraced their wives and taking their children in their arms pressed upon them the last, lingering kisses. . . . In the end, not a man failed to carry out his terrible resolve, but one and all disposed of their entire families, victims of cruel necessity who with their own hands murdered

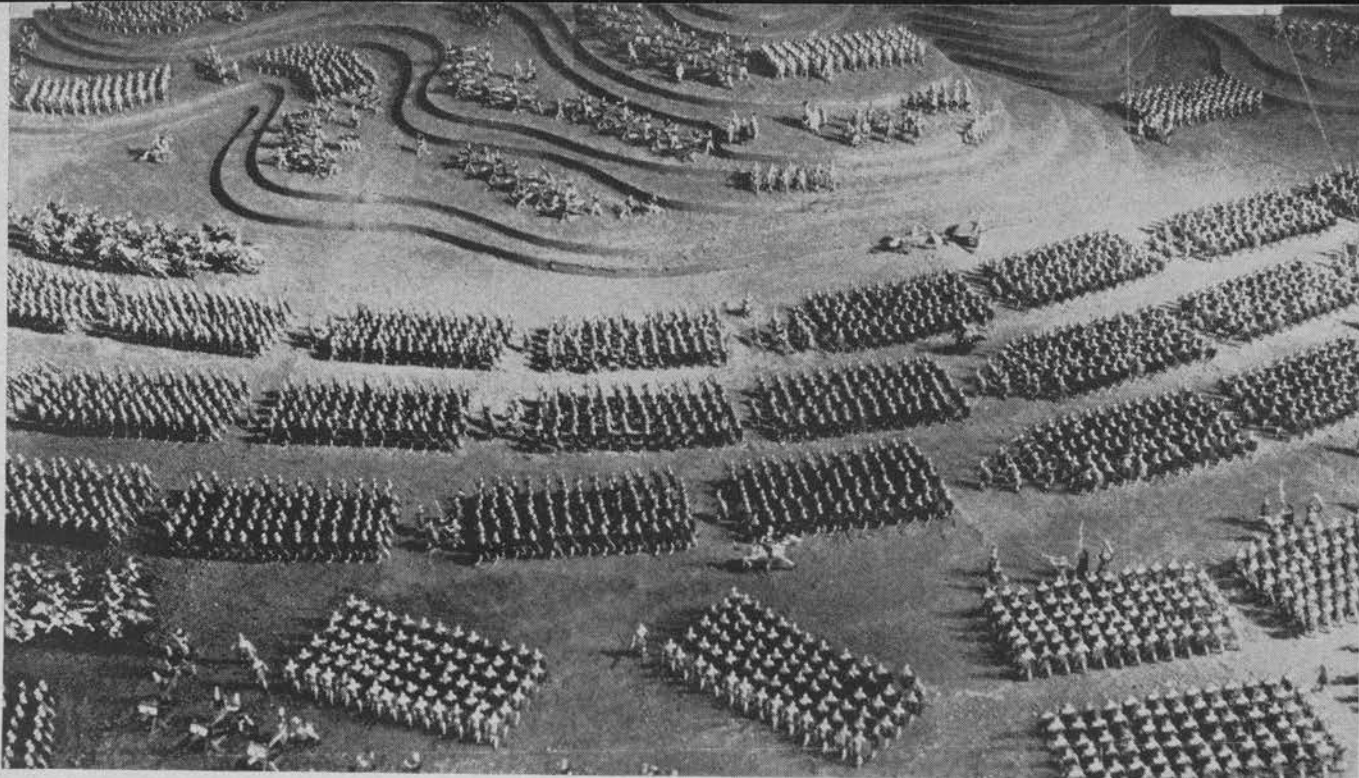
their wives and children and felt it to be the lightest of evils."

Then, "thinking they would be wronging the dead if they outlived them a moment longer," the men set about deliberately destroying the citadel so the Romans would find nothing to loot. Each man heaped up his family's meager personal possessions—clothing, sandals, kitchen crockery, his wife's cosmetics—and set them afire. (The excavations revealed the heaps of ashes.) The men smashed the jars of provisions left in the storerooms, piled up furniture inside buildings for kindling and set the whole top of the mountain ablaze. They pointedly spared enough food to show the Romans "that we perished not through want but because we chose death rather than slavery."

At last the men wrote their names out on potsherds and cast lots to decide which 10 of them would execute the others. "Every man lay down beside his wife and children, flung his arms around them and exposed his throat to those who must perform the painful office. These unflinchingly slaughtered them all." The 10 executioners cast lots a second time, to determine which one man would kill the rest. "The one man left till last first surveyed the ranks of the dead, in case amidst all the slaughter someone was still left in need of his hand. Then . . . summoning all his strength [he] drove his sword right through his body and fell dead by the side of his family."

The next morning when the Romans climbed through the breach in the walls, they found "no enemy but dreadful solitude on every side, fire within and silence." They shouted. In response two women and five little children crawled out of a cavern where they had hidden and told what had happened. Silva's men could scarcely believe the story until they saw the dead bodies—960 of them. And then "they did not exult over them as enemies but admired . . . the way in which so many had shown . . . an utter contempt of death."

—MARION STEINMANN



—Photographs: The Jewish Museum, New York.

Exhibition diorama of Roman Tenth Legion—5,000 soldiers-in-micro march on Masada.

PHOTOGRAPHY

MASADA REVISITED

TEAM significant archeological finds and a cooperative viewfinder, add an imaginative exhibition designer—and you have the essential ingredients of the spectacular that has been mounted in Manhattan's Jewish Museum.

"Mounted" is indeed the word, for this installation in two floors of gallery space re-creates the story of the desert cliffs of Masada—a precipitous rock-

Expedition leader Yigael Yadin examines the excavated in Bar-Kokhba Caves.



fortress where almost nineteen centuries ago a small band of Zealots wrote an epic chapter of resistance history.

Once the royal citadel of Herod, Masada was successfully defended by Zealot guerrilla tactics until three years after the Roman conquest of Jerusalem. Then, besieged by the powerfully equipped Tenth Legion in 73 A.D., the remaining 960 defenders chose to "do as free men in company with their wives and children," electing suicide by sword and flame rather than surrender into slavery.

To verify the only extant contemporary account—that of Josephus, a Jewish military commander whose reporting turned out to be more dependable than his loyalty—a Masada expedition was organized by Israeli archeologist Yigael Yadin. Believing in the power of one well placed inch of newspaper space, Professor Yadin inserted a recruiting announcement in *The Observer* of London. The 5,000 volunteers who responded represented twenty-eight countries and a roster of occupations that rivaled the best of *What's My Line?*

Ignoring primitive facilities, aching muscles, and the capricious ambivalence of desert climate, the volunteers served in fortnightly shifts for eleven months during 1963-65, completing the dig in two seasons instead of the two dozen

it would have normally required. They literally sifted 50,000 cubic yards of Masada's earth, putting every grain in the 1,900x650-foot area through a special sieve.

Among the dramatic finds were Herod's palace, his three-tiered cliff-hanging villa, a swimming pool, bathhouses, storerooms, cisterns; mosaic floors, wall paintings, and columns; Zealot dwellings and synagogue; skeletal remains of the Zealots; food, utensils, jewelry, bronze and silver coins; inscribed shards; scroll fragments from the Book of Psalms, Leviticus, Ecclesiasticus, Jubilees, Deuteronomy, and Ezekiel. (In infrared photographs made at the site, the writing on the crumbling parchment was easily read.)

The camera came to the aid not only of the expedition, but of the exhibition. Designer George Him has skillfully interwoven illusion and reality. Wall-size color projections of the Judean desert landscape set the scene; color views of Herod's palace are backdrops for actual artifacts; an overscale photomural of an advancing Roman army doubles the effectiveness of an authentic diorama of the Tenth Legion; the photo-log of the expedition team, the daily life and labors of the volunteers, adds dimensionally to the display of dig equipment.

Him, who also coordinated the Israeli Pavilion at Expo 67, was selected by Professor Yadin because "he's a man who really knows how to 'humanize' archeology." Audiences who visit the exhibit during its 1968 cross-country tour will be inclined to agree.

—MARGARET R. WEISS.

ale—whose last name initials produced the word “cabal.” This also was the era when famous labels for two political parties came into vogue, and then into history. In Scotland, a persecuted band of Presbyterian zealots, most numerous in the western Lowlands, took up arms against Charles I. They were called Whiggamores. Thus, the group in England disposed to oppose the court and to treat nonconformist Protestants with some indulgence were called Whigs. Meanwhile, the bogs of Ireland gave refuge to a gang of popish outlaws who preyed on Protestant passers-by. Their name was given to the political faction who refused to bar a Roman Catholic prince from the throne. They were called Tories.

Halifax never was a rigid party man, and at various times he brought down on his head the outrages, as well as the anger, of both Tory and Whig. When, on one occasion, some of his enemies flayed him for deserting the Tories, he answered in a still-famous pamphlet, “The Character of a Trimmer.” This one passage summed him up best:

The innocent word Trimmer signifies no more than this, that if men are together in a boat and one part of the company would weight it down on one side, another would make it lean as much to the contrary; it happens there is a third opinion, of those who conceive it would do as well if the boat were even.

The label “Trimmer” stuck to him, and was used by some as epithet and others as laurel. It depended, of course, on whose ox was being gored.

Though distinguished by his anti-Papal views, Halifax’s finest moment came in 1680 in debate over the lamentable and devouring Exclusion Bill, whereby any future prince of Catholic faith would be barred from the throne. This bill was aimed specifically at James. The House of Commons, with its preponderance of Whigs, had passed the bill. The King was cornered, his allies had deserted him, even his Cabinet, Sunderland, Godolphin, Shaftesbury, and Essex were arrayed for the bill. Only Halifax, the skeptic, the maligner of the clergy, whom James, the Duke of York, had once described with some rasp as “an atheist who had no bowels”—only Halifax stood forth in the House of Lords to stop the bill. Macaulay wrote: “Old men who lived to admire the eloquence of Pulteney in its meridian, and that of Pitt in its splendid dawn still murmured that they had heard nothing like the great speeches of Lord Halifax on the Exclusion Bill.” The bill was rejected.

When Parliament later determined how the colony of Massachusetts was to be governed, it was Halifax who ani-

mated the great theme of representative government. Had his argument carried, the Revolutionary War might never have been fought, for Halifax exposed the raw nerve of what later became an intolerable pain to the colonists. It is ridiculous, said Halifax, to think a population sprung from English stock would long suffer to be deprived of English institutions. He was swept aside, his fears regarded as follies, and the germ of revolution at that moment began to prosper.

WHILE Halifax did not misunderstand the sensitive human spirit, he had a more reasonable fault. He tended to give such spacious view to both sides of a question that he waited—that awful, brief, hesitant waiting—beyond the crucial instant in which, if the job is to be done, it must be done now, quickly. The man of political genius knows by instinct, like the visceral reflex of a jungle animal, when the time has come, and at that instant he springs, for he knows it is perilous to delay. Halifax understood the peril of dalliance but was rooted in his reluctance to decide.

In those early days, politics dealt sometimes with crowds, and Halifax recoiled from crowds. He was not a public rostrum man, and the clap of hand against hand in political campaigning would have sent him fleeing to his home in terror. Once he wrote: “There is an accumulative cruelty in a number of men, though none in particular are ill-natured . . . the angry buzz of a multitude is one of the bloodiest noises in the world.”

He was much like the nineteenth-century aristocrat, Lord Rosebery, who in 1894 became the first prime minister

in many years who had not served in the House of Commons. Rosebery’s Etonian tutor once said of him, “He sought the palm without the dust,” and Professor Goldwin Smith remarked to Churchill, “Rosebery feels about democracy as he were holding a wolf by the ears.” Churchill summed up Halifax’s and Rosebery’s defect: “Whatever one may think about democratic government it is just as well to have practical experience of its rough and slatternly foundations.”

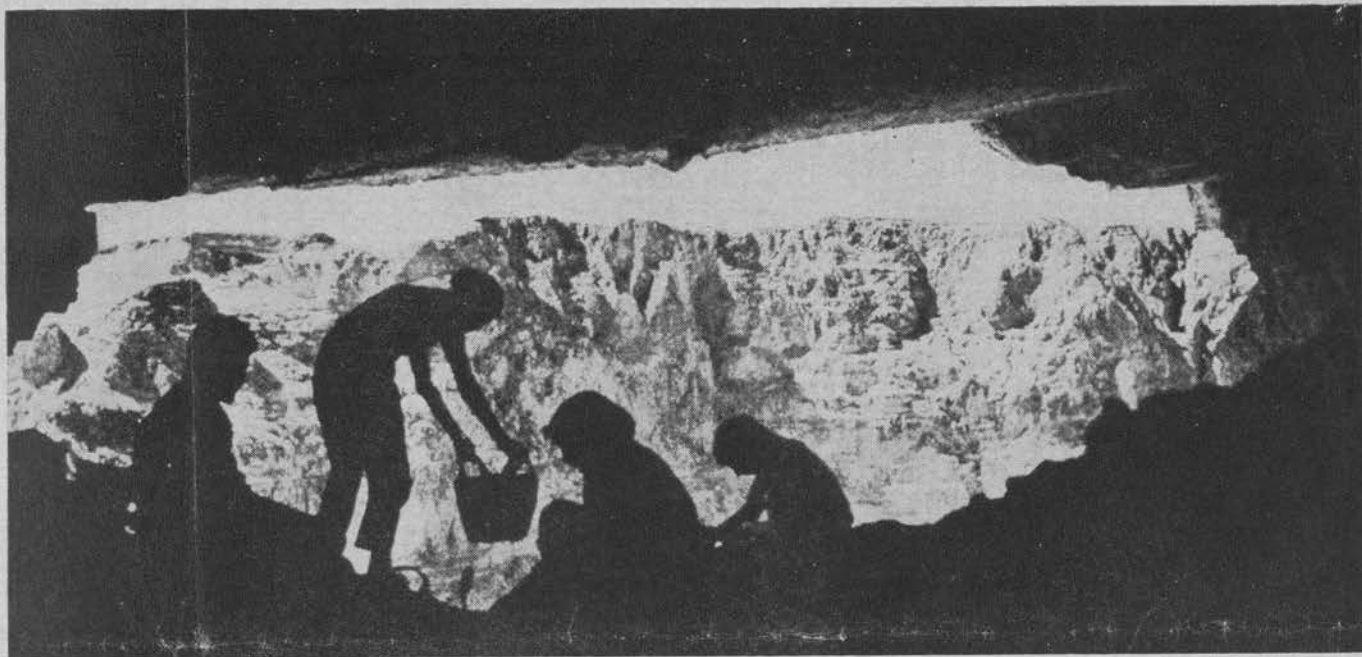
But the qualities in Halifax most pertinent for today are his modern outlook toward ancient problems, the fluid clarity of his aphorisms, and the way he played the role of the intellectual as a brave and reasonable leader who does not rejoice so much in lost causes as he does in just triumphs. That which guided him in the seventeenth century is very alive in the twentieth.

THE principles and programs which he advocated 300 years ago were as ill-favored by his contemporaries as they are in good season today. He believed in compulsory education at public cost. He advocated religious toleration, even though he saw grave problems in the attitude then of the Roman church. He knew Ireland had reasonable grievances which cried out for redress. His views on the American colonies were the very policies which would have made a rebellion unnecessary. He recognized, in that early day, the importance of political organization, as contrasted to mere numbers. He repeatedly declared the need for a balance of powers between Crown and Parliament, between executive and legislative. He never hesitated

(Continued on page 71)



“... That’s how I spent my vacation. Thank you, and I waive consecutive interpretation.”



Entrance to Ein-Gedi Caves where biblical scrolls and Bar-Kokhba documents were found.



French volunteer helps reconstruct Corinthian capital on lower terrace of palace-villa.



Section of lower terrace, Herod's northern palace—plaster-on-stone columns, wall paintings simulating stone and marble.



Mosaic floor uncovered in western palace—multicolored geometrics, fruit and leaf motifs.

Shard bearing name of Zealot commander ben Yair, probably used as lot for determining order of death.



Saturday Review

Editor: NORMAN COUSINS
Publisher: J. R. COMINSKY

Associate Editors: HARRISON SMITH, IRVING KOLODIN, HORACE SUTTON

Associate Publisher
W. D. PATTERSON

Science Editor
JOHN LEAR

Production Manager
PEARL S. SULLIVAN

General Editor
HALLOWELL BOWSER



Poetry Editor
JOHN CIARDI

Art Editor
KATHARINE KUH

Editors-at-Large

CLEVELAND AMORY • HENRY BRANDON • HARRISON BROWN • JOHN MASON BROWN
FRANK G. JENNINGS • JOSEPH WOOD KRUTCH • HERBERT R. MAYES
ELMO ROPER • THEODORE C. SORENSEN • PAUL WOODRING

Contributing Editors

GOODMAN ACE • HOLLIS ALPERT • JEROME BEATTY, JR. • HENRY HEWES
GRANVILLE HICKS • ARTHUR KNIGHT
MARTIN LEVIN • ROLLENE W. SAAL • ROBERT LEWIS SHAYON
WALTER TERRY • MARGARET R. WEISS • JOHN T. WINTERICH

Managing Editor
RICHARD L. TOBIN

Education Editor
JAMES CASS

Book Review Editor
ROCHELLE GIRSON

Feature Editor
ALFRED BALK

Exporting Thanksgiving

"THANKSGIVING DAY," O. Henry has written, "... is the one day that is truly American."

Away from the concrete-imposed anonymity of great metropolitan centers, one becomes spontaneously aware of this truth. Dormant fields beneath a purple haze, the somnolent clanging of a small town's church bells, autos nuzzled against homes where families are reunited over dinner—all these are central to the modern Thanksgiving tradition. Because the family aspect of the observance is paramount, however, most foreign visitors are effectively excluded from experiencing the essence of this most American of holidays. Thus an idea originated eleven years ago by a middle-aged Paris, Illinois, housewife, Mrs. Thomas J. Trogdon, Jr., has assumed growing significance with each new autumn.

Mrs. Trogdon, whose husband is a tax accountant and former mayor of their east-central Illinois community of 13,000 persons, had been active in youth work, health-fund drives, Protestant church groups, and other community activities. She also had brought up a son and a daughter. Then in 1955 she was admitted to a Chicago suburban hospital for a serious cancer operation. During her recuperation, which required a year, she not only experienced the indescribable shock that comes with the personal acknowledgement of one's own mortality, but she resolved to find new ways to make her remaining life meaningful.

She knew that most Americans know little about foreign cultures and rarely get to meet visitors from abroad. She

also knew that several hundred foreign students were enrolled in Chicago area colleges and universities alone, that many might be future leaders of their nations, yet few had time or money to travel, nor were they acquainted with many American families. Why not try to arrange the mutually beneficial experience of having the students spend Thanksgiving weekend with families in a nonmetropolitan setting?

She took her idea to the Reverend Paul Macey, who then was Midwest director of the Fellowship of Reconciliation. Immediately enthusiastic, he introduced her to the foreign student advisers of the University of Chicago and Northwestern University and the director of the YWCA International Student Department in Chicago. All agreed to handle liaison with the foreign students—if

READERS who desire information about holiday fellowship programs for foreign students may write the Counseling Division, Institute of International Education, 809 U.N. Plaza, New York, N.Y. 10017; Chicago International House, 1414 East 59th Street, Chicago, Ill. 60637; and Mrs. T. J. Trogdon, Jr., 603 East Court Street, Paris, Ill. 61944. Those who wish to take a foreign family to dinner "by proxy" are reminded of the principal agencies to which contributions for food delivery abroad may be sent. They include: CARE, 660 First Avenue, New York, N.Y. 10016; Church World Service, 475 Riverside Drive, New York, N.Y. 10027; and Catholic Relief Services, 350 Fifth Avenue, New York, N.Y. 10001.

her community could raise travel expenses and pledge enough host families to accommodate the visitors.

On returning home, she presented the challenge to local churches, service clubs, the Chamber of Commerce, and city officials. The result: On Thanksgiving weekend, 1956, 142 students from thirty-nine countries came to Paris by bus, train, and car. Since then, Paris has become a regular stop on State Department itineraries for foreign visitors; it has established a hospitality program for foreign military personnel at Chanut Field, Illinois; and the International Thanksgiving Fellowship program has been expanded to nine other Illinois communities: Freeport, Danville, Geneseo, Plainfield, Lockport, Joliet, Princeton, Sterling, and Rock Falls. More than 2,000 foreign students have taken part—and at least 500 more are expected to sign up for this year's program.

The sponsors pay all expenses. During their stay, students visit farms, industries, schools, churches; interview municipal officials; attend a square dance and perhaps a high school basketball game. In one town they even join in welcoming Santa Claus for the opening of the Christmas shopping season.

The effect on both hosts and visitors is a lasting one. "We find that after four days, not only does the student become a part of the family, but we, too, think of him as one of us," says Mrs. Edward K. Wheeler, co-chairman of the Sterling-Rock Falls program. Contacts with the students after their return home attest to the impact. "Had it not been for me to know you all, my visit to the States would have been an utterly dry one, and I would have gone back with an entirely different outlook about the people of the United States," one participant wrote upon returning to India. "The candle we lighted is still burning in my heart," another student reported.

Two winters ago, at an Institute for International Education awards dinner presided over by former Ambassador Henry Cabot Lodge, Tom and Gertrude Trogdon were honored for their Thanksgiving Fellowship program. Their citation read in part: "Mr. and Mrs. Trogdon have provided the opportunity to hundreds of visitors from abroad to know and understand the America which extends beyond the campus. . . . Their effort to encourage international understanding at the local community level constitutes a heartening example not only of high purpose but also of effective voluntary action."

More than that, their undertaking demonstrates anew that the true spirit of Thanksgiving is a spirit that extends beyond the family table, beyond national borders, and beyond self-centered gratitude to an attitude of enlightened sharing and active universal concern.

—A.B.

Miran

Page 164

Oh you like

"I'm in all Jews"

write this "I'm in"

all instances

was over days in ~~the~~

D's number but
some seems very good.

check up
on "The Lord
Peter Lee
"Keep close"
etc.
91
"milk to
face to
Chicago
etc.

give him
a robe not
a cloak
in precise
chapter

Tree Merian

I brought
Scarface in ^{to} last
Have him chap.
do something
in the
last chapter

Bring Medical into
that last chapter

Tree Merian
Solomon Ben
zakki are
historical
figure the
can
look up

Merian
when you
read DK you
I did not prostrate
himself but
would sit to pray
would take fish
at the end
always done

I'm not sure that those awful old versions (I mean
scrumbled & cut & scrawled again - awful in that way)

MRS. DELOS W. LOVELACE

774 West Eighth Street

Claremont, California

are worth studying. We don't know when his ^{cuts} were made
because of errors he discovered?

Dearest Dickie, -

are pages 25 and page 484
too similar - I mean the "I shall
stay" there.

Here is a line I thought
found it scribbled on an envelope
good. It may have been used

and I've forgotten it. "Just like
a sort of sickness was in him.
He closed his mind against it like
a door but it was a door which
opened - - - -"

I have found a version
of the old Shuter novel which
seems complete, so just copy
if ~~the~~ ^{the} missing pages don't turn
up in the copy you have.

Daddy has ^{made} some changes in ^{my copy of} your
last present version. I imagine you have
the same ones in yours. For example
over

do you have - on page 11 lines 2
6 and 8 from end - "b
with marked "ja" changed to
"a basket."

Page 11, line 15 from
end. "He looked again and
his black eyes widened."

Page 21, 3 lines from top
after "faults"; they had given
their lives to the Lord and
had thanked him just for
accepting their offering."

if you think you should see
the ~~your~~ version let me know and I'll
mail it - up to the point
where the old Shatt version began.
I have my passport! And since
you've been busy but feeling well, no
~~letter~~ new itinerary from Cook yet.
lots of love. Sid love a
letter. 1955.
see second
page.