

# **Awake!**

## **DO YOU REALLY WORSHIP CHRIST?**

Origin of Christmas and its customs

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## **"Triumphant Kingdom" Assemblies in United States and Canada**

Report on assemblies of Jehovah's witnesses in five cities

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## **Janet Terrifies the Caribbean Area**

A survivor tells how he lived through the hurricane

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## **Solving the Problem of Choice**

Do you know how to make up your mind?

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DECEMBER 22, 1955 SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"



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## CONTENTS

Women Preachers Ascend the Pulpit	3	"Triumphant Kingdom" Assemblies	
Do You Really Worship Christ?	5	in United States and Canada	16
Origin of Christmas and Its Customs	5	West African Christian Assemblies	21
Requirements for True Worship	7	"Your Word Is Truth"	
He Knew the Answer	8	Should Women Preachers Teach Men?	24
Janet Terrifies the Caribbean Area	9	Jehovah's Witnesses Preach in All	
Eyewitness Report	11	the Earth—South Korea	26
"Just One Step from Rome"	12	Do You Know?	27
Solving the Problem of Choice	13	Watching the World	28
Amid the Ruins of an Empire	15	Index to Volume XXXVI of <i>Awake!</i>	31

# Awake!

"Now it is high time to awake."  
—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., December 22, 1955

Number 24

## Women Preachers Ascend the Pulpit

THE age-old question of whether women should preach from the pulpit or not is finally coming to a head. The pendulum is at last beginning to swing favorably toward the women. But the end is not yet.

For years women have tried to ascend the pulpit, but without success. They have accused men of practicing segregation and discriminating against the "weaker vessel, the feminine one." They have charged that objections prohibiting them from using the pulpit are personal and not Biblical. They dubbed the "feud" the "battle of the sexes," an open war on female prerogatives. Why should women be restricted from the use of the pulpit? they inquire. Did not Christ put them very near the center of things? Did not women play a mighty role in church history as martyrs, organizers and spiritual guides? Are not women today the ones who do most of the collecting of money through church suppers, bingo games and rummage sales? Are not women the greatest financial contributors to the church? Why, then, should they not be permitted on boards that decide what to do with the money?

By not granting women equal voice and privileges with the men in the congregation, Miss Madeleine Barot, secretary of the World Council of Churches' commission on the life and work of women in the church, charges, the twentieth-century

church has made "second-class citizens" of the women. She complains that while "there are more women church members than men, and the women are more active in the church organizations," yet "the vestries, the boards of directors, finance and trustees, are in the hands of the men." She concludes her argument by saying: "We are not pressing the orthodox, Anglican, or Episcopal groups to throw open their pulpits to women, but we pass on what is being done from one Presbyterian to another, or one Methodist to another. And it is most precious—this information."

And what is this information? Namely this: That more and more women are being granted the right to preach from the pulpit. According to the latest church figures there are at least 5,791 ordained or licensed women ministers in the United States. The federal population census for 1950 puts that total even higher, at 6,777, or 4.1 per cent of the nation's clergy.

Of those serving as pastors of local churches, about one tenth are in denominations affiliated with the National Council of Churches. Almost two thirds of all of the Protestant women ministers are in four bodies: The Church of God, the International Church of the Foursquare Gospel, the Volunteers of America and the Methodist Church. In the case of the Methodist Church women are ordained as local elders

but are not admitted to membership in conference. The woman local elder who is assigned to a pastorate can do everything the male minister does but has no claim to a church. This, say the ladies hopefully, is a thing to come.

The Presbyterian Church was one of several denominations not permitting women in pulpits. The other "major denominations" are Roman Catholics, Episcopalians, Lutherans, Southern Baptists and Mennonites. However, at the General Assembly of the Presbyterian Church in the United States of America, held in Los Angeles, California, May 19 to 25, 1955, it was overwhelmingly approved that women be ordained as full ministers. Almost a year prior thereto the World Presbyterian Alliance voted in favor of ordaining women as ministers.

The committee presenting the resolution to the Presbyterian annual general assembly stated that it had studied in detail the "biblical, theological and sociological issues" involved, and found that the Bible "neither provides specific direction for nor prohibits the ordination of women"; therefore, it concluded that there is no theological ground for denying ordination to women simply because they are women.

Dr. Ralph Waldo Lloyd, outgoing moderator of the Presbyterian Church, U.S.A., and president of Maryville College, Maryville, Tennessee, said: "The life of the church will be enriched by opening the office of minister to women. In a church which seeks to eliminate artificial discrimination, it is not consistent to forbid women to serve wherever the spirit of God may seem to call them." He stated that Presbyterian pronouncements asking for a non-segregated society and a nonsegregated church "are strong and right, but our practice is weaker than our pronouncements." "Twenty-five years ago," he declared, "women were accorded the right to serve

as 'ruling elders,'" and today more than 3,000 of them are serving in that capacity as governing officials of their congregations. In light of all this, why should women be prohibited from the use of the pulpit?

The New York East Conference of the Methodist Church agreed to endorse efforts to put women in the pulpit. Other bodies that ordain women are the Congregational, Evangelical and Reformed, Friends, Free Methodist, Nazarene, Disciples of Christ, Evangelical United Brethren and Brethren Churches.

What about Judaism? There has never been a fully ordained woman rabbi in the long history of Judaism. But last June Dr. Barnett R. Brickner of Cleveland, Ohio, in his presidential address to the Central Conference of American Rabbis proposed that women be ordained as rabbis. Dr. Brickner declared that the Reform movement had "pioneered" in granting equality to women; that they "not only sit on our boards, but soon one of the oldest Reform congregations will elect a woman as president." His reference doubtless was to Mrs. Hugo Dalsheimer of Baltimore, Maryland, a vice-president of the Baltimore Hebrew Congregation and now in line for the presidency. Dr. Brickner noted that women "have a special spiritual and emotional fitness to be rabbis, and I believe," he said, "that many women would be attracted to this calling."

So the pendulum has begun to turn, the pattern is definitely fixed, a foothold has been gained and no doubt will be exploited by the women to the fullest extent. Few men or women any more ask whether it is right for women to seek religious posts that would place them in positions of authority over men. They sincerely think it is their prerogative. What does the Bible have to say on this point? For the answer turn to page 24 and read the article "Should Women Preachers Teach Men?"

# Do you really WORSHIP CHRIST?

**D**ESPITE all the glow, glitter and glamor of Christmas many people find this festive occasion shallow. They find it exhausting mentally and spiritually. And so after the hectic battle to purchase and exchange gifts, to send out Christ-

mas cards, to decorate trees and homes and to spend extravagantly to keep the dinner table richly supplied, these persons wonder what all this has to do with the worship of Christ. But few have the courage to face the question squarely: Is Christmas really a stimulus for furthering the practice of true worship?

If Christmas is a basis for true worship, then it would have to be based on fact, on truth. Yet do we find that the day widely celebrated as Jesus' birthday is based on truth? Does the Bible say Jesus was born on December 25? No, rather it proves that Jesus was born in October. How so? Because, according to the custom of his time, Jesus began his ministry at the age of thirty. "Jesus himself, when he commenced his work, was about thirty years old." He preached exactly three and one-half years and was put to death on the passover, which is always the day of the first full moon after the spring equinox; that is, usually in early April. Now six months from the passover brings us to the early part of October, when Jesus would



Is your Christmas celebration shallow and worthless? How much of it is real worship of Christ? During the remainder of the year do you live up to the profession you make at this season? Let the Bible help you answer.



have been thirty-four years old.—Luke 3:23, *New World Trans.*

This October date agrees with the fact that at the time of Jesus' birth shepherds were "living out of doors and keeping watches in the night over their flocks." This

would not have been the case had Jesus been born in the cold of December. So we find that the date that forms the nucleus for the Christmas celebration is wrong. Can we really believe that true Christian worship is based on a falsehood? Said Jesus: "I have come into the world, that I should bear witness to the truth." Christ's followers must also bear witness to the truth.—Luke 2:8; John 18:27, *New World Trans.*

## *Origin of Christmas and Its Customs*

Not being the date of Jesus' birth, what is December 25 and how did Christmas get started? *The Catholic Encyclopedia*, under the heading "Christmas," tells us that it originated as a Roman Catholic mass; hence the name "Mass of Christ" or "Christ's Mass." But since the uncorrupted Christians of Jesus' and the apostles' day did not celebrate Christmas, from where did the Roman Catholic Church get the holiday? The same volume answers: "Christmas was not among the earliest festivals of the Church. Irenaeus and Ter-

tullian omit it from their lists of feasts. . . . The well-known solar feast, however, of *Natalis Invicti*, celebrated on 25 December, has a strong claim on the responsibility for our December date."

It was on that day, December 25, that the ancient Roman pagans celebrated the birthday of their god Mithras, a day called *Natalis Invicti*—the rebirth of the winter sun, unconquered by the rigors of winter.

Why was this pagan date adopted by the Roman Catholic Church? Historian Hislop in his *The Two Babylons* says: "It may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ." A pagan holiday thus masquerades in Christian costume.

More revealing information comes from *The Catholic Encyclopedia*: "In the Scripture, sinners alone, not saints, celebrate their birthday." Also: "In England, Christmas was forbidden by Act of Parliament in 1644; the day was to be a fast and a market day; shops were compelled to be open; plum puddings and mince pies were condemned as heathen. The conservatives resisted; at Canterbury blood was shed; but after the Restoration Dissenters continued to call Yuletide 'Fooltide.'"

### "Fooltide" Still

We have to admit it: Christmas fools people; it is still "Fooltide." What happens at Christmas time? Drunks abound. Gluttons greedily stuff themselves. Morals sag. The masses succumb to the high-powered propaganda of commercialism. Can one think anything else than that Christmas is a time when fools abound? Even those whose conduct is not improper, unbecoming or foolish are deceived. They are fooled into believing that Jesus was born on December 25, when he was not. They are

fooled into accepting Christmas as Christian when basically it is pagan. Christmas fools people into believing that Christ authorized the greatest commercial holiday in Christendom, whereas he never commanded that his followers celebrate his birthday, only his death.

But what is most dangerous is this: Christmas fools people as to what true Christian worship really is. How does it do this?

Christmas causes people who are already too busy with mundane pursuits to neglect the spiritual. Jesus illuminated the gem of true worship when he said: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them." But Christmas, despite its increased church services, fools people into believing just the opposite, that happy are those who are conscious of their material need. Jesus always placed the spiritual first; Christmas places the material first.—Matthew 5:3, *New World Trans.*

And so Christmas fools people. It fools them into spending almost every dollar that they can scrape together to buy presents to trade back and forth among friends and relatives, all the while believing that this is bringing some kind of honor to Christ. But is it? Acknowledging that the exchange of presents and of Christmas cards, as well as the use of holly, mistletoe and yule logs, is not of Christian origin, *The Catholic Encyclopedia* says: "Pagan customs centering round the January calends [the first day of the ancient Roman months] gravitated to Christmas." Further explanation reveals that the customs of the Roman new year "survive as Christmas presents, cards, boxes."

With such a pagan background it is little wonder, then, that Christmas fools people into forgetting Christ. What do the children and grownups look forward to at Christmas? To give to Jesus, to practice

his principles, to honor his name? No, but they look forward to a present for themselves. Many are the sad disappointments at Christmas. But not because Jesus did not get a present, rather because they did not get the present they wanted or they got no present at all. Christmas deludes people into putting a premium on selfishness.

The so-called wise men or astrologers we read about in the Bible did not establish true worship by their offering presents to Jesus. They were demon worshipers condemned by God; they could not rightly set the pattern for true worship. And besides, those astrologers did not give Christmas-style: they gave to Jesus and did not exchange presents among themselves.

Unquestionably, Christmas fools people. It deludes them into thinking that the customs of pagans can be blended in harmlessly with Christianity. It is a great deception: "For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever?" "Learn not the way of the nations, . . . For the customs of the peoples are vanity." —2 Corinthians 6:14, 15, *New World Trans.*; Jeremiah 10:2, 3, *Am. Stan. Ver.*

Since Christmas fools adults, how much more so does it fool children! Throughout the year parents punish children for telling falsehoods. Yet parents abet the Santa Claus lie. Is it any wonder that many children, when they grow up and learn the truth, begin to believe God is a myth too? One little fellow, sadly disillusioned about Santa Claus, said to a playmate: "Yes, and I'm going to look into this 'Jesus Christ' business, too!" Christmas is dangerously deceptive. It undermines Christianity and obscures the principles of true worship.

### ***Requirements for True Worship***

Instead of teaching children pagan practices and falsehoods, true worship requires that parents teach their children the truth from God's Word. Instead of learning how to use toy flame-spitting Tommy guns, children should learn how to use the Bible. They need to learn about God's kingdom and how Jehovah, through his Son Christ Jesus, will end all the woes brought about by the god of this world, Satan the Devil. But how can parents train their children in the way of true worship when they themselves are not conscious of their spiritual needs? Thus it is the parents' duty to learn the requirements for true worship.

Did the early Christians while away time trimming Christmas trees or parading about in a Santa Claus suit? No, they knew that Jesus and his apostles never dabbled with the ancient Roman festivals, such as the Saturnalia held on or about December 25. "During the Saturnalia," says one authority, "the courts and schools were closed, and military operations were suspended so that the army might celebrate. It was a period of good will and jollity, devoted to banquets, the exchange of visits, and the giving of presents. . . . Much of the traditional merry making of the Christmas season seems to have developed from the earlier pagan festival." (*The New Funk & Wagnalls Encyclopedia* under "Saturnalia") Because the early Christians shunned the popular merry-making festivals, they were thought to be peculiar, antisocial. Thus E. G. Hardy in his book *Christianity and the Roman Government* speaks of "the absolute refusal of the Christians to join in any religious festival" or "to illuminate their doors at festivals."

True worshipers today, like the early Christians, shun holidays of pagan origin and follow in the steps of the One who set the pattern for true worship: "To this

course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—1 Peter 2:21, *New World Trans.*

Who follow Christ's steps "closely"? Certainly not those who practice the heathen customs of Christmas! But it is those who do the things Christ did. It is those who place the spiritual above the material. It is those who follow the Bible's command for clean living: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming."—Ephesians 5:3, 4, *New World Trans.*

Yes, who do follow Christ's steps closely? It is those who obey the command of Christ Jesus by doing the work he foretold for this time of the end: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." And it is those who bring this good news to the people just as Paul and the rest of the apostles did: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." How differ-

ent true worship is from the shallow customs of Christmas!—Matthew 24:14; Acts 20:20; 5:42, *New World Trans.*

Exchanging presents with friends is not the giving that stems from true worship; it brings no praise to God or Christ. But the spiritual giving that the Bible commends, indeed commands, is the highest kind of giving. It truly honors God and Christ: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."—Hebrews 13:15, *New World Trans.*

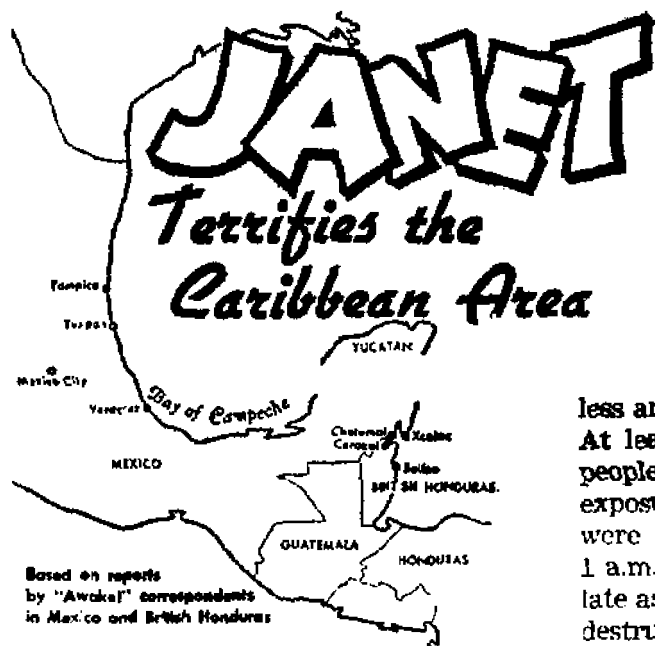
Any honest-hearted person can learn this way of true worship. Jehovah's witnesses, who are engaged in this highest form of spiritual giving, will be glad to help you follow Christ's footsteps closely, at no cost to yourself. More knowledge of true worship and its blessings is yours for the asking.

To tread the pathway of true worship requires effort. It is not easy. "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it." But the rewards are unspeakably grand and lead to everlasting life in Jehovah's new world. So practice true worship. Share in the grandest work of all: spiritual giving. Then time, once squandered on unchristian Christmas, will be used to your everlasting welfare and happiness.—Matthew 7:14, *New World Trans.*

## *He Knew the Answer*

The Newark, New Jersey, *Sunday News* runs a column "Watching the Crowds." In the issue of August 28, 1955, writer Edward Hipp relates the following: "Man I know was quietly waiting for a subway trolley at Davenport Ave. when an elderly woman addressed him. 'When are they going to stop this silly business naming all the hurricanes?' she asked. 'Now they've finished with Connie and Diane, Edith is in the offing, and goodness knows where they'll stop. What do you suppose they'll do about naming the storm to mark the end of the world?' The subway car pulled in at that moment. As our man climbed aboard, he looked over his shoulder and replied, with a straight face: 'Maybe Arma, lady? You know, short for Armageddon.'"





**W**OMEN are reputed to be the weaker sex, but if so Janet was an exception, for she was no weakling. During her life she had within her power the lives of thousands, disposing of their property at will. She held undisputed sway from the tiny islands of Barbados and Grenada to the towering mountains of Mexico. Janet was a murderess. Janet was the queen of her kind. Janet was a tremendous hurricane!

Such an important "person" could not come unannounced. So, from the moment she started her mad career the radios of many nations followed her voyage of conquest, giving timely warning to all in her path. The fame of her destructive ride through Barbados had preceded her. So, from British Honduras' capital port of Belize northward to the pretty coastal town of Corozal, into the Mexican territory of Quintana Roo, and on across the Bay of Campeche to the cities of Veracruz and Tampico, preparations were made to receive this most unwelcome visitor.

Already during the month of September Mexico had been struck by Janet's death-dealing sister hurricanes, Gladys and Hilda. On September 5 Gladys had brought torrential rains and terror to Mexico City, leaving as many as 40,000 families home-

less and inundating large areas of the city. At least two children were killed (other people died during rescue activities or from exposure) and many women and children were left stranded on housetops from 1 a.m. until relief workers got to them as late as 4 p.m. Then, in the wake of Gladys' destruction, hurricane Hilda had struck with all her fury, adding to the ruin.

But Gladys and Hilda were followed by mighty Janet. Dissatisfied with the unchallenged power that her 115-mile-an-hour winds had given her over Barbados and other small Caribbean islands, she added strength to strength and crashed upon the Central American mainland with winds roaring to a peak of 157 miles an hour!

With all her force this shrieking monster struck the Mexican towns of Xcalac and Chetumal in the territory of Quintana Roo, and Corozal in British Honduras. Xcalac, a coastal town of 1,000 inhabitants, was wiped right off the face of the earth, while Chetumal, with a population of 10,000, also became a picture of complete devastation. Thousands of refugees crammed into the only three buildings still standing, the municipal palace, the school and the small hotel. The two drugstores were completely buried by the waters, and there was no medicine during the first critical hours. More than 200 were dead, and military authorities reported that there were neither

streets nor even a "pattern of a town in Chetumal." There was only the vast pile of wreckage, with the stench of death everywhere.

Janet ripped her way on across the Yucatan Peninsula and the Gulf of Campeche and struck Veracruz at 10 a.m., on September 29. Despite a record precipitation of over twelve inches, Veracruz did not prove to be in the direct center of Janet's path, and thus the damage was less than had been anticipated.

To the north, however, Tuxpan was entirely flooded. The waters covered the central market, the principal streets and part of the residential sections. Water rose to a dangerous twelve-and-a-half-foot level, covering telegraph poles and cutting off all modes of communication.

But the greatest damage was to Tampico, flooded since September 9 by hurricanes Gladys, Hilda and now Janet. On October 1 reports stated that this town, the home of 110,000 people, had less than seventeen blocks still above water. Rear Admiral M. E. Miles, U.S. navy relief director, reported that two square miles in the heart of Tampico was the only area not flooded for forty miles in all directions! From rescue planes many people could be seen clinging desperately to their rooftops, waiting to be evacuated, and some 60,000 persons were concentrated in the small area of dry land, waiting to be airlifted to safety.

### *The Example of Corozal*

Meanwhile, Janet had not bypassed British Honduras. The fate of the British Honduran town of Corozal, situated just across the border from destroyed Chetumal, is typical of the destruction this terror left in her wake.

Approaching Corozal from the south, the road runs along the sea wall where re-

freshing breezes play through a bordering grove of palm trees to the dreamy music of the Caribbean surf. That is, it did! Janet pitched the wall into the raging sea, washed away half of the road, and left a broken wilderness as far as the eye can see.

The picturesque houses of this town of 3,000 people are made of sticks covered with a white plasterlike clay called marl, which glistens in the tropical sun under a cool thatch roof. The larger homes, stores and hospital are wooden structures, while just a few buildings are constructed of cement or concrete. That is, they were! Today not ten houses remain standing, the large hospital is kindling and the pier is no more.

The Roman Catholic church, which once echoed with prayers to "Our Lady of Guadeloupe," beseeching her to prevent hurricanes, has now become the graveyard of the saints it once housed and its cement walls are an untidy heap of rubble. The only public buildings remaining intact are the town hall, which is a recent reinforced concrete structure, along with the police station and the courthouse. The town was ninety-nine per cent destroyed. Corozal is a town that was!

When Janet struck, our correspondent was at Belize, ninety-six miles to the south. When the tragic destruction became known, many of the inhabitants of Belize grew anxious for the safety of loved ones in the disaster area. Especially was this true of the witnesses of Jehovah, who knew that a new congregation had just been organized in Corozal. Were any of the brothers dead or injured? Did they have food, water or clothing? Were their homes and the Kingdom Hall still standing? The Belize brothers hurriedly loaded an automobile with food, water, clothing and tools, and with these supplies they reached the desolated town before nightfall.

## ***Eyewitness Report***

What follows is the eyewitness report of the conditions our correspondent found in Corozal.

"One of the sisters lives with her family two miles out of the town, which distance she and some of her daughters walk each week to attend the meetings. We met her in front of the broken remains of her home that had been destroyed early in the storm. For hours the whole family had stood out in the torrential downpour of rain and debris while she nursed a fever-stricken baby in her arms. We comforted her and left some food. They would spend another night in the open, as all were in the same plight and no homes remained to provide shelter. We wondered what it would be like in Corozal.

"As we entered the town, few indeed were the buildings left standing. Almost all were mere piles of poles and wood that spilled onto the streets to join the tangle of electric light poles and wire already there. Janet did not just blow the houses down, she literally blew them to pieces, soaked them with rain and deluged them with the angry sea. Some people were vainly searching for their lost and scattered possessions while on another pile of debris a pathetic dog stood guard over a splintered mass of wreckage that had once been his master's home. And the building used for a Kingdom Hall? Nothing but a heap of boards, smashed benches, broken glass and soaked literature. But had anyone seen our brothers?

"We found two pioneer sisters, and while one was unhurt the other was suffering from a blow on the head resulting from the collapse of the building in which they had sought shelter, her small daughter had also received cuts on her head, neck and hands. From them we learned that the other brothers were safe except for one sister, who had been killed."

## ***In the Midst of the Storm***

But what about the storm itself? And what was it like to survive a hurricane? The answer to these questions was provided by a full-time pioneer minister whose vivid report explains what it is like to be struck squarely by the fury of such a death-dealing storm. He says:

"During the afternoon of September 27 we took what precautions we could, and as night fell most of the brothers congregated in a store owned by one of the witnesses and situated by the sea front. Around 10 p.m. the winds started to blow fiercely from the northwest and steadily grew in force until, by 12:30 a.m., we could see that the store would not withstand the onslaught of the storm. So, all left except the brother and myself as we made one final effort to save the building, the roof of which was now being blown to pieces. Failing, we were forced to join the others in a stronger building across the street. Today the sea breaks where once the store stood.

"By this time we were no longer interested in the store, for the building in which we and the others had taken shelter began to creak and groan as it lurched under the impact of the wind. Then it happened! The roof fell in, the walls crumpled and the building collapsed to the triumphant roar of the hurricane. Although knocked to the ground, I managed to escape with the loss of only a shoe. Through the black night with the rain and the wind beating around me I struggled across the street to shelter in the doorway of another store and regained my breath, believing myself to be the sole survivor. As I watched the wooden buildings splinter and fall the screams of injured and frightened people came faintly to me above the thunder of the storm. By this time the sea was rising rapidly and I made my way as quickly as possible to the higher ground at the back of the town.

"Then came a blessed lull—the eye of the hurricane. It was during this respite that the brothers and others that I had left for dead effected their escape, that is, all except the one sister who had been pinned down in the wreckage and killed. They owed their lives to a bed and bench that had prevented the walls from crushing them. Not seeing me, they thought I also had been buried beneath the debris."

But the eye of the hurricane soon passed, and, the report continues, "Now the wind came from the southeast stronger than ever before, and what had withstood the first pounding crashed in surrender to this second attack from the opposite direction. The winds now coming from the sea dashed it over the land, and the sea completed the destruction of all within its reach.

"About 5:30 the next morning, just as it was getting light, I emerged from the little house where I had eventually found shelter and returned to the town, or rather what had once been the town, to see if any had survived. Imagine the joys when the brothers and I met and thanked Jehovah that we were alive and might continue to praise him. Though we escaped with only our lives and a few salvaged possessions, we were determined to continue in our witness work, showing people how to survive the still greater storm of Armageddon."

## **Reconstruction**

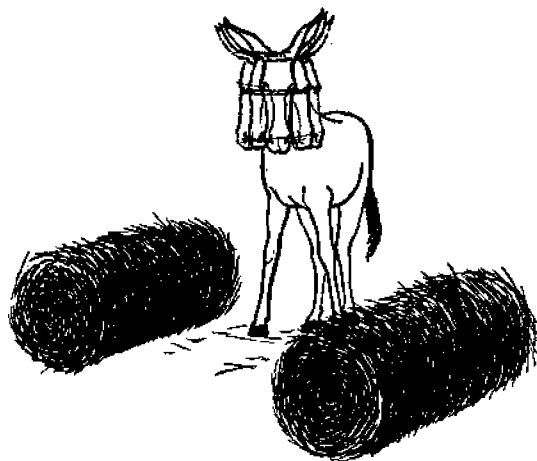
And what were the results of Janet's night of madness in the area of Corozal? Eleven dead, over seventy-five injured, the crops, plantations and fruit trees either badly damaged or destroyed, and the town of Corozal left with little more than a name.

Material relief flowed into the area from many nations. This relief for physical distress was greatly appreciated. But hidden in the minds of the people is another result of Janet's journey—spiritual suffering. Many are asking: "Why did our saints fail? Was the Lady of Guadeloupe sleeping? Was this, as three special religious services implied the following Sunday, one of the mysterious acts of God?" For, as one perplexed Indian woman said: "The harder we prayed, the worse the storm got."

So, more essential than rehabilitation of the land is the correcting of false doctrines and the sowing of the seeds of true worship in the minds of the people. Of more value than the dollars contributed to a hurricane fund is the true faith supplied by Jesus and his apostles. More important than the reconstruction of homes is the building of a lasting hope in a new world of Jehovah's making. To this end the New World society in the stricken area is determined to exert its every effort!

## ***Just One Step From Rome***

At the recent national convention of Episcopal Young Churchmen in Northfield, Minnesota, an old issue came up: Are Episcopalians Protestant? *Time* magazine, issue of September 12, 1955, reported: "Episcopalians consider themselves Catholic, believing that their church as much as Rome is the true spiritual heir of St. Peter. To stress this point, some Episcopalians prefer not to call themselves Protestants at all. At Northfield the delegates considered a motion recommending that 'Protestant' be dropped from the title of the Protestant Episcopal Church. But the Young Churchmen voted it down, 172 to 127, expressed their position in a song (to the tune of *God Bless America*): 'I am an Anglican, I am P.E., Not a high church, Not a low church, But Catholic, Protestant and free. Not a Presby, Not a Loothorn, Not a Baptist, white with foam. I am an Anglican Just one step from Rome.'"



# SOLVING THE PROBLEM OF CHOICE

By "Awake!" correspondent in Puerto Rico

IT IS difficult to believe that even a donkey could be so foolish as an old proverb would have us accept. It portrays an ass standing midway between two equally inviting bales of hay, and it is conceded that the animal would starve to death because of having no specific reason to choose one bundle or the other. To go to the left would involve a loss on the right. To go to the right would involve an equal loss.

We live in a world where we must forego many pleasures in order to enjoy others. There is always the necessity of choosing at every step. Some choices are easy, but others are hard. How, when we must choose between two or more alternatives, can we make intelligent decisions?

There are several types of decisions. Understanding them will help us in under-

standing the whole problem of choice. First there is the *preference type* of choice. We know that loss always hurts, and the perplexity of the problem that we face may be that we want both outcomes. Of course, when the issue is unimportant the choice will not be too difficult, but when it is of major importance there has to be a willful act to decide. There is a slow dead heave of the will. In this preference type of choice the mind, at the moment of deciding, triumphantly drops the other alternative completely or nearly out of sight. When we make a preference type of choice the issue is not one of weighing facts, but a weighing of the values involved.

Worry easily enters into problems of choice. Sometimes both alternatives are held clearly in view, and the very act of murdering the vanquished possibility makes the chooser realize how much he is making himself lose. He is deliberately driving a thorn into his flesh. This tendency to pass back and forth from one alternative to another creates bodily tension. When the tension is not immediately relaxed, the choice becomes more difficult, with the degree of assurance low. This *conflict type* of choice often arises when we are compelled to decide between a strong impulse and a rational moral motive.

The third type, the *complete decision*, avoids this bodily tension. With it there is a tendency to fixate the chosen alternative, concentrating, fixing the gaze upon it. The complete decision uses up much less strength and energy. It keeps the chosen alternative before the mind and excludes the thought of the other. Misgivings are put aside.

Yes, it is possible to shut out misgivings from the mind. We rationalize our thoughts and behavior and convince ourselves that we are wise and right. It is altogether proper to call up and hold firmly before

our minds the sound substantial reasons that dictated our choice.

Reason provides the explanation or justification for our choosing one alternative above another. It induces and confirms the belief that we have made the right choice. It influences the will, leading up to the point of action. Reason by itself wants nothing; it is disinterested. Impulse decides which consequences will be preferred. So reason weighs the facts or values and impulse acts upon these to make a sound choice. "Just let your word Yes mean Yes, your No, No."—Matthew 5:37, *New World Trans.*

Laziness begins as often as not in the mind of one who does not know how to choose. Many jobs accumulate, and you hear him say: "I just do not know where to begin." This indecision causes his mind to waver in bewilderment. There is one way out. Begin at once. Small or big, take one thing and allow the mind to deal with it, to complete it. Get it done and bury it forever in the past. Get it done, or at least report progress. This good habit when formed will help you overcome laziness due to indecision. Pay attention to the work to be done. Follow the path of complete decision. Remember that a big pile of stones can be moved by picking up one at a time.

### ***Making Mature Choices***

The threshold over which we must pass from childhood to maturity and adulthood is a difficult one. A certain independence of parental control is needed. Not a physical separation, nor rebellion and disorderly conduct, but rather the responsibility to make personal choices and decisions. In reaching out toward adulthood one's attitudes will change. Children tend to take the short view, not thinking before acting, whereas mature adults take the long view,

allowing intelligence to move in and control emotions and impulses. The use of intelligence helps us to choose wisely. It gives us the ability to foresee remote results of our actions, our decisions, and to adapt our choices and our behavior to remote ends. It enables us to face reality without recourse to escape mechanisms.

The mature person has a sound method of isolating his problems of choice, seeking facts on which to base his final decision. He finds that merely talking with others about his problem often is a powerful stimulus for thinking, since it calls attention to details that, but for such means of communication, would be overlooked. It gives rise to innumerable questions, it starts investigations. So, in making important decisions the adult looks behind, ahead and all around before acting.

By study and by applying the things that we learn to our daily problems, we progress in the art of making sound decisions, and thereby reduce the amount of energy that is wasted on unnecessary fretting. Remembering our imperfection, we will not object to being corrected for making a wrong choice from time to time. But as we press on toward maturity our choosing will become more intelligent.

The greatest choice to make now is that of dedicating our lives to the One who invites us to "choose life," and then to remain firm in our determination to fulfill that dedication. Do not, like the ass, be unable to choose between the old world and the new. Using your God-given reason, make your decisions count, making them complete and firm, preferring God's way to man's, putting aside any conflict when loyalty to God is at stake, faithfully fulfilling your dedication to do God's will. When his leadership is accepted and his instructions conformed to, then the major problem of choice has been solved.

# Amid the Ruins of an Empire

By "Awake!" correspondent in Peru

**T**HERE it was! Spread out before our eyes lay the ruins of the largest pre-Columbian metropolis in the Western Hemisphere. At the height of its glory more than two hundred thousand inhabitants walked through its narrow passages, worked in its great citadels, played in its patios and sunken gardens. Silently we contemplated what remained of the one-time capital city of the Chimú, a race whose civilization dims the glory even of the great Inca Empire. Yet, half a millennium or more ago this great empire bowed beneath the iron heel of the totalitarian Incas, who themselves a little more than a century later were crushed beneath the even crueler domination of the Spanish conquistadors under Francisco Pizarro.

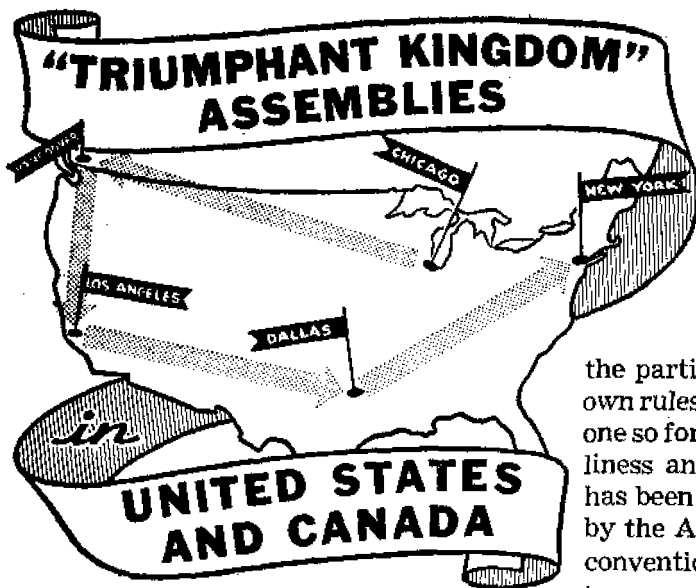
¶ A student of archaeology had accompanied me to this interesting site, and as a general introduction he read to me from a map that he had made: "The prehistoric city of Chan-Chán is situated about four kilometers to the northwest of Trujillo, and occupies an extension several times greater than that of the present city of Trujillo [population, 80,000]. . . . Since Chan-Chán is in no way similar to modern cities, it requires some study to be able to understand its organic structure. . . . From extant remains we may describe Chan-Chán as a city composed of walled-in wards or citadels . . . great pyramids of adobe or *huacas*, enormous cemeteries and many constructions of an accessory character outside of and between the larger units."

¶ Naturally, I asked why the city was divided into these large walled-in sections or citadels, and my companion explained that no one really seems to know. "In fact," he said, "you might say that there is a different theory for every investigator. Some seem to believe that in each citadel there lived a different tribe, with their chief, method of administration, and so forth. Others say, 'Oh, no, that couldn't be so; each citadel was the home of a separate profession.'" According to this latter theory the people who lived in one walled-in section would make pottery, those in another would do the metal work, and so on.

¶ My guide pointed out that the houses seem very small, and said that one German archaeologist, judging by other ancient ruins and by European architecture, came to the conclusion that a family could not have lived in one of these houses. So, this man said Chan-Chán was a huge fort and that soldiers lived here, one or two to the room. However, he did not go into some of the *interiores* of Trujillo where, right now, many poor families live in no more space. My guide pointed out that probably the people only slept in the houses and cooked out in the open space.

¶ After examining these houses, we walked several miles through the dust and adobe remains of this once great city, pausing at many points to admire remarkable friezes with a variety of designs that revealed a highly developed artistic sense. We passed ancient cemeteries and human remains dug up by the *huaqueros*, or treasure seekers, in their perpetual search for gold. And always everything was in a straight line. The Chimú architects above all else were masters of the straight line. There was, for example, one wall fifty feet high and more than fifteen hundred feet long; straight as a ray of light.

¶ It is said that the Incas conquered these well-organized people only after damming up and changing the course of the rivers that descended to the coastal plains. Weakened by the lack of food and water, the Chimús were defeated, taken captive and their city left almost abandoned. When the conquistadors arrived some 130 years later Chan-Chán was already a desolate city. Now the glory of its inhabitants is all but forgotten. Their great city is a dust-blown ruin. Standing here, one is again impressed with the fact that of all man's efforts there is only one kind of wealth that remains, and that that is a wealth that is within the reach of all. It is the wealth that comes from serving the true God, the great Creator, Jehovah. Thus we are again reminded that His rewards, not human accomplishments, are the only things that remain permanent and sure.



**I**T WAS July, 1953. Tens of thousands of Jehovah's witnesses were pouring forth from Yankee Stadium at the close of the third day of their New World Society assembly, when a friendly police officer said to a witness: "You people are just kidding yourselves when you think that all of you can come together in one place such as this. You're getting to be altogether too big for that. The next time you'll have to have one convention on the West Coast and one here in the East."

Well, had he been present at the closing session of that New World Society assembly he doubtless would have smiled, for he would have heard the president of the Watch Tower Society, Nathan H. Knorr, say just that, only instead of two he told of a whole series of conventions to be held in the United States, Canada and Europe during the summer of 1955; thirteen, in fact, it proved to be. (A number, incidentally, indicating that Jehovah's witnesses are not at all superstitious.) The first five of these "Triumphant Kingdom" assemblies were held in the United States and Canada, at Chicago, Illinois; Vancouver,

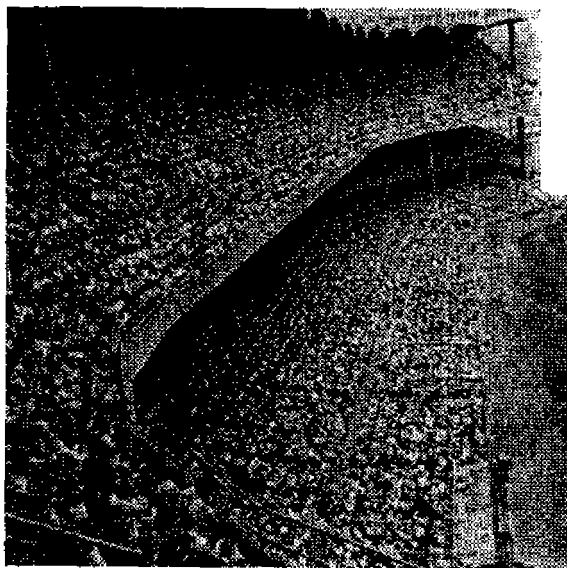
British Columbia; Los Angeles, California; Dallas, Texas, and New York, New York.

What their religion gives them makes the witnesses the happiest people on the face of the earth. Thus one Ferguson, writing in the conservative London *Observer*, Sunday, July 31, 1955, said among other things about them: "It is the youth of

the participants, all of whom are, by their own rules, ordained ministers, which strikes one so forcibly. . . . The second is their orderliness and tidiness, a characteristic which has been commented on with astonishment by the American press, in view of a recent convention in New York. Finally, one is impressed by their good humour and good nature, which seem somewhat at odds with their rather terrifying beliefs."

#### *Knorr's Talks and the Releases*

The Scriptural counsel presented at the "Triumphant Kingdom" assemblies was designed to give Jehovah's witnesses a better appreciation of what is required of





them in the way of Bible study, gospel preaching and Christian conduct; to stimulate them to better and more activity, and to strengthen their faith, brighten their hope and increase their love. Lasting from Wednesday through Sunday, the five assemblies held in the United States and Canada were similar in content. In fact, except for certain extemporaneous remarks by the president and the vice-president, all the addresses were from manuscripts especially prepared by the Society. Forenoons, except for Sunday, were given over to preaching publicly and from house to house, and in each city a tremendous witness was given. The very wearing of their bright-red and yellow identification badges resulted in their witnessing every time they went on the streets. On one morning, generally Friday, a mass baptism was held.

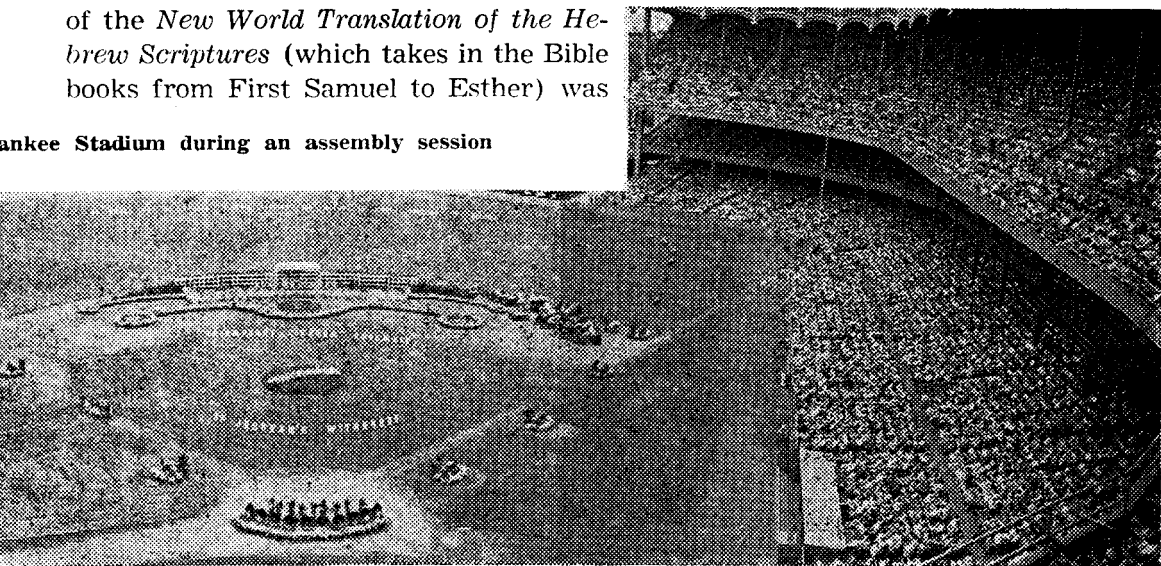
"Triumphant Kingdom" was the theme and never did assemblies of the witnesses have a more confident ring. This was especially true of the five discourses the president delivered, which were climaxed by the release of a new publication. On the very first day of the assemblies Volume II of the *New World Translation of the Hebrew Scriptures* (which takes in the Bible books from First Samuel to Esther) was

released at the end of the stirring keynote address, "The Triumphant Message of 'The Kingdom.'" Among the telling points he made in that discourse was that the Kingdom message of Matthew 24:14 refers exclusively to the good news of God's kingdom established in 1914.

On the second day of the assembly the president thrilled his listeners when he released the 384-page ministerial training manual *Qualified to Be Ministers*, a book full of valuable instruction for every feature of the Christian ministry. In the discourse that led up to this release he showed, among many other things, just what are the Scriptural qualifications for ministers and that the best proof of one's ordination is the result of one's preaching, human "letters of recommendation."

On Friday evening, the third day, in the talk "Triumphant over Wicked Spirit Forces," N. H. Knorr highlighted the danger that spiritism presents and exposed its unscriptural premise of survival after death. At the close of his remarks he released another greatly appreciated new publication, the 96-page booklet *What Do the Scrip-*

ankee Stadium during an assembly session



### *tures Say About "Survival After Death"?*

On Saturday Knorr again gave the assembled witnesses cause for keen delight with the release of another valuable Bible study aid, the 384-page beautifully bound book *You May Survive Armageddon into God's New World*. This came at the end of his powerful talk "Jehovah Is in His Holy Temple," in which he showed that since 1918 Jehovah is at his temple judging and that the world's turmoil is due to its failure to keep silent before him in respectful recognition of that fact.

Sunday saw the climax of the assemblies with the public talk "World Conquest Soon—by God's Kingdom," which in each case was preceded by a very fine musical program presented by the convention orchestras. With rapt attention and keen delight the audience followed the speaker and applauded time and again as he pointed out the weakness of a coexistence based on fear and showed why God's kingdom must conquer, how it will do so and why it will be soon. At the conclusion a printed copy of the speech was distributed to all, making the fifth release of the assemblies.

About an hour later Knorr gave the closing remarks in an extemporaneous, heart-to-heart talk. Especially did he warn of the two-pronged attack of Satan, on the one hand persecution, and on the other temptations to worldliness and the snare of materialism. His relating of a tremendous building program, with costs running into the millions, brought the conventions to a close on a high pitch of enthusiasm.

### *Other Program Features*

Accompanying N. H. Knorr to each of the five assemblies were the vice-president, F. W. Franz, and M. G. Henschel, one of the board of directors and the president's secretary. Among the talks that Franz gave was "Avoiding the Wine Press of God's Wrath," in which he showed that

God's wrath is coming upon Christendom because of its spilling innocent blood and that to avoid the wine press of Armageddon one must exercise faith in Christ's blood and associate with the New World society. Also "Cautious as Serpents Among Wolves," wherein he enunciated the principle of war strategy that justified the use of fact-hiding by God's servants in ancient times.

Among the talks Henschel gave were "Be Filled with Accurate Knowledge" and "Guard Your Christian Trust." In these talks the importance of not just knowledge but *accurate* knowledge and what a great trust the Christian ministry is were kindly yet forcibly brought home to the listeners.

Other speakers discussed the need of improving one's ministry and the desirability of the goal of the full-time ministry, likening it to a gift of precious jewels to be had for the asking.

The need of Christian ministers of Jehovah to be well informed was stressed in such talks as "Your Personal Study," and, to use a metaphor, to be good soldiers in Jehovah's army they were urged to keep on "Waging the Right Warfare."

Nor was Christian conduct overlooked. How youths can avoid delinquency by giving heed to God's Word was shown in "Youth's Place in the New World Society," and why God's Word lays so much stress on sexual morality and how we can keep clean were brought home in "Christian Worship and Preservation of Virtue." The two talks castigating gossiping were especially enjoyed. Clearly they showed the harm gossip does.

The need of keeping active and the value of work were stressed repeatedly, one of such talks being "Activity and Life versus Inactivity and Death." The need also for showing genuine hospitality and the many different ways it can be shown were

stressed as well as the fact that, while knowledge of itself puffs up and benefits us nothing, true love builds up all with whom it comes in contact. And preparing the candidates for immersion was the discourse "Why One Must Be Baptized," while the evening before a talk on what dedication really should mean to one was presented, so that all contemplating baptism the following morning could have a night to think it over.

The assembly program also made provision for the relating of interesting experiences by missionaries and other ministers; for hearty singing to the accompaniment of large and well-trained orchestras, and as is fitting with a Christian assembly each day's program was opened and closed with prayer.

### ***Chicago—Comiskey Park***

While the essential information and the releases were the same at the various assemblies, each "Triumphant Kingdom" assembly had its own characteristics for one reason or another. The first was held at Comiskey Park, Chicago, Illinois, June 22-26. The speaker's platform was fringed with a gorgeous display of shrubs and flowers, transforming it into a "gigantic Kingdom Hall of Jehovah's witnesses," as one newspaper termed it.

The publicity given by the press was remarkable. Two large-size dailies had special editions for Jehovah's witnesses, devoting pages to convention pictures and write-ups, and convention talks made front-page headlines, such as "Witnesses Told Hope of Survival" and "Bible Called Answer to Juvenile Delinquency." All together, 4,445 column inches appeared in the papers relative to the Chicago assembly. Radio stations gave good coverage and two television programs were presented, one being sent out over a network of thirty-six

stations, which gave glimpses of the convention, the rooming work, street witnessing and an interview by the president, N. H. Knorr.

The first day saw an attendance of 17,735, which climbed to 42,116 for the Sunday afternoon public lecture. At the mass baptism held at Washington Park 620 were immersed. Witnesses came from forty-two states and seven foreign countries, making it truly an international assembly. The weather was ideal and when newspaper reporters asked Knorr about it he said that he attached no religious significance to it; after all, the farmers were needing rain!

### ***Vancouver—the Empire Stadium***

The "Triumphant Kingdom" assembly at Vancouver, British Columbia, held June 29 to July 3, made good use of the Empire Stadium. The witnesses had worked hard to scrub it clean from top to bottom and then set up a beautiful platform, causing one of the papers to remark that the stadium now had a "religious atmosphere." That Chicago's ideal weather had no religious significance was seen by what took place at Vancouver. There the weather was cold, three days out of the five it rained heavily, on one day even snow and hail falling.

But as the newspaper headlines recorded: "Rain fails to dampen enthusiasm of 11,641 [first day's attendance] witnesses of Jehovah." "Braving heavy showers to attend the final rally of the five-day convention here, 22,000 [actually 21,877] Jehovah's witnesses jammed Empire Stadium Sunday afternoon to hear the final address of Nathan H. Knorr. . . . The convention was the biggest ever held in Vancouver." And in spite of poor weather some 500 were baptized in the stadium's pool.

The press had a friendly atmosphere on the whole, although it did not compare

with Chicago's as regards column inches. Regarding the beliefs of Jehovah's witnesses one reporter wrote: "They are against war; will not salute the flag of any nation, and while recognizing governmental authority, place the law of God above any other." Incidentally, British Columbia has a ratio of one publisher to every 124 of the population, almost four times as favorable as the rest of Canada.

### ***Los Angeles—Wrigley Field***

It was a city-wide transit strike that gave the witnesses attending the Los Angeles, California, "Triumphant Kingdom" assembly, July 6-10, an opportunity to rise to the occasion, and rise they did. Brothers with autos provided free taxi service, buses were hired that provided free transportation, and that to places thirty-five miles away! So by ten o'clock each night at the latest, all conventioners were on their way home.

The assembly was held at Wrigley Field, which had also been used by Jehovah's witnesses for their national assembly in 1947. The setting for the speaker's platform was so elaborate that nothing short of "colossal" could adequately describe it. Here also the assembly was international; in fact, so many had come from the Latin-American lands to the south that special meetings were arranged for in Spanish. Newspapers devoted close to 2,000 column inches to the assembly and the public was informed about Jehovah's witnesses also by three television programs and two radio broadcasts.

California has more than twice as favorable a ratio of publishers to population as does the United States as a whole, one to 400, and that this is not due merely to the many witnesses that have moved to California was apparent from the number baptized at the assembly, 1,014. Some 19,000 attended the first session and for the public

lecture 36,290 were on hand, a very gratifying number, especially in view of the transit strike. As in Chicago, the weather was fine in Los Angeles.

### ***Dallas—the Cotton Bowl and the Livestock Pavilion***

At Dallas, Texas, July 13-17, two "Triumphant Kingdom" assemblies took place side by side; one in English at the famed Cotton Bowl, second-largest stadium in all the South, and the other in Spanish at the livestock pavilion on the Fair Park nearby and to which all the witnesses in Latin America were invited. The three speakers from headquarters, Knorr, Franz and Henschel, repeatedly addressed both assemblies, for which a two-language program had been printed and both gatherings took on an international character by reason of the many witnesses from foreign lands in attendance. According to the *Dallas Times Herald*, this assembly at the Cotton Bowl was "one of the largest religious gatherings ever held in the state."

The opening session at Dallas saw a total of 8,917 present at the two assemblies and the heat reached 101 degrees Fahrenheit. As the temperature soared the next day to 104 the arrangement to have sessions only in the morning and in the evening was fully appreciated. That evening, however, a thundercloud bringing lightning and a terrific wind cooled matters considerably. On Friday 468 were immersed at the two assemblies. Sunday an overcast sky became darker and darker until by the time the public lecture was to begin at 8 p.m., it was pitch black. Then the rain began to pour and beat a heavy tattoo on the tin roof of the speaker's canopy, who, protected by raincoat and overshoes, compensated for the adverse conditions by giving the public lecture the most powerful presentation yet. Close to 15,000 heard the public lecture in the Cotton Bowl and some

1,500 heard it given in Spanish by the vice-president in the pavilion nearby. Apparently due to religious bias, the newspaper publicity came to a mere 517.5 column inches.

### **New York—Yankee Stadium**

The "Triumphant Kingdom" assembly, July 20-24, marked the third time that Yankee Stadium had been used by the witnesses in the last five years. This time, however, there was no crowding. Again Yankee Stadium had become a mammoth Kingdom Hall and again at second base beautiful flowers and shrubs surrounded the speaker's platform. The assembly got off to a good start with 29,972 present on the first day and Friday morning saw 1,374 get baptized. On Saturday morning the assembly at Yankee Stadium had a special treat, the graduation of the twenty-fifth class of the Watchtower Bible School of Gilead. The public lecture Sunday afternoon was heard by 55,009, five thousand more than were anticipated, and while it was rather cloudy all day it was not until Knorr began his closing extemporaneous remarks that it began to rain. Still, more than 45,000 remained to enjoy his heart-warming closing counsel warning against materialism and his telling of expansion.

The press gave very good publicity. That the weather in New York left something to be desired as regards comfort was apparent also from newspaper headlines, such as: "32,429 Witnesses Brave Heat for Jehovah"; "36,280 Witnesses Defy Heat"; "23,429 Witnesses Brave Heat to Watch Graduation of 102."

Commenting on the assembly one United Press dispatch stated: "As in previous years their success in filling Yankee Stadium excited the envious admiration of metropolitan pastors. Simple folk for the most part, the witnesses impressed New Yorkers by the joy they got out of their religion. They all looked so happy about it."

The following sums up the "Triumphant Kingdom" assemblies in the United States and Canada:

City	Date	Baptized	Public Meeting
Chicago, Ill.	June 22-26	620	42,116
Vancouver, B.C.	June 29 to July 3	500	21,877
Los Angeles, Calif.	July 6-10	1,014	36,290
Dallas, Texas	July 13-17	468	16,409
New York, N.Y.	July 20-24	1,374	55,009
Total	5 cities 25 days	3,976	171,701

For the report on the remaining eight "Triumphant Kingdom" assemblies held in Europe, please see the next issue of *Awake!*

## **WEST-AFRICAN**

**CHRISTIAN**

**ASSEMBLIES**

**CORRESPONDENT IN SOUTHERN RHODESIA**

**T**HE Gold Coast is today a fully self-governing state. However, despite material progress it is still plagued with jujus and witch doctors. Some juju priests and priestesses undoubtedly have supernatural

powers from the demons but others are fraudulent. One woman, forced to become a juju priestess, secretly ferreted out information that she later passed to her clients as coming from the "spirits." In one

such instance her deceit was discovered and she was threatened with prison by the disgruntled clients unless she returned her fee, which she did.

This incident caused her to think more seriously about what her two brothers, who were Jehovah's witnesses, were telling her. One of the things that helped to convince her that Jehovah's witnesses were the only true Christians was the fact that, while people from many different denominations came to her for advice, not one of Jehovah's witnesses ever did. Among those seeking her aid was a Methodist minister who wanted a charm by which he could influence his members not to leave the church! She prepared a most foul concoction, which he eagerly drank. One day she requested that a Bible study be conducted with her, and after several studies she was convinced that Jehovah's witnesses were telling the people the truth. So one night she gathered her idols and fetishes and dumped them into a pit. She is now serving Jehovah.

Two assemblies were held, one at Koforidua and the other at Konongo. For these, large booths were built consisting of palm-tree frond roofs supported by bamboo poles twelve feet high. Planks, set on concrete blocks, formed the seats. The open-air setting on the grassy plains was very pleasant. Attendances: between three and four thousand.

At one assembly a chief together with his elders attended the public meeting. His state umbrella added prestige to the assembly, in the eyes of the Africans. Many chiefs now subscribe for *Awake!* magazine because of its honesty and educational value.

### *Assembly at Umuagu, Nigeria*

Nigeria is about one eighth the size of the United States and boasts a population of twenty-five million. Like the Gold Coast,

it is beset with juju worship and the people live in dread of the demons. Some eighteen thousand witnesses are active there and these are highly respected because of their honesty and integrity.

Their fearless stand against the jujus has encouraged others likewise to resist them. Thus in a certain town where two hundred witnesses lived, a juju priest demanded the body of any woman dying in childbirth. He cut up the body in small pieces and then threw these in the "bush." From the bereaved ones he would collect \$140 plus a bottle of gin. One of Jehovah's witnesses died in childbirth. The juju priest demanded the body, but the witnesses refused to surrender it, being determined to give it a decent Christian burial. He stormed and threatened, but against two hundred witnesses he could do nothing. Shortly thereafter a woman died in childbirth who was not a witness. Her friends, however, remembering the case of the witnesses, defied the juju priest. Then others did likewise and before long the juju priest's hold on the people was broken. Himself losing faith in his juju, he eventually turned to Jehovah, the true Sovereign Power.

As Jehovah's witnesses expand their ministry they find many persons of good will who are thirsting for the truth. In one town two full-time ministers found that the people could speak neither English nor Ibo. However, in calling on the chief they found not only that he could speak Ibo but that he was of such good will that he asked: "Would you like me to go with you from house to house and interpret for you?" He did, and arranged for his son to take his place the next day as he had to hold court. Another person of good will was found who understood Ibo and so both ministers had an interpreter. The two ministers stayed a week, giving public lectures once or twice each day. The headmaster of

the Methodist school arranged for them to address his various classes.

But not all the religious leaders were so co-operative. In Umkabia the town elders gave permission to have the Methodist school's playing field used for an assembly site, but the clergyman vetoed it. So plans were made to hold the assembly in the nearby town of Umuagu. Here again the school committee and the town elders approved the request. Upon noting this the clergyman from Umkabia tried to influence them to cancel it but failed. So he hurried to the Methodist bishop, who wrote the school committee a letter attacking the witnesses and warning them that if they allowed the witnesses to use their school's field for the assembly he would close their school.

While the chief and town elders were debating what to do the Society's representative asked to be heard. He pointed out what good the assembly would accomplish and how peaceful Jehovah's witnesses were, both in their private lives and at assemblies, where members of the various tribes never fight one another. After this he suggested having the assembly's booth, which had been built on the school's field by the witnesses, moved to a suitable place in the square. Not only did the chief and the town elders approve of this but one chief, two counselors, ten elders together with eighty-six villagers volunteered to move the booth. They did this in one day and refused to let the witnesses help, saying that the witnesses had worked hard enough, erecting it in the first place. They were given the plan and measurements and the job was done in peace and harmony.

Although they were warned by their clergyman that all attending the witness assembly would be punished, and although he arranged for a big church communion at the same time that the talk on baptism

was given, 676 were in attendance for it. In going from house to house the witnesses found many that were glad to welcome them. More than 1,460 came to hear the public lecture, including the chief, the town elders, counselors, schoolteachers and many church members.

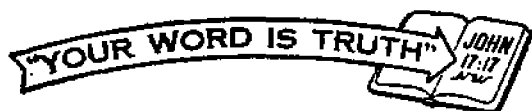
### *District Assembly at Ibadan*

Ibadan, fourth-largest city in all Africa, was the location chosen for a Nigerian district assembly. The department of education put their equipment at the disposal of the witnesses. The large assembly booth as well as the cafeteria was constructed on the playing field, with adjacent school-rooms being used for assembly administration and dormitories. A beautiful platform painted in pastel shades to blend with the surroundings was built and painted by one of the European missionaries.

Over 8,000 attended the Sunday morning meetings and, in spite of all the holiday celebrations, upward of a thousand more came to hear the public lecture.

And what a responsive audience these Nigerian witnesses are! They were a very part of the speaker. When he asked a rhetorical question the audience answered it as one man. It agreed loudly and emphatically to questions asking for an affirmative response. Familiar Bible quotations they completed for the speaker. Contact between speaker and audience is perfect here. They are bursting to learn, enthusiastic and uninhibited.

Truly, West Africa is a very interesting part of the world. Today Jehovah God is having a New World society formed that is to serve as a nucleus for his "new earth" to be established after Armageddon wipes out this present wicked system of things. That New World society is being formed in all the inhabited earth, including West Africa.



## Should Women Preachers Teach Men?

**W**HETHER women should preach from the pulpit and instruct men cannot properly be termed a "battle of the sexes," because neither men nor women can truly decide the matter. Nor is this issue a war on female rights. It has no bearing on segregation or discrimination of the female sex. What is involved is principle—theocratic principle and order.

Since man has not set the order of things in the universe it is not left to him to decide on their arrangement. God is responsible for their order. Therefore, it is up to God to decide. "Now God has set the members in the body, each one of them, just as he pleased." And what has pleased God should also please us, should it not? His decisions are always right, just and true. To follow them is wisdom, resulting in increased benefits to us, and honor and praise to God.—1 Corinthians 12:18, *New World Trans.*; Deuteronomy 32:4.

By the very order of creation that God followed when creating the human pair, man ruled over woman. The man was first. He had the position ahead. Also, he was made the stronger of the two physically and was charged with direct revelation from God. All this put a responsibility upon him. Logically he was made the family head. This fact the apostles did not overlook and ignore in the Christian church, and so they wrote: "Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise

authority over a man, but to be in silence. For Adam was formed first, then Eve." "In like manner, you wives, be in subjection to your own husbands." "For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord'."—1 Timothy 2:11-14; 1 Peter 3:1, 5, 6, *New World Trans.*

The apostles were aware of women "miristers" or prophetesses among God's people Israel. So they faced facts when they undertook to discuss this matter. Miriam, the older sister to Aaron and Moses, led the women in singing. To unfaithful Israel Jehovah declared: "I sent before thee Moses, Aaron, and Miriam." Many years later God approved of Deborah, of the tribe of Ephraim, of being a judge and a prophetess. In King Josiah's day there was the prophetess Huldah for him to consult. At the time that Jesus was born, there was the aged prophetess named Anna. In her eighty-fourth year she was privileged to see the babe Jesus and utter prophecy. At Pentecost A.D. 33, the spirit of God came down upon men and women alike and they spoke with tongues and explained God's will to their listeners. The four virgin daughters of Philip the evangelist are mentioned as prophesying as late as twenty-three years after Pentecost. So what man could rightfully hinder women from preaching or prophesying or explaining God's will according to his Word if the holy spirit so impels them? It was a case, not of forbidding their preaching, but of regulating it, that meetings should be conducted orderly and in a most helpful way. "For God is a God, not of disorder, but of peace. As in all the congregations of the holy ones, let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection, even as the Law says. If, then, they want to



learn something, let them question their husbands at home, for it is disgraceful for a woman to speak in a congregation."—Exodus 15:20, 21; Micah 6:4; Judges 4:4-14; 5:1-31; 2 Kings 22:14; 2 Chronicles 34:22; 1 Corinthians 14:33-35, *New World Trans.*

To his twelve apostles and other mature men Jesus Christ measured out the privilege and responsibility of acting as teachers inside the congregation. He withheld this gracious gift from the women believers, so that the apostle Paul justly said: "I do not permit a woman to teach, or to exercise authority over a man, but to be in silence." But was there to be absolute silence on the part of the women at the congregational meeting, not even joining in the singing of songs or asking or answering questions on which a person's faith and understanding are to be expressed? No! But women were to learn in silence in the sense of not debating there with the men, challenging them and getting into a dispute and causing wrangling to break out, belittling the man's appointed position. If women wanted to raise questions against what male Christians had said at meeting, they should wait till they got home and then discuss the matters privately with the adult male members of their families. This public restriction was not based upon some social custom that was in fashion. Rather it was based on God's expressed law and the procedure that God followed. The spirit operated theocratically and the women who expressed themselves under inspiration of the spirit should show regard for the theocratic arrangement.—1 Timothy 2:12, *New World Trans.*; Genesis 3:16.

In not trying to teach Christian men at the congregational meetings and not dictating to them, Christian women safely remember that the head of the man is Christ and the head of Christ is God.

Hence if man in the congregation represents the likeness and supremacy of God, then the woman should theocratically respect what he represents. She should not try to rearrange the divine setup and try to teach the man of God.—1 Corinthians 11:3, 7-10, *New World Trans.*

Does this mean that women cannot be ministers? No, for Paul wrote: "I recommend to you Phoebe our sister, who is a minister of the congregation which is in Cenchreae." "Give my greetings to Prisca and Aquila my fellow workers in Christ Jesus." "Greet Tryphaena and Tryphosa, who have worked hard in the Lord." Doubtless, the service of these women as ministers of God and that of Phoebe included more than such helpful items as doing washing, laundering, preparing meals, etc., for the male ministers of God. It included giving verbal witness concerning God's kingdom to those outside the church. In thus prophesying they were, in the highest sense, ministers of God. But never did they exercise authority over men.—Romans 16:1-4, 6, 12, *New World Trans.*

In the first century women did not keep silent in the church when God's spirit moved them to prophesy. Today when answering questions, telling experiences and making demonstrations dedicated sisters are not teaching or trying to teach and dictate to the men. If they are expressing themselves in accord with theocratic order and procedure, then the women are not teaching. It is God through his organization that is doing so. The women merely use the spiritual provisions He makes for all his people and repeat what they have been taught. By showing proper modesty and submissiveness in the organization, Christian women will show real charm and will win respect of all the congregation and the blessing and approval of Jehovah God.—Joel 2:28, 29; Acts 2:1-18.



## Jehovah's Witnesses Preach in All the Earth



### South Korea

**O**N June 8, Seoul, the capital city of South Korea, was hot, dusty and packed with humanity. The city itself is nestled among solid granite peaks bathed in brilliant, merciless sunlight. This season of the year everyone is anxiously awaiting the rainy season, which appears to be late in arriving. Unless rain comes soon the rice fields may dry up. No rain—no rice, no rice—no anything, because almost everything in Korea (outside of the United States' help) depends on rice. This is just another problem to add to the thousands of problems that were left by a devastating war on this barren, rocky peninsula swarming with twenty-two million people. Water on three sides and their mortal enemy on the north, armed to the teeth, leave this nation—afflicted with diseases, pestilence, lack of basic necessities of life, poverty, overcrowded conditions, plus confusion of mind that results from centuries of men's traditions and false beliefs—sitting high and dry. Can there be any happiness in such a place?

Yes. You can find happiness here. Not among all people, however. Among Jehovah's witnesses, a people with a hope, happiness abounds. This real hope has materialized for most of them in less than five short years. Today, there are seven congregations of Jehovah's witnesses in Seoul. Recently a baptism was arranged for in the Han River for the benefit of the many new persons who have dedicated their lives to serve Jehovah. It started out as just a simple announcement—"June 8th a baptism in the Han River." The word spread

quickly to the other congregations. A streetcar demonstration strike in the city and the fact that the site of the baptism was fully eight miles outside Seoul did not slow the brothers down one bit. Jeeps were mobilized into action by a system best understood by the Korean brothers themselves. Observing their boundless energy, you can see that their strength is from a source far greater and far more energizing than rice and *kimchi*. These people are motivated by Jehovah's holy spirit. With the hope of life before them, nothing seems to hold them back. Eight passengers were neatly and efficiently bundled into a jeep that sped through the tangled traffic and swarming population, missing jaywalkers by inches. Is the driver perspiring? Nervous? Not at all! In fact, he is right at home! Another jeep bounces by, bulging with waving hands and toothful smiles, our brothers on their way to the Han River. The front of our jeep bobs down into a chuckhole, a free "chiropractic adjustment" for all, now up again and on we go.

Soon the clear waters of the Han come into view. What a beautiful scene! And what a surprise to find 400 brothers from Seoul already there. All were seated under the shade of trees in a parklike natural amphitheater. Attention was riveted on a Korean brother who began to speak to the crowd. All who were to be baptized were asked to stand. Sixty-two persons rose! Here were happy, cheerful, satisfied people looking forward to a new world of righteousness.

This is just one example of only one experience. Imagine! In November, 1951,

there were only thirty-five Jehovah's witnesses in all Korea. Three and a half years later in April, 1955, there were at least 1,407 active witnesses of Jehovah in the land. Reports now arrive each month from thirty-five congregations. Scarcely a soul can be found that has not heard of Jehovah's witnesses.

This intense activity has brought the expected opposition from the clergy. The Presbyterian mission has not shown any good will toward the Kingdom message. The Presbyterian weekly newspaper has been devoting an entire column to "exposing" Jehovah's witnesses. The clergy desperately tried to prevent the Watch Tower missionaries from entering Korea. They resorted to lies and false accusations in an effort to blind government officials. But their evil strategy backfired, vindicating Jehovah's witnesses.

As Jehovah's earthly organization grows and expands, the enemies gnash their teeth, but to no avail. At present the largest congregation in Korea is in Pusan. Here appear to be wonderful prospects for expansion and a great need for more missionary

help. Despite the lack of qualified mature brothers, the Kingdom work in the Pusan area is prospering.

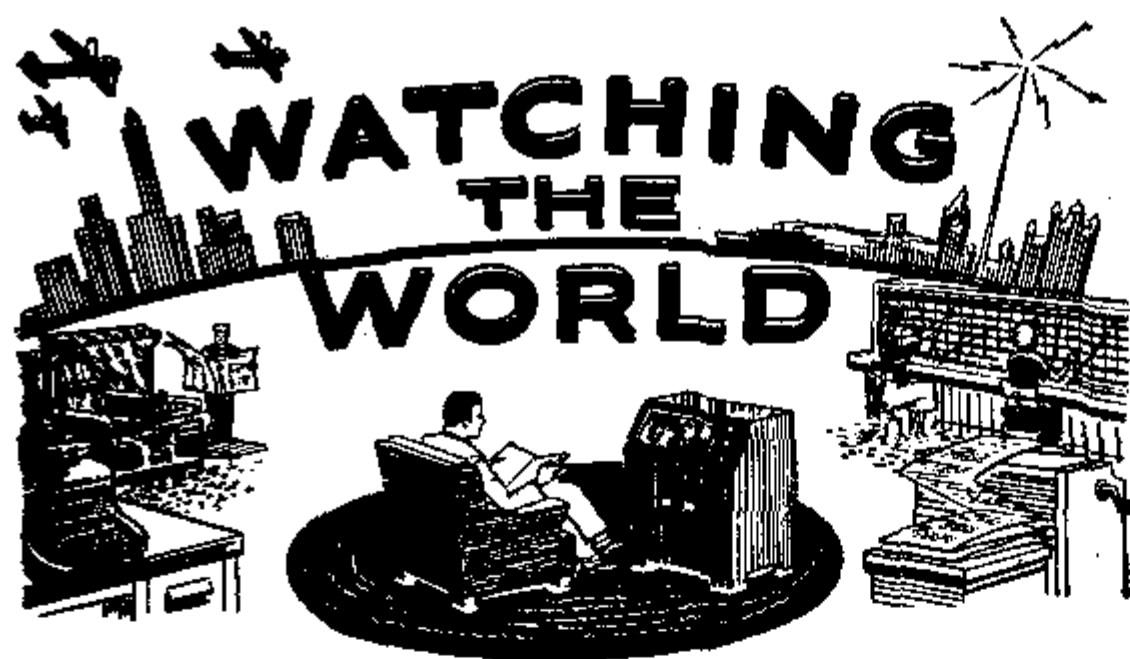
Native special pioneers are introducing the work in isolated towns and villages. Rural areas with their large Buddhist populations are just beginning to be penetrated. To Suwon two special pioneers were sent and in just two months a congregation was organized.

The Watchtower's motion-picture film, "The New World Society in Action," has been approved by the public information office and this information appears on the film at the beginning of the movie. This film has done a tremendous work in Korea. It has been shown twenty-eight times with a combined attendance of 6,298. Capacity audiences are easily obtained without printed advertising.

Problems do not bother the Korean witnesses much. They have seen many problems come and go. But amid all this there exists a clean, bright, enthusiastic, zealous New World society, growing and maturing, providing the only hope for a nation of hopeless people.

## DO YOU KNOW?

- Which major religious organizations do not yet have women preachers? P. 4, ¶1.
- When, instead of December 25, Jesus actually was born? P. 5, ¶2.
- Why, since Jesus was not born then, December 25 is celebrated? P. 6, ¶1.
- How Christmas festivities dangerously fool the celebrants? P. 7, ¶2.
- What city of 10,000 people hurricane Janet destroyed, leaving not even a "pattern of a town"? P. 9, ¶5.
- What it is like to be caught in the center of a hurricane? P. 11, ¶7.
- How inability to choose can prompt laziness, and how you can defeat it? P. 14, ¶2.
- What Peruvian civilization dimmed the glory of even the great Inca empire? P. 15, ¶1.
- What special warning was given in the "Triumphant Kingdom" assemblies' closing discourse? P. 18, ¶3.
- How many people attended "Triumphant Kingdom" assemblies in North America alone? P. 21, ¶4.
- What prompted an African juju priestess to become one of Jehovah's witnesses? P. 22, ¶1.
- Whether a Christian woman can take congregational authority over men? P. 25, ¶1.
- Where thirty-five witnesses of Jehovah grew to 1,400 in just three and a half years? P. 26, ¶4.



### Testing "the Geneva Spirit"

◆ Last July the chiefs at the summit conceived "the Geneva spirit." In November the Big Four foreign ministers met to test whether that spirit could become living, diplomatic flesh. At the beginning the atmosphere was cordial enough, but, as the sessions wore on, patience and temper grew shorter. As the possibility of agreement on a three-point agenda (German unification, disarmament and East-West contacts) faded, both sides sought to unload the burden of failure on the other and concentrated on propaganda effect. Complained one veteran diplomat: "At this meeting we are salesmen, not diplomats." For its part the West proposed a plan to unify Germany on the basis of free elections followed by a united Germany in NATO, with the West and Russia giving guarantees against aggression by Germany. But Molotov gave a speech. It shattered hopes for unification so thoroughly that Britain's Macmillan said: "With this one blow he has struck down all the high hopes which had been formed." On disarmament both sides agreed as to objective but could not agree as to the best means by which the objective could be attained. And the main efforts to improve East-West contacts collapsed. Trying to pinpoint the meaning of it all, the New

York Times said: "The Geneva conference, in short, seemed to have established that on the basic issues with the West, Russia was content to maintain the status quo while maneuvering for diplomatic advantage in specific situations. How long anything resembling 'the Geneva spirit' could survive such tactics was problematic."

### Argentina: Palace Revolution

◆ Last August the Perón era was at an end; General Lonardi had taken over the reins of government. In his inaugural address, Gen. Lonardi, a militant Catholic whose family is noted for friendships with leading Jesuits, voiced hope that he could arrange a concordant with the Vatican. Critics of the Lonardi regime grew in number. Not only were some bitter over the influence that priests had apparently won, but primarily there was fear that Lonardi had no intention to work out a democratic regime. In November a crisis was precipitated when Lonardi dismissed a liberal as a minister of interior and justice. Nationalists were named to fill the position, now divided into two. The next day, in a palace revolution, Gen. Lonardi was overthrown. He was pressed by the armed forces to resign. General Pedro Aramburu was sworn in as president and a

revolutionary junta named to manage the nation. The new regime was hailed as the victory of "democratic elements over totalitarianism."

### Brazil's "Preventive" Coup

◆ In August, 1954, President Getulio Vargas, forced by the army to resign, killed himself. Last October elections took place for a new president. The Vargas machine threw its support for Juscelino Kubitschek; over the bitter opposition of the military, the Vargas men won. Rumors mounted that some military elements would stage a coup to prevent inauguration of a man backed by the Vargas machine. On November 10, General Henrique Lott, minister of war, resigned in a dispute with Carlos Luz, Brazil's acting president. The next day at 2 a.m. the army, under Gen. Lott's leadership, staged a bloodless coup, and the acting president was forced to resign.

### Morocco: An About-Face

◆ In 1953, the French, nettled by Sultan Mohammed ben Youssef's mild nationalism, de-throned him and put him in exile. A pro-French mountain chieftain, Thami el Glaoui, was the man above all others who helped drive ben Youssef off the throne. El Glaoui's hand-picked replacement sultan was Mohammed ben Arafa. But the new sultan proved so unpopular that, after several attempts on his life, he seldom ventured forth from his palace. This only increased the demand for the return of the exiled sultan. Soon the exile became the symbol of nationalist hopes and the ruling sultan the hated symbol of French rule. On October 30, ben Arafa, fully aware of his unpopularity, abdicated in favor of the return of the man he had replaced. When el Glaoui saw that the tide had turned against him, he did an about-face and joined all nationalist groups in demanding ben Youssef's return.

France, finding herself in an embarrassingly odd situation, also did an about-face, approving the return of ben Youssef to the Moroccan throne.

#### South Africa Bolts U.N.

◆ In October France walked out of the U.N. General Assembly; in November South Africa walked out. South Africa's break with the U.N. is based on the same assertion that France used; namely, that the U.N., contrary to its charter, is interfering with domestic affairs of a member state. The walkout came in protest against continued U.N. inquiries into South Africa's race segregation policies. "After very serious consideration," said the chairman of South Africa's delegation, "my government has decided to recall the South African delegation and also the permanent representative to the United Nations."

#### Ethiopia's New Constitution

◆ In all its 3,000 years as a nation, Ethiopia has never granted its people the right to vote. It appeared that Ethiopia would keep right on being one of the world's few remaining monarchies. But then Emperor Haile Selassie began a policy of liberalizing the monarchy. In November he took the big step: he promulgated a new constitution that will grant Ethiopians the right to vote for the first time. The constitution, which the emperor said was six years in preparation and "therefore no superficial achievement," creates a lower house of parliament, a liberal bill of rights and provides for an independent judiciary. The emperor will appoint judges and cabinet ministers; he will have an imperial veto over legislation. Although the bill of rights ensures full religious freedom, the constitution states that the Ethiopian Orthodox church is the state church.

#### Is Macao Next?

◆ Macao is a peninsula and two adjoining islands at the mouth of the Canton River about 35 miles below Hong Kong. It has been a Portuguese colony for four centuries. Though Chinese from the mainland have free access to Macao, apparently Peiping is interested in more: in October Peiping broadcast a demand for Macao's return to Red China. The future of the picturesque Portuguese settlement, observers believe, is none too bright.

#### Moscow Sees Final Triumph

◆ The Communist hierarchy never fails, from time to time, to inform the world that it has not forgotten its ultimate objective: world domination. In November the Soviet Union reiterated that its final triumph would come during this century. On the thirty-eighth anniversary of the Bolshevik revolution, Lazar M. Kaganovich, the Kremlin's spokesman for the occasion, told the gathering in Moscow's Bolshoi Theatre that Communist ideas are spreading. On a flower-decked stage the speaker stood under a huge medallion of Lenin and Stalin and a slogan that proclaimed: "Glory to the Communist party of the Soviet Union." Said the speaker: "If the nineteenth century was a century of capitalism, the twentieth century is a century of the triumph of socialism and communism." Instead, the Bible shows that this generation will see the final destruction of communism, together with all other forms of man-made government, at Jehovah's war of Armageddon. After Christ the King smashes all nations with a "rod of iron," all glory forever will go to God.—Revelation 19:15.

#### Sales Tax Goes Up

◆ The return of prosperity to Britain has brought back that old bugaboo, inflation. With full pay envelopes workers

have been snatching up wares that Britain should be exporting to pay for the raw material her industry needs. Several times this year Britain took measures to check inflation—raising the central bank interest rate and tightening the terms on installment buying. Now Britain has tightened the screws again: purchase taxes, already reading from 25 to 75 per cent, are upped 20 per cent more. The upped tax applies on most consumer items, including radios, TV sets and electrical appliances.

#### Navy for the Nuclear Age

◆ The year 1955 saw the beginning of the nuclear-age navy. The first atom-powered submarine, the Nautilus, was commissioned, as was also the Forrestal, the first supercarrier. Then in November, the first guided missile cruiser, the Boston, was commissioned. The Boston is really a thirteen-year-old ship that has conventional armaments, but the after eight-inch gun turret was removed to make room for two missile launchers. Now needle-nosed missiles aim skyward. The launchers are loaded automatically twice every minute. The immediate gain is improved defense against air attack. Designed to intercept planes under all weather conditions, day or night, the supersonic missiles have a range of twenty miles. Of the guided missile cruiser and future ones, the chief of naval operations said: "We hope to extend nuclear power to the combatant surface navy within the next couple years—to guided missile cruisers and to aircraft carriers."

#### Flying Saucer Is Shot Down

◆ After eight years the U.S. air force has finally shot down the flying saucer; it has been exploded as imagination. The air force recently published a 316-page book, in which it summarized its eight-year investigation of some 5,000 reported

sightings. Actually, the flying saucers were, for the most part, "aircraft," "balloons," or explained by the term "astronomical." Some of the aircraft sighted may have resembled flying saucers, for the air force secretary recently said: "We are now entering a period of aviation technology in which aircraft of unusual configuration and flight characteristics will begin to appear." For some time, it was explained, the U.S. has been in the process of developing new-type aircraft that resemble flying saucers but which are not really flying saucers. The saucer-type planes will be able to rise vertically or almost vertically and travel horizontally at speeds far above normal airplane speeds.

#### Public to Share Ford Profits

◆ Except as a consumer, the public has never shared in the Ford Motor Company's huge profits. Members of the Ford

family own all voting shares of stock, with the bulk of the remainder being held by the Ford Foundation, a philanthropic organization. Lately the Ford Motor Company has plowed back most of its profits into an expansion program. This has hurt the foundation, which depends on 96 per cent of its income from Ford stock. In November the foundation announced that the first installment of 15 per cent of its Ford stocks would be sold to the public early in 1956. As it is sold it becomes new voting common stock. The sale will have little effect on the family's control of the company. But it will enable the foundation to diversify its investments and give the public an opportunity to share in the profits of one of America's industrial giants.

#### Corporation Titan

◆ General Motors is the biggest corporation in the world.

This year General Motors apparently will break all records. Its total 1955 sales are expected to be about \$13,000,000,000 with total profits—after taxes—more than \$1,000,000,000. No other corporation at any time, anywhere, has ever made a billion-dollar profit after taxes.

#### New Film Substance

◆ In 1925 the development of a cellulose acetate film base made "safety" film possible. But the film was brittle. The motion-picture industry continued to use nitrate film until 1950. That year the new triacetate film was adopted. In November the du Pont Company announced a new film base called Cronar. It is so thin that cameras and projectors will be able to hold 35 per cent more of it than of present films. Its main advantage is toughness. A strip of triacetate film breaks after 40 flexings; Cronar endures 15,000 flexings.

# DEATH COMES TO ALL

## -BUT DOES *Death* END ALL?

Some say Yes. Many say No. Others say, "No one ever came back to tell us." But still others say, "Not so. Messages are received from the dead every day." Are you confused? Would you like an authoritative answer? Then why not ask, "What do the Scriptures say about 'survival after death'?" The answer may surprise you, but you can be sure it will be to your eternal welfare. Can you open your Bible and turn to texts on all features of the subject? You will have them at your fingertips with the new 96-page booklet entitled "What Do the Scriptures Say About 'Survival After Death'?" Order your copy today for only 10c.

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# Index to Volume XXXVI of *Awake!*

<b>January 8, 1955</b>	
Pinball Craze Hits Japan .....	3
Gambling—Does It Square with Christianity? .....	4
The Amazing Antarctic .....	12
Embattled Formosa .....	13
The Keenest Noses in Nature .....	17
The Clans of Scotland .....	21
Parsis, Followers of Zoroaster .....	24
A Shock for Sunday Worshipers* .....	25
Italy† .....	27
Watching the World† .....	29

<b>January 22, 1955</b>	
Praying with a Wrong Purpose .....	3
Can Priests Forgive Sins? .....	4
Made in Sheffield .....	9
Public Scandal Rocking Italy .....	13
Pearls from the Poor .....	21
Every Day Is Sabbath Day* .....	25
Norway† .....	27

<b>February 8, 1955</b>	
Are McCarthy's Methods Catholic Ideals? .....	3
Fools and Madmen for Christ .....	5
A Miracle in Sand .....	9
Behind the Schools Controversy .....	13
The Smoke, That Thunders .....	21
Funeral Customs in Curacao .....	24
Why Pay for What Is Free?* .....	25
Spain† .....	27

<b>February 22, 1955</b>	
What Makes Bad Men Heroes? .....	3
Lent—a Christian Custom? .....	5
Skin Diving in Cape Waters .....	9
Reading—a Dying Art? .....	13
The Fabulous Football Pools .....	21
"Brotherhood Week" Misses Mark* .....	25
Guatemala† .....	27

<b>March 8, 1955</b>	
Do You Think? .....	3
Flee Corruption to Survive .....	5
Uruguay Goes to the Polls .....	13
Tarantulas as They Really Are .....	17
Overcoming the Tobacco Habit .....	21
The Sacredness of Human Life* .....	25
Southern Rhodesia† .....	27

<b>March 22, 1955</b>	
Appeal to Reason or to Emotion? .....	3
Communism or Christianity —Which Will It Be? .....	4
Wind Tunnels .....	9
Respect for Religious Scruples Rewarded .....	12
German Rearmament .....	13
Denominational Education in Newfoundland .....	17
Muscle—an Object of Wonder .....	21
What Would You Have Done? .....	25
Reaching into Literal Prisons† .....	27

<b>April 8, 1955</b>	
Prejudice, Fanaticism to Court .....	3
Do the Facts Prove Evolution or Creation? .....	4
German Rearmament Scares France .....	9
Sunbeams Fulfill Dreams .....	13
Outstanding Assemblies for 1955 .....	16
Juvenile Lawlessness .....	21
Why Join the Easter Parade? .....	25
Great Britain and Elre† .....	27

<b>April 22, 1955</b>	
Do You Fear Your Neighbor? .....	3
Christian Conduct in an Ungodly World .....	5
Panama's President Assassinated .....	9
Festival of Corpus Christi .....	13
This Is London .....	17

Keeping the Muscles Healthy .....	21
Religion Where Money Is No Object* .....	25
Gilead's Twenty-fourth Class .....	28

<b>May 8, 1955</b>	
Ten Years of Peace? .....	3
Christian Only in Name .....	4
Voters Vindicate Judge Parrish .....	8
A Letter from Paris .....	13
The Marvelous Little Black Box .....	17
Aristippus—Apostle of Pleasure .....	21
Babies and Blood Transfusions .....	24
"The Fool Hath Said" .....	25
Pakistan† .....	27

<b>May 22, 1955</b>	
Crime Increases—Churches Also! .....	3
Messiah the Prince! .....	5
Polar Navigation .....	9
Laughter Is Good Medicine .....	13
Your Visit to Rome .....	17
Epicurus the Materialist .....	21
Answering Epicurean Argument* .....	24
Society's Film in Switzerland† .....	26

<b>June 8, 1955</b>	
Merger of A.F.L. and C.I.O. .....	3
Has Science Freed or Enslaved? .....	5
The Ancients Played It First .....	9
Your Driving Attitudes .....	13
Switzerland .....	17
Widespread Worship of Trees .....	21
In What Body Did Jesus Appear? .....	25
Argentina† .....	27

<b>June 22, 1955</b>	
Jehovah's Witnesses Recognized as Conscientious Objectors .....	3
"Are You Born Again?" .....	9
The Declining Work Week .....	13
Seeing Germany .....	17
The Sensible View of Games .....	21
The Trinity Myth* .....	25
Canada† .....	27

<b>July 8, 1955</b>	
Do They Think for You? .....	3
The Devil in the Age of Reason .....	5
The Yalta Papers .....	9
Visiting the Charming Lowlands .....	13
Dignity of Pittsburgh Office .....	17
Judicial Regard for Religious Rights .....	18
Atomic Radiation .....	21
History and Bible on Hell* .....	25
France† .....	27

<b>July 22, 1955</b>	
Anguish in a Nation's Capital .....	3
Is Tithing for Christians? .....	5
Radioactive Fallout .....	9
An Invitation to Sweden .....	13
Criminal Tactics of Quebec Police Shown to Supreme Court .....	17
Violence Erupts in Singapore .....	21
Can Pope Interpret the Bible? .....	24
So You're Going to Europe? .....	26

<b>August 8, 1955</b>	
José Martí—Apostle of Freedom .....	3
God or Politics? .....	4
Religion's Political Activity .....	9
Probing the Unknown Continent .....	13
Marvel of the Living Tree .....	17
Atomic Radiation .....	20
Christian Grounds for Divorce* .....	26

<b>August 22, 1955</b>	
Big Income but Little Outcome .....	3
Charity That Wins God's Favor .....	4
Discrimination in Trinidad .....	9
Bologna—Cold War's Hot Spot .....	13
Honey Guide and the Africans .....	17

Two False 'Books of Jasher' .....	20
Do Babies Go to Heaven? .....	25
Great Britain† .....	27

<b>September 8, 1955</b>	
Religion on the Wide Screen .....	3
Ransoming the Human Race .....	5
Billy Graham 'Saves' Britain .....	10
The Costly Prison Failure .....	13
Plants Produce Evidence Against Evolution .....	21
In and Out of Hell* .....	25
Cuba† .....	27

<b>September 22, 1955</b>	
Eisenhower Book Controversy .....	3
The Bible's Resurrection Hope .....	5
Austria Free at a Price .....	9
Beauty Spot of Indonesia .....	17
Cuban Catholics Divided in Worship .....	21
Caring for Your Conscience .....	25
Haiti† .....	27
Names in Heaven's Book of Life* .....	29

<b>October 8, 1955</b>	
Is Money Your God? .....	3
The One Source of Real Security .....	4
Sun Power to the Rescue .....	9
The Scorpion .....	13
Meet the Marvelous Hypothalamus .....	21
Guard Against Infidelity in Marriage* .....	25
Gilead's Twenty-fifth Graduation .....	28

<b>October 22, 1955</b>	
Substitutes for Simple Truth .....	3
God's Great Healing Program .....	5
How to Make Marriage Happier .....	9
Biggest Jumpers on Earth .....	13
Visiting the Ruins of Ephesus .....	17
Halloween Vandals Honor Dead "Acts of God" .....	21
Ceylon† .....	27

<b>November 8, 1955</b>	
What Does the Bible Mean to You? .....	3
Is Religious Revival Genuine? .....	5
Let Machines Do the Work .....	9
Eucharistic Congress Convenes .....	13
Origin of the Church of England .....	17
Basis for Successful Marriage* .....	25
Liberia† .....	27

<b>November 22, 1955</b>	
The Vatican a Bulwark Against Communism? .....	3
Speak Truth, Let Freedom Ring! .....	5
A 12-Year Dictatorship Ends! .....	9
The Plight of a State Church .....	13
Beer .....	17
Zeno and the Greek Stoics .....	21
God's Wisdom vs. Man's* .....	25
Germany† .....	27

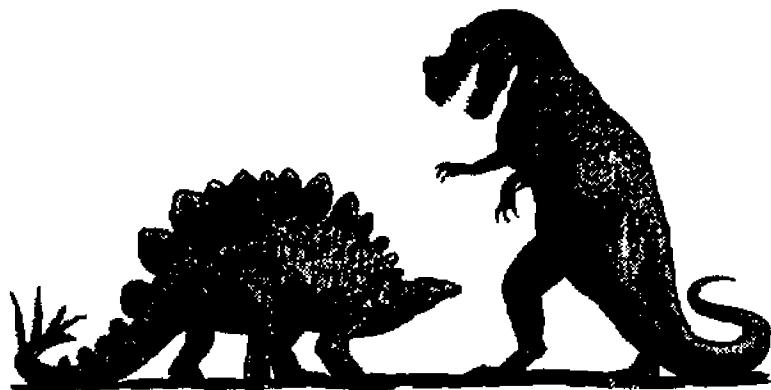
<b>December 8, 1955</b>	
Pleasure Is Their God .....	3
True Source of Mental Freedom .....	5
What Future for the Atom? .....	9
Having Your First Baby! .....	13
Strangest Trees on Earth .....	17
Roman Stoics and Christianity .....	21
Similarities of Stoicism and Fusion Religion* .....	25
El Salvador† .....	27

<b>December 22, 1955</b>	
Women Preachers Ascend Pulpit .....	3
Do You Really Worship Christ? .....	5
Solving the Problem of Choice .....	13
"Triumphphant Kingdom" Assemblies .....	16
West African Assemblies .....	21
Women Preachers Teach Men?* .....	24
South Korea† .....	26

\* Articles thus marked appear under the general heading "Your Word Is Truth."

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