

### Ring in Health With Christmas Seals

In the olden days anyone could be a bell ringer. Sometimes a citizen had to pay for the privilege; if he abused the honor he had to pay a fine. In All Saints' church, at Hastings, England, these words may still be seen:

"This is a bell that is free  
For all those that civil be,  
And if you please to chime or ring  
It is a very pleasant thing."



All through history since the 16th century, which was the golden age of bells, chimes have called out to people their cheerful messages, usually telling a story. For example, with the passing of the old year the bells were tolled in sadness, then, when midnight had struck, the merry peals clanged forth their welcome to the new year. Before the invention of the newspaper the town crier focused the attention of the people by lustily clanging a bell before he shouted the important news it was his duty to spread throughout the city. Since bells have so often served to proclaim victory it is not surprising to find that the design of the modern cup presented as a token of victory in sport is in reality an inverted bell. It is equally fitting that on the gay little Christmas seal for 1929 a bell ringer should be portrayed tugging at a heavy bell, announcing once again to the nation that further victorious advances have been made against the enemy tuberculosis. Each year the seal brings its message of health at the Christmas season to remind people that sickness can be prevented.

Although the stamps are now well known, they originated in a modest manner only twenty-five years ago as the invention of a Danish postal clerk, who devised



them to raise money for a tuberculosis hospital for the children of Copenhagen. Miss Emily P. Bissell of Wilmington, Delaware, was the god-mother of the Christmas seal in this country. She also was seeking for a method to raise money for a tuberculosis institution in her state and in 1907 found the solution to her problem in a magazine article describing the Danish seal and its successful mission. Through her efforts a fund of \$5,000 was raised and the project begun. The following year the first nation-wide sale of tuberculosis Christmas seals was undertaken, and women's clubs, religious bodies and business groups gave their support to this cheerful method of raising money. In 1919 the then young National Tuberculosis Association took over the sale of the seals and has directed it ever since. The seals therefore should be called tuberculosis Christmas seals.

Thanks to the tiny seal, state after state has been organized to attack tuberculosis with a scientific program. Together, led by the national body, they have brought into existence much of the present-day community machinery that combats tuberculosis. Through the intensive educational work made possible by the Christmas seal, health laws have been passed and are being enforced; tuberculosis specialists and nurses reach the most remote country districts; printed matter on disease prevention is circulated in schools, homes and factories, and there is an active public interest in tuberculosis control among civic, political, commercial, social and religious groups. This year again the seal carries its message of health throughout the country, giving everyone a chance to be a bell ringer as in olden days—a proclaimer of the important tidings that health is the best insurance for happiness and that tuberculosis may be cured if discovered in time. And as millions of letters and packages decorated with Christmas seals travel from one end of the country to the other during December they will spread the message, "Ring in a year of health with Christmas seals."

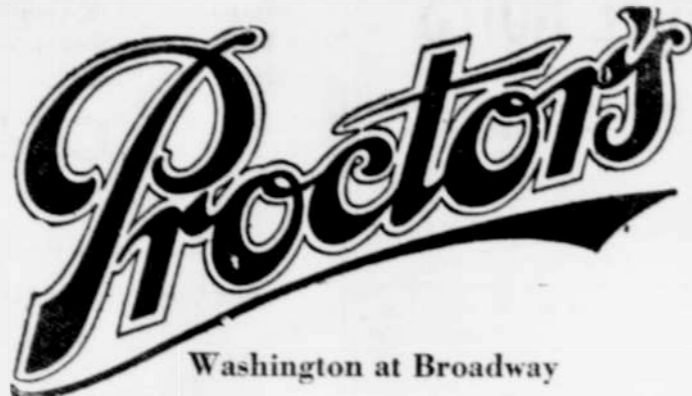
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### MORE ABOUT "ARROW TIPS"

(Continued from Page 1)

creed of the particular church, one is not accepted as a Christian. The old outworn rituals no longer are inspirational to one who seeks to carry his faith into every day life—it just simply cannot be done. One cannot separate one's intelligence from one's religious faith—perhaps I should have said spiritual vision. And to have one's spiritual vision dictated by an ecclesiastical authority is becoming more distasteful as the days go by. The preaching from the pulpits does not satisfy the seeker after truth. The services that furnish the formula for worship no longer carry conviction to the heart. Religious education is very rapidly being taken out of the church and Sunday schools and is becoming a function of every day schools life. The social service so long considered a vital expression of the life of the church is being taken over by social service organizations, not in any way responsible to the church.

So the question comes very naturally—whether is the church drifting? And what will take the place? I must confess that my own attitude toward the church as a leader in the march of civilization received its severest shock when the churches did not protest against the enslavement and abuse of my people in Haiti going on under the approval and at the dictation of Christian America. I must confess to very little respect for the church that does not publicly protest against such disgraceful and brutal scenes as are described in the accounts of the strikes in the textile districts of the South. But of what avail are such confessions?

This is no sort of column to publish for Christians when the whole city is tingling with joy over the approaching celebration of "Peace on Earth Good Will to Men."

Well anyhow—here's the very best I have in my heart for a joyous Christmas to every reader of the Advocate, whether he agrees with me or not. A Merry Christmas to you all.

### MOURNED

Furman Collins died December 16, of pneumonia at the home of his sister, Mrs. Ada Yancey, Graham street.

He leaves to mourn their loss, a wife KeKren Collins, mother and father, Mr. and Mrs. Joseph Collins of Roy, Montana, three sisters, Miss Eva Collins and Mrs. Albert Latty of Bremerton, Washington, and Mrs. Yancey of Portland. Funeral arrangements are in charge of the Merrill Mortuary.

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