

Awake!

A "DEPTH" RELIGION

How deep does yours go?

Lotteries Do More than Take Your Money

Their abolition not just Puritanism

Quebec—Land of Interest and Charm

Where eighteenth-century life still prevails

What Is Zionism?

A sober analysis



JULY 8, 1956

SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

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Number 13

ANOTHER



IDOL

CRASHES

MUSSOLINI, Hitler, Perón and his Eva. One by one the idols set up by men have been overthrown—by men. And in recent months the Communist idol Stalin has toppled to the ground, and with what a crash!

Only a few short years ago the Communists seemed unable to heap sufficient praise upon their idol. To them Stalin was the fountainhead of wisdom, "the greatest human on this planet," "the greatest leader of entire mankind," "the greatest master of the sciences," "the greatest of all living men," "mankind's greatest genius," "the wisest prophet," yes, and even "the sun of the universe"!

Over a Moscow radio station a Communist boy had said to another lad: "Whenever the sun rises on Moscow, I always think it's Stalin who switches on the light." Nor was all this creature worship limited to the materialistic, atheistic, political Communists. Clergymen recently returning to the United States from Russia "conceded privately that they had been disappointed by the extent to which the

Russian Orthodox leaders echo the Communist party line."—*New York Times*, March 21, 1956.

But overnight all this has been changed. Stalin, the Communist sun and idol, has crashed to the ground, his light extinguished. His pictures have been removed from the art galleries. His name is

being removed from institutions and organizations. History again is being rewritten, but this time not at his command. In the Ukraine alone 70,000 propagandists have been assigned the job of destroying the Stalin myth. Now ever so many of those whom Stalin had purged or deposed, in Russia and in satellite countries, are being rehabilitated and hailed as heroes and martyrs. Their pictures are returning to the museums!

In its official statement on the matter the newspaper *Pravda*, among other things, said of Stalin: "He, lacking personal modesty, did not cut short the glorifications and praises addressed to him, but supported and encouraged them in every way. As time went on, this cult of the individual assumed ever more monstrous forms and did serious harm to the cause." Overnight Stalin has become a monster.—*New York Times*, March 28, 1956.

No censure of Stalin seems strong enough now, and no doubt it is all deserved. Instead of being the military genius who

won World War II, he is now charged with having caused the needless death of hundreds of thousands of Russian soldiers by his failure to detect the Nazi invasion of Russia in time; with having failed to take the necessary precautionary measures and with ordering military operations that proved disastrous and were against the opinion of army experts. He is also charged with having framed and murdered the leaders of Russia's army in 1937, together with thousands of innocent officers; with almost paralyzing the Russian economy by his liquidation of thousands of industrial managers; with being a coward who fled when Moscow was threatened by the Germans; with being a sadist who delighted in torturing men until they confessed what he wanted them to. And worst of all—in the eyes of the Communists—he was not a true Communist.

Speculation is rife as to the motive prompting this demolition of the idol Stalin. It goes without saying that it was not done because of love of truth, justice and humanity. Was it done because of Stalin's lack of modesty? Or to vindicate the Russian military clique? Or to confuse the Russian people?

Or could it be that all this has been done because it has become general knowledge among Russia's leaders that Stalin had been a czarist spy for years? That is the charge made by one of the highest-ranking officers of Russia's dreaded secret police, the NKVD, who is now living outside Russia. According to him the discovery of this fact had caused Russia's leading generals to plot the deposition of Stalin in 1937, but Stalin, hearing of it, had them purged on the charge of collaboration with Germany. At the same time he wiped out all who knew or possibly could have been in position to know about it, some 5,000 other officers.—*Life*, April 23, 1956.

But regardless of the motives, the fact remains that this most highly exalted idol is now being dragged in the mud, trampled underfoot, spat upon, shown for what he truly was. And the fact also remains that, although having discarded one idol, the Russians and all other Communists are still worshipping an idol, the totalitarian state. In such lands the state still is supreme, man counts for very little, and God counts not at all. Any suggestion that Jehovah God has something better in store for mankind than Communist rule is considered lese majesty, and accounts for the fact that in Russia, as also in most satellite countries, Jehovah's witnesses preach underground and many thousands of them are in labor camps.

But the Communists are not the only idolaters of modern times. Everyone who fails to give Jehovah God exclusive devotion is an idolater. Even in Western lands, how many idolize human leaders, religious, political or industrial? Have not many made an idol of science and others done the same with the United Nations? In that they look to such men and things to bring about that which the Bible shows can and will be brought about only by Jehovah God and his King and kingdom, they are also guilty of idolatry.

God's Word gives sound advice: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:3, 4) At the very latest, at Armageddon all such idols will crash, for then "the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and Jehovah alone shall be exalted." Avoid present disillusionment and destruction at Armageddon by exalting Jehovah now and giving him exclusive devotion.—Isaiah 2:17, *Am. Stan. Ver.*

A

"DEPTH"

RELIGION

How deep down does your religion go? Is it merely a thin veneer? Or does it go down so deep that it changes your entire life and furnishes you with needed strength in times of stress?



COMMENTING upon the ever-greater emphasis placed upon prayer in the United States, one of America's foremost clergymen, Dr. N. V. Peale, once stated: "Whoever has the notion that this generation is moving away from religion doesn't understand the day in which he lives." He might also have commented on the fact that distribution of Bibles in the United States jumped 140 percent from 1949 to 1953. True, there is increased interest in religion in the United States. But it is not just a matter of being more religious.

A recent survey revealed that 57 percent of the population did not apply the Bible's command to love one's neighbor to those holding political beliefs they considered dangerous to the country; that 53 percent of Americans could not name even one of the four gospels of the Christian Greek Scriptures; and that a panel of twenty-eight prominent Americans, in listing what they considered the hundred



most important events in history, placed the crucifixion of Jesus Christ as fourth. In the same category they placed the first flight of an airplane and the discovery of X rays. What kind of religion is it that cannot name one of the four Gospels, that does not believe in applying Christian principles to political enemies and that considers the sacrificial death of Jesus Christ on a par with the inventions of man?

But this is not at all surprising. Modern religion is based on the traditions of men; it depends upon ceremonies and rituals, such as that of the mass in a foreign tongue, a dead language; it makes much of such externals as beautiful buildings, stained-glass windows, statues, costumes, music and poetry. It appeals to the senses rather than to reason and to sentimentality rather than to love of righteousness. It is careful not to offend people. As a result the people have only a thin veneer of religion.

This accounts for the fact that time and again Roman Catholics in Central and South America will express their emotions in primitive ways,



such as murdering Christian ministers and burning houses of worship. This also accounts for the fact that race riots break out in very religious communities in the United States. And this accounts also for the fact that little if any difference is noted between the average churchgoer and the nonchurchgoer. Obviously all such religion has not gone down deep into the hearts and minds of the people or there would be a change in their lives. It is a matter of depth.

A "Depth" Religion

Among the various schools of psychology, the science that concerns itself with the study of man's mind, there are those known as "depth" psychologies. These are so termed because of the emphasis these particular schools place on the role that the unconscious mind plays in human lives, with its driving forces and its record of unhappy events. While many of the theories associated with "depth" psychology have been proved untenable by recent research, yet basically it is a sound concept and is recognized by more psychologists than any other.

There may be said to be a "depth" religion just as there is a "depth" psychology. And that religion is? The religion based wholly on the Bible. Had this religion alone been known it is doubtful that religion would have ever been called an opiate for the people, an illusion, a form of escape or the projection of the father image by an ill-directed superego or conscience. It is not a "secondhand religion," handed down from one's parents and merely accepted because they had professed it.

The religion of the Bible does not follow the line of least resistance, it does not follow the crowd, it is not popular and it is not the handmaid of big business and big politics. It is not merely a veneer, it is not like a best suit of clothes or a pretty dress,

something merely to be put on on Sunday when going to church. It goes down deep, it takes hold of the whole of man, dominating his unconscious mind as well as his conscious and bringing into play man's reasoning faculties, his will, his memory, his imagination and his emotions, affecting his everyday actions and even his dreams.

That is why the Bible says, 'Come and let us reason together.' That is why it states that God requires exclusive devotion, that we must love him with *all* our heart, mind, soul and strength. It is a religion of both the mind and the heart. "God is a Spirit, and those worshiping him must worship with spirit and truth." That is, they must worship him with understanding, with knowledge, with reason, with truth and with sincerity, from the heart, with spirit. The religion of the Bible is bound to go deep, for "the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart." —John 4:24; Hebrews 4:12, *New World Trans.*

Yes, by means of a study of that Word, made understandable by the channel Jehovah is pleased to use at the present time, and by means of God's holy spirit, which God gives to his dedicated servants, upon their request, though not apart from his Word and only to the extent that they bring their lives in harmony with their prayers, the religion of the Bible is able to go down deep—so deep that it provides God's servants with an effective means for controlling and harnessing the powerful resources residing in the unconscious mind. This is not now done perfectly, but certainly to the point that they need not become the victims of neuroses, need not be plagued by anxieties, but, most important

of all, have the strength so that in time of stress they will not follow the line of least resistance but will keep their integrity.

Incidentally, in that Satan boasted that he could "condition" Job in order to cause him to act in the way that Satan desired, he became the first mechanistic psychologist; mechanistic psychologists holding that there is no such thing as integrity but that, just as by experiments a dog can be conditioned so that he always makes a certain response to a given stimuli, so can man. It is the theory upon which totalitarian persecution is based. But that theory has proved false when applied to those possessing the "depth" religion of the Bible, for they have demonstrated that God created man so that he could resist conditioning. For specific proof note the following typical experiences had by them in recent years, as presented in five scenes.

In Nazi and Communist East Germany

Scene I. It is early in January, 1940. World War II is only a few months old as a train, whose coaches have small iron-barred windows, speeds on its way to the German concentration camp at Sachsenhausen with its cargo of 900 handcuffed prisoners, consisting mostly of Communists, dangerous criminals and Jews. Among the prisoners is a sensitive, black-haired Jewish youth. He notices a prisoner who seems to be in good spirits.

The Jewish youth goes to this stranger and asks him how it is possible for him to be so cheerful in spite of the fate awaiting him at Sachsenhausen. The stranger explains. He tells about Jehovah, the one true God, the God of Abraham and Moses, about his purposes as revealed in his Word, the Bible, and especially of his kingdom now at hand. It is because of having this knowledge that he is able to be cheerful in spite of his circumstances. Besides, had not Jesus said that his followers should rejoice

when they are persecuted for righteousness' sake? It really is not anything unusual; there are more than ten thousand other witnesses of Jehovah already in concentration camps. They are bearing up, and so can he.

The witnesses at Sachsenhausen were kept isolated from the other prisoners, so the Jewish youth saw no more of the stranger there. But, as he was transferred from one camp to another, he kept meeting Jehovah's witnesses, with the result that when the Americans opened the Nazi concentration camps he emerged, no longer just as a Jew, but also as one of Jehovah's witnesses, one of eight thousand so released, two thousand having died in the camps. Yes, while Hitler's home front and battlefield were chiefly manned by Protestants and Catholics, by men whose religion was but a veneer, the record of the concentration camps shows that there were at least ten thousand whose religion had gone down deep, like the seed sown in good soil that did not wither in the heat of persecution but brought forth fruit.

Scene II. It is late in 1953. In a Communist concentration camp in East Germany an officer is haranguing a prisoner. The wretched-looking prisoner betrays by his features and his posture the daily beatings and other mistreatment he has received at the hands of the Communists during the past four months in their efforts to break him. "We'll make you soft and weak! Remember, every general surrenders when he realizes his situation is hopeless. Why do you refuse to surrender?" Though unable to stand erect because of the treatment he has received, the prisoner replies with determination in his voice: "I have vowed faithfulness to Jehovah. You can carry me out of this place as a carcass, but not as a traitor!"

Psychiatrists may insist that it is impossible for a man to resist the Communists'

brainwashing techniques, but Jehovah's witnesses by the thousands, behind the iron curtain, have resisted and at the present moment are demonstrating that brainwashing can be resisted—if one is worshipping the one true God Jehovah. Their "depth" religion causes them to say, "We will not fear what man can do to us!" The Russian scientist Pavlov may have been right about dogs, but his theories about conditioning reflexes most certainly do not apply to dedicated Christians!

In Africa and America

Scene III. In a certain village in Nigeria a number of Africans are clearing away the branches of a large tree that had been felled by a storm, which were blocking a street. An incredulous crowd looks on in amazement. What is so unusual? The on-lookers believe that spirits inhabit this tree and that for one to touch its branches means certain death. Although many of the villagers belonged to the various sects of Christendom, yet Jehovah's witnesses were the only ones not afraid to remove it.

No question about it, the religion of Jehovah's witnesses had gone down deep; it was no mere veneer. And it freed them not only from the deep-seated fears of evil spirits, but also of deeply ingrained fanatical tribal loyalties and prejudices, as well as from such customs as polygamy. Their moral standards, their courage, their understanding of God's Word and their brotherly kindness equal that of their brothers in so-called highly civilized countries. Yes, Africans by the tens of thousands have found in Jehovah's pure worship a "depth" religion, a religion that in a few short months or years has made such radical changes that outsiders are amazed.

Scene IV. It is about July 1, 1955, and thousands of witnesses of Jehovah are gathered at a convention in Vancouver, British Columbia. A reporter from one of

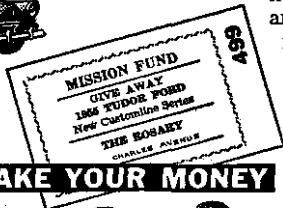
the daily papers is on the scene and he registers surprise. Why? Because this religious gathering is so different from any other he has ever attended. Instead of being stodgy and sanctimonious, these conventioners are relaxed and really happy. And so many smart-looking young folks!

The reason? When religion is only a veneer, then men must put on a pose. But when it goes down deep, then one can be himself, and worship becomes a pleasure. And so these young folk considered that the best way they could spend their vacations was to listen to Bible lectures by the hour, day after day. No juvenile delinquency problem here.

Scene V. In California a popular master of ceremonies is interviewing a number of tiny tots on the air. "What do you want to do when you grow up?" he asks a tot of four and a half years. "I want to serve Jehovah," is his reply. "And who is Jehovah?" he next asks. Quick as a flash comes back the answer: "He's the Almighty and he is going to destroy all the wicked!" Note particularly that last clause thrown in for good measure, indicating that his boast was in Jehovah and that he had a concern to witness for Him. Clearly, even in a child, the religion of the Bible can go so deep that, when given the opportunity, he will use the occasion to witness intelligently to his God Jehovah.

The president of the United States advocates religion, any religion. But religion that is only a veneer is useless, and worse than useless, as it deceives its possessors, like the man whose money is counterfeit and he does not know it. But the true religion of the Bible, the pure worship of Jehovah, goes down deep and it helps men to resist both pressures and temptations. It does not fail them in time of need but enables them to keep integrity, leading to their ultimate salvation to eternal life in God's new world of righteousness.

LOTTERIES



DO MORE THAN TAKE YOUR MONEY



IF LOTTERIES are undesirable as a means of raising revenue for the state, do they become desirable when the proceeds are devoted to charity? If lotteries are found undesirable because of the end results, are those results less undesirable simply because the proceeds are devoted to religious purposes? Many people who buy tickets in a lottery promoted for the sake of a charity find little difficulty in persuading themselves that their motive is unselfish. Is it? What is a lottery? And why do people keep buying lottery tickets despite frustrating odds?

A lottery is a game of chance. A simple form of lottery is a raffle at a bazaar or a prize drawing for some charitable purpose. A sweepstake is a more complicated form of lottery. In some countries a lottery constitutes a monopoly and an income for the state.

Before a public game or scheme can become a lottery there must be an element of chance and an element of wager or bet. Traditionally, the United States' law has held that three elements must be present to constitute a lottery: "There must be (1) a prize, chosen (2) by chance, for which the winner has paid (3) some 'con-

sideration.' Without all three elements there is no lottery." British courts have held that if a scheme involves any element of real skill it is not a lottery, because skill involves calculations based upon some facts, which would form a starting point for one to arrive at a correct answer.

In the United States lotteries are seldom called by that name. They are generally called "give-aways." But the Federal Communications Commission on various occasions has banned radio and television "give-away" programs on the grounds that they were lotteries. Bingo is nothing but a lottery and is illegal in practically every state. But the law is seldom enforced when the money is used for charitable or educational purposes. In Russia lotteries are termed "painless tax." The game is disguised to appear more as a patriotic gesture than as a gamble.

Of course, fake lotteries are many. A lottery where a \$500 prize turns out to be good only if applied to a certain product is most likely a fake. The dealer behind the lottery may have raised the price of the article to offset his \$500 loss on it. Car dealers often drum up trade by offering contests in which they give away new cars. They get around the law by a clever use of words and tricky phraseology.

Often extra-fine print separates the legal from the illegal. Newspapers, for example, that offered the "lucky buck" squeezed past the law by saying that players did not have to buy a paper to win a prize. Anyone could come to the main office and read the lucky numbers on the board free. That eliminated the element of considera-

tion. Companies behind puzzle lotteries contend that the element of skill is involved. They argue that if you are skillful and intelligent enough you can win a prize. That eliminates the element of chance. But these lottery puzzles keep getting harder as they come and there are at most only a handful of geniuses in the world, are there not?

History Contradicts Modern Promoters

Moves to outlaw lotteries are met with strong protests. Promoters say that such laws and attitudes are based on Puritan tradition and that they do not properly represent the social conditions and attitudes of our times. These men usually point to examples of lotteries in South America and Europe in defense of various proposals to license gambling. However, history completely contradicts the truthfulness of such reasoning.

Laws prohibiting lotteries were not invented by the Puritans. Such laws date back to ancient times. Centuries before Christ kings who legalized gambling to enrich their treasuries also found it necessary to restrict it. Virgil W. Peterson in his book *Gambling: Should It Be Legalized?* states: "Mass gambling has always resulted in great social and economic ills. And almost every civilized nation in the world has from time to time found it necessary to resort to anti-gambling legislation to protect its citizens. The Egyptians, Greeks, Romans and Hindus of ancient times invoked laws with severe penalties against gaming. The Rabbis of the Second Temple classed gambling as a form of robbery and barred gamblers from the witness stand."

True, many lotteries were started on a modest scale and with good intentions. The feasts of August were followed by a drawing by means of which objects of real value were distributed, a custom continued

by Nero and Domitian, but which later disappeared. The Venetian merchants used the lottery to get rid of their out-of-fashion commodities and clear their shelves. In 1658 the general hospital in Paris was built and in 1701 the city established a fire department from the proceeds of lotteries.

Lotteries aided the English plantations in Virginia, helped repair the damage done to the fishing fleet by the Spaniards and ransomed English slaves held in Tunis. Lotteries helped supply funds to build Westminster Bridge and to buy and house collections that later formed the nucleus of the British Museum.

In the United States lotteries were authorized to raise funds to fortify New York city. A lottery was used to raise money in founding a college that later became Columbia University. Other well-known educational institutions, such as Dartmouth, Harvard and Yale, were also financed in part by lotteries. Lotteries were a means of furthering public improvements, such as paving streets, erecting wharves, buildings, asylums, hospitals, libraries, bridges and highways. Even the cost of wars was paid by such means scarcely a century ago. In 1753 Christ Church in Philadelphia resorted to a lottery to obtain funds needed to build a steeple. But the vast majority of these lotteries took place in the first half of the eighteenth century.

Outlawing Lotteries

Lotteries that began on a modest scale flourished until they reached enormous proportions. In Germany palatial estates and big farms were offered as prizes. Prizes included 1,000 acres of land under cultivation, 10,000 acres of forest land, factories, an entire city and even twenty-nine villages. Unscrupulous promoters moved in and fanned the "get rich quick mania." They made fortunes at the ex-

pense of the poor and needy through every type of deception that their fertile brains could hatch. The Louisiana Lottery Company was "one of the most insidious institutions in the history" of the United States. It corrupted everything it touched and the economic and social evils it caused became intolerable. Public servants were bribed by crafty promoters. Frauds reached scandalous proportions. Political corruption was commonplace. Lottery tickets that could not possibly win were sold. Agents peddled tickets and then vanished with the money. Lotteries bled the poor whom they were supposed to help.

The Provincial Assembly of Pennsylvania as early as 1762 denounced lotteries as a public nuisance and declared that they were responsible for "vice, idleness and immorality, injurious to trade, commerce, and industry; and against the common good, welfare and peace of the province." By 1829 lotteries were thoroughly discredited in New York because of fraud and chicanery on the part of lottery operators. A grand jury in New York city described lotteries as a system of "cold, calculated, rascally swindling." In a report dated December 12, 1831, a citizens' committee headed by B. W. Richard stated: "Lotteries were responsible for . . . an appalling picture of vice and crime, and misery, in every varied form." Everywhere lotteries were being condemned because of their stimulation of mass gambling with its evil economic and social consequences.

The Royal Commission on Lotteries and Betting 1932-3 in its final report showed that the wicked ends of the lottery had not changed down through the years. The report stated: "The confusion of motive which is inseparable from such a lottery is a most insidious method of encouraging and extending the gambling habit." So attractive is the lure that most of those who

take chances in a large lottery do not take the trouble to ascertain how small is the value of the chance purchased by them, or how infinitesimal is the possibility of their winning a prize. "Lotteries appeal with especial force to those in straitened circumstances, and to those in economic insecurity," said the commission, "since they hope to gain financial stability by winning a prize. The number of people in such circumstances is unfortunately high, and lottery tickets are purchased with money that for the sake of well-being should have been spent otherwise."

So the action of the people in abolishing lotteries was not due to some Puritanical tradition; rather it was the result of careful deliberation.

End Does Not Justify Means

Whether the proceeds from a lottery are used for charitable, educational or religious purposes, the end results are still the same—evil. And in this case the end does not justify the means. Religious institutions that resort to the lottery to supplement their needs should take to heart the wise counsel of God: "Keep yourselves free from every form of wickedness." "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it? My brothers, a fig tree cannot produce olives or a vine figs, can it? Neither can salt water produce sweet water. Who is wise and understanding among you? Let him show out of his right conduct his works with a meekness that belongs to wisdom." And as Jesus so aptly stated: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce

fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men. Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—1 Thessalonians 5:22; James 3:11-13; Matthew 7:15-21, *New World Trans.*

Lotteries do not prevent the evils resulting from the passion to gamble, but excite the passion into greater evils. Lotteries do not eliminate other games of chance, but increase them. Lotteries do not control the gambling fever, nor are their proceeds always directed toward good ends. Lotteries do not deprive gambling dens of customers, since most customers are not satisfied with merely purchasing lottery tickets, which does not carry with it the thrill and fever characteristic of the gambling dens. Lotteries can impoverish the needy and ruin the poor. Lotteries feed the hope and inclination to become rich without effort, and thus promote the habit of relying on uncertain riches. Instead of putting intel-

lect and muscles to work, lotteries encourage laziness and breed unprincipled, dishonest characters, parasites who rob, defraud and prey upon the vitals of the poor and ignorant. Lotteries foment superstition, which can only lead to ruin. The belief that luck must strike sometime is what keeps the credulous buying lottery tickets. If they lose on one they try another, and yet another. The few who win provide the tantalizing spectacle.

When Joseph Hearl became a \$140,000 sweepstakes-winner, he remarked to reporters that he and his wife were "the luckiest people in the world." After the tax people collected \$85,000 and creditors another chunk, \$35,000 was left. After his friends and neighbors became jealous and refused to speak to or associate with them, Mrs. Hearl said: "You would think we were typhoid carriers. The money brought us security. And now we're paying for it with loneliness. Sometimes I wonder if it was worth it." Rotten trees simply do not bear good fruit. Whether the tree be big or little the end results are still the same—rotten fruit.

Ever Been Called: "Half-Baked"?

☞ Someone ever call you half baked? Or have you ever used the expression yourself? Did you think the term disrespectful? rude? slangish? Whether you have used the expression or not, actually it is an epithet of contempt as old as the hills, or at least as old as the ancient prophets. "In olden times, before ovens were ever thought of, all baking was done on heated stones. [1 Kings 19:6, *New World Trans.*] A mixture of meal and water dropped on a hot flat rock resulted in an eatable much like a modern pancake, and like a pancake it had to be 'done' on both sides. It might contain the best of ingredients and be dropped on the hottest of stones, but unless turned at the crucial moment, it was worthless, bread on one side, dough on the other. When Hosea the Prophet, some thousands of years ago, spoke of Ephraim as a cake not turned, he was describing a type of tribesman who had made a mess of his life. [Hosea 7:8] Though well born, gifted, wealthy and attractive, he was unbalanced, and could not see straight, so he became spiritually infirm, mentally visionary and politically gullible. His good side was continually defeated by his soft, unfinished side. He was unstable, unpredictable, inconsistent, worthless for the real subsistence of the world. As the modern psychologist says, such as he is immature; in the vivid slang of the early ages, he is half baked, a cake unturned."—*Ladies' Home Journal*, March, 1956.

a most fascinating planet

SATURN

shines in the heavens like a bright star, yet it is the most distant planet in the solar system that can be clearly seen with the naked eye.

In many ways it is an unusual body and it certainly is the most sensational in appearance, adorned as it is with its beautiful ring system. For these reasons Saturn has long been a favorite object of observation by owners of small telescopes and an object of wonder to all who have seen it.

While Jupiter is termed the giant of the planets, Saturn is not at all small. Second-largest of the planets in our solar system, it is nine times the diameter of the earth; and, in proportion to its size, it has nine times as many satellites as does the earth with its one moon. The largest of these, Titan, has a diameter that is actually 18 percent greater than that of the planet Mercury. As with the majority of other bodies, these satellites move about in counterclockwise fashion, with the exception of the most distant one, which, imitating three of the satellites of Jupiter, goes in reverse. All of them are outside the rings. The planet itself is about 75,100 miles in diameter at the equator, but the amazing system of rings that girdle it extends the total diameter to nearly 171,000 miles. Truly, it stands with Jupiter as a giant!

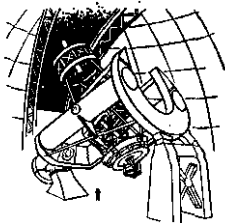
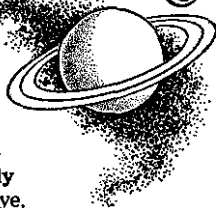
One of the most remarkable features of Saturn itself is that its density is only seven-tenths that of water, which is the lowest known among the planets. While the center may be rocky, it is thought that

it is covered by much ice and tremendous quantities of liquid or solid hydrogen and helium and

some ammonia and methane, which could not remain in a gaseous state at the low temperature of -40 degrees Centigrade. With an average density that is so low, theoretically, if there were an ocean big enough to hold it, Saturn would float!

This planet travels in its orbit around the sun at a distance nine and a half times as far out as the earth. And, as seems to be the general rule in the movement of heavenly bodies, the slower traffic keeps in the outer lanes. Not only does Saturn take nearly thirty years to make one circuit in its orbit, but it actually does move much slower than the planets nearer the sun. Mercury, for example, courses along at about thirty miles a second; the earth at 18.5 miles a second; while distant Saturn keeps to the comparative snail's pace of six and a half miles a second. It might be noted here that Saturn varies considerably from its average 887 million miles' distance from the sun, varying from 837 million to over 935 million miles.

There has always been considerable speculation on the origin and composition of the rings that rotate above Saturn. First we might note that the rings do not spread out so as to block our view of the planet beneath. Although they extend about 41,500 miles across, they are only ten miles thick. When the rings are turned edge-on toward the earth, it is virtually impossible to see them. A study of the ring system reveals a possible



three rings. The outer ring is separated from the next one by a space of about 3,500 miles. This clearance apparently results from the conflicting gravitational forces exerted by the planet and its satellites. Next is a bright center ring, and the inner or crêpe ring is a thin extension of it. Below is a clearance of approximately 7,000 miles to the planet itself.

In 1796 Laplace set forth the nebular theory to explain the origin of the planets and appealed to the ring system of Saturn as an illustration of its possibility. It was thought that just as mud is thrown off the rim of a rotating wheel when the rotation is sufficiently rapid, so matter was thrown off from the sun and, while the sun continued to contract, the thrown-off matter collected and cooled to form the planets. However, W. M. Smart, in his book *The Origin of the Earth*, published in 1951, says: "Despite its apparent success in accounting for several of the chief features of the planetary system, the nebular theory is to-day completely discredited, so far at least as the formation of the planets and satellites is concerned."

In 1902 in his book *The Earth's Annular System* Isaac N. Vail pointed to the rings of Saturn as evidence of how the creative process proceeded in relation to the earth. He contended that, as with Saturn, the earth while still a fiery ball drove off in vapor form moisture and other substances that were suspended in space and rotated with the earth, later to be deposited as the speed of rotation became less. That such vaporous canopy was suspended above the earth, sustained there by God's power, is shown in the Scriptures; however, there is no evidence that the canopy was ever in

the form of a ring, and science maintains that the planet Saturn does not provide an illustration of the process.—Genesis 1:7.

Then what is the origin of Saturn's amazing system of rings? Giving the currently accepted opinion of scientists, the book *The Origin of the Earth* says: "It was proved by Clerk-Maxwell in 1856 . . . that the rings must consist of vast swarms of small satellites, each revolving in an approximately circular orbit according to the law of gravitation." "If we suppose that some time in the past a large satellite moved in an orbit very close to the globe of the planet then, as a result of the gravitational attraction of the globe, the parts of the satellite nearer the globe would be subjected to much greater strains than parts farther away; the satellite must then be fractured and in the course of time broken up into thousands of small portions which eventually spread out into the ring-system as we see it to-day." As is quite well illustrated in the case of the inner ring, these rings are not solid, for the outline of the planet's satellites or of the edge of Saturn itself can be seen through the ring. Of course, Saturn is distant, our knowledge of it is limited, and, no doubt, more will be learned in the future.

It is surely true that Jehovah our God as a loving Father has provided far more than the mere necessities of life, giving us these in superabundance. He also gives us the pleasure of enjoying the beauty and variety of his marvelous creation. To those who see in his creation a reflection of his Godship it is true that "the heavens declare the glory of God; and the firmament sheweth his handiwork."—Psalm 19:1, *Am. Stan. Ver.*

Occupational Hazard

☞ The Pasteur Institute of Paris, France, is reported to be worried about the health of sword swallowers. It is not that they fear the sword swallower will cut himself, but if he fails to sterilize the blade—he might get germs.

Making the H-Bomb

¶ In a *Reader's Digest* article on the workings of America's vast supersecret H-bomb plant, Henry J. Taylor, widely known journalist and radio commentator, told something of the strange processes involved in producing one of the world's most terrifying weapons.

¶ How did it all start? Taylor pointed out that the A-bomb had been a success. Nuclear fission had been achieved. One atomic bomb at Bikini had lifted ten million tons of water to a height of two miles—a weight equal to the tonnage of the U.S. wartime fleet. But the arms race prompted an even more fervent activity. It led to the development of the H-bomb.

¶ The hydrogen-bomb plant, with 280 permanent buildings, covers a huge site larger than the city of Chicago. It uses an incredible quantity of water to cool its reactors, and enough electricity for the entire state of Delaware. Taylor says it is the largest construction achievement in the history of the world.

¶ Slugs of uranium are used in the bomb's manufacture. A pound of this

material, only as large as a golf ball because of its great weight, has the potential energy of enough TNT to fill Yankee Stadium.

¶ The plant's first output was tested near Eniwetok atoll in the Pacific on November 1, 1952. That one blast had more force than the combined weight of all the bombs dropped on Germany and Japan during World War II. A newer bomb, tested in 1954, proved several times more powerful even than that.

¶ The bombs, once made, do not compose a permanent "stockpile," but deteriorate in storage. Thus, they must be freshened, replenished, or "recharged." This is why the plant's output is on a permanent basis.

¶ Great quantities of dangerous radioactive material for which no use is known are, in the words of the author: "Stored underground in batteries of giant sunken tanks, each the size of a ten-story building, awaiting the day when science will discover some utilization."



DEATH DUST

¶ A noiseless weapon, a death dust, the inevitable and deadly radioactive ash that is produced by the atomic reactors in nuclear power stations may become a most powerful weapon of the future. It is estimated by Hans Thirring, head of the Institute of Theoretical Physics of the University of Vienna, that by 1985 any industrialized nation, no matter how small, and whether it has armed forces or not, would be able to inflict deadly damage upon an enemy. Writing in *Harper's* last October he said: "Of all the means of mass annihilation, the death dust would still be the lightest and—since atom-ash will be produced in enormous quantities, whether we want it or not—the cheapest." The problem will not be how to produce this radioactive ash, which is the inevitable refuse of atomic reactors, but rather what to do with all of it that the atomic power stations will automatically produce. Its effect was described in this manner: "A sufficiently dense layer of death dust covering wide areas will kill all living things, whether civilian or military, whether brave or cowardly. The number of divisions or the resources of heavy industry, formerly the yardsticks of power, will become meaningless, and attempts at civil defense will be like fighting an avalanche with a toy shovel."

A Scientist 'Lets God Be Found True'

THERE is a proverb to the effect that if one scratches a scientist he is likely to find an atheist underneath. And if not an atheist, at least an agnostic, or at best a deist. However, merely because the majority of scientists may fall into such categories does not prove them to be right. The majority have been proved wrong altogether too often to be trusted as safe guides. Logic and facts are more compelling even though only a minority may have the discernment to appreciate them.

¶ A case in point is that furnished by Dr. John R. Brobeck, professor of physiology at the University of Pennsylvania. At a joint annual meeting of the British and Canadian Medical Associations at Toronto, in the summer of 1955, he made a number of remarks that proved to be the sensation of the convention. Among them were the following:

¶ "A scientist is no longer able to say honestly something is impossible. He can only say it is improbable. But he may be able to say something is impossible to explain in terms of our present knowledge. Science cannot say that all properties of matter and all forms of energy are now known. What do we need to add to miracles to translate them into something possible to account for? Nothing we can do can make a miracle a probable event, but it may be possible to add some information to it to make it possible. One thing that needs to be added is a source of energy unknown to us in our biological and physiological sciences. In our Scriptures this source of energy is identified as the power of God.

¶ "The Christian thinks of miracles as something improbable, and so does the scientist. Both Christian and scientist also agree that it is impossible to explain miracles in terms of our present understanding. This doesn't mean miracles are impossible, and the Christian accepts them by faith. The attitude to science of the scientist who is not a Christian is rapidly approaching that of the scientist who is a Christian. Most scientists do not accept miracles because they are not Christians. But the thoughtful scientist would not say that miracles are impossible, only improbable. Most scientists are not Christians, but not because they are scientists. Most businessmen or reporters are not Christians either; in fact, most people are not Christians.

¶ "One of the essences of science is reproducibility. If I can't observe the miracles of 2,000 years ago and reproduce them, as a scientist, I can't believe them possible. But as a Christian, a miracle has happened to me which makes me accept these miracles [and] which every one of us who is a Christian has experienced. It is the application of God's power which brings about this change which is a miracle. It cannot be accomplished by any biological or psychological force. It creates within us the will to believe. Our experience is like that of the early Christians, as recorded in the *Book of Acts*. . . . The change is psychological, but it involves a force which most scientists do not recognize."—*Time*, July 4, 1955.

More Paper Than -Power?

¶ Of how much value are security pacts? There is a growing belief in Washington that the various pacts that the United States has either joined or fostered round the world contain more paper than power. On paper the American alliances and associations look formidable: forty-five nations joined in ten overlapping defense treaties. On this matter the *Christian Science Monitor* of November 9, 1955, commented: "The fact is the United States has written an impressive lot of security treaties since the end of the war. The fact also is, but not so widely recognized, that few of these treaties have teeth. In most, any 'teeth' they have is what the United States and the other participants may decide to put in them in the manner and at the time of their own choosing. They are generally strong moral deterrents to war: but they are equally weak military deterrents to aggression. These treaties contain the U.S.S.R. in a geographic sense: but they do not contain the Soviet Union in a military sense, or diplomatic sense, or ideological sense. On a National Geographic map they look terrific—and that is the only place most Americans see them."

Quebec

—LAND OF INTEREST AND CHARM



By "Awake!" correspondent
in Canada

READERS of *Awake!* have heard much of Quebec and of the unhappy conditions that prevail in this land by reason of tight clerical control. The treatment of Jehovah's witnesses there has been properly condemned, as well as the continuing attempts at thought control over the entire population. But Quebec possesses also some features of exceptional interest and charm.

Quebec is an immense territory: its 594,860 square miles are equal to one fifth the area of the United States and twice that of France. It stretches 1,600 miles from east to west and 1,200 miles from north to south. The topography ranges from the beautiful plains of the St. Lawrence lowland, north through thousands of square miles of rugged hills, forests and sparkling lakes of the Laurentian Shield, to the treeless muskegs of the Arctic that

reach to Hudson's Bay and frozen Ungava region. Only five percent of this vast area is occupied effectively by

the population of 4,520,000.

Quebec is an enclave, isolated by language and thinking, an island of peaceful, slow-moving feudalism, striving to maintain its individuality amidst the bustling world of North America. Over four and a half million tourists came to Quebec in 1954. In what they saw they were by no means disappointed. The natural beauty of the province is unsurpassed. Settlements dating to 1608 are rich in history and tradition. The storied battlements and walls of Quebec City, the capital, are unique in North America. In short, Quebec has personality.

Probably the most charming and interesting feature of the province is the people, the French Canadian *habitant*, *les Canadiens*. Jean Pierre, a typical *habitant*, is a son of the soil. His small farm stretches ribbonlike back from river or main route. The family unit, with its numerous members, is the backbone of his type of agriculture. Very little machinery and plenty of hand labor make for a poor standard of living. Jean Pierre still uses a horse and buggy to get to church Sunday mornings.

Despite his problems Jean Pierre manages to exhibit the most lovable features of his Gallic forebears: he is enthusiastic, entertaining, happy-go-lucky and excitable (especially about politics and religion). He loves his children, enjoys the village social life, gossips with his neighbors, laughs a lot, and goes fishing when he should be working. He has been taught to hate *les Anglais* (the English) as a group. They are the source of all his troubles, according to those who have been responsible for his

education in religion and politics. Nevertheless, an English visitor will nowhere find a kinder or more charming host. The basic good manners and good sense of the people win out against the hatreds taught by their leaders. Jean Pierre is poor, but he belongs. The security of the close-knit family unit has its compensation in human values.

There is another side too. Poverty can lead to avarice, prejudice and much unhappiness. In 1947 a Red Cross survey showed 50,000 inhabitants of Quebec's North Shore suffering from malnutrition. The incidence of tuberculosis is almost three times that of the adjacent Province of Ontario. The village idyll is now being rudely shaken by a swift-moving industrial revolution that is taking the youth from farm to city. The clergy inveigh against modernism, materialism and the evils of urban life. Jean Pierre is told that he really does not want things like cars and radios. Jean Pierre listens carefully, but the minute he has the money he proceeds to buy a car and a radio.

History

A knowledge of his history is essential to an understanding of the French Canadian. Quebec was first known as New France, a part of the French Empire, settled by Champlain in 1608. The city of Quebec had previously been the site of an Indian village, Stadacona (the place where the waters narrow). The French governors were controlled from Paris, where the fate of their new-world colony was a matter of no great interest to the frivolous Bourbon monarchs. In Quebec was established the same feudal system of church-state rule that prevailed in France and that brought about the French Revolution of 1789.

Quebec never felt the cleansing effect of that revolution, for in 1759 the British under General Wolfe besieged Quebec. In

the dead of night Wolfe managed to get his army up the apparently unscalable cliffs onto the Plains of Abraham west of Quebec city. In the ensuing battle both Wolfe and the French commander, Montcalm, perished. The French power was broken, and Quebec passed under the British flag.

The British government was soon in dispute with the American colonies to the south, and could not afford to have trouble with the conquered French in Quebec. To gain the loyalty of the latter, the entrenched position of the Catholic Church and of the French leaders was maintained. The Quebec Act of 1774 guaranteed the liberty of the Catholic Church and allowed the French to keep their old law relating to property and civil rights, while the law of England was adopted as the public law. The old feudal system remained, and inspires much of the thinking there today. Untouched by either the French or the American revolution, Quebec remains as a pocket of eighteenth-century life, set apart, as it were, from the main stream of events.

Now a growing industrialization is changing the face of Quebec and the restful pastoral scene. More people are now employed in manufacturing than in agriculture. Agriculture, however, is still the primary industry. Beef, pork, mutton, dairy products, coarse grains, small fruits, etc., are typical of the crops grown. Sap from the maple tree is made into delicious sugar and syrup. Ninety percent of Canada's production of maple products comes from Quebec.

The next major industry is lumbering, with its companion production of pulp and paper. There are 365,000 square miles of forests in Quebec, about half of which now contain merchantable stands of timber. Sixty paper mills in the province use 14,470 tons of logs a day, and combine to supply 25 percent of the Western world's

newsprint. Manufacturing is diversified, but the emphasis is on textiles.

Mining is also an important item in the economy of the province. Eighty percent of the world's asbestos comes from Quebec. Gold and copper are mined extensively in the hard-rock area of the northwestern district. An immense new iron development on the Quebec-Labrador boundary shipped out close to seven million tons of high-grade iron ore in 1955.

The hydroelectric potential of Quebec is tremendous. In 1954 its generators were producing 7,773,822 horsepower. This is more than any other province and constitutes 46 percent of Canada's total production of power.

Sport and Travel

North of the verdant St. Lawrence valley lie the low mountains, virgin forests and beautiful blue lakes of the Laurentians. On a warm summer evening one can paddle a canoe along the shore of one of these lovely lakes, and sniff the heady tang of the pines and cedars. Perhaps a dainty deer will stand drinking in the shallows, or a giant moose splash through the lily pads of some quiet bay.

In the wintertime ski resorts near Montreal and Quebec are attracting an ever-

increasing number of visitors. Crisp, sunny weather, fast, powdery snow and beautiful runs on the mountain slopes make the blood tingle with this exhilarating sport.

To visit the Quebec woods in autumn is a pure delight. The great Artist, Jehovah, suddenly has turned the cool, green leaves of maple, beech and ash into a riot of warmth and beauty. Brilliant scarlet, the richest gold and rose, the cleanest yellows, make an extravagant and incomparable autumn wardrobe. In the shimmering sunlight, the eye and the soul feast on this wealth and loveliness. In any lovely woodland one can drink in this expression of the Creator's love, and contemplate the fact that through the rolling hills and mountains of Quebec such richness and color just go on and on.

The Great Creator and Giver of good things has dealt lavishly with this beautiful land named Quebec. How good it is to know that in the wonderful New World now fast approaching this beauty will be preserved and cultivated and extended, and the ugly scars of man's misdeeds will be erased. What happiness to think that more and more of the good people of Quebec are now turning to a knowledge of God's kingdom, and that, by continuing faithful, they can enjoy forever the bounty of Jehovah's love.

Carpenter That Never Wastes a Stroke

Insects working under the bark of a tree seldom advertise their presence. There seem to be no signs on a tree, not even for the woodpecker, that proclaim: "Bugs at work!" So we cannot help but wonder how a woodpecker knows where to drill for a juicy meal, there being so many trees and so much bark, hard to drill through at that. There have been suggestions that woodpeckers may be able to hear bugs at work. In any event, whatever woodpeckers drill into they get results. According to P. W. Smith, entomologist of the Wisconsin Department of Agriculture, some woodpeckers are now making their living the easy way: they drill into cornstalks instead of trees, as opportunity permits. For a woodpecker, drilling into cornstalks is as easy as for a dog to lick a dish. Still nature's carpenters never drill aimlessly. Reports entomologist Smith: "Don't ask me how they do it, but these woodpeckers pass up stalks with no borers and pick those with worms. They know exactly where the worms are in the stalk, too—they never waste a stroke!"

This Modern World

To Capture the Minds of Children

Not limited to men is the battle to capture minds. Children more and more are becoming the targets of propaganda. It can be pumped into the minds of children through many mediums, such as movies, television, books and even by games. A new board game in Red Hungary not only is a propaganda medium but has become quite a craze. The game is called The Road to Peace. It is played by moving markers around a board according to the number that comes up from a throw of the dice. The objective is to reach the end of the game, marked "peace." To arrive at this peaceful destination one must travel through cities of different colors. If a throw of the dice lands one in a Red City (city of the Soviet bloc) the player progresses toward "peace" by winning another turn. Unfortunately he is, though, if he lands on a Green City (such as London and Paris); for he loses one turn. Of all the colored cities there is only one Black City. Woe to him who lands on it! For his traveling days are over and he must promptly leave the game. The Black City's name: Washington, D.C.

What Is in a Hot Dog?

In Frankfurt, Germany, about a century ago, a butcher popularized it. Whatever it is called today—frankfurter, wiener or hot dog—eager mouths consume it in prodigious quantities. In the United States only ice cream eclipses it in edible popularity. Americans devour over 8,500,000,000 hot dogs a year. Most hot-dog lovers have never dared even hope that something so tasty could be good for anyone too. After hearing so many belittling comments about the nutrition value of the hot dog, a group of biochemists decided to find out what food value is in a hot dog. The biochemists swooped down on the stores and scooped up hundreds of hot dogs. To the test of analysis they went. Result? Says a report in *Science Digest* for November, 1955: "The hot dog has been shown to be as adequate a source of 18 essential amino acids, plus thia-

min, riboflavin, niacin and iron—as fresh beef, pork and lamb." Many a mouth will munch more zestfully now on the succulent sausage.

Air Rifles Not Toys

Though most parents know that air rifles can be instruments of destruction, army men, especially tankmen, usually view them as toys. Even the tankmen found out recently that they are far from toys. Some youths in South Carolina were playing soldier with air rifles. Along rumbled two national guard tanks. The unexpected appearance of real tanks thrilled the youths; they fired away at the lumbering iron monsters. The air-rifle pellets stopped the tanks almost dead in their tracks; they destroyed the tank range finders, causing about \$700 damage. A national guard official said that he had never seen damage like that done in combat, and some tankmen changed their view of air rifles.

The Disease of Modern Civilization

Television for the transcontinental trains of the Canadian National Railways was the subject of a recent news item. Commenting on this development, Simeon Stylites, in *The Christian Century* of June 29, 1955, wrote: "Just drop the picture into your imagination. The coast-to-coast supertrain is going through the Canadian Rockies, passing some of the most marvelous scenery in the world, breathtaking beauty and grandeur which brings awe to the mind and spirit. But instead of looking at these wonders of the world you can sit inside a darkened car and gape open-mouthed at Howdy Doody or Milton Berle or a soap opera which is a direct descendant of the old 'Perils of Pauline.' . . . Thus we have an example of what has been called the 'disease of modern civilization,' a disease which surfeits men and women with artificial entertainment and makes them unable to draw satisfaction from any natural source or from within themselves. If you cease to entertain them, they wither."



What is ZIONISM?

GREAT claims are made for Zionism by its members and friends. Thus we read that "the greatest men of our time have called the Zionist Movement and its offspring, the rebirth of the state of Israel, the greatest miracle in the annals of humanity."—*Opinion*, Jewish bimonthly, July-August, 1954.

What is this "greatest miracle"? Does it find support in the Scriptures? What are its goals? What is a Zionist?

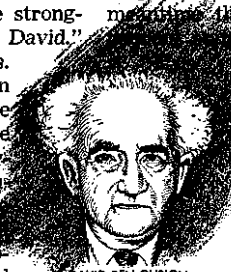
One of the hills of ancient Jerusalem was named Zion because of its prominence, the name meaning "conspicuousness." In its first Scriptural mention we learn that "David proceeded to capture the stronghold of Zion, that is, the city of David."—2 Samuel 5:7, *New World Trans.*

King Solomon built his palace on this stronghold of Zion. It was the last part of Jerusalem to fall to the Romans A.D. 70, the Jews occupying it preferring to die by the thousands than to surrender. Ever since that desolation of Jerusalem and the dispersion of the Jews, Orthodox Jewry has looked and longed for the coming of their messiah and their return to Palestine. During this time their hopes were raised repeatedly by false prophets and false messiahs, only to be dashed to the ground again and again, and that with the loss of much Jewish blood at times.

Toward the end of the nineteenth century the *Chovevei Zion* or Lovers of Zion began forming colonies in Palestine. This activity became known as Zionism. Then

came Theodor Herzl, Hungarian journalist, who might be termed the father of Zionism. At his instance the first Zionist Congress met in Basle, Switzerland, in 1897. Both the persecution of the Jews and the rise of the nationalistic spirit in Europe played vital roles in early Zionism. Although the motives of its first leaders were primarily nationalistic and philanthropic, as the years went by religious feeling came to be more and more important in Zionism.

Upon wresting Palestine from the Turks in 1917, England gave Zionist hopes encouragement by its Balfour Declaration, and in 1923 the League of Nations gave England a mandate over Palestine. It being in her interests to curry the favor of the Arabs, England began to restrict Jewish immigration to Palestine. As a result radical Jewish elements in Palestine made England's role there so difficult that she relinquished it May 14, 15, 1948. In the meantime the Jews organized the independence of Israel to take over. According to one leading American Zionist: "The year 1948 will take its place among three or four most important dates in Jewish history."



DAVID BEN-GURION
"American Zionism . . . bankrupt"

Zionism Among the Jews

Today there are upward of five million Jews in the United States, almost half of all the Jews. To the extent that they practice a religion they may be said to fall into one of three basic groups: the Orthodox, the Conservative and the Reform Jews. While there is no agreement among them as to their numbers, it appears that about one half of the Jews in the United States are associated with one or another of these groups, with the Orthodox having more than a third of these and the Con-

servative and Reform groups each slightly less than a third.

Those taking the lead in Zionism do not ask whether a Jew is Orthodox, Conservative or Reform, and among all three groups of Jews are to be found varying reactions to Zionism, from burning ardor to bitter antagonism. In this respect an analogy might be drawn between these Jewish groups and the sects of Christendom. Just as within these sects are to be found varying shades of fundamentalism and modernism, so among the Jewish groups are to be found varying shades of Zionism and anti-Zionism. And even as some sects have a preponderance of one or the other, so among the Jews it might be said that the Orthodox group has the greatest proportion of ardent Zionists and the Reform Jews the greatest proportion of anti-Zionists.

What is a Zionist? According to David Ben-Gurion, prime minister of Israel, a Zionist is a Jew who has assumed the personal obligation of immigrating to Israel. Because so few American Zionists settled in Israel, he accused American Zionism of being bankrupt, further complaining: "There were not five leaders who got up to go to Israel after the state was established. I don't maintain that they would have been followed by the masses, but they would have proved that Zionism was not without meaning at least in the eyes of its leaders."

Nor is Ben-Gurion alone in this attitude. In fact, the situation is such that one Zionist asked: "Why do Israelis have so little respect for Zionism?" Of course, there are very practical reasons for the Israelis' feeling thus. They need American technicians and professional men very badly, as most of the immigrants coming to Israel are from very backward lands. As one Zionist leader said in defense of the Israeli attitude: "Israel has a right to expect as

a leavening factor some Jews from this the most advanced land."

The fact is that many American Zionists are on the defensive in this matter. Orthodox Zionist Jews confess that "to show the full measure of devotion to Zionism means to return to *Eretz** Israel." And as another Zionist expressed it: "We have reached the conclusion that 'life in Israel is not for us.' Let us admit it, the real reason that keeps us here are the flesh pots of America. Perhaps no sensitive *Diaspora** Zionist is free from a sense of guilt because of not having gone to Israel."

But not all American Zionists are on the defensive. Some well point out that if it had not been for American money and political influence there would not be a state of Israel today. Also that, by and large, those Jews returning to Israel have come from lands where they were oppressed politically, religiously and economically and therefore had very material reasons for going to Israel. They did not leave such favorable conditions as those under which American Zionists find themselves.

As one American Zionist expressed it: "What is Zionism today? Are definitions really so important? Zionism might again mean *aliyah* [immigration to Israel] for one; help to Israel for others; a way of Jewishness for many—and for others again, a social need, a sentiment or even sentimentality. Israel has nothing to gain from repelling any of those Zionisms. They either will be Zionists on their own terms or not Zionists at all."—*Commentary*, August 1954.

Zionism and Its Israel—Messianic?

Is Zionism with its state of Israel the Messianic hope of the Jews and of all mankind? There are many non-Jews who so

* *Eretz* literally means "land" and *Eretz Israel* is The Land of Israel in contrast with the *Diaspora*, the "dispersion," which refers to all Jews in territory outside *Eretz Israel*.

hold, such as the clergymen associated with or interested in the American Christian Palestine Committee. This being so it should not surprise us to find this same view held by Zionists, even though the more Orthodox are content to wait for the appearing of a personal messiah.

Representative of the way many Zionists view their movement and the state of Israel are the following: "The restoration of Zion for nineteen centuries remained a noble idea. It has now become a concrete reality and realities must have a definite form, character, image and pattern. . . . This meant a Zion of justice, righteousness, mercy, love of God and man, protection of the poor, help to the sick, comfort to the mourners, instruction of the young in the word of God, and the exaltation of righteousness above all else. Our Zion is to be a replica of the *Malkuth Shamayim* or the Kingdom of Heaven. . . . Can we Jews who have waited 1900 years after endless persecution and martyrdom do less than to create a model and exemplary state which will truly justify the faith of our fathers and become a source of inspiration to all humanity as our prophets predicted?"

"This is not just one more state, but a different state, one which in ancient days exalted righteousness and gave to the world three great religions and the moral code. It should be our prayer and our belief that as ancient Israel gave to mankind the moral code, the new state will reiterate these truths in terms that will have meaning for us today and will assert once more that it is righteousness that exalts a nation. Mankind needs this message now. Let us feel that it is the destiny of Israel to restore faith to the world."—Mortimer May, *Opinion*, July-August, 1952.

And says still another ardent Zionist: "As good Jews and as good Zionists, we must recognize the fact that we cherish

one ideal and lift up our eyes to Mount Zion, whence shall come the salvation not only of the people of Israel, but of all humanity. It is this messianic concept of Zionism that we must ever hold before our eyes and not allow our movement to take on the ephemeral character of a political squabble for positions of power and would-be grandeur of one leader or another, or of one party or another."

But that there is already a measure of disappointment and disillusionment with the messianic aspect of the state of Israel or of Zionism appears from the following plaint: "Displaced religious emotion may be at the root of the unease of Zionism in its hour of victory. To a movement that seemed powerless to win even a few worldly successes people attached hopes both practical and eschatological.* The practical things have been won, but where is the Messiah?"—*Commentary*, October, 1954.

A Sober Analysis

God's Word magnifies the greatness of Jehovah God, showing him to be omnipotent, the Most High, the Creator and Owner of the universe. Can we imagine any Messianic instrument of his needing to beg the nations of the world for weapons the way the Israeli government appealed to the democracies early in 1956? Israel of old was punished by God for having gone down to Egypt for help. It was reminded that "the Egyptians are men, and not God; and their horses are flesh, and not spirit." God's principles do not change.—Isaiah 31:1-3, *Rev. Stan. Ver.*

And Zionists and their friends may fondly hope that Israel will set the moral tone for the nations of the world. But when people reflect on Israel's intolerance of liberal Jews or Reform Judaism, and its needing

* Pertaining to eschatology or "the doctrine of the last or final things, as death, resurrection," etc.—*Webster*.

to be censured by the United Nations for an unwarranted attack on one of its neighbors, they cannot help questioning such sentimental optimism.

Modern Israel has become a state not because of the blessing of Jehovah God but because of the blessing of worldly governments, all of which are a part of this system of things, which lies in the power of the evil one, Satan the Devil. (1 John 5:19) There is no similarity between the return of the Jews to Palestine in our day and their return in the sixth century B.C. The re-establishment of the pure worship of Jehovah at Jerusalem was the motive back there, but political and economic considerations predominate in the return of modern times.—Ezra 1:2-4.

Zionists like to quote prophecies telling of the restoration of Israel and Jerusalem and apply them to the modern state of Is-

rael. But the Christian Greek Scriptures reveal a spiritual Israel and a heavenly Jerusalem that were to take the place of natural Israel and earthly Jerusalem. These are represented today by a New World society, a people for Jehovah's name, even as ancient Israel was to have been, and among this people we do see the spiritual prosperity the prophets foretold, as repeatedly noted in this journal.—Galatians 4:26; Revelation 7:1-8; 21:1-4.

And as for Zionism's messianic role: Since Jesus Christ was a great Teacher he knew what he was talking about. And since he was a very good man he told the truth. We can therefore accept his testimony and that of his followers that he was the Son of God, the promised Messiah. Those who are wise will therefore look solely to his heavenly kingdom to cause God's will to be done on earth as in heaven.

Refreshing Advice

Following the Triumphant Kingdom assembly of Jehovah's witnesses, there were some moans in Rome. One Catholic city official, Councilor Cornacchiola, bemoaned the fact that the city of Rome granted Jehovah's witnesses the use of the beautiful marble-and-glass Palace of Conventions at the E.U.R. (Universal Exposition of Rome). The Cornacchiola moanings were mentioned in the Italian newspaper *Meridiano D'Italia* for October 30, 1955, and commented upon in the feature "Tower of Babel" under the subheading "Cornacchiola on Capitol Hill":

"Mr. Cornacchiola, Demo-Christian councilor at the city hall of Rome, is more for the Pope than Rebecchini [present mayor of Rome], who also holds an office, even though purely honorable, in Vatican City. In fact, Mr. Cornacchiola questioned the mayor of Rome 'to learn the motives that induced him to allow the locality of the EUR for the Congress of the Protestant sect, Jehovah's witnesses.' In the name of the people of Rome, Councilor Cornacchiola raised 'a protest and

a condemnation for whoever is found responsible for such concession, because Rome, residence of the Vicar of our Lord Jesus Christ, cannot tolerate similar congresses that offend the residence of the Pope.' So much for Cornacchiola.

"Apart from that permission was given by the Prefect and hence by Minister Tambroni [Minister of the Interior], a prominent figure of Catholic Action, it is a fact that Rome is the residence of the head of the Italian State. . . . The head of the state, President Gronchi, among his high functions, has that of upholding the Constitution of the Italian Republic and the Constitutional Charter of the Italian Republic; article number 8 states that 'all confessions are equally permitted and free before the law and have the right to organize themselves according to their own statutes.'

"If the Italian Constitution is not pleasing to Cornacchiola, let him begin by resigning as councilor of the city of Rome."



Is There Anything Wrong with Cremation?

CREMATI**O**N means merely the burning of dead bodies, or the practice of disposing of the bodies of the dead by reducing them to ashes, instead of by burying them in the ground or in tombs or burial vaults.

"Cremations for 1954 were more than six times those in 1939, and between 1947 and 1954 the numbers have doubled," said A. E. Munn, chairman of the Federation of British Cremation Authorities. "It seems obvious," he said, that "it will not be long before we see the number of cremations exceeding the number of earth burials." Religious people often express doubts about cremation. They want to know whether it is right or wrong to cremate the dead.

In ancient times cremation was a general custom among nations, except in Egypt, where corpses were embalmed as mummies. The Israelites, for the most part, buried the dead and hid them away in tombs. The Chinese also buried the dead in the earth. In ancient Greece the law was that only suicides, persons struck by lightning and unteethed children were refused the right to be cremated. In Rome, down to the end of the fourth century A.D., cremation was the general practice. Cremation is yet practiced over a great part of Asia and America, but not always in the same manner or form. The ashes of the dead may be preserved in urns, or buried in the ground, or cast to the winds. The Digger Indians in the United States

smear the ashes on the heads of mourners.

After the first century, earth-burial became the practice among the Western nations. Near the end of the last century, however, the conviction began to spread that a more rapid and sanitary method of disposal should take the place of burial in cemeteries, especially in or close to large cities. More space in the outskirts of all large cities is said to be required for burial purposes. The problem here is that land resources are immediately required for the use of the living. It is a difficult problem to find large tracts of land needed for houses, schools and factories. In spite of this, Munn asserted that "500 acres are set aside for the burial grounds of the dead each year."

Eminent scientists argue that, while cremation should be left as a matter of choice for ordinary cases of death, it should be made obligatory in cases where death is caused by such transmissible diseases as smallpox, diphtheria, scarlet fever, typhoid fever and tuberculosis.

Advocates of cremation also point out that where burial is resorted to, even if the cemetery is located at a distance from human dwellings, there must be contamination of the water and the air, because such are the only means of carrying off the products formed by the dissolution of the corpses.

That some religionists should object to cremation is to be expected. Traditionally, the Roman Catholic Church has opposed cremation. *The Advocate*, November 28, 1953, says that "she does not claim that it is wrong in itself. Therefore if conditions were so urgent, as in time of a serious and widespread plague, that cremation was needed to dispose of the bodies that otherwise would be a source of contagion, the Church would not forbid the emergency measure of burning these bodies."

However, the Roman Catholic clergy does insist upon burial in special burial grounds for the faithful of its religious system. These grounds are regulated, controlled and owned by the religious system and operated on a financial basis. So cremation as a general practice would take away huge sums of money from them, unless, of course, the church went into the urns-storage business.

Some religionists also object because of the fact that by cremation trace of the dead is obliterated from the sight of the living. Then there are others who take the scripture that says: "What! Do you not know that the body of you people is the temple of the holy spirit within you which you have from God?" and apply this to their own personal bodies instead of to the "body of Christ," which is his congregation. From this view of their fleshly body's being a temple for God's spirit to dwell in, they think it to be a desecration to burn or cremate the dead body. They do not stop to reason that God's spirit would hardly be in a corpse and that at death such body would cease to be a temple. "The body without breath [footnote, spirit] is dead."—1 Corinthians 6:19; James 2:26, *New World Trans.*

Cremation should not be associated with the valley of Gehenna to the southwest of Jerusalem. In the Bible Gehenna is a symbol of annihilation or "second death." The ancient Jews used Gehenna as an incinerator. Jerusalem's refuse was dumped into Gehenna and disposed of by burning. Occasionally the dead bodies of executed criminals who were considered too vile and depraved to be deserving of a resurrection were cast into the valley to be consumed by the fires. The cremation of the criminal corpses, however, was carried on from a symbolical standpoint.

But even the Jews themselves used cremation in the vale of Tophet for the dis-

posal of other corpses when a plague struck and killed many people. The modern Jews of Berlin, and the Spanish and the Portuguese at Mile End cemetery in England, were among the first to welcome the recently revived process of cremation.

The Catholic Church teaches that burial of bodies is the more fitting procedure because it is more in keeping with Christ's burial, that the doctrine of the resurrection of the body and life everlasting is more easily taught and that *natural* respect for the dead is thereby safeguarded. However, few if any Catholic burials are like that of Christ's. Christ was not covered over with earth. He was put in the memorial tomb. And, also, how could burial in a grave aid the teaching of resurrection of the same body or life everlasting, since the body that dies is not the body that is resurrected? As for the dead, they cannot be offended. The Bible teaches: "The dead know not any thing."—1 Corinthians 15:35-57; John 19:38-42; 20:1-10, *New World Trans.*; Ecclesiastes 9:5, 10.

There is nothing in the Bible against the cremation of the dead. Those who think that cremation spoils their chances for life in the righteous new world should consider the account at 1 Samuel 31:8-13 (*New World Trans.*), which says: All the valiant men of Israel "rose up and went all night long and took the corpse of Saul and the corpses of his sons off the wall of Beth-shan and came to Jabesh and burned them there. Then they took their bones and buried them under the tamarisk tree in Jabesh." True, King Saul was rejected of Jehovah, but his son Jonathan was a faithful man.

This subject calls for Christian tolerance. If any prefer to dispose quickly of the dead bodies of loved ones by cremation we should allow them this right, because Jehovah God in his Word does not express disapproval.



Jehovah's Witnesses Preach in All the Earth



The United States

A FACTORY is a factory. But there is one factory in New York city that is different. It is marked, set apart in the minds of thousands of workers who must pass it every day as they travel to and from work. It is located in Brooklyn near the end of the Brooklyn Bridge. As you approach the bridge from the Brooklyn side you cannot escape the admonition painted in green on the side of this unusual plant: "READ GOD'S WORD THE HOLY BIBLE DAILY. Higher up on the building the words READ THE WATCHTOWER AND AWAKE! are clearly visible. Yes, this is the printing factory of the Watchtower Bible and Tract Society of New York, Inc., for Jehovah's witnesses.

Within the present nine-story building about 330 workers labor wholeheartedly to produce Bibles and Bible literature for distribution to millions of people throughout the world and particularly in the United States. The workers who man this modern plant are not high-salaried professionals. They are, rather, humble ministers of God from many places, devoting their lives voluntarily to the work Jesus commanded when he said that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations."—Matthew 24:14, *New World Trans.*

Probably few printing plants, if any, turn out as much work for their size as does the Watchtower plant. In 1955, for example, the huge rotary presses and other presses ate up 5,384 tons of paper, at the rate of 700 feet a minute. By the end of the year this meant that 103,829,834 pieces

of Bible literature had been produced, as well as 160,259,266 pieces of miscellaneous printing. More than half of the Bible literature production, or 60,000,000 pieces, appeared as the *Watchtower* and *Awake!* magazines. A large production, some will say. Others will find the figures rather cold and difficult to comprehend. However, the production figures take on considerable meaning and are humanized in terms of human reaction and experiences when we follow the literature from the factory through the supply line to the thousands of congregations in the United States and finally into the hands of more than 187,000 American men and women—ministers of Jehovah's witnesses.

The literature is received gratefully by these dedicated ministers and they spend millions of hours of their lives in its distribution from door to door while they search for those who are conscious of their spiritual need. No doubt they have called at your home. How did you react to the Kingdom message? Jehovah's witnesses meet all types of reactions, reactions ranging all the way from supreme joy to heated anger. But they do not let sharp rejections of their message dampen their zeal, because they know that people react differently at different times.

For example: Two of Jehovah's witnesses doing door-to-door work with the *Watchtower* and *Awake!* magazines on December 25 had just finished a block and paused for a second. A car pulled up and stopped. The man at the wheel asked: "Are you the two ladies who just came to my door?" "No, it must have been our partners working the other block." "Well," he said, "I

was very rude to them and I want to apologize." He was thanked for his kindness. He gave his name and address and invited them to come visit him at his home and tell him more about the Bible. Sharp words are often followed by a troubled heart.

Here is another experience with quite a different reaction. A mother and daughter were calling on the homes with *The Watchtower* and *Awake!* They met a young woman who said: "I am a little angry with God. I'll take your magazines if you promise not to pester me by calling back." She took the magazines. Several weeks later the article "Does God Really Care?" appeared in *The Watchtower*. The daughter insisted on calling back with this particular issue. This time the mood, disposition and reception at the door were so different. The lady was glad to see them and eager to talk. She revealed that her husband had died, leaving her alone to raise four young children. That is why she spoke so bitterly before. But she said the magazines had brought her much comfort in her hour of need. Now after five months of study she is no longer sad. She associates regularly with Jehovah's witnesses

and wants to become a part of the happy crowd belonging to the New World society.

A young Indian man on the Apache Indian Reservation in Arizona asked one of Jehovah's witnesses who was ministering on the reservation: "Who are you? What do you want here?" His tone was not too friendly. But after his hearing about the kingdom of God his cool exterior melted and he became friendly. Before the minister left his dwelling, he put his arm around him and said: "My brother, you will come back, won't you?" It would be hard to refuse this man's wish. So you see, first reactions do not always reveal the good hearts that are actually there.

Multiply these experiences and many more like them thousands of times and you can begin to appreciate what a profound effect the tremendous production of literature in the Watchtower plant is having on people in every station of life. At this writing a new 13-story concrete factory is being completed next to the present plant. This new Watchtower building will mean another valuable instrument for the publication of the good news of Jehovah's established kingdom.

DO YOU KNOW?

- What the Russians are now saying about Stalin? P. 3, ¶5.
- What shows that today's religion has not gone deep enough into men's hearts? P. 5, ¶2.
- Why a shallow religion is so dangerous? P. 8, ¶6.
- Whether antigambling laws are a new thing? P. 10, ¶2.
- How lotteries appeal to the very people who can least afford to lose? P. 11, ¶2.
- How the rings around the planet Saturn may have originated? P. 14, ¶3.
- What single added factor makes the Bible's

miracles possible? P. 16, ¶3.

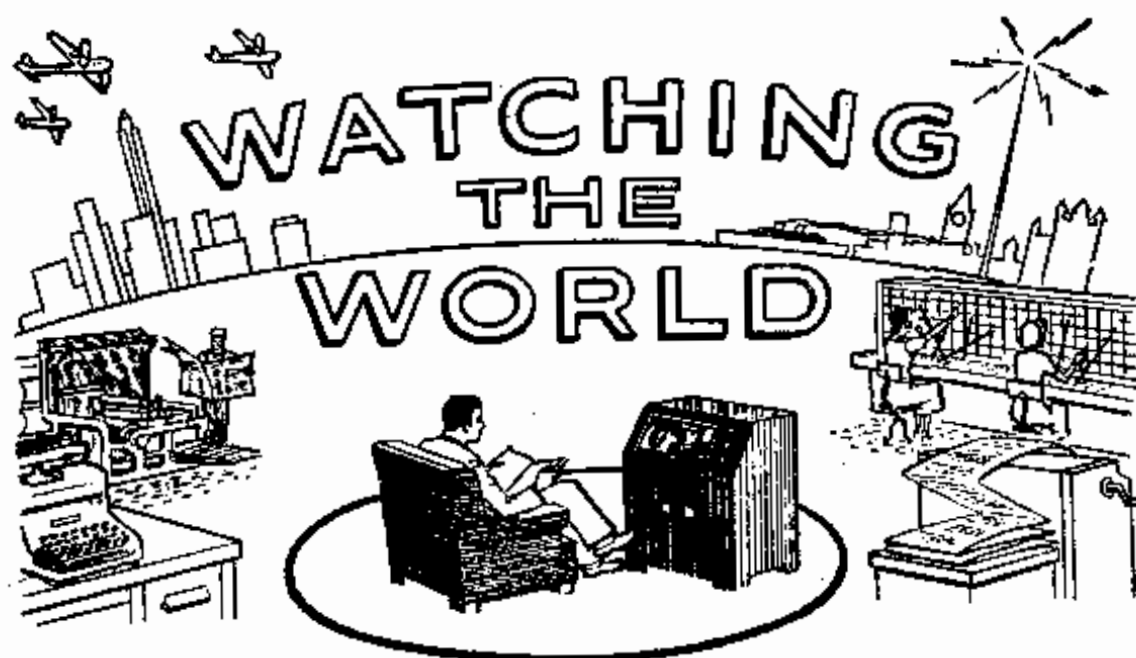
● Why Quebec remained an island of eighteenth-century life in this modern world? P. 18, ¶4.

● How Zionism got its start? P. 21, ¶5.

● Whether the establishment of modern Israel has been through God's direction? P. 24, ¶1.

● Whether anything is wrong with cremation? P. 26, ¶6.

● How great a quantity of Bible literature was produced in the Watchtower's Brooklyn plant last year? P. 27, ¶3.



First Airdropped H-Bomb

◆ On November 26, 1955, Russia announced that it had recently dropped its "most powerful" H-bomb from "a great height." Russia, it seemed, was ahead of the U.S. Though the U.S. had exploded many hydrogen weapons, it had never dropped an H-bomb from an airplane. But in May the U.S. began a new series of tests in the Eniwetok-Bikini area. In one of the tests a B-52 jet bomber, flying at about 50,000 feet, dropped an H-bomb. The bomb's power was estimated at 10 megatons or, as one correspondent put it, "10 million tons of savage fury." The bomb exploded some two miles high in the sky. From a distance of 40 miles the luminosity of the fireball exceeded 500 suns. The radioactive cloud towered to an estimated height of 25 miles. The power of the blast? Unofficial estimates were that virtually every kind of building would have been crushed outward for more than two miles from ground zero. Homes would have been heavily damaged as far as 12 miles from the blast and moderately damaged 15 miles from the blast. Observers regarded the explosion as by far the most stupendous release of explosive energy on earth so far, dwarfing all earlier hydrogen weapon explosions.

The Soviet Arms Maneuver

◆ The cold war has spawned the greatest array of armed forces in the peacetime history of the world. Russia has some 4,000,000 men under arms. Russia's allies in Asia have another 3,000,000 men. The European satellites have forces estimated at 2,000,000 men. That gives the Soviet orbit 9,000,000. The West? The Western allies have about 6,000,000 men under arms. However, in recent years the West especially has downgraded the importance of mass armies. Underlying the new thinking is the H-bomb. It seems that in any all-out war the H-bomb rather than ground troops will decide matters. The West was not surprised, then, when Russia announced in May: "To carry out . . . by May 1, 1957, a new and still greater reduction in the armed forces of the Soviet Union, namely, by 1,200,000 men in addition to the reduction of 640,000 carried out in 1955." What surprised the West was the size of the reduction—one quarter of Russia's army! There was potent propaganda in the Soviet announcement. When the Western powers reduce their armed forces, they admit that the H-bomb's existence is the reason. But Russia announces to the world that it is reducing its army because it wants to "live in peace and friendship" with the rest of

the world. The move, observers believe, also helped Russia economically and put pressure on the West to make new cuts. Observers noted that while armies may be decreasing, air forces are increasing.

"Much Ado About Nothing"?

◆ Soviet Premier Bulganin and Party chief Khrushchev set off a chain of state visits when they went to Yugoslavia, India, Burma, Afghanistan and Britain. "Soon," said Britain's *Manchester Guardian*, "the sky will be dark with eminences aloft." In May French eminences were aloft. French Premier Guy Mollet and Foreign Minister Christian Pineau took a plane to Moscow. They came to Moscow for dinners, sight-seeing and talks. The talking started at the airport, where Premier Mollet told Marshal Bulganin: "France belongs to alliances—I would even say to a community—to which she will remain faithful." The talking reached a delicate point at a reception when Party chief Khrushchev proposed a toast to "the Arabs and all people struggling for national independence." It was an affront to the French eminences and hinted at Soviet support for Algeria's rebels. A communiqué, at the end of the talks, indicated no decisions of major consequence. It said: "The talks led to a better understanding of positions by both sides." For many Frenchmen the verdict was "much ado about nothing."

The Cairo-Peking Tie

◆ Washington has spent much time and effort to win the friendship of Arab states. But for almost a year now the Arabs have given Washington one sharp rebuff after another. Some hard blows for Washington were Egypt's buying arms from the Soviet bloc, Cairo's battle to demolish the Baghdad Pact and Cairo's establishment of a neutralist counterbloc made up of Egypt,

Syria, Saudi Arabia and Yemen. In May Washington received another hard blow: Egyptian Premier Nasser's regime granted diplomatic recognition to Communist China. What disturbs U.S. State Department officials is the fear that other Arab nations will follow Cairo's example. Then there is the even greater worry that, at the U.N. General Assembly next fall, the Arabs might provide enough votes to get Red China into the U.N.

Britain Widens China Trade

◆ The U.S. forbids all trade with Communist China. For some time Britain has been pressing Washington for a review and relaxation of controls. Britain wants Peiping to be treated on the same trade basis as the Soviet-bloc countries. About 400 restricted items are on the Soviet-bloc list. Britain argues that there is nothing to stop Moscow from buying goods and then reselling them to Peiping. Finally, last February, President Eisenhower told Britain that Washington would review the subject of trade with Red China "now." But "now" grew into months. Washington could not make up its mind. In May, Britain, disgusted with Washington's indecision, decided to make "exceptions" to the internationally agreed restrictions on trade with Red China. The "exceptions" would allow Red China to get automobiles, electrical equipment and raw materials such as rubber. U.S. trade officials felt annoyed, but they kept their tempers because they were also embarrassed.

Sukarno Charms Washington

◆ In 1949 the Republic of Indonesia became a sovereign power. Sukarno (no first name) is the first president of the new republic. Sukarno's country is the world's sixth most populous nation, having more than 81,000,000 people. It is potentially one of the richest in

the world. Understandably, neutralist Sukarno has been called a "wanted man" in both Moscow and Washington. In May Washington had Sukarno on a state visit. A man of charm, eloquence and friendliness, President Sukarno captivated official and unofficial Washington. A high light of Sukarno's visit was his address before a joint session of Congress. President Sukarno made an eloquent defense of Asian nationalism. "Nationalism," he pointed out, "is the mainspring of our efforts. Fail to understand that, and no . . . torrent of words, no Niagara of dollars will produce anything but bitterness and disillusionment." Observers believe that Sukarno will not get much concrete U.S. backing for his position. The reason: the colonial powers that Sukarno attacks are U.S. allies.

Korea: A Third Term

◆ South Korea's president, Dr. Syngman Rhee, is officially eighty-one years old. Some believe him to be even eighty-four or eighty-five. Nonetheless, when Dr. Rhee chose to run for a third term, it was a foregone conclusion that he and his Liberal party would win. They did. But there were some surprises for Dr. Rhee's Liberal party. Some Liberal officials have ruled in the belief that they never would be outvoted. But Dr. Rhee got only 52 percent of the vote in May's elections, to compare with 70 percent in 1952. Also, Dr. Rhee's running mate for vice-president was defeated by a candidate of the Democratic opposition. Then there were unusual circumstances regarding the opposition's main candidates for president. One died of a heart attack four days before the election; another opponent went into hiding before the election. Associates said he feared assassination by extreme rightists. On the whole, the elections gave the Liberal party little cause for exultancy.

Lenin's Anti-Stalin Testament

◆ Lenin is the revolutionary leader Communists hold by. In 1923 Lenin was ill. He was deeply concerned over who his successor would be. So he dictated a memo. It said: "Stalin is too rude, and this fault, entirely supportable in relations among us Communists, becomes insupportable in the office of General Secretary. Therefore, I propose to the comrades to find a way to remove Stalin from that position and appoint to it another man who in all regards differs from Stalin in one superiority—namely, more patient, more loyal, more polite." The document became known as the Testament for Lenin. In 1926 the New York Times published the testament. In 1927 Stalin acknowledged that the testament existed; his action caused a sensation. Once established in power, Stalin suppressed all knowledge of the testament. In time it was almost unknown to the average Russian. After Stalin's downgrading got under way recently, there was speculation that Lenin's testament would again get into the news. In May part of the testament turned up in a Communist youth paper. A column called "A Children's Guide to Stalinism" used words from the testament to help children understand why Stalin was a bad man. It was the harshest denunciation of Stalin yet to appear in the Soviet press.

French Raid the Casbah

◆ The Casbah is an ancient fort of the old Arab rulers of Algiers. Today the Casbah is a teeming Arab quarter of winding streets, abutting balconies and exotic bazaars. Hollywood has made the Casbah a synonym for romance and adventure. In May the people of the Casbah had a real adventure. Over 5,000 French troops and policemen sealed off the Casbah to prepare the way for a police dragnet. The French wanted to ferret out hiding

terrorists and nationalist agitators. Over 4,000 Algerians were apprehended. Most of them were persons unable to identify themselves. More than 500 persons were placed under arrest. The police found "several hundred" firearms, and one home was a miniature arsenal. An illegal printing plant was also discovered. It was the first all-out attempt to run a fine-tooth comb through the famous Casbah.

Swiss Climb Everest Twice

◆ In 1952 Sir Edmund Hillary of Australia and Tenzing, a Sherpa guide, scaled Mount Everest for the first time. Since then no one has climbed the world's highest mountain; that is, until May. On May 28 Swiss mountaineers reported that they had twice scaled Mount Everest. They also said they had made the first successful assault of Everest's twin peak, Lhotse. Lhotse is

27,890 feet high. Albert Eggler, leader of the Swiss expedition, said they climbed Everest in two assaults May 23 and 24.

Britain: Antismoking Campaign

◆ Much has been written about the cause-and-effect relationship between cigarette smoking and lung cancer. In May the British Medical Association's journal printed a summary of evidence prepared by doctors who first drew Britain's attention to the possible link between smoking and lung cancer. It said that about one in eleven men 25 years old who smoke between 25 and 50 cigarettes a day can expect to die of lung cancer. The journal urged Britain's 40,000 physicians to wage a strong campaign against smoking, because of its possible connection with lung cancer.

The Pyramid: Symbol of What?

◆ There have been a number

of theories as to the symbolic meaning of the great pyramids of ancient Egypt. In May a British archaeologist announced what he believes is the key to the symbolic origins of the pyramids. This is a newly excavated First Dynasty tomb at Sakkara, Egypt. Prof. Walter B. Emery of London University said that this tomb provided evidence that the pyramid is a fusion of two tomb-building styles: those of Lower and Upper Egypt. So Prof. Emery believes that the pyramid structures are symbols of ancient Egypt unification. This unification symbol, incorporated into ancient Egyptian architecture, would contain powerful religious and political meaning.

Note: For the arguments against the Great Pyramid of Giza's having been just a tomb see the May 15, 1956, issue of the *Watchtower* magazine.

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